

ADDIS ABABA UNIVERSITY
SCHOOL OF LAW AND GOVERNANCE
CENTER FOR HUMAN RIGHTS STUDIES

THE USE OF SOCIAL MEDIA FOR ACTIVISM AND AWARENESS CREATION ON
VIOLENCE AGAINST WOMEN IN ETHIOPIA

BEZAWIT BEKELE ABEBE

ADDIS ABABA UNIVERSITY

JULY, 2016

**The Use of Social Media for Activism and Awareness Creation on Violence against Women
in Ethiopia**

**A Thesis Submitted to Addis Ababa University, School of Law and Governance, Center for
Human Rights in Partial Fulfillment of the Requirements for the Master of Arts Degree in
Human Rights**

By: Bezawit Bekele Abebe

Advisor: Abdulatif Kedir

Declaration

I, the undersigned, Bezawit Bekele, hereby confirm that this study titled “The Use of Social Media for Activism and Awareness creation on Violence against Women in Ethiopia” was carried out by me, and any material used in this study is correctly referenced.

Name: Bezawit Bekele

Signature_____

Date: June, 2016

Center for Human Rights, College of Law and Governance Studies, Addis Ababa University

This thesis has been submitted for examination with my approval as an advisor for the candidate.

Name: Abdulatif Kedir

Signature:

Approval by Board of Examiners

Advisor

Name: Abdulatif Kedir

Signature:.....

Date:.....

Internal Examiner

Name: Kalkidan Negash (PhD)

Signature:

Date:

External Examiner

Name: Tsega G.

Signature:

Date:

Acknowledgments

I am indebted to many individuals without whose support this research would not have been possible. I am grateful for the guidance and valuable insights of my advisor Mr. Abdulatif Kedir. Camille Pellerin, thank you for all the time and energy you were willing to devote. Dr. Meron Zeleke, your support extended from the initial conception of the research to the very end, I am truly proud to call you my mentor. I would like to thank Dr. Yitayew Alemayehu for his constant check-ins and for believing in me which was a constant motivator. My thanks also goes to everyone at Center for Human Rights, staff and classmates for making feel at home.

I want to thank all the participants of the study, individual activists and representatives of organizations who were generous with their time and information.

On the home front, I want to thank my family (my two amazing mothers Kiros Zemedekun and Ayelech Dinke; my brother Michael and my sister Hermela) for their unconditional love and unrestrained support. Hiywote Eshetu, you are my rock. Elleni Araya and Seada Hussien thank you for the push, the concern and the motivations. I would also like to thank all my friends for their advice and encouragement.

Special thanks goes to Captain Sishah Yohannes and Mena Selamu whose kindness and support in my life is unmatched.

Abstract

This study explores the use of Social Media for activism and awareness creation on Violence against Women and Girls. The scope of social media activity explored was limited to Facebook and Twitter mediated activities due to the relative popularity of these platforms. This study sets out to examine: the extent of social media use among individual activists and organizations working on women's rights; similarities and differences in social media use among individuals, and organizations; attitudes about the potential of social media as a tool of activism and the extent of online to offline linkage. This study employs an exploratory qualitative case study design provided the absence of similar prior studies in the area. Multiple cases were selected from individual activist and organizations working on women's rights in order to highlight different facets of the topic under study. Semi-structured interview guides were used in conducting in-depth interviews from individual activists and organization representatives. In addition, social media content analysis was used to support data from the interview and explore the social media engagement of the participant individuals and organizations. The findings of the study include the following. Facebook emerged as the preferred platform for activism and awareness creation across participants due to availability to larger public facilitating wider reach and congruence of the features of the platform with the habits of the participants. Individual activists were more active on both platforms as compared to organizations which either did not have a social media presence or were limited to sparse postings on Facebook. For organizations which were not active on social media man-power and expertise limitations, age and attitude of the management and access to the internet were found to be hindrances to using social media. The attitude of the participants towards the potential of social media as a tool of activism were mostly positive, while still recognizing its limitations such as reach when compared to the mainstream media. Social media was said to be less costly for activists and allows posting pictures and videos. On a few occasions, such as fundraising, invitations to events, reporting court cases online, social media has been used to support offline activities. In conclusion, the use of social media for activism on violence against women, although it carries a lot of potential, is still at the early stages.

Key Terms: Violence against Women and Girls, Gender Based Violence, Social Media, Activism, Offline-Online Linkage, Facebook, Twitter

List of Abbreviations

| | |
|-------|--|
| AAU | Addis Ababa University |
| AAWA | Addis Ababa Women's Association |
| AWiB | African Women in Business |
| CEDAW | Convention on the Elimination of All Forms of Discrimination against Women |
| DEVAW | Declaration on the Elimination of Violence against Women |
| EWLA | Ethiopian Women Lawyers' Association |
| NEWA | Network of Ethiopian Women Associations |
| NPA | Norwegian Peoples' Aid |
| SNS | Social Networking Sites |
| UECA | Union of Ethiopian Charitable Associations |
| VAW | Violence against Women |

Table of Contents

| | |
|--|------------------------------|
| Acknowledgments..... | Error! Bookmark not defined. |
| Abstract..... | ii |
| List of Abbreviations..... | iii |
| Table of Contents..... | iv |
| Chapter One: Introduction..... | 1 |
| 1.1 Background of the Research | 1 |
| 1.2 Statement of the Problem | 6 |
| 1.3 Overall Research Aim and Objectives | 10 |
| 1.4 Research Questions | 10 |
| 1.5 Significance of the Research | 11 |
| 1.6 Scope of the Study | 12 |
| 1.7 Overview of Chapters | 12 |
| Chapter Two: Conceptualizing Social Media Activism and VAW..... | 14 |
| 2.1 Social Media | 14 |
| 2.2 Social Networking Sites | 15 |
| 2.2.1 Facebook | 17 |
| 2.2.2 Twitter | 18 |
| 2.3 Social Media Activism | 18 |
| 2.4 Slacktivism | 20 |
| 2.5 The Digital Divide | 21 |
| 2.6 Cyber Feminism | 22 |
| 2.7 Violence against Women: Definition and Typology | 23 |
| 2.8 Violence against Women as a Violation of Human Rights | 25 |
| 2.9 Theoretical Frameworks | 26 |
| 2.9.1 Repertoires of Contention | 26 |
| 2.9.2 Theories of Innovation Diffusion and Appropriation | 27 |
| Chapter Three: Research Methodology..... | 30 |
| 3.1 Research Design | 30 |
| 3.2 Case Selection and Procedures | 31 |

| | |
|--|----|
| 3.3 Data Collection Instruments | 33 |
| 3.3.1 In-depth Interviews | 33 |
| 3.3.2 Social Media Content Analysis | 35 |
| 3.3.3. Secondary Data Sources | 36 |
| 3.4 Data Collection Procedures | 36 |
| 3.4.1 In-depth Interview Procedures | 36 |
| 3.5 Data Analysis Techniques | 37 |
| 3.6 Researcher’s Role and Bias | 37 |
| 3.7 Ethical Considerations | 38 |
| 3.8 Trustworthiness of the Research | 38 |
| Chapter Four: Social Media Use for Activism and Awareness Creation on VAW | 40 |
| 4.1 Profile of Participants and Organizational Background | 40 |
| 4.1.2 Loose Initiatives | 45 |
| 4.1.3 Formal Organizations | 47 |
| 4.2 Extent and Nature of Social Media Engagement | 52 |
| 4.2.1 Individual Participants Extent and Nature of Social Media Use | 53 |
| Choice of Platform | 53 |
| Tracking the Beginning and the Evolving Nature of Use | 53 |
| Monitoring Connections and Engagement | 54 |
| Language | 55 |
| Analysis of Social Media Content | 56 |
| Debate and Engagement on the Posts | 63 |
| 4.2.2 Organizational Use of Social Media | 65 |
| Choice of Platform | 67 |
| Tracking the Beginning and Evolving Nature of Use | 67 |
| Monitoring Connections and Engagement | 68 |
| Language | 68 |
| Analysis of Social Media Content | 68 |
| Debate and Engagement on the Posts | 72 |
| Challenges and Barriers to Social Media Use | 72 |
| 4.3 Comparison of Individual and Organizational Social Media Use | 75 |
| Beginning and Pattern of Use | 75 |
| Content of Posts | 77 |

| | |
|--|-----|
| Reception and Engagement | 78 |
| 4.4 Attitude towards Potential of Social Media | 79 |
| Potential | 80 |
| Social Media as Compared to Mainstream Media | 82 |
| Preaching to the Converted? | 83 |
| 4.5 Linking Online and Offline Activities | 85 |
| Chapter Five: Conclusions and Recommendations | 87 |
| 5.1 Concluding Remarks | 87 |
| 5.2 Recommendations for Practitioners | 90 |
| 5.3 Recommendations for Future Research | 91 |
| List of References | 92 |
| Appendices..... | 99 |
| Appendix I: Interview Guide for Individual Activists | 99 |
| Appendix II: Interview Guide for Organizations | 102 |
| Appendix III: List and Date of Interviews | 104 |
| Annex IV: Social Media Content and Reception for Organization | 106 |

Chapter One: Introduction

1.1 Background of the Research

The Mail and Guardian Africa revealed Africa's top 15 trending twitter hashtags in 2014. #BringBackOurGirls was first on the list with more than 4.5 million tweets globally. This hashtag calling for the return of more than 300 school girls abducted in Nigeria was taken up by people from all over the world including Michelle Obama, First Lady of the United States. The hashtag #JusticeforHanna advocating justice for the 16 year old Ethiopian girl, who was kidnapped, raped and subsequently died of her injuries in the hospital, also made it on to the list of trending hashtags. (Spooner, 2014)

The case of Hanna Lelango and the trial of the perpetrators received a lot of attention on social media sites especially on Facebook and twitter opening the door for dialogue on violence against women (VAW). The Facebook page *Justice for Hanna* currently has more than 21,000 likes and other pages such as *Justice for Selome Gulelat* and *Justice for Bemnet* named after women who were also victims of violence in 2014 and 2015 have modest followings of 3471 and 2156 respectively. Other pages such as 'Ethiopia Say No to Violence against Women' adopt a lens that sees beyond the individual victim and focus on the larger issue and more than 22,000 people have liked the page.¹

In previous times, reports on victims of violence as well as discussions on the topic were left to the mainstream media, mainly the radio, television, newspapers and magazines. Organizations working on women's rights in Ethiopia also followed suit, using mainly their own media tools

¹ These numbers represent the standing of the pages as last checked on May 20, 2016. This is the date on which all the social media data in this research was last checked.

such as posters, newsletters, brochures and fliers and broadcast media, especially the radio for their advocacy and awareness creation activities. (Meshesha, 2008)

The use of social media and especially social networking sites² such as Facebook and Twitter has been on the rise in recent years. According to the online statistics portal *Statista*, the number of social network users worldwide has reached 2 billion at the end of 2015. (Number of Social Network Users Worldwide from 2010 to 2019, n.d.). In Ethiopia, the number of internet users and Facebook users is almost equal with 3.7 million people using the internet, also using the social networking site Facebook as of November, 2015. (Internet World Stats Usage and Population Statistics, Undated) This number is, however, contested by other sources which put the internet penetration rate in 2015 at 2.3% (Lange, 2015). The World Bank puts the number of people who have internet access in Ethiopia as 2.6 million in 2014. (Internet Users (per 100 people), 2015)

The popularity of social networking sites stems from their ability to ease making connections with friends, acquaintances and strangers as well as providing "unprecedented opportunities for information flow". (Boyd, 2013) Although the use of social networking sites is dependent on access to the internet, the sites themselves are free of cost. The availability of social networking sites in the form of mobile phone applications has also contributed to their increasing popularity, especially in developing countries. Although the motivations for using social networking sites vary from the need to connect and communicate with others to the desire to look for those with shared identities, studies show that their use "is flexible enough to be used for very different purposes". (Thelwall, 2009)

² In this paper, the terms social media and social networking sites are used interchangeably.

The use of social media for political and social activism has become a subject of interest for journalists, corporations and scholars alike. In the political sphere, the role of social media in bringing political change has been fiercely debated in the context of the Arab Spring Revolutions as well as uprisings in Iran and Moldova. While some have hailed social media as a magical medium for mobilization and organization of political movements, others argue that the importance of social media has been exaggerated. The debates revolve around the abilities and pitfalls of social media in information sharing, communication, organization and mobilization.

Clay Shirky is a strong supporter of the view that social media can be an effective tool in bringing social and political change and that the advantages lie in the ability of social media to organize large groups at lower cost. (Shirky, 2009). One of the major voices in the debate Malcolm Gladwell, on the opposite side, argues that social media only creates weak ties which do not motivate participants to take high risk actions. (Gladwell, 2010) He criticizes the lack of central organization and hierarchical structures in “new activism based in social networks” when compared to traditional activism and argues this makes it difficult to bring change. (Gladwell, 2010) Evengy Morozov considers himself a skeptic about the ability of social media to bring change through activism. Although he concedes that social media can serve as a cheaper communication tool for activists and reduces the cost for participants, he forwards two arguments against its role. (Morozov, 2010) The first is the fact that the state has “the ability to match, overpower and some cases silence” those using social media to bring political change while the second argument revolves around the digital divide. He claims that online activism does not work “with populations predominantly offline and predominantly illiterate”. (Morozov, 2010) Amir Hatem Ali contends that social media can still play an important role in bringing

change even in the face of unequal distribution of information and communication technology by “creating content that that is locally relevant and understandable”. (Ali, 2011)

Outside the social realm, the role of social media has been discussed from the perspective of different social causes such as the war in Darfur, child soldiers, the rights of women to drive in Saudi Arabia. (Yuce, Nitin, Rolf, & Merlyna, 2014)

The implication of the internet and the Web 2.0 phenomena, social media on women's rights has been widely debated among academic circles. On the one hand, there are scholars who are exponents of 'the webbed utopia' who argue that electronic tools offer women new possibilities for networking. On the other camp are scholars who argue that the internet is an extension of the public space where men dominate and women are excluded and that it is also a sexist environment where violence manifests itself in different forms such as cyber-stalking, harassment, intimidation and pornographic content. (Anne & Lesley, 2004)

The relationship between social media and VAW can be seen in both positive and negative lights. On the one hand, the rise of social media has led to the emergence of a special forms of sexualized violence associated with this platform including online bullying and harassment, cyber stalking, sexting and online exploitation of minors. (Hermant, Tanvi, Andrew, Valerie, & Nayanesh, 2012; Kee, 2006) On the one hand, there has also been increased campaigning on violence against women using social media as a key medium. (Jordan & Rena, 2013; Heyes, 2014).

Although the use of social media for activism has been discussed online and on newspapers and magazines in relation to the case of the ‘Zone 9ers’ and recently the ‘Oromo protests,’ there is little academic research on social media and activism in Ethiopia. The few which are available

have focused on social media as an alternative forum in political and religious discussions. Gagliardone assessed the nature and prevalence of hate speech in online debates in Ethiopia analyzing around 2000 statements on Facebook pages. (Gagliardone, 2015) In a follow-up report, Gagliardone examined online debates prior to and after the 2015 national elections in Ethiopia for hate speech and mapped the evolution of the debate. (Gagliardone, Online Speech and Elections in Ethiopia. Report Two: Discussing Politics and History in Social Media , 2015). Abiy Teklemariam explored the state of participatory media in Ethiopian as part of his case studies on five case African countries with authoritarian governments (Tunisia, Egypt, Ethiopia, Eritrea and Uganda). He notes the rise of participatory online media in Ethiopia and the shift from blogospheres to Facebook as a more participatory medium. He also argues, as part of his general findings, that the impact of technology should not be under-appreciated considering the number of people accessing the technology only but looking at the characteristics of the users who are the “elite and educated groups”. (Tekelemariam, 2011) Dereje Feyissa examined the advantages and limitations of social media as a site of political struggle in Ethiopia. He attributed factors such as the narrowing of the actual political space, the participatory nature of the medium and the lower risks as compared to non-virtual protests the rise in use and highlighted the “growing interface between actual and virtual political spaces”. (Feyissa, Forthcoming) Meron Zeleke focused on religious activism taking the case of the Ethiopian Orthodox Tewahido Church. According to her paper there is a growth in cyber spirituality in Ethiopia and social media is being used to stage protest against such as the one against the directive on religious codes of conduct in public spaces. (Zeleke, 2015)

An exploration of the use of social media in activism and awareness creation on VAW helps examine whether social media can be used as a tool of activism outside politics and other

contentious topics and the factors and contexts which have an impact on its use outside the restrictions in the political space. This search has focused on mapping the use of social media for activism and awareness creation on VAW by individuals vocal on social media on the topic of women's rights, loose initiatives as well as formally registered organizations working on women's rights and VAW in particular. In addition to the practical use of social media for activism and awareness creation, the research also explores the attitude of these actors on the potential of social media for activism and awareness creation in the Ethiopian context.

1.2 Statement of the Problem

Violence against women still remains a major problem in Ethiopia despite the international and national legal and institutional frameworks for the protection of women and girls against violence. Although country-wide data on the prevalence of violence against women is not available, numerous empirical researches demonstrate that different types of violence including intimate partner violence, rape, female genital mutilation and early marriage are common. (Addisie, 2002; Tegbar Yigzaw, 2010; Dibaba, 2006; Ministry of Women, Children and Youth Affairs, 2013)

Campaigns against VAW have used a variety of media to convey their message through publications such as posters, fliers, billboards and newsletters as well as mainstream media such as radio, television, newspapers and magazines. (Meshesha, 2008) Recently, however, messages against VAW and denunciations of specific acts of violence have appeared on social networking sites especially, Facebook and Twitter. The premise for this research is based on these contents on VAW which are increasing on these two social networking sites bringing forth the question, 'can social networking sites be considered as a tool for activism and awareness creation on VAW in the Ethiopian context?'

Although the most accessible and prevalent in use is the broadcast media, and especially the radio, there is ample evidence that the mainstream media does not have equitable representation in terms of gender. (Dargie, 2007; Kabtamu, 2005; Byerly, 2011) There are also problems with the way content on women's rights and VAW is presented in the mainstream media. (Ejegu, 2006; Getachew, 2006)

Although it is hard to find much written about organized women's movements in Ethiopia, the available sources indicate that the first women's organization, the Ethiopian Women Welfare Association, was established in 1935. This organization which mostly focused on "raising funds and sponsoring projects for urban women" was given legal recognition in 1953. The Ethiopian Young Women's Christian Association was also formed during the reign of Emperor Haile Selassie. (Burgess, 2013) These organizations "have either the capacity or the organizational structure to mobilize the majority of Ethiopian women." During the Derg era, the Revolutionary Ethiopia Women Association was established in 1980 which had "more systematic engagement and organization of women at the grassroots level". (Burgess, 2013)

Following the fall of the Derg in 1991 and the coming into force of the Federal Democratic Republic of Ethiopia Constitution, a number of civil societies working on women's rights were established. These include the Ethiopian Women Lawyers Association, the Addis Ababa Women's Association, the Network of Ethiopian Women's Associations and the Organization Against Gender-Based Violence. (Burgess, 2013)

The activities of these civil society organizations working on women's rights have been curtailed by the Charities and Societies Proclamation. (Amnesty International , 2012) This proclamation restricts activities pertaining to human rights, women's rights, children's rights, disability rights,

conflict resolution or democratic governance only for Ethiopian charities and societies. (Charities and Societies Proclamation 621/2000, Article 14(5)) An Ethiopian charity must raise 90% of its funds from domestic sources as per the proclamation. (Charities and Societies Proclamation 621/2000, Article 3)³ after the proclamation, some organizations have had to close down their operations or significantly scale down their man-power and activities. (Amnesty International , 2012)

It is within this context that social media, Facebook and Twitter for the purpose of this research, come in. Social media differs from the mainstream media on a number of grounds. It is open for participation for anyone who has access to social media and gives opportunity for the audience to become a content provider. Social media platforms encourage the formation of communities with common interest and serves as effective tools for communication in these communities. While in the mainstream media, generation of content is centralized and one way, social media facilitates user-generated content and an interactive platform. This has allowed individuals who may not have access to mainstream media, to publish their own content and if their popularity grows, influence others with their messages. In addition, social media is said to require less professional skills unlike the conventional media which hires trained journalists. (Ali Salman, 2010)

³ The Charities and Societies Proclamation No. 621/2009 classifies charitable organizations into three categories. Ethiopian Charities or Societies which are registered under Ethiopian law and may not receive more than 10% of their income from foreign sources; Ethiopian resident charities or societies which are also registered under Ethiopian law but receive more than 10% of their income from outside sources and foreign charities which are formed under foreign laws. Article 14 (5) of the proclamation provides that only Ethiopian Charities and Societies may engage in activities that advance human and democratic rights; promote the equality of nations and nationalities and peoples and that of gender and religion; promote the rights of disabled and children's rights; promote conflict resolution or reconciliation, and promote the efficiency of the justice and law enforcement services. While the justification for this restriction is said to be to control the free flow of foreign funding creating a culture of parasitism and rent seeking, and the illicit advancement of the interest of foreign powers, (Hailegabriel, 2010), the provision has been criticized as excluding non-Ethiopian organizations from human rights related work while also restricting the effectiveness of domestic organizations (Human Rights Watch Analysis of Ethiopia's Draft CSO Law, 2008).

It is taking these advantages into account, that the use of social media as a tool of activism on different social and political causes has been discussed. On the contrary, numerous arguments have been forwarded against its use and potential for activism. One thread of the argument is that social media activism does not translate into activities on the ground, instead making people feel that they are contributing just by clicking. When it comes to developing countries, the small number of people with access to the internet is said to prevent social media from being a viable tool to bring political or social change and having appeal and impact only for the elite of society. (Harlow, 2012).

In light of this, it is important to understand the use of social media in activism and awareness creation on VAW in Ethiopia. By looking into a variety of actors such as individuals vocal on social media, loose initiative working on women's rights and formally registered organizations, it explores the use of social media for activism and awareness creation on VAW in the Ethiopian context.

1.3 Overall Research Aim and Objectives

The overall aim of this research is to explore the extent of use and attitude towards the use of social media as a tool of activism and awareness creation on VAW in Ethiopia. The research will have the following specific objectives;

- Explore the extent of the use of social media as a tool of activism and awareness creation by various actors; individual activists, loose initiatives and formal organizations working on VAW.
- Compare and contrast the extent and nature of the use of social media as a tool of activism and awareness creation by individual activists, loose initiatives and formal organizations working on VAW.
- Explore the attitude of individual activists, loose initiatives and formal organizations working on VAW on the potential role of social media for activism and awareness creation.
- Examine whether the use of social media as a tool of activism and awareness creation on VAW is linked to offline activities (activities on the ground).

1.4 Research Questions

The thesis will aim to explore the following central question:

- How is social media being utilized in activism and awareness creation on VAW in Ethiopia by different actors?

Within the broad spectrum of this central question, the thesis will aim to address the following sub-questions:

- What is the extent of social media use for activism and awareness creation on VAW by individual activists, loose initiatives and formal organizations working on VAW in Ethiopia?
- What are the similarities and differences in extent and nature of social media use between individual activist, loose initiatives and formal organizations working on VAW in Ethiopia?
- How do individual activists, loose initiatives and formal organizations working on VAW in Ethiopia evaluate the potential of social media in activism and awareness creation on VAW in the Ethiopian context?
- How does social media engagement in activism and awareness creation relate to offline activities (activities on the ground)?

1.5 Significance of the Research

Current trends indicate that as the internet penetration rate and mobile use increase in Ethiopia, the number of social media users will also rise. This will make social media an important platform for generating and sharing information and leading it to emerge as an alternative to the mainstream media. The topic social media in Ethiopia has not been a subject of much academic research and the use of social media from the perspective of activism on VAW has remained unexplored thus far. This research aims to contribute to scholarship on the issue. In addition it can serve as an input for other researches interested in exploring social media and women's rights in Ethiopia. In relation to the practical implications, it will inform policy-makers on VAW, organizations working on or planning to work on VAW on the inclusion of social media as a strategy for creating awareness.

1.6 Scope of the Study

The scope of the study is limited to the social network sites, Facebook and Twitter. The selection of these medium was based on the preliminary data that these sites are the most used by Ethiopians.

The study is focused specifically on activism and awareness creation on violence against women and girls. The term VAW was preferred deliberately to the wider and more commonly used term Gender Based Violence (GBV) as this would include violence against “both men and women based on their sex”. However, a discussion of other related issues of women’s rights was unavoidable as the participants, both individuals and organizations works revolve generally on women’s rights than specifically on VAW.

The study is conducted in Addis Ababa. All the participants interviewed and organizations explored are based in Addis Ababa. The study site was selected because it is the largest metropolitan city and the capital city of the country with the highest internet penetration rate and thereby higher usage rate of social media. With high portion of migrant population from every corner of the country, Addis Ababa can be considered as a microcosm of the country.

1.7 Overview of Chapters

This study is organized in five chapters. This chapter presents the general background, statement of the problem, overall aim and objectives of the research and the specific research questions. The significance and scope of the research are also discussed. The second chapter conceptualizes the two main concepts in this research; social media activism and VAW as well as presenting the study’s theoretical framework. The third chapter deals with methodological concerns including the research design, case selection of participants, data collection instruments and procedures of

data analysis. Chapter four is devoted to the presentation and analysis of the empirical data. In the last chapter, conclusions and recommendations are forwarded.

Chapter Two: Conceptualizing Social Media Activism and VAW

The purpose of this research is to explore the extent and attitude towards social media use in activism and awareness creation on VAW. The first chapter provided a background on the increasing popularity of social media and the debate around social media as a tool of activism and highlighted the need for this research which explores the use of social media in activism and awareness creation on the topic of VAW in the Ethiopian context.

This chapter includes the conceptual and theoretical frameworks for the research. The first section is devoted to a discussion of the concept of social media and the specific platform which are the focus of this research, Facebook and twitter. This discussion is followed by an expanded exploration of social media as a tool of activism. In this section, the debate on digital activism, slacktivism and cyber-feminism are dealt with. The conceptual framework also includes a discussion on VAW including definition, typology and VAW as a human rights violation.

The guiding theoretical framework for the research is the focus of the second section of the chapter and discusses theories of electronic repertoires of contention and innovation diffusion and appropriation.

2.1 Social Media

The term social media refers to “a group of internet-based applications that build on the ideological and technological foundations of Web 2.0, which allows the creation and exchange of user generated content.” (Haenlein, 2010) The term Web 2.0 refers to a shift in the use of the web from a “passive information resource” to “a platform for the delivery of engaging services and experiences.” (Rolfe, 2006) In this sense, Web 2.0 as compared to Web 1.0 is considered as more social and participatory.

Scholars put the advantage of social media as compared to the mainstream industrial media on a variety of criteria including

- Accessibility (while industrial media are owned by private investors or government, social media is available to anyone at low cost);
- Usability (while industrial media needs special skills and training, social media does not require that);
- Recency (while communication in industrial media can take longer, social media is capable of virtually instantaneous responses) and
- Permanence (content on industrial media once created cannot be altered once distributed while content on social media can be altered through editing or comments). (Folorunso, 2013)

Social media is a wider inclusive term which includes collaborative projects, blogs and microblogs, content communities, social networking sites, virtual game worlds and virtual communities. (Haenlein, 2010)

2.2 Social Networking Sites

Social Networking Sites (SNS) are a type of computer-mediated communication that emerged during the innovation of Web 2.0. (Boyd N. E., 2013) Although the term Web 2.0 incorporates all SNS, not all applications classified under Web 2.0 have social networking features, Wikipedia being a classic example. (Haenlein, 2010)

The most acknowledged definition for social network sites (SNS) is the one provided by Danah Boyd and Nicole Ellison. They define social network sites as

“ Web based services that allow individuals (1) construct a public or semi-public profile within a bounded system, (2) articulate a list of other users with whom they share a connection, and (3) view and transverse their list of connection and those made by others within the system.” (Ellision, 2007, p. 211)

However, as new SNS are developed and the sites evolve, the features change thus making defining what constitutes a SNS difficult. Boyd and Ellison have modified the definition they provided in 2007 to

“A social network site is a networked communication platform in which participants (1) have uniquely identifiable profiles that consist of user-supplied content, content provided by other users, and/or system-provided data (2) can publicly articulate connections that can be viewed and transverse by others and (3) can consume, produces and/or interact with streams of user-generated content provided by their connection on the site.” (Boyd N. E., 2013, p. 7)

Despite having different technical features, a shared element of SNS is “visible profiles that display a list of friends of ‘friends’ who are also users of the system.” (Boyd N. E., 2013)

Thelwall gives a fluid classification of SNS based on the purposes for which connections are made. The first kind are socializing SNS which are used for interpersonal communications in recreational manner and are based on existing offline friends such as Facebook and Myspace. The second are networking SNS which are used for purposes of non-social interpersonal communications such as finding contacts and gives LinkedIn as an example. The third are navigational SNS whose purposes are primarily to help users find particular forms of information or resource and gives YouTube and Flickr as examples. (Thelwall M. , 2009)

2.2.1 Facebook

Facebook is a SNS created by the then Harvard University student Mark Zuckerberg and his roommates and fellow computer-science majors Eduardo Saverin, Dustin Muscovite and Chris Hughes in 2004. (Robert E.Wilson, 2012) At first it was only open to Harvard students but later included students from other universities in Boston and in 2006 it became open to anyone who declares to be over the age of 13 years and has a valid email address. (Brown, 2008) As of January 2016, Facebook stands as the most popular social network worldwide with 1.55 billion monthly active users. (Statista, 2016)

Facebook consists of “a series of interrelated profile pages in which members post a broad range of information about themselves and are allowed to link their own profiles to others’ profiles.” (Grimmelmann, 2009) Users post information in their individual pages, link with others and form ‘friends’ lists and interact with others. Facebook allows private communication through a system of “messages”, more public communications on the wall of users’ profiles; it has a “newsfeed” which includes recent content from connections. Users can also post pictures, poke a friend to say hello; like, comment and share each content including text, photo and video and interact with others in the form of groups, events and community pages. (Robert E.Wilson, 2012)

It is possible through Facebook to create either fan pages, which are “similar to an individual’s typical profile page, except content is visible to even non-Facebook members” or group pages which have administrators that control who is invited or accepted as a member of the group and who isn’t. (Harlow, 2010)

2.2.2 Twitter

Twitter is a microblogging service that enables its users to publish short messages, up to 140 characters in length known as “tweets” on a personalized news feed. It was launched in October 2006 by a 10 person start-up company called Obvious. (Herring, 2009) Twitter has 320 million active monthly users and stands 9th in the list of most popular social networking sites as of January 2016. (Statista, 2016)

Twitter differs from other SNS like Facebook and MySpace in that while these require the two users involved agree to link accounts (bi-directional confirmation of friendships) and allows mutual access to each other’s information, twitter works on a one-directional, “follower” based ties where anyone can see, access and search any data that had been published on the site. (Cullen, 2013)Twitter also has a community aspect in the fact that each twitter feed provides a list of the user’s followers and followees and this enables users to find other twitter users based on their interest. (Jungherr, 2009)

Hashtags (#followed by a subject of interest) added to messages allows users to search for posts on a given topic. If a topic has been frequently discussed, it appears on the front page of the website as “trending topics”. (Olszanowski, 2014) Twitter also allows a system of “retweets” where users forward content they find interesting from those whom they follow to their followers as well as sending messages directed other users by employing “@username”. (Herring, 2009)

2.3 Social Media Activism

Activism has been defined as “the actions of a group of like-minded individuals coming together to change the status quo, advocating for a cause whether local or global and whether progressive

or not.” (Keller, 2004) It relies on “engaging the underlying forces of community and culture at work in a particular media or space”. (Joyce, 2010)

The debate on the role of the internet, social media and SNS on activism includes optimists, those who subscribe to the persistent perspective and pessimists. (Bennet, 2003) The optimists argue that the internet has actually reshaped activism. (Bennet, 2003) Those who follow the persistent perspective claim that digital tools do not fundamentally lead to different kind of activism but improve version of the current practice. (Bennet, 2003) The pessimists, on the other hand, believe that the internet will not have much impact on activism and predict that no long-term effects will be observed including some in the extreme who argue that digital technology can potentially harm activists rather than help them. (Bennet, 2003)

For those who argue that the internet facilitates activism, the internet reduces participation costs, promotes collective identity and creates a sense of community. It allows information to be disseminated quickly and cheaply to many people simultaneous regardless of location. (Harlow, 2014)

There are scholars who consider the internet as a form of “alternative media which represents a way for activists to bypass the gatekeepers of traditional media and control their own message.” (Clearver, 1998) Whether it is blogs, independent news sites or social network sites, the internet is believed to be an important alternative media tool for activism. One reason for activists’ preference for alternative media is the fact that mainstream media focus on numbers, spectacles or dramatic actions, rather than the message underlying the action. (Harlow, 2014)

SNS have been hailed for assisting in coordinating and mobilizing social action. The use of SNS by organizations, political figures, advocacy groups, and other type of groups through their own

profiles, using site groups or other networks has been documented. “Social network sites provide simple, inexpensive ways to organize members, arrange meetings, spread information and gauge opinion.” (Nicole, Cliff, & Charles, 2009)

Some scholars argue that the internet expands people’s horizons and broadens understanding by providing sites of debate among those that have differing opinions and beliefs. (Fenton, 2012) They claim that the internet has the potential to foster debate and discussion on issues in the civic realm. (Holt, 2004) On the other hand, the structure of the internet has been criticized for facilitating a conducive environment for selective exposure to media content (Fenton, 2012) creating misinformation and lack of understanding context (Pettersen, 2010) and blurring the line between facts, comments, opinion and propaganda. (Fenton, 2012)

“One commonly discussed disadvantage is that authority or accuracy is no longer a given. With a little design sophistication, any opinion can be made to look like well-considered output of disinterested experts. Even the appearance of scientific consensus can be manufactured. Thus confusion and disinformation are easily introduced at a very stage in issues-based advocacy” (Joyce, 2010, p. 199)

2.4 Slacktivism

Participation in online activism, has, however, cast doubts on the dedication of the participants and the value of their actions with the resulting term slacktivism (also referred to as clicktivism or keyboard activism). “Slacktivism, a derogatory way of describing online activism, sees it as having no social or political effect but to make participants feel good about themselves.” (Subramanian, 2015) Slacktivism has also been defined as “a willingness to perform a relatively costless, token display of support for a social cause, with an accompanying lack of willingness to devote significant effort to enact meaningful change” (Kirk Kirstofferson, 2013)

Scholars pessimistic about the role of the internet on activism argue that Slacktivism prevents people from being motivated to take concrete action that may demand higher commitment focusing rather on pursuing “social and political change by clicking on a button and watching some ads”. (Aelst, 2010) They claim that ultimately it will damage the policy impact of civil society as these type of online activism have smaller impacts on decision makers. (Aelst, 2010)

2.5 The Digital Divide

A major argument against the role of the internet and SNS’s in activism is the unequal access to the technologies. This unequal access, also known as the digital divide, also includes lack of internet know-how, computer illiteracy, out-of-date infrastructure and lack of interest. (Harlow, 2014)” At the end of 2015, internet penetration rates in North America stands at 87.9%, in Europe it is 73.5%, Oceania and Australia 73.2 while in Africa it is only 28.6%. (Internet Usage Statistics World Internet Users and 2015 Population Stats, 2015)

The digital divide has been used to criticize social movement actions which rely on social media to organize their events, especially those that employ internet-based actions in that they will fail to reach ‘socially weaker groups in society. (Harlow, 2010)

There have been research findings, however, which claim that despite the digital divide and low internet adoption rates, activists can have influence over citizens. Mary C. Joyce claims that the success depends on the activists

“Breaking stories that otherwise would have been overlooked, documenting stories with unique textual, photographic and video evidence, transmitting stories

to a global audience and speaking about topics which are officially off-limits to the mainstream media". (Joyce, 2010, p. 161)

Sasha Costanza-Chock also argues that we should not underestimate the potential of electronic methods of activism just because of the digital divide. She mentions that on a number of occasions successful use of the internet for social movements have been launched by "marginalized groups with little or no internet access". (Costanza-Chock, 2003) She adds that the use of internet activism by an elite group in support of those who lack access should not also be overlooked. (Costanza-Chock, 2003)

Another dimension of the digital divide concerns the inequality in internet use between men and women known as the digital gender divide. The argument that women have less online access than men has been forwarded in different researches. (Sharma, 2003; Sen, 1995; Hilbert, 2011; Bimber, 2000)The inequality has been attributed to both socio-economic factors and underlying gender specific effects such as women being more technophobic than men. (Bimber, 2000) Expounding on the socio-economic impacts Sharma stated "women have less online access than men, for all the usual gender-related reasons-time, money, control, learning opportunities, other commitments, prioritizing others' needs". (Sharma, 2003)

2.6 Cyber Feminism

Feminist have conflicting views about the internet and its accompanying technologies. The internet in its initial stages of development has been described "as male domain" and "gendered net". (Carstensen, 2009) This is because of the close link between technology and masculinity, delayed access of women to the internet, androcentric content and male-dominated discussions in forums and chats. (Carstensen, 2009) The internet was said to mirror the same inequalities and power relations of the real world. (C.Herring, 2001)

There was on the other hand optimistic expectation about the internet's ability to create solidarity between women, lead to their better participation and networking and ease access to information and communication. (Subramanian, 2015) The internet was considered as a new public space which removes the distinction between public and private spaces. (Chien, 2000)

The term Cyber feminism or online feminism has been coined and defined as “harnessing the power of online media to discuss, uplift and activate gender equality and social justice”.(Valenti, 2012) Online feminists use the internet to share their stories and analysis, raise awareness and organize collective actions, and discuss difficult issues. (Daniels, 2016) On the other hand, social media has fostered a lot of hostile content towards feminism as well with “negative connotations toward feminism, such as a dislike of feminism, a claim that feminism is useless, or a critique of feminism” (Pham, 2015)

2.7 Violence against Women: Definition and Typology

The first official definition of VAW comes from the 1993 United Nations Declaration on the Elimination of Violence against Women (DEVAW). The declaration defined VAW as

“Any act of gender-based violence that results in, or is likely to result in, physical, sexual and psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivations of liberty, whether occurring in public or private life” (DEVAW, 1993 Article 1)

DEVAW also provides a non-exhaustive list of acts which are considered as violence against women. These include

“spousal battery; sexual abuse, including of female children; dowry related violence; rape including marital rape; female genital mutilation/cutting and other traditional practices harmful to women; non spousal violence; sexual violence

related to exploitation; sexual harassment and intimidation at work, in school and elsewhere; trafficking in women; and forced prostitution.” (DEVAW, 1993 Article 2)

The definition provided by the Protocol to the African Charter on Human and Peoples’ Rights on the Rights of Women in Africa (Maputo Protocol) incorporates economic harm in addition to the physical, sexual and psychological harm and includes violence committed “in peace time and during situations of armed conflicts or war.” (Maputo Protocol, 2003 Article 1(j))

Although VAW is used interchangeably with the term ‘gender based violence’, gender based violence is a “broader term encompassing violence perpetrated against both women and girls as well as men and boys as a result of the normative role associated with each gender”. (Richters, 1994)

Violence against women has been classified based on many criteria. Based on the type of the act VAW can be

- Physical violence such as slapping, hitting, kicking, pushing, punching and beating; sexual violence in terms of forced intercourse or other coerced sex,
- Psychological violence, for example, insults, threats of abandonments or abuse, humiliation or intimidation and
- Economic violence which includes denying access to basic resources. (United Nations Secretary General , 2006)

Violence against women can be categorized as family violence, community violence and state violence based on the setting it occurs in. Family violence includes intimate partner violence, sexual abuse of children in the home as well as harmful traditional practices in the domestic

sphere. Community violence occurs outside the home in the general community such as in schools, the work place and the neighborhood. State violence includes acts committed by state actors such as members of the armed forces or the police or officials of the government.

2.8 Violence against Women as a Violation of Human Rights

During the initial development of the international human rights framework, including the Universal Declaration on Human Rights and the two Covenants, the Covenant on Civil and Political rights and the Covenant on Economic, Social and Cultural rights, were gender neutral and did not address discrimination against women in the private sphere. Violence against women was considered as a private act and relegated from the realm of human right protections. (United Nations Secretary General , 2006)

The Convention on the Elimination of all Forms of Discrimination against Women (CEDAW) also did not explicitly address VAW. (Broderick, 2013) The Committee on CEDAW has, however, declared that VAW falls within the definition of discrimination against women and noted that states have responsibility to protect women from violence based on the Convention and confirmed that VAW constitutes a violation of human rights. (CEDAW Committee, General Recommendation 19 on Violence against Women, 1992)

The General Recommendation emphasized the responsibility of states “to act with due diligence to prevent violation of rights or to investigate and punish acts of violence and for providing compensation.” (CEDAW Committee, General Recommendation 19 on Violence against Women, 1992)

The World Conference on Human Rights held in 1993 in Vienna was a breakthrough in recognizing “the human rights of women and of the girl-child are an inalienable, integral and indivisible part of universal human rights” on a universal scale. (Doraid, 2010)

The framing of VAW in human rights terms has boosted the credibility of the movement to eliminate VAW; it has provided a common language for advocates and generated more political will on the part of states and presents a methodology to clearly determine their obligations. It has also offered the opportunity for building global and regional networks. It also allows the movement against VAW access to different human rights tools and mechanism such as human rights treaty bodies and international criminal tribunals. (Fried, 2003)

2.9 Theoretical Frameworks

This section discusses the guiding theoretical framework for the research. Although the purpose of the research is not to testing theories but rather to exploring an emerging issue, the theories provide guidance on how to approach the concepts and its contribution to the field of academic research on the topic.

2.9.1 Repertoires of Contention

Repertoire of Contention is a term referring to the tactics available to activists in social movements. (Dyke, 2004) The term repertoire of contention was coined by Charles Tilly who defined them as “a set of means that are effectively available to a given people and which they can use to act collectively in order to make claims on individuals and groups.” (Tilly, 1977)

The tactics employed differ based on the particular place and time and their effectiveness is also determined by the groups that use them and the conditions under which they are used. The choice of repertoire by a group is determined by the resources, opportunities and organizational structures of the group. (Porta, 2013) In addition to providing a range of tactics for activists, the theory of repertoire of contention also claims that activists and social movements are not open to innovation in tactics “generally turning to familiar routines and innovating within them, even when in principle some unfamiliar form of action would serve their interests much better.” (Aelst, 2010)

Building on Tilly’s repertoire of contention, Earl and Kimport contend that a new “digital repertoire of contention” may be emerging. (Kimport, 2011) Sasha Costanza-Chock explained about what she termed ‘repertoire of electronic contention’,

“Just as the printing press allowed protest to move from transient action to more flexible and sustained national contention, digital technologies are also transforming the tools used by activists to organize and mobilize” (Costanza-Chock, 2003, p. 5)

Repertoires of electronic contention can be classified as internet-based actions and internet-supported actions. (Aelst, 2010) Internet-based actions are actions which exist only because of the internet. These include actions such as online petitions, email bombs and protest websites. Internet-supported actions, on the other hand, are actions which do not necessarily require the internet but have become easier to organize and coordinate because of the internet. (Aelst, 2010)

2.9.2 Theories of Innovation Diffusion and Appropriation

Innovation Diffusion theory was developed by Everett M. Rogers in 1962. The theory seeks to explain how innovations are adopted “with a population of potential adopters”. (Bhattacharjee,

2012) An innovation can be an idea, behavior or object which is considered new to its audience (Everett M. Rogers, 2005) and the adopters can be individuals or organizations. (Bhattacharjee, 2012)

Two aspects of this theory are particularly relevant to this research. The first concerns the innovation-decision process which has five stages. (Rogers, 1983) These stages represented by the following model.

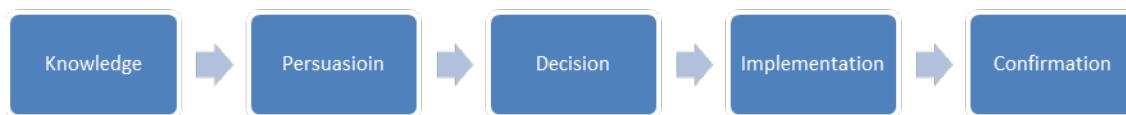


Figure 2.1 Innovation Adoption Process Stages (Rogers, 1983)

The first stage is knowledge where the adopters are exposed to an innovation and gain an understanding of how it functions. When an individual or organization forms a positive or negative attitude towards an innovation, it is at the stage of persuasion. In the third stage, adopters make a decision on whether to adopt or reject the innovation. The implementation stage is when the innovation is put to use and in the last stage, adopters seek reinforcement about the decision to use the innovation and may revise their decision. (Rogers, 1983)

The second relevant point relates to the attributes of innovations and how this impacts the rate of adoption of an innovation. Everett provides five attributes which shape the decision of the adopters. These are the relative advantage of the innovation as compared to previous innovations; compatibility with the adopters' habits, beliefs and values; complexity to learn and use; whether the innovation can be adopted on trial basis (trialability) and whether results can be easily observed (observability) (Rogers, 1983). The last two trialability and observability have

since been dropped from innovation literature. (Bhattacharjee, 2012)With the exception of complexity which is negatively correlated to rate of adoption, the other four attributes have a positive correlation. (Bhattacharjee, 2012)

The theory of innovation diffusion is, however, not comprehensive to understand the adoption of a certain innovation by various actors. In addition to the attributes of the innovation, different factors relating to the adopters also play an important role. These may include gender, age, experience and voluntariness of use. (Viswanath Venkatesh, 2003) This is one of the main criticisms forwarded against the theory of innovation diffusion. Another criticism relates to the concept of appropriation in which innovation undergo transformations during the course of diffusion and take on different characteristics when appropriated into local use. (Veronika Karnowsk, 2011)

Chapter Three: Research Methodology

This chapter presents the methodological aspects of this study. With the general background and specific issues relating to social media activism and VAW in mind, the chapter details the particular design used in this study to explore the use of social media on activism and awareness creation on VAW including methodological choices and justifications, case selection of participants, data collection instruments and procedures of data collection as well as data analysis and ethical considerations and ways of ensuring trustworthiness of the research.

3.1 Research Design

The research employed a qualitative methodology towards the collection and analysis of data. This approach was chosen as it allows an in-depth and interpreted understanding of the participants' views, attitudes, experiences and understandings. (Creswell, 2009) Qualitative methodology is also appropriate for exploration of emergent issues as the data collection methods are more "flexible, interactive and developmental". (Creswell, 2009) The research is exploratory in nature because of the lack of prior studies on the research topic (Bhattacharjee, 2012) and its aim is to scope out the extent of social media use for activism and awareness creation on VAW.

The specific research method employed was the case study method with multiple subjects. Yin defines a case study as "an empirical inquiry that investigates a contemporary phenomenon, within its real life context". (Yin, 2007) This method was preferred for this research because studying the context within which the participants operate is highly pertinent to an understanding of the extent of use and their attitude towards the potential social media as a tool of activism and awareness creation. Case study research is ideal for "deriving richer, more contextualized and

more authentic interpretation of a phenomenon...by its ability to capture a rich array of contextual data.” (Bhattacharjee, 2012)

Furthermore, multiple-case study method was selected in order to make study more compelling and each of the cases selected serves a specific purpose to understand the overall scope of the phenomena. In addition, the multiple case study method allows addressing one of the objectives of this study which is to compare and contrast extent and nature of social media use by various actors. In this sense, it is an instrumental case study. Instrumental case studies “provide insights into an issue, examine a certain pattern of behavior or are used to refine a theory” unlike intrinsic case studies where a case is studied for its own sake. (Stake, 1995) While single case designs are best fitted when the case is unique, extreme or critical to the study, multiple case design is “for theory testing, for establishing generalizability of inferences and for developing richer and more nuanced interpretations of a phenomenon.” (Bhattacharjee, 2012)

The multiple case studies were conducted at multiple levels of analysis (individuals and organizations) which requires different units of analysis. In the case of individuals, the unit of analysis was an individual vocal about women’s rights on Facebook and/or twitter while at the organizational level, the unit of analysis was organizations both formally registered and those that operate as a loose initiative; domestic or international whose works primarily focus on women’s rights and especially on VAW.

3.2 Case Selection and Procedures

The researcher’s observation of SNS sites laid down the basis for the inclusion of individuals vocal on these sites on the issue of women’s rights and VAW in particular. The participants were selected based on the frequency of their posts on the issue and the number of connections they

have on Facebook and/or twitter. As it is difficult to find a pool of this population to select from, it was necessary to use multiple chains of reference asking individuals who use these sites, surfing the sites with key words and using a snow-ball method, where one participant was asked to identify another individual who they would consider is vocal on social media on these issues. Subsequently, four individuals were selected for the individual case studies. The four cases followed a literal replication (Yin, 2007) which predicts similar results.

The four individuals selected were Blen Sahlu, a part time lecturer at Addis Ababa University, co-host of the radio show ‘Endalk and Mahder Besheger’ and founder of the Yellow Movement Addis Ababa University. She is also a member of Setaweet. She has been actively involved in reporting the Hanna Lalango case. Selam Mussie is a social media manager at Kana Television. In addition, she is one of the founders of the movement #JusticeForHanna on Facebook and Twitter. Desset Abebe works for UN Women Ethiopia and previously at Ethiopian Human Rights Commission. She is active on Facebook on women’s rights issues and VAW. Hiwot Emeshaw has extensive experience working in in advocacy and communication at different international organizations. She runs a Facebook page “ነቆራ እና ሌሎችም ወጎች ከሕይወት እምሻው ጋር” (“Satirical Critiques and Other Tales with Hiwot Emeshaw”) and writes reflections on a variety of issues including women’s rights. She is also a published author with her first book “Baricho”.

The Organizations studied in this research were selected based on purposive sampling. An effort was made to include loose initiative which have some form of organizational structure, formally registered domestic organizations as well as international organizations working on women’s rights in order to explore the issue in a variety of contexts. The domestic registered organizations are further typified in order to include long standing organizations as well as newly established ones, organizations of different sizes and classifications (associations, network of associations

and mass based organizations). The cases selected from the organizational pool followed a theoretical replication (Yin, 2007, p. 46) and foresaw contrasting results for predictable reason of difference in context.

Consequently, the organizations selected for the study were:

| Loose Initiatives | Domestic Registered Organizations | International Organizations |
|---|--|-----------------------------|
| The Yellow Movement, Addis Ababa University | Ethiopian Women Lawyers Association (long standing membership based charity) | UN Women |
| Setaweeet | Network of Ethiopian Women Associations (long standing, network of associations) | |
| | Addis Ababa City Women's Association (long standing mass-based organization) | |
| | Sara Fith-Ke Hulum (small scale, recently established) | |
| | Women Can Do It (recently established, small scale organization) | |

3.3 Data Collection Instruments

3.3.1 In-depth Interviews

The research used semi-structured in-depth interviews with individual participants and representatives of the selected organizations. This instrument was selected as it facilitates a rapport to develop between the researcher and interviewee and its flexibility allows for an interview with depth and detail. In semi-structured interviews, the interviewer can pick on information which he/she did not consider beforehand and probe further based on the respondent's answers. (Cohen, 2006)

The interviews were conducted in person and administered by the researcher. Two sets of in-depth interview guides were developed for the individual participants and organizations in order to capture the different characteristics and context of the two units but the separate interview guides covered a shared set of questions which would enable comparison between the different units. (See Annex I and II)

The individual interviews tried to capture the personal experiences of the participants, motivations and purposes for use of social media, challenges encountered in their use and attitude towards the potential of social media. With the exception of the demographic information and numerical information pertaining to their social media use, most of the questions were open-ended allowing rich exploration of their experiences, views and attitudes.

The interviews with representatives of organizations were more structured at the beginning focusing on background information of the organization, its objectives and specific activities. Similar questions to those with individuals were asked with regard to social media use and attitude towards its potential. In order to get the full information, efforts were made to interview the appropriate person within the organization, mostly the person/s heading the organizations or the person in charge of program implementation or the person whose responsibilities include handling social media or the media in generally. An attempt was made to gauge the personal views, attitudes and experiences of the organization's representatives towards social media use based on the assumption that this would have an impact on understanding of the organizational use.

3.3.2 Social Media Content Analysis

The data from the in-depth interviews was supplemented by social media content analysis for the individual participants and for those organizations which have social media presence, mainly Facebook. In this regard, the unit of analysis was posts on Facebook and tweets on twitter. Social media content analysis is “gathering, analyzing and grouping descriptive information available on social media into interpretable concepts”. (To, 2015)

For the individual participants, the social media content analysis was selective and time bound, because of time and resource limitations. The posts and tweets analyzed were from September 1, 2015 to May 20, 2016 and those focused on the specific topic of women’s rights and VAW. For Organizations it was not necessary to make it time bound because of the small amount of data available. The details of the posts by the organizations are summarized in Annex IV, including the year and date of post, type of post, short description of the post, language the post was written in and the reception the post received.

For Facebook, the analysis included the type of post, the content of the post, the language in which the post was written, the engagement it received (likes, comments, shares and views if it is a video) and the content and sentiment of the comments. Information about the overall engagement of the Facebook page was also included.

For twitter content, analysis looked at the content of the tweet, the number of retweets, the number, content and sentiment of replies. It also includes general information of the twitter accounts (number of tweets and number of followers.)

3.3.3. Secondary Data Sources

Secondary sources (journal articles, books, conference proceedings) were consulted in examination of existing knowledge on the study area and to provide the conceptual and theoretical framework as well as in the initial stages of carving the problem to be studied. In addition, documents were analyzed in order to gain in-depth knowledge about the background of the organizations selected for the study.

3.4 Data Collection Procedures

3.4.1 In-depth Interview Procedures

The first stage of the data collection after the identification of individual participants and selection of organizations was to contact the participants, explain the purpose and nature of the research and set up interviews. The interviews were conducted at venues in accordance with the choice and convenience of the participants. At the beginning of the interview, the researcher confirmed the willingness of the participants for the interview and allowed them to look over the interview guides prior to beginning the interviewing.

The researcher used a conversational tone in the interviews in order to put the participants at ease and refrained from interruptions. In rare occasions that participants digressed from or misconstrue the question, the researcher waiting until they finish expressing their thoughts before asking a question that brings the interview back into the focus or framing the question in a different manner.

The interviews were conducted from April 1st to April 21st, 2016. For the individual participant, interviews lasted on average from an hour to an hour and half while interviews for representatives of organizations ranged from 30 minutes to one hour.

3.5 Data Analysis Techniques

The data in the form of in-depth interviews was recorded on a digital device. This data was later transcribed verbatim by the researcher. The transcriptions were first read thoroughly in order to get a sense of the full data. The next step was coding, “using a word or phrase that symbolically assigns a summative, salient, essence-capturing and/or evocative attribute” (Saldana, 2008, p. 3) was conducted on the transcriptions before the more rigorous analysis. The codes were then grouped into different categories which in turn led to the emergence of themes.

The analysis was conducted in two stages. The first stage was a within-case analysis for each of the cases examining the patterns and concepts that emerge. The second stage was cross-case analysis looking similarities and differences. In this stage, cross-case conducted within each subdivision; individual participants and organizations and across the subdivisions that is between the individual participants and organizations.

3.6 Researcher’s Role and Bias

In a qualitative approach, the researcher is considered as an important instrument of the research. The motivation for this research started from the personal observation of social media discussions following the Hanna Lelango case. The choice of the qualitative approach was also a mirror of the researcher’s subscription to the ‘interpretive’ paradigm, “that social reality is not singular or objective but is rather shaped by human experience and social context”. (Bhattacharjee, 2012) This is reflected in the selection of the in-depth interview as a method allowing the contexts and experiences to be examined. It has shaped the analysis and presentation of the data.

The researcher was aware of her opinions, biases and attitudes towards the topic of the study during the research process and has tried to bracket it off in the collection, analysis and presentation of data as much as possible.

3.7 Ethical Considerations

The study took due consideration for ethical issues during the fieldwork and data analysis stages. Interviews were conducted on based on the voluntary consent of all the participants after having been informed of the purpose and nature of the research. Further, Consent was sought and acquired specifically for the use of the individual participants' names in the research. This was after an understanding reached between the researcher and the participants that their profile was an essential part to address the objectives of the research. As the nature of activism raises sensitive issues, due care was taken in order to protect the individual participants' vulnerability to harm by focusing only on specific content related to VAW.

3.8 Trustworthiness of the Research

In the quantitative research methodology the concepts of reliability, “the extent to which results are consistent over time and an accurate representation of the total population” (Golafshani, 2003) and validity, “whether the research truly measures that which it is intended to measure or how truthful the results are” (Golafshani, 2003) are the most important measures of the quality of the research. The intrinsic difference in purpose and design between qualitative and quantitative approaches renders these concepts directly inapplicable to qualitative research and they have been replaced by the concept of trustworthiness. (Golafshani, 2003)

In this research different methods were used to ensure trustworthiness including the adoption of well-established research methods and instruments such as the case study method and in-depth

interviews; making sure that the data is properly recorded and archived; collaborating data from the interviews with other sources such as social media content analysis and document analysis and providing thick description with adequate quotations from the participants in the presentation of the findings.

Chapter Four: Social Media Use for Activism and Awareness Creation on VAW

In this chapter, the findings of the study are organized and presented with thematic analysis of the data. The chapter is based on the qualitative data collected through in-depth interviews with the participants and analysis of the social media content generated by the study participants and organizations.

The rationale of the study as stated in chapter one was to explore the use of social media for activism and awareness creation on VAW by various actors including individuals, loose initiatives and formal organizations. In congruence with the objectives of the study, the chapter presents data on (1) the extent and nature of social media use by the various actors, (2) comparison of the extent and nature of use between the different entities, (3) the attitude towards the potential of social media platforms for activism and awareness creation on VAW and (4) the link between online activism and activities on the ground.

4.1 Profile of Participants and Organizational Background

This section provides the profile of the individual participants and of the organizations, both loose initiatives and formal organizations. Under the profile of the participants, in addition to age, marital status, educational background and occupation, the section includes information on whether the participants consider themselves a feminist and/or activist on women's rights and VAW and their special areas of interest regarding women's rights. The organizational profiles provide background information on the organizations, including time of establishment, type of organization and major activities conducted by the organizations. In addition to interviews with

the representatives of the organizations, additional background information was collected from documents and websites for a comprehensive exploration of the background of the organizations.

4.1.1 Individual Participants

This section presents the profile of the individual participants of this study. The following table presents a summary of their profile and it is followed by a discussion of each participant.⁴

| Name | Age | Educational Background | Occupation | Marital Status | Number of Followers |
|---------------|-----|--|---|----------------|--|
| Blen Sahlu | 30 | LLB, AAU and LLM in from University of Michigan | Lecturer at AAU and Radio Host | Single | 5640 followers on Facebook and 15,350 followers on twitter |
| Desset Abebe | 29 | LLB, Haramaya University and MA in Human Rights and Democratizations, Pretoria University | Program officer at UN Women | Married | 450 followers on Facebook |
| Hiwot Emeshaw | 34 | BA in Political science and International relations and MA in International Relations, AAU | Advocacy and Communications Officer | Married | 94, 287 likes on Facebook |
| Selam Mussie | 25 | BA in Business Administration and Information Technology, AAU | Social Media Manager at Kana Television | Single | 777 followers on Facebook |

⁴ The individual participants were asked specifically and have given their consent for their real names to be used for the study understanding that their personality closely linked to their activism, and thereby indispensable for the findings of the research.

Participant 1

Blen is a 30 year old lawyer by training with an LLB and LLM. She is a part time instructor at Addis Ababa University (AAU) law school as well as a host on the radio show “Endalk ena Mahder Be Sheger”. She is not married. She says her primary area of interest is GBV but also “a bit of everything because it is all connected and you cannot address one without the others.” (Interview with Blen, April 19, 2016) She identifies herself as a feminist.

For Blen, activism, in any form, is about level of engagement and the amount of time or money that one is willing to invest in a cause.

“It [activism] takes many forms and depends on how engaged you are and how much you are willing to give whatever you have, in terms of money or time whether it is online activism or on the ground activism.” (Interview with Blen, April 19, 2016)

She believes that the effectiveness of influence is also a factor to judge whether someone is an activist.

“How many people have you mentored, how many people read the things you write, for example if you are an online activist. You may not get a chance to work on the ground but your influence may come in many forms.” (Interview with Blen, April 19, 2016)

Blen calls herself an activist but with questions. She says

“I would like to be and I do certain things that can be regarded as activism and I do sometimes describe myself as an activists but I also wonder if I should be doing more in order to earn the title but I do consider myself and in terms of aspirations, I want to be that.” (Interview with Blen, April 19, 2016)

Participant 2

Desset is a 29 years old female who has a LLB and a MA in Human Rights. She works for UN Women as a program officer. She has been working in different governmental and non-governmental organizations in law related fields since graduation from law school. She is married. She has an interest in women's leadership and decision making roles, political participation and economic empowerment but adds that VAW is not an issue she would remain silent on. In addition, she is also interested in politics and human rights.

She identifies herself as a feminist but does not think of herself as an activist.

“What I hope activism is and why I can not boldly say that I am an activist is because I do not work at the grassroots level. If I worked at the grassroots level, if I affect other peoples' lives, I might have said. I might have, through the things I post on Facebook.... But if I could reach more people...” (Interview with Desset, April 9, 2016)

Desset also believes that activism requires following through with things and requires time.

“You have to see things to an end. If it is just talked about, you might write in your diary or you post about what you feel but unless you see through that is not activism for me.” (Interview with Desset, April 9, 2016)

Participant 3

Hiwot is 34 and has a BA in Political Science and International Relations and MA in International Relations. She has been working in advocacy and communication related works for ten years and is also a published author. She is married. Hiwot's primary interest area is politics. Her area of interest as it relates to women's rights is VAW. She is particularly interested in the complacency of men and women who despite being educated at higher levels and you would

think have exposure to the issue, still have stereotypical views. Moreover, she is also interested in the role of women in perpetuating violence against other women.

She considers herself a feminist. According to her “the simplest definition she found for feminism” is “a person who believes in the equality of women with men”, and as to her, any “sound person” should be a feminist. (*Interview with Hiwot, April 06, 2016*)

She believes that activism requires consistency and conscious actions. “An activist for me is someone who really dedicates themselves to a cause and in everything they do they mainstream that cause.” (*Interview with Hiwot, April 06, 2016*) She does not call herself an activist on women’s rights although she says that she uses Facebook to write about issues that concern her. This, she says is because she does not do it consistently and does not make it her everyday business to do that.

Participant 4

Selam is a 25 years old female. She has a BA in Business Administration and Information Technology and currently works as a social media manager at Kana Television. She is single. She says she is interested in everything to do with women’s rights but for a lack of expertise on subjects like cultural practices, she puts urban issues as her area of expertise. In addition to women’s rights, she is also interested in poverty and development related issues.

She considers herself as a feminist. She is reluctant to refer to herself an activist. She says

“I do not know if there is any stage between being interested in an issue and being an activist. If being an activist is the PhD of it, I have not reached there. I do that with the time I have and by being active on Facebook but I feel like being an activist is very big and is something I have

not achieved yet. I want to be, I would say I am somehow but there are others who do more, on practical things so that is when I have doubts.” (Interview with Selam, April 10, 2016)

She believes that activism requires doing things on a regular basis and following up with every case but also includes in-depth knowledge on the issue as part of the equation.

4.1.2 Loose Initiatives

The Yellow Movement Addis Ababa University

The Yellow Movement was started in 2011 by Blen Sahlu, one of the individual participants in this study, and her students. It functions under the umbrella of the gender office of Addis Ababa University (AAU). The purpose of the movement was to promote women’s rights and campaign against GBV especially in university setting. When the movement began they were called ‘the volunteers’ but later changed the name to the Yellow Movement. The “about section” of their Facebook page explained that the color yellow was chosen because “It is bright, hopeful and the color of the sun” and symbolized “hope and belief in a brighter future”. (The Yellow Movement, Addis Ababa University , 2011)

The movement holds weekly table-day discussions on selected topics, holds bi-annual blood donation events and has a book club. It also organizes a Valentine’s Day fundraiser ⁵every year whose proceeds are used to support female students of the university that face financial difficulties. The Yellow Movement also has social media campaigns especially on the occasion of the 16 Days of Activism.⁶ The Mekelle University chapter of the Yellow Movement was

⁵ The Valentines’ Day fundraiser is an annual event organized by the Yellow Movement. The funds from the event go to support female students of Addis Ababa University who need financial assistance. In the 2016 fundraiser, 168,002 birr was raised while the 2015 fundraiser brought in 107, 400.

⁶ The 16 Days of Activism is an annual international campaign against VAW. The campaign starts on 25 November, International Day for the Elimination of Violence against Women and ends on 10 December, Human Rights Day.

launched in May 2016 and they have plans to open chapters in other universities. (The Yellow Movement, Addis Ababa University , 2016)

Setaweet

Setaweet is a feminist consciousness space founded in July 2014. It was founded by Sehin Teferra (PhD) and Bilene Seyoum, both affiliated with African Women in Business (AWiB). (Setaweet ('Of Woman')- A Feminist Initiative , 2016) It is primarily aimed at creating gender equality in Ethiopia. Setaweet organizes different feminist conversation platforms. There is the monthly Setaweet Circle in which only women participate and an all men circle #ArifWond, “in which men question the privileges they have in society”. (*Interview with Sehin Tefera (PhD), April 1, 2016*)Setaweet holds quarterly Open Session in which both men and women are allowed. In the open sessions, there are presentations on topics which relate to women’s issues and discussions on the presentations.⁷ Setaweet also provides equality consciousness training for private companies and NGOs and also conducts commissioned researches through feminist analysis and critique. (Setaweet ('Of Woman')- A Feminist Initiative , 2016)

The campaign hopes to raise awareness about gender-based violence as a human rights issue at the local, national, regional and international level.

⁷ The first Setaweet Open Session was on “Women and the Orthodox Church” with presentation by Haregewoin Cherinet, the second was “Evoking the Spirits of my Heroines: What they say about my Masculinity” by author O’Tam Pulto and the third was “Ethiopian Women’s Representation Throughout Modernity by Dr.Elizabeth W/Girogis

4.1.3 Formal Organizations

The table below summarizes the profiles of the formal organizations selected for this study and is followed by a discussion of the background and activities of each organization.

| | Name of Organization | Type of Org. | Established | Social Media Platform | Active since |
|---|----------------------|---|-------------|-----------------------|--------------|
| 1 | Yellow Movement | Loose Initiative | 2011 | Facebook | 2012 |
| 2 | Setaweeet | Loose Initiative | 2014 | Facebook | 2014 |
| 3 | Sara Fiteh Ke Hulum | Formal Organization | 2008 | None | - |
| 4 | Women Can Do It | Formal Organization | 2014 | None | - |
| 5 | AAWA | Formal Organization | 1998 | Facebook | 2015 |
| 6 | UN Women Ethiopia | International Organization | 2010 | None | - |
| 7 | EWLA | Formal Organization | 1995 | Facebook | 2011 |
| 8 | NEWA | Formal Organization (Network of Associations) | 2003 | Facebook/ Twitter | 2012 |

Sara Fithe Ke Hulum Ye-Setoch Mahber

Sara Fithe was established in 2008. It currently has 21 members, including the five founding members. It is registered as an Ethiopian Charity as per the CSO Proclamation. The name ‘Sara’ was taken from the story of Abraham and Sara in the bible and was chosen because of the association’s principle that the protection of the family is the cornerstone of the protection for women, children and other vulnerable groups. The ‘Fithe Ke Hulum’/ Justice from All was chosen to counter the idea that justice is expected from some government bodies only and affirm that justice is in the hands of every individual in the society. (*Interview with Halima, April 6, 2016*)

The activities of the organization revolve around girls' education, preventing harmful traditional practices, protection of the family and community awareness creation on the rights of women and children. The organization is based in Addis Ababa but conducts activities as well in Kelela Woreda, South Wello in the Amhara Regional State. The organization does not currently have any hired employees and mainly depends on volunteers of which two stay at the office while the others offer their services when requested. *(Interview with Halima, April 6, 2016)*

Women Can Do It

Women Can Do It is an Ethiopian charity registered in April 2014. It was established by the renowned author, journalist and President of Ethiopian Women Writers' Association, Yemewedesh Bekele. The idea for the association came from a training organized by Norwegian People's Aid (NPA). After the training, Yemewedesh and other five participants formed 'Women Can Do It, Ethiopia' with the support of the NPA. The predecessor of the currently existing association was registered as an Ethiopian residents' charity in 2013 but most of its activities were on women's rights and it was closed down for not complying with the CSO proclamation. Later, Yemewedesh decided to start an Ethiopian charity and registered it as 'Women Can Do It' with the main focus area, women and the media. *(Interview with Yemewedesh, April 8, 2016)*

Since its establishment, Women Can Do It has been under the umbrella of the Network of Ethiopian Women Association (NEWA), sharing an office. The association is still in the process of setting up office space and hiring staff. For the time being it only works only with volunteers. It was involved in implementing a project lobbying for the signing of the Maputo Protocol and has given trainings to women on the protocol. *(Interview with Yemewedesh, April 8, 2016)*

Ethiopian Women Lawyers Association

The Ethiopian Women Lawyers Association (EWLA) was established in 1995 by women lawyers with the purpose of working for the respect of women's rights. The association used to have three departments in three focus areas. These are legal aid service for poor and disadvantaged women; public education and capacity building and research and advocacy. The association used to have six branches in regional states. (*Interview with Meron, April 11, 2016*)

EWLA has had to downsize both in terms of activities and man-power after the CSO proclamation. EWLA is registered as an Ethiopian charity as per the proclamation and raise 90% of its funds from domestic sources. (Charities and Societies Proclamation 621/2000, Article 3) After a few years of primarily focusing on the legal aid component for the lack of funds, it is now again working on all three programs with the financial support of the European Union's Civil Society Fund II (CSF II) and World Bank Coordinated Ethiopian Social Accountability Program II (ESAP II). With these funds, the association has been providing capacity building trainings on GBV for law enforcement officers, holding public dialogues with representatives from the legislative branch, has resumed publishing and distributing pamphlets and using the radio, TV and newspapers for messages on women's rights and VAW. (*Interview with Meron, April 11, 2016*)

Network of Ethiopian Women Associations

The Network of Ethiopian Women Associations (NEWA) was established in 2003 comprising of 20 non-governmental organizations and women's associations working on women's rights. In 2009, the network had 42 member organizations. When the CSO proclamation came into effect in 2009, most of the member organizations decided to register as Ethiopian resident charities but the network wanted to continue working on women's rights. While the organizations which were registered as Ethiopian resident charities consolidated under the Union of Ethiopian Charitable Associations (UECA), NEWA continued with those registered as Ethiopian charities and societies. There are now nine member organizations under NEWA. ⁸ (*Interview with Saba, April 21, 2016*)

The main purpose of the network is promoting women's economic, social, legal and political rights and building the capacity of the member organizations. The network is involved in advocacy and lobbying for the revision of laws and policies and enforcement of existing ones, monitoring law enforcement, awareness creation, sensitization and campaigning on women's rights. When a heinous act of VAW is committed, the network speaks against the act, prepares petitions and writes letters to the government for the perpetrators to be brought to justice. (*Interview with Saba, April 21, 2016*)

⁸ The member associations of NEWA are Ethiopian Women with Disabilities National Association, Addis Ababa Women's Association, Dalocha Women Water Development Association, The Ethiopia Media Women's Association, Amhara Women's Association, DireDawa Women's Association, Gambella Region Women's Association, Ethiopian Women Writers Association and Women Can Do It.

Addis Ababa Women's Association

Addis Ababa Women's Association (AAWA) is a mass-based organization which was established in 1998 with the purpose of working for the economic, social and political equality of women. The association had around 7000 members when started but the number has reached 154,000 women members and 55,000 supporting male members in 2014. In the political sphere, the association conducts awareness creation on the constitutional rights of women; in the economic sphere, it facilitates income generation activities for women; and in the social realm, the association provides scholarships for around 100 female students from low income families. (AAWA, 2012)

The association also works on VAW. It conducts awareness creation trainings and consultation meetings with law enforcement organs, including police, public prosecutors and judges for the extradited justice in VAW cases. The association trained paralegals to provide legal advice for women who face violence and currently has 5 paralegals in each of the 10 sub-cities of Addis Ababa. The association has opened a shelter for victims of violence in March, 2015 with funds from the CSF II. (*Interview with Elizabeth, April 15, 2016*)

UN Women Ethiopia

UN Women was established by the United Nations General Assembly in July 2010 and became functional in 2011. It is the United Nations Entity for Gender Equality and the Empowerment of Women. UN Women works in eight priority areas namely leadership and political participation, economic empowerment, ending VAW, peace and security, humanitarian action, governance and national planning, sustainable development agenda and HIV and AIDS. UN Women operations

are conducted in continental clusters Africa, America and Caribbean, Europe and Central Asia, Arab States/North Africa and Asia and the Pacific. (About UN Women, n.d.)

In Africa, UN Women has two regional hubs for East and Southern Africa and West and Central Africa. The Ethiopian country office is under the East and Southern Africa regional office. UN Women Ethiopia has established an Ending VAW program in mid-2013. The program has three main focus areas; advocacy and lobbying for the improvement of legal and policy framework of the country, funding shelters for victims of violence and awareness creation programs which target religious leaders and influential members of society currently operating in the Amhara regional state. (*Interview with Heran Ayele, April 15, 2016*)

4.2 Extent and Nature of Social Media Engagement

This section presents the extent and nature of social media engagement of individuals, loose initiatives and formal organizations. The (1) choice of platforms and reasons behind the preference, (2) the beginning and evolving pattern of social media use, (3) to what extent connections and engagement are monitored and (4) choice of language are discussed based on the in-depth interviews with individual activists and representatives of the organizations. In addition, (5) the content on their social media accounts are analyzed by type of posts, the reception the posts received as well as (6) debate and engagement on the posts.

The formal organizations, these are divided into those which do not have any social media presence, those which have used social media but are not active and one organization, EWLA which is an active user of Facebook. For those organizations which do not have social media accounts and those which are not active users, the barriers to social media use are presented.

4.2.1 Individual Participants Extent and Nature of Social Media Use

Choice of Platform

Facebook was the preferred platform among individual participants for activism on VAW. The fact that Facebook allows writing long pieces while Twitter has a 140 character limit was mentioned as the main reason for their preference (*Interview with Desset, Interview with Selam and Interview with Hiwot*). In addition, Twitter was said to be a more exclusive platform than Facebook and required more expertise such as being economical with words. (*Interview with Selam and Blen*)

While the individual activists all had Twitter accounts, they used this platform to follow other news sources and international organizations as well as to connect with other activists while they believed that Facebook can be used to connect with local audiences.

Blen who was active on both Facebook and Twitter highlighted these differences;

“If your purpose is getting the word out and letting the world know what you are doing on the ground here, Twitter will be a great platform. If you are looking to make connections with other activists, Twitter will be a great place but if you are aiming to reach the local population to some degree, Facebook will be your place.” (Interview with Blen)

In some cases, content that was posted on Facebook was shared on twitter, by linking the two accounts (*Interview with Hiwot*) or posting screen shots of the Facebook posts. (*Interview with Blen*)

Tracking the Beginning and the Evolving Nature of Use

For the individual activists, introduction to social media platforms came from friends or family members living abroad. (*Interviews with Blen, Hiwot and Selam*) The fact that other people

around them were actively using these platforms was also a push factor. (*Interview with Desset and Blen*) In the beginning, the use of social media platforms was for personal purposes such as connecting with friends, family members and people with similar interests, posting photos and personal messages and following public figures they admired. With time, they stated that their social media accounts have become less and personal and more focused towards their activism. (*Interviews with Blen, Desset, Hiwot and Selam*)

The individual activists traced their use of social media for activism on VAW to different triggering events. These included reading something that highlighted a concern, for example Selam read and shared a blog post by a Peace Corps Volunteer stationed in Ethiopia⁹ which mirrored a lot of her own experiences. Desset attended a conference on feminism in Singapore and realized she wants to stand up for the cause of women's rights after hearing the experiences of women in different countries such as Afghanistan and Pakistan.

Monitoring Connections and Engagement

The individual activists were more concerned with the comments they received on their social media pages rather than the number of overall connections (friends and followers) of their accounts. During the interviews, they stated that they could not recall the exact number of connections they have without referring to the accounts. For Blen who used Twitter more frequently, she said that she can see the number of people who follow her on Twitter because of the display on the top of her account page.

⁹ The Peace Corps Volunteer, Danielle Luttrell was based in Ethiopia and in her blog entry "800 Days in Ethiopia: On Being Hated" posted on March 26, 2014 she details her experience of sexual harassment. The piece created lots of social media debate. On one side, there were those who believe that the article was exaggerated and ruins the image of the country, while others say it was brave of her to be honest. Her blog entry can be accessed on <http://800daysinethiopia.blogspot.com/2014/03/on-being-hated.html>.

The focus on the comments rather than the number of the connections, stemmed from the fact that they believe the number of followers can be misleading.

“I always wonder how many of these are real people and how many are hoaxes. I wonder how many of them are real, how many of them are in Ethiopia, how many of them find what I write meaningful. So when my friends say you have so many followers, I say I do not know if even 500 of them actually read my tweets. There are people who just follow a bunch of accounts and do not come back for a year or two.” (Interview with Blen)

Comments on the other hand were said to open doors for dialogue and conversation.

“There may be some comments which are annoying but what I try to do is I keep asking questions which are part of my message they are not getting and if it comes from a very ignorant position, I would make my point and shut up but there are any questions or if I feel like there is a point they do not understand then I will engage and try until the last moment where I feel like the person is doing it on purpose.”(Interview with Selam)

Language

With the exception of Hiwot who wrote in Amharic on her Facebook page, English was the preferred medium of social media communications for the individual activists. The reasons mentioned for this preference included personal inclination and ease to use English, having social media followers who are non-Amharic speakers and consideration for the fact that most people use smart phones and other devices which make it difficult to read Amharic posts. They had, however, received feedback from followers, to post in Amharic instead or provide Amharic translations for their posts in English. According to Blen, the request to post in Amharic was the major feedback she had received when she was reporting the court proceedings in the Hanna Lalango case.

Analysis of Social Media Content

This section is based on analysis of social media content that relates to VAW on the Facebook and Twitter accounts of individual participants. The posts analyzed are those from September 1, 2015 to May 20, 2016. The data is organized under each individual participant in order to present in detail the type of posts, the specific content/message of the posts, which type of posts received more engagement and the nature of topics of interest on social media discussions on women's rights and VAW.

Blen Sahlu

Blen posted on Facebook and tweeted almost on a daily basis. Her posts and tweets covered a variety of issues. This included among others trending current topics and news, both domestic and foreign; social issues and criticism; information about the radio show that she hosts (particularly the special series of interviews with women from different walks of life) and other interests such as football.

In relation to VAW, she primarily used the occasion of 16 Days of Activism to share stories of victims of violence, provide facts and figures on VAW and explain the purpose of the campaign. These posts receive a lot of engagement.¹⁰ She has also written about individual cases of violence including the case of Selome¹¹ and the posts about an Addis Ababa University law student who was harassed by a fellow student. Blen posted detailed accounts of what happened in the case in three instances, in addition to sharing the accounts of others who have written

¹⁰Blen's post on 16 Days of Activism in Amharic (November 26) had 120 likes, 14 shares and 7 comments; the English post on 16 days of activism with facts and figures (November 25) received 77 likes, 3 shares and 3 comments. Posts about victims of violence; Frehiwot on December 6 (155 likes, 31 shares and 13 comments), Selome on December 3 (37 likes, 2 comments) and Betty on December 1 (158 likes and 22 shares).

¹¹ Blen has posted about Selome on September 17, giving general information about the case and emotions regarding what happens (this post received 36 likes and 1 comment) and on October 1 criticizing that the investigation process has taken too long, with little updates (this post has 73 likes, 2 shares and 2 comments, also of outrage).

about the case. These posts have also reached a large audience.¹² Blen also posted about the Yellow Movement activities on her personal page, especially about those that relate to the Valentine’s Day Fundraising Event, the 16 Days of Activism and recently the launch of Mekelle University chapter of the Yellow Movement.

Blen shared external posts related of VAW and women’s rights. An external link from the guardian.com on the “The Dark side of Guardian Comments” discussed online harassment analyzing comments left on the guardian’s page¹³. The winning piece ‘Sera Yelatam’ of ‘Her Story Video Challenge’ a short movie competition organized by the United States Embassy in Addis Ababa was another external link shared on Blen’s Facebook page.¹⁴ Other posts included criticisms of sexist content such as the outrage at Jolly Bar’s posts on mother’s day¹⁵ or events and activities related to women’s rights like the post on the play ‘Ye Kake Weredet’ at the National Theatre which is about a “Gurage woman who demanded gender justice nearly 150 years ago.”¹⁶

Blen’s Twitter account also mirrored her Facebook account and numerous tweets reflected issues that she raised on Facebook. At times, she also shared screen shots of her Facebook posts on twitter. On the issue of the Addis Ababa University student who faced harassment, Blen had posted a series of tweets on May 11, 2016; some of which read

- *“I’ll probably never get used to how fragile, insecure, angry and DANGEROUS masculinity is. How the hell are we raising boys??”* (11 retweets and 21 likes)

¹² The three installments were written on May 12, 2016 and received 307 likes, 54 shares and 52 comments (part I), 218 likes, 33 shares and 25 comments (Part II) and 266 likes, 36 shares and 36 comments).

¹³ This was posted on April 13, 2016 and has 5 likes.

¹⁴ This was posted on March 30, 2016 and received 62 likes and 2 comments.

¹⁵ This post was dated May 11, 2016 and received 313 likes, 34 shares and 41 comments.

¹⁶ Blen Sahu’s post on March 27, 2016 and has 111 likes and 9 comments.

- *“The constant lies about raping by accident, being led into, being drunk, angry, offended, jealous ...& the easy unfailing sympathy they get!”* (10 retweets and 13 likes)
- *“My city is not safe for women. My country is a battle field for women. The constant anxiety of existing as a woman is exhausting!”* (20 retweets and 34 likes)

Desset Abebe

Desset posted regularly on her Facebook; either on a daily basis or once every two or three days. She posted about a wide range of issues including politics, current issues such as the recent drought and the Gambella attacks¹⁷, social issues such as power interruptions and international issues such as the United States Presidential Elections. On women’s rights issues and VAW, she wrote short personal reflection pieces mostly expressing her frustration. She also shared the posts of other activists, including for example the other participants of this study Blen Sahlu and Hiwot Emeshaw, and other external links related to the issue.

The external posts included a story on the famous actor Bill Cosby with a caption “This reminds me of a recent case of a rapist who was found innocent! Yes.... Sure!”¹⁸ Another link is to an article “4 Reasons Why Telling Women to ‘Play Hard to Get’ Perpetuates Rape” from everydayfeminim.com with a long caption;

“Society is much more accepting of a straightforward man. And if he appears uninterested in a woman, it’s because he actually is. Women, on the other hand, are either admonished for their straightforwardness or perceived as threatening.

¹⁷ On April 16, 2016 a group of heavily armed groups from South Sudan attacked the Jakawa District of Gambella Regional State of Ethiopia and killed more than 200 people and abducted about 100 children. (All Africa , 2016)

¹⁸ This was posted on May 4, 2016 and has 7 likes and 2 comments one with “Innocent until proven guilty”.

If she immediately says yes, she is too easy or promiscuous; if she immediately says no, she is a “tease” who is guaranteed to change her mind.”¹⁹

The short pieces of frustration were written in strong language, expressing outrage on different aspects of violence including the lack of severity of the sentences of perpetrators

“So he kills her n gets only 8 years....what is this? a joke of some kind? I think 8 years is wt the judge who passed this verdict should get n life sentence fr tht good for nothing bone head!!!! Is anyone appealing against this??”²⁰

Gender inequality as reflected on media content

“So...there is a commercial bout business, banks, cars n construction...n you see only men...n well there comes a commercial regardin soaps, detergents, tea, tuna n what ve u in the kitchin n shower...who do u see playin the role?....yea...tht makes me sick n tired...when n how will this change?”

Women’s role in perpetuating violence and

“የእናትና የውሃ መጥፎ የለውም:!!... ውሸት!!! የእናት መጥፎ አለ... እንጂራ አባት ሲደፍር፡ ሲደብድብ ከቤት ሲያባርር ዝም ስለሚሉ እናቶች አልሰማንም? እንደውም 'አንቺ አሳስተሽው እንጂ እሱ እንዲህ አያረግም!' ብለው ሽንጣቸውን ገትረው ከመከራከር አልፈው ከቤት ስለሚያባርሩ እናቶች አላነበብንም? ስንት እናቶች ናቸው ሴት ልጆቻቸውን እንደገቢ ማስገኛ የሚቆጥሩ? አረብ አገር አንጠልጥለው ልከው በምትልከው ገንዘብ ሰፋ የሚቀያይሩ? ስንት እናቶች ናቸው መቼ ደርሳ መቼ ለሀብታም ወንድ ድሬያት ባረፍኩ እያሉ ትርፍ የሚያሰሉ....? ስንት ናቸው?? የሴት ልጅ ደም አጥቂዋና አስጠቂዋ ተቆጥረው ያልቃሉ እንዴ!!!”^{21 22}

Criticizing the interventions on VAW

¹⁹ This was posted on December 4, 2015 and has 7 likes and 2 comments.
²⁰ This was posted on Desset’s Facebook account on May 10, 2016 in reaction to a story of a man who killed his girlfriend being sentenced to 8 years and has 6 likes.
²¹ ‘There is no bad mother and water!’ that is a lie!!! There are bad mothers; haven’t we heard of mothers who remain silent when a stepfather rapes or throws [a girl] out of the house? In fact, haven’t we read about mothers who throw their children out of the house arguing “He would not have done this if you did not lead him into error”? How many mothers are there who consider their daughters as a source of income? Those who send their girls to the Middle East and change sofa sets? How many mothers are there calculating their profit and waiting for their daughter to grow up so they can marry her off to a rich man? How many? You cannot count off the perpetrators and perpetrator of VAW” (Translation by Researcher)
²² This was posted on December 3, 2015 and has 14 likes

“ ሴቶችን ከጾታዊ ጥቃት መጠበቅ የሁሉም ሀላፊነት ነው... ሴት ልጅ አህታቹ ናት፡ እናታቹ ናት... ወዘተርፈ የሚል ቢል ቦርድ ደክሞኛል። 'አሰገድዶ መድፈር እስከ ሃያ አምስት አመት ፅኑ እስራት ያስቀጣል።' 'ተገደው ከተደፈሩ በ24 ሰዓት ውስጥ አቅራቢያዎ ወዳለው xyz ይሂዱ... በxyz ሰልክ በፍጥነት ይደውሉ... 'አሰገድዶ ደፋሪዎች ከህግ እንዳያመልጡ የራሳችን ድርሻ xyz በመደወል/ሪፖርት በማድረግ የዜግነትና የሰብአዊነት ግዴታዎን ይወጡ።... 'ለአሰገድዶ ደፋሪ ሸፋን መስጠት ለዚህ አስፀያፊና ቀፋፊ ወንጀል መፈፀምና ለወንጀለኛው ማምለጥ እንደተባበሩ ያስቆጠራል... 'የመሳሰሉ ቢል ቦርዶች የቲቪና የሬዲዮ ማስታወቂያዎች መስማት ነው የምፈልገው። እስከመቼ ነው ግን ከሰው መሳይ በሽንጎዎች ጋር ኅረቤት የምንሆነው ታክሲ የምንጋፋው አብረን የምንሰራው ቤተሰብ... የምንሳለመው... አልሰለቻችሁም???? (ይህ መልእክት አፍኮርስ ደፋሪዎችን አይመለከትም!!)”^{23 24}

Hiwot Emeshaw

On her Facebook page “ነቆራ እና ሌሎችም ወገኖች ከሕይወት እምሻው ጋር”, she wrote articles on different topics including politics, social criticism as well as creative pieces (mostly fiction). There were two popular posts relating to women’s rights and VAW in the time period selected for the study. The first was titled ‘‹እምቢ እሺ አይደለም...እሺ ብቻ ነው እሺ› (No does not mean Yes, Only Yes is Yes). The piece was based on a high school survey in the United States asking the question “What are the situations that rape is justified?” Following up on this she discussed the justifications given for rape in our country’s context such as ‘why was she out in the evening?’, ‘why was she wearing a miniskirt? ‘Why did she give him leeway in the first place? ‘What is the problem if he was her boyfriend’ and ‘a man cannot control himself? She argued that the reason that interventions to eliminate rape have failed is because these justifications are accepted in the society. She ends the article answering “When is rape justified?” with “Rape is never justified”.²⁵

²³ I am tired of billboards with messages such as ‘Protecting women from violence is everyone’s responsibility’, ‘A woman is your sister, your mother’. Instead I want to see billboards and TV and radio commercial with messages like ‘If you are raped go to your nearest xyz in 24 hours...call this xyz number immediately’, ‘Fulfill your responsibility as a citizen and a human being so that rapists will not escape justice by calling xyz and reporting’, ‘If you give protection for a rapist it is considered that you have collaborated in the commission of this heinous crime and aiding a criminal escape’. How long do we have to live with imposters who look human in public as a neighbor, sharing taxis and going to church? Aren’t you tired of this? (This message does not concern rapists!!!). [Translation by researcher]

²⁴ This was posted on November 6, 2015 and 8 likes, 1 share and 2 comments.

²⁵ This was posted on March 29, 2016 and has 215 likes, 27 shares and 27 comments.

The second article was titled “የቤት እመቤት በመሆን ውስጥ እመቤትነት አለ? (Is there pride/respect in being a housewife?)²⁶. In the beginning Hiwot explained that she has been asking her guy friends what is meant by a housewife and received answers such as ‘A woman who does not work’, ‘A woman who does not have a job’, ‘A woman who does not have an income’ and ‘an unemployed woman’. She then provided a list of activities in that women do in the house such as cleaning, cooking, grocery shopping, giving birth and raising a child. She argued that it is because we live in an economic system where service and productivity are measured by currency hence women’s efforts are not appreciated given their lack of monetary value. She concludes the article with her own definition of a housewife as “A housewife means a woman who has the hardest unpaid job in the world”.²⁷

Selam Mussie

Selam actively posted most of the time on a daily basis on her Facebook account. Most of the posts were related to women’s rights issues while others are about poverty and the drought that occurred in Ethiopia and other current affairs such as the Gambella attacks. Most of her posts were external links and related to women’s rights and VAW. There were also posts which presented criticisms of societal values and sexist content. She also writes personal reflections on cases of VAW (on one occasion she calling for fundraising for the mother of a child molested by her father leading to him being arrested).²⁸ Some of her posts were shared from her blog entries.

She had shared external links from the Washington post (An Indian Teen was Raped by Her Father- Village Elders Had Her Whipped)²⁹, This is Africa (Kenya Passes a Bill Which Allows

²⁶ This is a loose contextual translation than a literal one.

²⁷ This was posted on March 8, 2016 and has 394 likes, 104 shares and 44 comments.

²⁸ This is a post from March 15, 2016 and has 37 likes and 2 shares.

²⁹ This was posted on May 10, 2016 and has 1 like.

Breastfeeding at Work)³⁰, YouTube (Jackson Katz's Ted Talk VAW is a Men's Issue)³¹ and UNICEF's Twitter post (FGM is not only harmful and dangerous for girls and women, it is a grave violation of human rights).³²

Selam had posted a list of 28 proverbs in Amharic which she said "reflect our twisted views of women that are used in different cases to reaffirm these wrong perceptions and stereotype women belittling their humanity, social role, intelligence, and so on".³³ She had criticized a joke posted on the Facebook page of Jolly Bar with a caption "In Jolly's world, a cheating father is a mother's day joke"³⁴ and a remark by journalist Alemneh Wassie for the quote "Ethiopia has no women. All her (Ethiopia's) women are men" in reference to female athletes victory.³⁵

In one of her posts, she has posed the question

*"what is your perception about Violence against Women - such as rape, domestic violence, verbal/physical harassment? Who takes the blame? Whose fault is it - men? women? society? government? or who?"*³⁶

In other short posts she has for example passed the message 'Rape is about power; not sex' or wrote about victim blaming;

"She must have upset him off his limits that he beat her like that!" -- "What was she doing that late in the first place?" -- "She got raped?! It must have been her provocative outfit!" -- "He was just in love with her, that is why he wouldn't take no for an answer." -- "That was too rude of her to rebuff him." -- "She must have...." Victim blaming is one of the very common problems of violence against

³⁰ This was posted on April 1, 2016 and has 9 likes and 1 comment.

³¹ This was posted on March 8, 2016 and has 33 likes and 1 comment.

³² This was posted on April 23, 2016 and received 9 likes, 1 share and 1 comment.

³³ This is a post from May 19, 2016 and has 22 likes, 3 shares and 3 comments.

³⁴ This is a post from May 9, 2016 and has received 35 likes and 15 comments.

³⁵ This was posted on her account on February 22, 2016 and has 16 likes.

³⁶ This was a post from September 21, 2015 and has 14 likes and 7 comments.

*women around the world. Who do you blame first when you hear a violence story? Why?*³⁷

Debate and Engagement on the Posts

Most of the comments on the individual participants' posts and tweets were positive; thanking for the information and agreeing with the message of the posts. Others went further adding a personal reflection, experience or story to the posts. One woman commented about a post on reporting sexual harassment that Desset posted:

“ it reminds me of an incident where I was harassed and seen as a " conservative" for reporting it and demanding the HR do something to stop it, in country team told me to " Suck it up" and act cool since it happens coz I am cool , this was done by a woman at top management- So I took it to the HO in US and the woman replied to her boss (a lady also) the same Q - I don't look like I am married and am an attractive young lady- she was scorned and got a warning for that - all staff being subjected to a mandatory online Harassment course - I thought of writing about it many times but I haven't maybe I should do?"

There were, however, some comments which disagree with the idea of the posts. In the posts analyzed, the negative comments on the participants' posts all come from male followers. In the post discussed above by Hiwot titled “No is not yes, only yes is yes”, these were some of the comments;

- *Weyne Gude! Yeamericanochu research PERFECT new kalku, setoch "yihema erasu defari new" yilugnal...*³⁸
- *tadiya rakutun adebabay yeweta chn gebeya flega newu enjy wubet mehonu newu??? Adebabay lay yetegelete enbrt snt yawetal blen waga bnteyekbet*

³⁷ This was posted on December 9, 2015 and has 40 likes and 5 comments.

³⁸ Oh my, if I say that the American research is perfect, women will say “he is a rapist too”.

yemigferdbns manewu??? Alebabesachuna mthedubet programs hunetawun aywesnewum tyalesh??? Weys page slalesh lemetsaf bcha newu mttsfiwu???? Endene endene htsanat lay yemideregewun asgeddo medfer miyametut meren yewetu walge setochna alebabesachewu new bye amnalewu,,,,,, benesu yalebabes tos mskin htsanat ljochachn siketefu mayet yamal,,,,,,yehg kftet berasu lelaw mknyat newu,,,,,,wedaje negeru bzu yassblal meselegn,,,lemn simpozium wey panal discusion neger atazegajim³⁹

- *የትኛዋ ቤት ነች እምቢ ሳትል እሺ የምትለው? ካልተግደረደረች የተናቀች የሚመስላት ስንቷ እንደሆነች ቤት ይቆጠረው አልልም ወንድ ይቆጠረው⁴⁰*

There were other comments which argued that the issue is not serious and should be given a pass. One commenter on Selam’s post on the mother’s day joke on Jolly Bar’s Facebook page wrote;

“ppl chill out! This is a bar, not a Sunday school. Anyways, what good is a joke if it doesn't push your moral boundaries a little further?”

Some comments disagreed with the impact they feel the post will cause or the approach followed by the participants. On the request for fundraising for a mother of a young girl molested by her father which Selam posted, a comment read

“Maybe your area of work or interest made it such issues a focus point, with the commenters working together to add up, I think selecting and focusing and

³⁹ So if a thigh is exposed it is looking for a buyer, or is it supposed to be a sign of beauty? Who will blame us for asking the price of a belly-button bare in public? Are you saying that the way you dress and the programs you go to are not factors or do you write things just because you have a your own page? In my opinion, what brings about the rape of small children are the undisciplined women and their dressing style. It is painful to see the suffering of our small children because of these women’s fault. The gap in the law is also another problem. I think you can say a lot about the issue... why don’t you prepare something like a symposium or panel discussion? [translation by researcher]

⁴⁰ Which woman says yes without saying no first? How many women are there who feel they are disrespected if they do not hesitate? Ask men to count the numbers (of such women). [translation by researcher]

zooming in a crime story from Sunday police program or even the court, you guys seem to be painting men hatred. It's usually geared toward men doing evil...but a system helping people divorce is some countries has made more single moms..."

On Desset's post on the difference in representation of men and women in commercials mentioned above, the following comment was forwarded;

"In my opinion, those women that you assumed in soap stall (but there are also men in this category too) are right. They are those who are doing small but dreaming big. They know from where to start. If you go to them and say: "I am activist... I am sick of your soap...bla bla", they will swallow you on spot!!"

The reactions of the individual participants towards the comments and debates varied based on the kinds of comments. While on the one hand, they appreciated and were willing to engage in a debate on the ideas that are raised, they mentioned that there are some people online "whose purpose is to incite you to say something bad" (*Interview with Blen*) and "those who attack you without knowing you". (*Interview with Hiwot Emeshaw*) They either ignored comments from these kinds of people or went to the extent of blocking the person from their account.

4.2.2 Organizational Use of Social Media

As opposed to the individual cases in which similarities in extent to and nature of social media were highlighted, each of the organizations included in the study present unique opportunities and challenges for study in their utilization of social media. From the organizations selected for this study only the loose initiatives, the Yellow Movement and Setawet and EWLA from the formal organization were actively using social media. NEWA had social media presence in the

form of a Facebook page and a Twitter account but it was not actively using either of the platforms at the time.

AAWA used social media platforms but rather than an account or page devoted to the organization, it used the accounts of individuals working for the association. The push to use social media platforms came from the ESAP II project in which the association was required to upload photos and videos of the project activities. On another occasion, they posted an advertisement shared by the management and other staff of the association to look for the parents of an abused girl staying in the shelter run by the association. Unfortunately, the social media efforts were not successful attributing to the fact that her family lived in a rural village with no social media reach.

UN Women Ethiopia, as a country office of an international organization, was not allowed to have its own Facebook page or Twitter account but used the regional Eastern and Southern Africa UN Women accounts to post about activities in Ethiopia. This limited the reach and engagement of its posts in Ethiopia because these accounts did not display content exclusively from Ethiopia but from all over countries in Eastern and Southern Africa. Sara Fithe Ke Hulum and Women Can Do It have not had any social media presence.

The first part of this section discusses the extent and nature of social media use of the three organizations; Yellow Movement, Setawet and EWLA including (1) the choice of platform, (2) tracking the beginning and evolving nature of use, (3) monitoring connections and engagement, (4) choice of language, (5) analysis of social media content and (6) debate and engagement on the posts.

The second part of the section explores the challenges and barriers to social media use for those formal organizations which are not actively using these platforms.

Choice of Platform

Facebook was the choice of platform for all of the organizations with a social media presence. Although there was a Twitter account in NEWA's name, it only had two tweets since the opening of the account in October, 2013 and the Yellow Movement uses hashtags with its name than a Twitter account. Rather than justifying the relative advantages and disadvantages of the two platforms, representatives from the organization stated that they have not considered using twitter.

Tracking the Beginning and Evolving Nature of Use

For the loose initiatives the Yellow Movement and Setaweet, their social media presence started as soon as they were formed. For EWLA and NEWA, using social media came much later after the formation of the organizations. With the exception of Setaweet, which was formed later in 2014, the organizations began using Facebook, around the same time in 2011/12. It is worth mentioning that both Setaweet and the Yellow Movement were founded by young social media savvy individuals who had positive attitudes towards social media use, (*Interviews with Blen and Sehin*) while the representatives from the formal organizations exhibited a more negative attitude and were reluctant to use the platforms for their personal purposes. (*Interviews with Meron, Halima, Saba, Yemewedesh*) With the exception of NEWA, which was not an active user, for the other organizations, their use of Facebook has shown an increasing trend in number and frequency of the posts over the years.

Monitoring Connections and Engagement

The organizations were not concerned with the number of connections their social media accounts had. An exception to this is the Yellow Movement, which have had campaigns to raise the number of followers on its Facebook page. This was specially the case toward the beginning of the page, such as the campaign to raise the number of likes to 50 and 100 likes in 2012. The organizations, however, were quick to reply to comments when there was a request for further information. According to EWLA's program officer Meron,

“What we consider is the very temporary types of measurement, like how many people have seen our post, how many have liked it and how many people commented. We take this as just information, we do not document it and say that the posts this week have had this much likes or this many people agreed with it or this many people disagreed. We do not have such a documented monitoring system at all”

Language

English was the main language used by the organizations which uses social media. There were very few Amharic posts on the either the Yellow Movement or Setawee Facebook posts as well as in the beginning years of EWLA's Facebook page. EWLA had broken away from this trend and has adopted a system of using both English and Amharic. The posts which are written in Amharic were translated into English and vice versa. In shorter posts, the content was written combining both languages.

Analysis of Social Media Content

The Yellow Movement

The Yellow Movement page was launched in 2011 but it became active only in June, 2012. The page had 4613 likes. The frequency of posts varied with time. There were instances, such as the

16 Days of Activism or the Hanna Lalango case when there were posts on a daily basis, sometimes two or three posts a day. At other times, the page did not have any posts for a period of a month or two. In the year 2015, the frequency of the posts had drastically increased with up to 10 posts in some months and a total of 63 posts by the end of the year (to 41 in 2012, 25 in 2013 and 42 in 2014).

There were posts which reported on the different activities of members of the movement; posts which announced upcoming events and campaigns organized by the movement and external links related to VAW or women's rights more generally. The page also hosted personal reflections written by members, quotes from famous people and appreciations for success stories of women. The page was also a platform of accountability wherein the movement posts details of donations in its fundraising activities especially the Valentine's Day fundraising.

The posts with the most engagement in the page were those related to the Hanna Lalango case. The posts about the case started from bringing the story to social media from the Reporter Newspaper and continued all throughout the trial until the perpetrators were sentenced.

The engagements on the page were mostly positive in their reaction to the story. The comments were in agreement with the tone of the posts. If it was a message, the comments showed support, such as standing against VAW or sexual harassment, if the post is a story of a victim of the violence, the posts expressed sadness, outrage or condemnation of the act and at times called for more severe punishments. This was the case on the posts about Hanna Lalango and Selome Gulelat. Other comments appreciated the efforts of the page for providing the information or ask for further details such as during the court reporting of the Hanna Lalango case.

Setaweet

The Facebook page of Setaweet had 413 likes. The page was launched in July 2014 but became active in the beginning of 2015. It hosted posts on a monthly basis throughout 2015 and the frequency of posts had increased in 2016. (See Annex IV for details)

Most of the posts on Setaweet's page were external links from foreign sources (the BBC, The Guardian, the Huffington Post, Everyday feminism and YouTube). These were articles or videos which relate to feminism. Setaweet also used the Facebook page for invitation to the monthly Setaweet circle and the quarterly Setaweet open sessions and reported on discussions in these events. Other events that members of Setaweet participated in were also reported. There are a few posts which appreciated individuals or organizations for success or doing something to advance the feminist cause. On a few occasions, Setaweet has shared stories of victims of violence from other Facebook pages.

EWLA

EWLA was the only formal organization in the study with an active Facebook presence. Although EWLA's Facebook page was launched in 2011, it only hosted 3 posts in 2011, 8 in 2012 and 4 in 2013. The number of posts began increasing in 2014, where there were 18 posts. In 2015, the posts became more frequent wherein every month had at least 2 posts and in some cases up to 15 (April, 2015). There were in total 58 posts in 2015. In 2016, there were 16 posts up to May 20, 2016.

EWLA used the Facebook page for publicizing the association and there were many posts detailing the purpose, objectives and activities of the association and calling for support.⁴¹ Any

⁴¹ Starting from December 6, 2011 (8 likes) this post re-appears throughout the years.

fundraising events were also advertised on the page.⁴² Most of the posts were about specific activities conducted by the association such as general meetings, trainings, invitations to listen to or see radio and TV programs the association sponsors and consultancy calls are also posted on the page.⁴³ Whenever the association undertook activities as part of a project, the sponsoring organization is mentioned in the posts.⁴⁴ External posts were rare on the EWLA page.⁴⁵

Posts which aim to forward a message were sporadic. The occasion of the 16 Days of Activism was one instance where messages about VAW is provided. In 2014 during the 16 Days of Activism, one post asked, “Are we fulfilling our responsibilities to stop VAW?” a second post provided the definition of VAW according to the DEVAW and a third listed a list of days celebrated within the campaign and the purpose for the celebration.⁴⁶ On April 7, 2016 EWLA wrote a long piece about domestic violence; what it is, types, victims, perpetrators, effects, responses and what EWLA is doing to address the issue.⁴⁷

In May 2016, EWLA had begun a new series ‘Justice Emancipated Women’ where a narration of successful cases of women who received legal assistance from EWLA and this posts were very

⁴² One such fundraising activity is the jazz concert post on September 14, 2012 (2 comments).

⁴³ These include general meeting calls and reports on a yearly basis (March 24, 2012, 3 likes; March 24, 2014, 3 likes; March 24 2015, 4 likes, 2 comments and March 21, 2016, 2 likes) , training with law enforcement officers and other actors (examples of these could be training for police on VAW, October 13, 2013, 5 likes; paralegal training for legal aid providers, March 26, 2014, 7 likes, 1 comment and role of community policing in prevention and response to VAW, December 25, 2014, 18 likes), invitation to listen to the radio program on March 12, 2015 (has 15 likes) and watch EWLA sponsored programs, Chilot dramas (September 1, 2015, 10 likes) and Question and Answer program (July 15, 2015, 7 likes and 1 share) and consultation call for a Knowledge, Attitude and Perception (KAP) survey (June 18, 2014).

⁴⁴ EWLA announced winning the CSF II (July 15, 2014, 16 likes) and ESAP II (September 30, 2015, 10 likes) and in posts of trainings and other activities, included that these were made possible through these funds.

⁴⁵ On December 10, 2011, a CBS article on women’s organizations winning the Nobel Prize was posted and receive 2 likes). Years later, on April 27, 2015 there is a link to an Ethiopian News Agency article on a training on VAW to teachers and students which has 5 likes.

⁴⁶ The post with the question received 9 likes, the definition of VAW post 21 likes and 11 shares and the list of days celebrated in the 16 Days of Activism has 15 likes and 2 shares.

⁴⁷ This post has 16 likes, 3 shares and 1 comment.

popular. ⁴⁸There were also a couple of occasions when EWLA shared success stories of women who received legal support from the association. ⁴⁹

Debate and Engagement on the Posts

There was very little debate and engagement on the posts of organizations. There were mostly likes and shares but comments were rare. Where there were comments, they were appreciative of the organizations' activities or requests for further information. On posts which are personal reflections or stories of victims of violence, such as the case of Hanna Lalango on the Yellow Movement, commentators were expressing sadness, outrage and calling for stricter punishment.

Challenges and Barriers to Social Media Use

There were different barriers raised for the lack of social media presence for those organizations not using the platforms. The main barrier was man-power limitations while age and attitude of the management towards social media use were also factors. Access to the internet was raised as a major barrier for social media use by AAWA.

Man-power Limitations

The organizations were operating with only a few people and taking on the extra responsibility of social media engagement was not feasible for these organizations. The man-power limitations also extended to lack of technical expertise of the available staff members. The financial constraints of the CSO Proclamation was given as the reason for the organizations' inability to hire the required man-power. The representatives of Sara Fithe Ke Hulum, Women Can Do It

⁴⁸ The first post in the series the case of Selam, a girl who won a car accident compensation suit received 45 likes, 16 shares and 14 comments, the second case of W/ro Senait has 22 likes and 2 shares and the third, the story of Emebet had 7 likes. Both of these stories involved cases of inheritance. The first was posted on May 18, the second on May 19 and the third on May 20, 2016 and the reception is as they stand on May 20, 2016.

⁴⁹ There is one story of a girl who was raped and came to seek legal support from the association on February 7, 2012 which has 1 like and 1 comment. Another story posted on August 6, 2015 has 4 likes, 2 shares and 1 comment and the story of a woman who was illegally disposed of her condominium by a tenant was posted on August 10, 2015 and has 24 likes, 1 share and 2 comments.

and NEWA all agreed that their organizations did not have man power with the required expertise to use social media.

The Director of NEWA put these difficulties in the following terms;

“We have a Facebook page but we do not actively update it or post information on it because we are not able to hire a communication officer due to our financial situation. We need man-power. We undertake a lot of activities with small staff. Because there aren’t staff members, these kinds of activities get undermined.”(Interview with Saba)

The Network of Ethiopian Women’s situation was an insightful case for the problem of man-power limitations. The director of NEWA compared the time when they had a strong communication officer who opened and run their social media account. The communication officer was hired through a project which meant that when the project run out, she left and the organization could not replace her because of the financial limitations which led to the inactive status of the organization’s Facebook account.

Age and Attitude of the Management toward Social Media

The organizations which were not utilizing social media were all headed by women who are in their 50s while data indicates that social media is more a tool of the young. (Statista, 2016) During the interviews, the representatives of the organizations mentioned their age as a factor to justify that they were not eligible to run social media accounts of the organizations and the need for young staff members.

Yemewedesh Bekele, Director of Women Can Do It said that social media needs someone who is young and interested in engaging in these activities which she is looking for while according to the program manager of Sara Fithe Ke Hulum;

“We believe that we should use social media. We have the interest but with the people who are currently working here, it is not possible. I, for example, it might be because of age [she is 55] am not interested in such technical matters. If we could hire young people, they can effectively do this job. We understand that it is useful and we should use it” (Interview with Halima)

The representatives of these organizations had different views about the use of social media for personal purposes and using it for organizations. They mentioned that they plan to actively use social media for the organizations they run as soon they find the man-power with the necessary expertise. Although they recognize its importance for the organization, their general views towards social media for personal use were negative.

“Personally I used to use Facebook but not anymore, there are many things which annoy me on Facebook. It could be because of my age. I even prohibit my kids from using it...I do not like it personally but as an organization, I want to use Facebook to advertise the organization and say this is what we are doing” (Interview with Yemewedesh)

Saba on the other hand said that although she understood the importance, she did not have the patience to use social platforms and was focused more on practical activities than writing on social media.

Access to the Internet

Access to the internet in the offices of the organizations was raised as a major barrier to social media by representatives of AAWA. This was said to be the reason why the organization had to rely on individual staff members, mainly its camera woman to post about its activities. The camera woman Azeb mentioned that the office connection does not allow her to upload any picture or videos so she has to post on her account from a place of better internet connection and ask other staff members to share the content.

4.3 Comparison of Individual and Organizational Social Media Use

This section compares the individual and organizational use of social media for activism and awareness creation on VAW. The comparison takes into account the factors discussed in the previous section, including, but not limited to (1) the beginning and pattern of social media use, (2) the content of materials posted on social media platforms, (3) the reception and engagement of the audience regarding the posts and (4) the use of language.

Beginning and Pattern of Use

Individual participants were earlier adopters of social media platforms as compared to the organizations. The individual participants in this study have begun using social media platforms before the organizations, both loose initiatives and formal organizations. The individuals have had time to familiarize themselves with the platforms and have in time geared their use towards a certain purpose, in this case to their activism on women's rights and VAW. The individual participant who was late to start using social media was Hiwot, who joined Facebook in 2009 and the earliest of the organizations to have a social media accounts were EWLA (September, 2011) and Yellow Movement (November, 2011). It is important to highlight, however, that the

loose initiatives, Setaweeet and the Yellow Movement, launched their social media platform as soon as the organizations were started. The two formal organizations which have social media presence have been functioning for long periods of time before using these platform. EWLA started 16 years after its establishment and NEWA 9 years after.

Individual participants were also more active users of social media platforms in terms of frequency of posts. The individual participants' pages were updated more frequently than those of loose initiatives and formal organizations. The loose initiatives took the upper hand on EWLA, which was the only formal organization having frequent updates, although there were long period of interruptions at times.⁵⁰

The individual participants' pages were not focused on women's rights and VAW only but showed a range of topics, while organizational use meant that the posts on their social media platforms related directly to their activities meaning women's right issues. The individual participants' also used their pages for personal purposes such as posting status updates and photos. The exception was Hiwot's page which did not have personal posts but featured her professional writing.

Facebook was the preferred platform by all interviewees, individuals, loose initiatives and formal organizations with the exception of Blen Sahlu, who also used twitter. The main reasons for this preference were that more Ethiopians on Facebook, that Facebook does not restrict the amount of words/characters. Nevertheless, Twitter is perceived as useful for rendering the content visible to a more international audience and creating a network with other organizations and activists.

⁵⁰ During the first years of the page, the interruptions were longer than a year (From December 10, 2011 to February 7, 2012 and from September 28, 2013 to October 28, 2013) and starting from 2014, the interruptions were only for a month or two months. For example there are no posts for April-May, August and October of 2014 but in 2015 and 2016, the posts are more frequent, with the exception of January, 2016.

Content of Posts

As stated above, the contents on the individual's social media platforms touched on a variety of different topics while the organizational posts were more focused on women's rights and VAW. Individual participants were more likely to post a story, personal experience or the experience of someone close to them. These kinds of posts were rare on the page of organizations, with the exception of the Yellow Movement which hosted personal reflections from members of the movement on its Facebook page.

Individual participants' posts provided more detailed and narrative posts on victims of violence as reflected on the cases of Hanna Lalango, Selome Gulelat and Frehiwot Tadesse. The Yellow Movement also posted these detailed accounts. For formal organizations such as EWLA, this was considered as wrong. EWLA did not go beyond expressing sadness and outrage. This was because of its policy that reporting on cases which are ongoing in the legal system will create bias on the courts. (*Interview with Meron*) EWLA shared stories in detail from successful cases of women who received legal support from the association.

The individual participants and loose initiatives took up both domestic and international issues relating to women's rights and VAW. This was reflected in the fact that their platforms host many external links to news, articles as well as photos, videos and quotes from global sources. These made up a majority of Setawee's Facebook posts. The formal organizations, EWLA and NEWA, in the period that it had a Facebook present, focused more on domestic matters and external links with foreign content were rare. One thing that the organizations, both loose initiatives and formal organizations had in common, were posts about the activities of the organizations either reporting on campaigns, events, meetings, trainings and other activities or invitations to attend these events.

The 16 Days of Activism and March 8 were also meeting points for the individual participants, loose initiatives and formal organizations. On these occasions, short messages against VAW posted, victims of violence were commemorated and discussions about different aspects of violence were raised. Another common feature was posting encouragements and stories of success of women and women's rights which are inspirational. Examples include encouragement and congratulating female athletes, Ethiopian Airlines all female functioning flight and legal reforms such as the recent draft proclamation which requires day care centers in government offices.

Reception and Engagement

On average, there was more reception to posts, more engagement and debate on posts by individual participants, followed by loose initiatives and formal organizations. Despite this general trend, the reception and engagement varied from post to post. The engagement and debate in the form of comments and reply were more common on individual participants' pages than on those used by both loose initiatives and formal organizations. The few comments which appeared on the organizations pages are either appreciating the efforts of the organizations, requests for information or agreeing with the message of the posts.

In general, either on individual pages or pages of organizations posts with stories were more likely to get more likes and shares than posts with a message, posts about events of organizations or external links. A good manifestation of this fact were the drastic increase in engagement on the Yellow Movement posts about Hanna Lalango and Justice Emancipated Women series of cases on EWLA's Facebook page.

Language

English was the preferred language of communication for the individual participants with the exception of Hiwot Emeshaw whose page is in Amharic. They said that although they have tried on a few occasions to write in Amharic, their instinct was to use English as Desset put it “may be it is the result of the education system in which we passed through”. (*Interview with Desset*) Hiwot, on the contrary said that although she had thought about writing in English, for her it was not the same as writing in Amahric as most of her stories had essentially Ethiopian content and it was not easy to use sarcasm in English.

For the Yellow Movement and Setaweet, English was the preferred language. All of Setaweet’s posts were in English while the Yellow Movement had a few Amharic posts during the 16 Days of Activism throughout the years. For the period it was active, NEWA’s Facebook posts were also in English. In the beginning, from 2011 to 2015, EWLA’s posts were also in English but since April 2015 it had started using both languages. In the shorter posts, both English and Amharic translation of the same message are combined while for more longer pieces, separate posts with Amharic and the English translation or vice versa are used.

4.4 Attitude towards the Potential of Social Media

This section discusses the attitude towards the potential role of social media in activism and awareness creation on VAW through a discussion of the major issues raised with regard to social media activism. These include (1) general perceptions on the potential of social media use for activism and awareness creation on VAW, (2) how social media compares to mainstream media

in this regard, (3) opinion on whether social media activism is preaching to the converted or not and (4) issues related to audience fatigue and strategies for social media success.

The discussion is based on interviews with the individual participants of this study as well as representatives of the organizations both loose initiatives and formal organizations.

Potential

For individual participants, social media can play two important roles in activism and awareness creation on VAW. The first was starting a conversation on the issues and the other was creating a network between groups of individuals and engage them in action. The role of social media in starting conversation was emphasized because social media is more interactive which means it has the advantage of having people engage with issues. *(Interview with Selam)*

One way that this power to start conversations is reflected, for Hiwot Emeshaw, was looking at the influence of social media conversations have had on the mainstream media. She said that an example could be the celebration of March 8 in which the mainstream media was echoing the increased conversation in social media as compared to a few years back. *(Interview with Hiwot)*

Selam gave an anecdotal evidence in which a man who was following up on the social media campaign in Nazareth told them that the page has opened his eyes and he did not know how serious the problem of VAW was. The man was a teacher and in collaboration with the director of the school, created a system wherein girls who have been harassed can report safely.

“His actions were a result of our conversation and somehow who you would think already knew about things did not and he found out.”(Interview with Selam)

Blen was cautious about the role of social media for activism and awareness creation unless it is backed by action on the ground,

“I would say cautiously that Facebook has a role in awareness creation if you use it effectively and yes as long as you are doing it to amplify something on the ground. If we want to organize an event, say an awareness raising campaign or training, if we couple it with a Facebook event, the information would spread wide. But in terms of bringing change as a platform, without anything on the ground, if the whole thing was done online, I believe the impact will be marginal; too small.” (Interview with Blen)

Organizations emphasized the role social media can play in advertising the activities of the organizations, building its image, getting support either in the form of fundraising or volunteers and getting influential people to join their activities. EWLA had been a beneficiary of this role of social media according to Meron. She said that social media helped share the information that the association was still working after the downgrading following the CSO proclamation.

“It helps the association share its message and gain experience, to get input from others, see what other organizations are doing and adopts as our own, it can be useful. It contributes in building the image of the organization, showing that it is working and that is important because we can get people who support the cause, they will ask whether we require help of volunteers, it helps to mobilize people” (Interview with Meron)

All the participants agreed that the role of social media will increase with the increase in access to the internet and more people using these platforms.

“If the social media reach increases, imagine if it reaches 10 million then it would become a more powerful platform to organize” (Interview with Blen)

Social Media as Compared to Mainstream Media

The main advantage of mainstream media over social media was said to be the wide reach it has and the range of diversity in its audiences. The fact that social media reach cannot compare to broadcast media especially the radio was agreed upon by the participants.

In terms of target audience those who were not able to access the internet and social media platforms such as people living in rural areas, women who are more vulnerable to violence such as domestic workers and housewives can be reached through the radio.

*“If you want the kind of change like there was a man who used to beat his wife but now he has stopped, you have to engage with the mainstream media especially those that reach the target audience like community radio or plasma TVs”
(Interview with Hiwot)*

Social media can, however, be effectively used for campaigning in urban areas and among the use. The fact that it is the elite who use social media has been seen as a positive,

“I know the number of people who have access to the internet in the country is small but the number of people who use social media is not that small. I believe the fact that it is the elite who have more access to these media is important because it is the elite who curve up an issue, it is the elite who use Facebook and we can use it to reach them; there are so many university students from rural areas and when they go back home they can change the attitude of the society on these issues” (Interview with Desset)

The advantage social media has for activists and organization as compared to mainstream media was said to be the lower cost. Using mainstream media, whether radio, television and newspapers was expensive. Representatives of NEWA and AAWA said that they used the

mainstream media only if they were able to secure funding for this purpose, in their case before the CSFII expired because it was an expensive exercise. This was also the opinion of the individuals' vocal on social media.

“Social media is cheap from the activist’s point of view, it is cheaper. It would take me more to forward the message on the radio, I would have to have my own radio show or connection but here I can just pull out my phone, post something and engage people. Obviously it is only a few million people who have access to the internet, know how to use. Whereas the mainstream media like the radio, people in rural areas can hear it and on TV and older people like our parents who do not use social media.”(Interview with Selam)

Another disadvantage of mainstream media when compared to social media was the willingness to entertain women’s rights issues. Blen who co-hosted a radio show said, “There may be criticism in using the radio “oh you are always talking about women and it is too much. They would prefer that you talk about entertainment or other issues” *(Interview with Blen)*

“The mainstream media outlets in our country are not ready to take this issue seriously and talk about the issues; they are not ready in the sense that they do not sense the importance and urgency of the issue. This is from my observation; unless it is a big case you do not hear about it on the radio and the promotion and the ads on the media, they do not yet filter sexist content” (Interview with Selam)

The fact social media content can remain and be seen for longer but on mainstream media content which has passed has passed and that social media allows posting pictures and videos were also raised as pros of social media in comparison to mainstream media.

Preaching to the Converted?

One of the issues of debate with regard to the role of social media in creating awareness and activism on VAW was the argument that those who are using social media were already aware of

the problem. This argument was shared by some of the interviewees while others disagreed. Blen said,

“It is good to be aware of how much you are preaching to the choir because when you see your posts have been liked by a hundred, two hundred people, most of the guys who like your posts are already those whose understanding of equality is incredible.”(Interview with Blen)

Hiwot also agreed with this assessment although she said that not all are converted but most are. Desset and Selam disagreed and said that people who are using social media still had a lot to learn.

“I do not agree that people who are on Facebook are already aware about this issue or already have the right attitude. If we say that it is because people on Facebook are educated, there are university instructors, professors who commit harassment. Attitude change is not related to level of education or using Facebook or not because it is actually people who are educated who have the problem” (Interview with Desset)

Meron from EWLA said that from their experience it was hard to say that those using Facebook have the correct attitude on VAW. She said that they have seen from trainings they gave that even professionals in the justice system had the wrong attitudes. She added,

“People may know the problem but not give it weight, they may believe in its existence but they may not understand the gravity, prevalence, impact and complex nature of the problem.” (Interview with Meron)

Audience Fatigue and Innovative Strategies

There was a fear among the individuals vocal on social media successively posting about issues may lead to people getting bored or tired and unfollowing the person who is writing this posts.

“You do not control the platform; it is not like calling a meeting so you have to make it interesting”. (Interview with Blen)

There were a number of strategies to make social media content interesting, according to the participants. Blen believed that your involvement on issues other than women’s rights was important to establish credibility. Selam said that activists need to use more innovative content such as using videos, audio or music and engage the backing of influential people to their campaign. Desset also believed that the persona of the individual who raises issues is important. If you are not famous, however, Desset said that you need to make your content innovative and unique through videos and real stories. Hiwot emphasized the importance of highlighting an issue with a story which she said people respond to better, to make it relatable to men and keep the writing simple.

4.5 Linking Online and Offline Activities

This section discusses ways in which the data has shown a link between online activism activities on the ground. Online activism and activities on the ground can be related in different ways. A variety of these methods have been utilized by the participants of this study, both individuals and organizations.

One such instance, was reporting the court proceedings of cases of violence on social media platforms. Blen Sahlu has done this in the Hanna Lalango case posting the updates on her own personal accounts on Facebook and Twitter as well as on the Facebook page of the Yellow Movement. EWLA, on the other hand, posted the cases of women for whom it has provided legal support and were successful on its Facebook page. EWLA also used its Facebook to support its legal aid services in another way as well. The Facebook page had the phone number, address and

working hours of the association and they also added this information to their posts. This has helped those who want legal support or have clients they want to forward to EWLA easy access to information. *(Interview with Meron)*

Another way of relating online and offline activities was advertising or sending invitations to events through social media platforms. This method was used by the Yellow Movement, Setaweet, EWLA and NEWA when it was active. These events could be press conferences, blood donation events or fundraising events.

Fundraising through social media posts for different causes could also be considered as another way of linking online and offline activities. Selam Mussie said that they have used purely social media as a platform to raise money to support the mother whose husband was arrested for molesting their daughter, leaving them without a provider. She said that they were able to raise the target amount of 20,000 in a very short time just through posting the message on the Facebook pages of two individuals. *(Interview with Selam)*

It has also been used as a tool of creating accountability and transparency in the activities of organizations. The Yellow Movement disclosed the amount raised and the list of contributors to the Valentine's Day fundraiser, NEWA had posted photos of its 8400 lottery and EWLA's posts of activities it conducted with project funds also showed this link between online and offline activities.

Chapter Five: Conclusions and Recommendations

5.1 Concluding Remarks

This research examined the use of social media for activism and awareness creation on VAW. This was primarily carried out through an exploration of extent and nature of Facebook and Twitter use by individual activists, loose initiatives and formal organizations. Through in-depth interviews with participants and social media content analysis, different issues were considered. The major ones were an exploration of extent and nature of social media use by the various actors; comparison of use by individual activists; loose initiatives and formal organization; attitude of the participants about the potential of social media for activism, and awareness creation and how online activism is linked to activities on the ground.

The individual participants utilized Facebook engaging on different issues of interest including women's rights and VAW. They have been active on social media platforms for at least 8 years and more with their use evolving through time from a personal tool to focusing on their activism. In relation to women's rights and VAW, they used social media to express their outrage on specific instances of violence, to forward social criticisms on experiences, events or media content, to highlight good practices, innovations, progresses in women's rights, to share transnational articles and news of interest on the subject and to join in the observance of campaigns like the 16 Days of Activism and March 8.

Organizational use of social media for activism and awareness showed discordance among the different organizations. The loose initiatives selected for this study, the Yellow Movement AAU and Setawet both launched their Facebook pages immediately after their establishment and have increased their active use of the medium over the years. In addition to using the medium for

announcing and reporting on the activities the initiatives were involved in, they also shared external links to articles and news sources and joined in campaigns such as the 16 Days of Activism. From the formal organizations working on women's rights, it was only EWLA which was actively utilizing Facebook. The other organizations were not using social media platforms because of different challenges including the lack of man-power with required expertise, limitations of age, negative attitude towards social media and lack of access to the internet. EWLA has been using its Facebook page to draw attention to the organization and its activities, in order to recruit volunteers and raise funds. It also used Facebook to highlights success stories of its legal aid services and to report on other activities the association has undertaken especially if they were conducted with funds from foreign donors.

A comparison of the extent and nature of use between individual participants, loose initiatives and formal organizations revealed that the individuals were earlier adopters of social media platforms and more frequent and active users. There was also more debate and engagement on the contents individuals post than the organizations. Differences in opinion on women's rights and VAW were explicit on the individual contents on social media than on loose initiatives or formal organizations' posts. In terms of content, organizations used the platform more for organizational purposes than for activism or awareness creation based on issues or specific cases. There were however some points of similarity such as Facebook being the preferred platform for all and using English as the medium of communication with some exceptions. There was also some intersecting content such as posts celebrating March 8, 16 Days of Activism and sharing stories which advance women's rights causes.

The potential of social media for activism and awareness creation on VAW has been examined from different aspects. While the individual participants highlighted that social media's potential

lie in the fact that it can start conversations on issues and to create network between individuals and groups around a cause, the organizations saw its potential in terms of what it can do for the organizations image. Although the mainstream media, especially radio has wider reach and can be accessed by a diversity of audiences, social media's relative advantages were said to lie in the fact that it is much less expensive to use from the perspective of the activists as well as its innovativeness (allowing the posting of pictures and videos). The openness of media organizations to entertain issues of women's rights and VAW in a wide scale was also questioned making social media preferable in this regard. Owing to the fact that the tools are in the hands of the audience, fear of creating fatigue on the issue of women's rights and VAW was expressed and using innovative technics to counter this problem was recommended. Social media use has been shown to support activities on the ground in different manners including providing information and reporting on situations of victims of violence, advertising events and campaigns, supporting fundraising activities and as tool of displaying accountability and transparency.

Bringing these findings into perspective, one can argue that the use of social media for activism and awareness creation is still at the early stages in Ethiopia, although the various actors involved have expressed a consensus about its potential role in this regard. Being cautious of the fact that social media can reach only limited audiences mostly those literate and living in urban areas, it can be used to for advancing conversation on issues of women's rights and VAW as well as create a network between the different actors involved. The results, although far from showing the complete picture of opinions and attitudes on VAW, indicated that there are people who express sexist attitudes and victim blaming. This contests the idea that social media is not the

appropriate tool to use for awareness creation on VAW as the audience already has positive outlooks on the issue of VAW.

As it is being used now, although individual activists and loose initiatives are bringing forth discussions and giving publicity to instances of violence, the efforts are unsystematic and lack consistency. Most of the formal organizations on the other hand, are still at persuasion stage where the staff are making up their minds whether to use these platforms or not. The ones that are using it are considering social media as more a public relations instrument for the organizations and bring support rather than reaching audiences on issues. This indicates that the potential of social media for activism and awareness creation remains largely untapped.

5.2 Recommendations for Practitioners

Based on the finding of the study, the researcher forwards the following recommendations for individual activists and organizations working on women's rights and VAW;

- Individual activists should be systematic in their engagement and conscious in their use of social media for activism on VAW. They should make efforts to research strategies and techniques that would make social media campaigns effective and apply these strategies to their social media use. They should also consider using the language that would allow them to reach wider audiences. These recommendations also apply for the loose initiatives and EWLA as well.
- The loose initiatives, the Yellow Movement and Setaweet, should try to increase their social media connection and engagement. They should also research which types of contents are likely to increase reception. In this regard, they should look into the difference in reception between posts with local content and those from foreign sources.

- Those formal organizations which do not have social media presence should consider utilizing these platforms. This should, however, be based on deliberate decision weighing the pros and cons and be followed up by active usage and update of content. In order to resolve the lack of skilled man-power, the organizations should also consider recruiting young volunteers.

5.3 Recommendations for Future Research

As an exploratory study, this research only scratched the surface on the use of social media for activism on VAW in Ethiopia. The area of social media activism in Ethiopia largely remains unexplored. Future studies could look into social media activism on different social and political issues. This research only examined the positive relationship between social media and VAW, other researches could look at the other dimension, that is, the role of social media in perpetuating VAW in the Ethiopian context. Research into the debate on women's rights and VAW can also be an interesting topic which can be studied through an analysis of social media content. This research studied the use of social media for activism and awareness creation from the perspective of the activists and organizations, other studies can look at the issue from the vantage point of the audiences (the users who receive the message) and the impact activism on VAW has brought, if any. Comparative Studies on social media use for activism and awareness creation on VAW are also one possibility. In this regard, this study could be as stepping board and the social media data included in the annex can also be useful for other researchers

List of References

- AAWA. (2012). Ye Enistwa Guzo: Addis Ababa Women Association.
- About UN Women*. (n.d.). Retrieved from UN Women : <http://www.unwomen.org/en/about-us>
- Addisie, A. W. (2002). Sexual Violence Among Female High School Students in Debark, North West Shewa. *East African Medical Journal*.
- Aelst, J. V. (2010). Cyber-protest and Civil Society: the Internet and Action Repertoires in Social Movements. In Y. J. Yar, *Handbook of Internet Crime* (p. 230). Willian Publishing.
- Aelst, J. V. (2010). Internet and Social Movement Action Repertoires: Opportunities and Limitations. *Information, Communication and Society* 13(8), 1146-1171.
- African Union, Protocol to the African Charter on Human and People's Rights on the Rights of Women in Africa (Maputo Protocol) 11 July 2003.
- Ali Salman, F. I. (2010). The Impact of the New Media on Traditional Mainstream Media. *The Public Sector Innovation Journal* .
- Ali, A. H. (2011). The Power of Social Media in Developing Nations: New Tools for Closing the Global Digital Divide. *Harvard Human Rights Journal Volume 24*.
- All Africa* . (2016, April 16). Retrieved from Ethiopia: More than 200 Killed in Gambella After Attacks by "Heavily Armed Group": <http://allafrica.com/stories/201604170005.html>
- Amnesty International . (2012). *Stifling Human Rights Work: The Impact of Civil Society Legislation in Ethiopia*. London: Amnesty International Ltd.
- Anne, S., & Lesley, S. a. (2004). Women and the Internet. In C. C. (Ed), *Critical Readings: Media and Gender* (pp. 220-222). Open University Press.
- Bennet, W. L. (2003). New Media Power: The Internet and Global Activism. In N. C. (Ed), *Contesting Media Power*. Rowman and Littlefield.
- Bhattacharjee, A. (2012). *Social Sceince Research: Principles, Methods and Practices*. Scholar Commons.
- Bimber. (2000). Measuring the Gender Gap on the Internet . *Social Science Quarterly* .
- Boyd, N. E. (2013). Socialilty through Social Network Sites . In W. Dutton, *Oxford Handbook of Internet Studies* (pp. 151-172). Oxford: Oxford University Press.
- Boyd, N. E. (2013). Sociality Through Social Networks. In W. D. (Eds), *The Oxford Handbook of Internet Studies*. Oxford University Press.

- Broderick, E. (2013, March 8). *The Pros and Cons of a Convention on the Elimination of Violence against Women and Girls*. Retrieved from Australian Human Rights Commission: <https://www.humanrights.gov.au/news/speeches/pros-and-cons-convention-elimination-violence-against-women-and-girls>
- Brown, J. (2008). From Friday to Sunday: The Hacker Ethic and Shifting Notions of Labor, Leisure and Intellectual Property. *Leisure Studies* 27, 395-409.
- Burgess, G. (2013). A Hidden History: Women's Activism in Ethiopia. *Journal of International Women's Studies*.
- Byerly, C. M. (2011). *Global Report on the Status of Women in the News Media*. International Women's Media Foundation.
- CEDAW Committee, General Recommendation 19 on Violence against Women, 1992.
- C.Herring, S. (2001). *Gender and Power in Online Communication*. CSI Working Paper.
- Carstensen, T. (2009). Gender Trouble in Web 2.0: Gender Relations in Social Network Sites, Wikis and Weblogs. *International Journal of Gender, Science and Technology*.
- Charities and Societies Proclamation No. 621/2009 (Federal Negarit Gazeta No. 25, 13th February 2009)
- Chien, J. C. (2000). The Internet as Public Space: Concepts, Issues and Implications in Public Policy. *Computers and Society* , pp. 13-19.
- Clearver, H. M. (1998). The Zapatista Effect: The Internet and the Rise of an Alternative Political Fabric. *Journal of International Affairs* 51(2).
- Cohen, D. (2006). *Qualitative Research Guidelines Project: Semi-Structured Interviews*. Retrieved from Robert Wood Johnson Foundation: <http://www.qualres.org/HomeSemi-3629.html>
- Costanza-Chock, S. (2003). Mapping the Repertoires of Electronic Contention. In A. O. (Eds), *Representing Resistance: Media, Civil Disobedience and the Global Justice Movement*. Greenwood.
- Creswell, J. (2009). *Research Design: Qualitative, Quantitative and Mixed Methods* (3rd Edition ed.). Sage Publication.
- Cullen, E. (2013). A Study of Feminist Activity for Social Change in the Global Twittersphere .
- Daniels, J. (2016). The Trouble with White Feminism: Whiteness, Digital Feminism and Intersectional Internet. In S. N. Andre Brock, *Intersectional Internet: Race, Sex and Culture Online*.
- Dargie, M. (2007). The State of Women and Media in Ethiopia: A survey of Journalists Working in Newspapers and Newsagencieis .

- Dibaba, Y. (2006). Prevalence of Intimate Partner Physical Violence Against Women and Associated Factors in Kofale District, Arsi Zone, Central Ethiopia. *Ethiopian Journal of Health Science* .
- Doraid, J. S. (2010). *Who Answers to Women? Gender and Accountability*. UNIFEM.
- Dyke, V. T. (2004). "Get up, Stand up": Tactical Repertoires of Social Movements. In S. A. David A. Snow, *The Blackwell Companion to Social Movement* (p. 262). Blackwell Publishing Ltd.
- Ejegu, B. (2006). The Framing of Gender Violence by Ethiopian Print Media.
- Ellision, D. B. (2007). Social Network Sites: Definition, History and Scholarship. *Journal of Computer Mediated Communication*, 211.
- Everett M. Rogers, A. S. (2005). Diffusion of Innovations. In D. S. Salwen, *An Intergrated Approach to Communication Theory and Research*. Routledge .
- Fenton, N. (2012). The Internet and Social Networking. In N. F. James Curran, *Misunderstanding the Internet*. Routledge.
- Feyissa, D. (Forthcoming). New Forms of Social Protest in Ethiopia: Social Media as the Last Resort. In D. F. (eds), *The Ethiopian Developmental State: Consolidation of Peace or Emerging New Types of Conflict*. James Curry.
- Folorunso, M. A. (2013). *Dynamics of Political Communication: A treatise in Honor Asiwaju Bola Tinubu*. Authur House.
- Fried, S. T. (2003). Violence Against Women. *Health and Human Rights* 6(2).
- Gagliardone. (2015). *Mechachal: A Preliminary Assessment of Online Debates in Ethiopia (Report One)*.
- Gagliardone. (2015). *Online Speech and Elections in Ethiopia. Report Two: Discussing Politics and History in Social Media* .
- Getachew, M. (2006). Coverage of Domestic Violence by Ethiopian Media: The Influence Behind Editors' Decision.
- Gladwell, M. (2010). The Revolution will be tweeted . *The New Yorker* .
- Golafshani, N. (2003). Understanding Reliability and Validity in Qualitative Research. *The Qualitative Report*, 8(4), 597-607.
- Grimmelmann, J. (2009). Saving Facebook. *Iowa Law Review* 94, 1137-1206.
- Haenlein, A. M. (2010). Users of the World Unite! The Challenges and Opportunities of Social Media. *Business Horizons*, 59-68.
- Harlow, S. (2010). Social Media and Social Movements: An Online Guatemalan Social Movement that Moved Offline. *New Media and Socieity*, 225-243.

- Harlow, S. (2012). Social Change and Social Media: Latin American Activists' Use of Digital Tools in the Face of the Digital Divide. *Congress of the Latin American Societies Association* .
- Harlow, S. (2014). Will the Revolution be Tweeted or Facebooked? Using Digital Communication Tools in Immigrant Activism. *Journal of Computer Mediated Communication* 19, 463-478.
- Hermant, P., Tanvi, B., Andrew, H., Valerie, L. S., & Nayanesh, B. a. (2012). Gender Based Violence in 140 characters or fewer: A #BigData Case Study of Twitter.
- Herring, C. H. (2009). Beyond Microblogging: Conversation and Collaboration on Twitter. *Proceedings of the 42nd Hawaii International Conference on System Sciences*. IEEE Press.
- Heyes, C. (2014). *Tackling Gender Based Violence with Technology : Case Studies of Mobile and Internet Technology Interventions in Developing Contexts*. STATT.
- Hilbert, M. (2011). Digital Gender Divide or Technologically Empowered Women in Developing Countries? A Typical Case of Lies, Damned Lies and Statistics . *Women's Studies International Forum* .
- Holt, R. (2004). *Dialogue on the Internet: Language, Civic Identity and Computer Mediated Communication*. Westport, CT.
- Human Rights Watch Analysis of Ethiopia's Draft CSO Law*. (2008, October). Retrieved May 3, 2016, from Human Rights Watch: www.hrw.org/legacy/pub/2008/af
- Internet Usage Statistics World Internet Users and 2015 Population Stats*. (2015). Retrieved from Internet World Stats: <http://www.internetworldstats.com/stats.htm>
- Internet Users (per 100 people)*. (2015, January). Retrieved from The World Bank: <http://data.worldbank.org/indicator/IT.NET.USER.P2>
- Jordan, F., & Rena, B. a. (2013). *Sexual Violence and Social Media: Building a Framework of Prevention*. Crime Prevention Ottawa.
- Joyce, M. C. (2010). *Digital Activism Decoded: The New Mechanics of Change*. International Debate Education Association.
- Jungherr, A. (2009). The Digiactive Guide to Twitter for Activism. DigiActive.
- Kabtamu, N. (2005). A Comparative Study of the Representation of Women in Addis Zemen and Reporter Newspapers.
- Kee, J. s. (2006). *Cultivating Violence Through Technology? Exploring the Connection between Information Technologies (ICT) and Violence Against Women (VAW)*. The Association of Progressive Communications Women's Networking Support Program.
- Keller, R. k. (2004). New Media and Internet Activism. *New Media Society* 6(87), 87.

- Kimport, J. E. (2011). *Digitally Enabled Social Change: Activism on the Internet Age*. MIT.
- Kirk Kirstofferson, K. W. (2013). The Nature of Slacktivism: How the Social Observability of an Initial Act of Token Support Affects Subsequent Prosocial Action. *Journal of Consumer Research*.
- Lange, P. (2015, November 03). *Ethiopia-Telecoms, Mobile and Broadband-Statistics and Analyses*. Retrieved from BuddeComm: <http://www.budde.com.au/Research/Ethiopia-Telecoms-Mobile-and-Broadband-Statistics-and-Analyses.html>
- Meshesha, T. (2008, July). Media Strategies for Awareness Creation: A Comparative Analysis of Three Organizations Working on Women's Rights in Ethiopia. *Unpublished Thesis* .
- Ministry of Women, Children and Youth Affairs. (2013). *Assessment of Conditions of Violence Against Women in Ethiopia*.
- Morozov, E. (2010). Rethinking the Internet.
- Nicole, B. E., Cliff, L., & Charles, S. (2009, January-February). Social Network Sites and Society: Current Trends and Future Possibilities. *Interactions*, pp. 6-9.
- Number of Social Network Users Worldwide from 2010 to 2019*. (n.d.). Retrieved May 3, 2016, from Statista The Statistics Portal: <http://www.statista.com/statistics/278414/number-of-worldwide-social-network-users/>
- Olszanowski, M. (2014). Feminist Self-Imaging and Instagram: Tactics of Circumventing Sensorship. *Visual Communication Quarterly*, 83-95.
- Petterson, T. (2010). Media Abundance and Democracy. *Media, Journalism and Democracy*, 13-31.
- Pham, M. (2015). Women Against Feminism: An Analysis of Anti-Feminist Comments on Tumblr .
- Porta, D. D. (2013). Repertoires of Contention. In *The Wiley-Blackwell Encyclopedia of Social and Political Movements*. Wiley-Blackwell.
- Richters, J. (1994). *Women, Culture and Violence: A Development, Health and Human Rights Issues*. Leiden: Women and Autonomy .
- Robert E. Wilson, S. D. (2012). A Review of Facebook Research in the Social Sciences. *Perspectives on Psychological Science*, 203.
- Rogers, E. M. (1983). *Diffusion of Innovations* (3rd ed.). London: The Free Press.
- Rolfe, B. (2006). The Impact of Web 2.0 on Social Activism. *Proceedings of the 7th Annual Conference of the Association of Internet Researchers*.
- Saldana. (2008). *The Coding Manual for Qualitative Researchers*.

- Sen, A. a. (1995). Gender Inequality in Human Development . *Gender Inequality in Human Development: Themes and Measures*. United Nations.
- Setaweet ('Of Woman')- A Feminist Initiative . (2016). Retrieved from AWiB:
<http://www.awib.org.et/currency/pinnacle/item/907-setaweet-of-woman-a-feminist-initiative.html>
- Sharma, U. (2003). *Women Empowerment Through Information Technology*. Authors Publishing.
- Shirky, C. (2009). *The Net Advantage*.
- Spooner, S. (2014, December). *A Continent in Social Media: Africa's top 15 trending twitter #hashtags in 2014*. Retrieved October 29, 2015, from Mail and Guardian Africa:
<http://mgafrica.com/article/2014-12-22-africas-top-trending-twitter-hashtags-in-2014>
- Stake, R. (1995). *The Art of Case Study Research*. Thousand Oaks, California: Sage Publishing.
- Statista. (2016). *Leading Social Networks Worldwide as of April 2016, ranked by number of active users (in millions)*. Retrieved from Statista The Statistics Portal:
<http://www.statista.com/statistics/272014/global-social-networks-ranked-by-number-of-users/>
- Subramanian, S. (2015, April 25). From the Streets to the Web: Looking at Feminist Activism on Social Media. *Economic and Political Weekly*.
- Tegbar Yigzaw, Y. B. (2010). Perceptions and Attitude Towards Violence Against Women by thier Spouses: A Qualitative Study in Northewest Ethiopia. *Ethiopian Journal on Health and Development* .
- Tekelemariam, A. (2011). *Can it Tweet its Way to Democracy? The Promise of Participatory Media in Africa*. Reuters Institute for the Study of Journalism .
- The Yellow Movement, Addis Ababa University* . (2011). Retrieved from Facebook:
https://www.facebook.com/TheYellowMovementAau/info/?tab=page_info
- The Yellow Movement, Addis Ababa University* . (2016). Retrieved from Facebook.
- Thelwall, M. (2009). Social Network Sites: Users and Uses. In Zelkowitz, *Advances in Computers* 76 (pp. 19-73). Amsterdam: Elsevier.
- Thelwall, M. (2009). Social Network Sites: Users and Uses. *Advances in Computer*, 19-73.
- Tilly, C. (1977). *Repertoires of Contention in American and Britain 1750-1830*. University of Michigan.
- To, L. S. (2015). Content Analysis of Social Media: A Grounded Theory Approach. *Journal of Electronic Commerce* 16(2).

(Undated). Retrieved May 3, 2016, from Internet World Stats Usage and Population Statistics:
<http://www.internetworldstats.com/africa.htm>

UN General Assembly, Convention on the Elimination of All Forms of Discrimination against Women, 18 December 1979, United Nations, Treaty Series, vol. 1249.

UN General Assembly, Declaration on the Elimination of Violence against Women, 20 December 1993.

United Nations Secretary General . (2006). *In-depth Study on All Forms of Violence against Women*.
United Nations.

Valenti, C. M. (2012). *The Future of Online Feminism*.

Veronika Karnowsk, T. v. (2011). Overcoming the Binary Logic of Adoption: On the Integration of
Diffusion of Innovations Theory and Concept of Appropriation . In A. V. Barnett, *The Diffusion of
Innovation: A Communication Science Perspective*.

Viswanath Venkatesh, M. G. (2003). User Acceptance of Information Technology: Towards a Unified
View. *MIS Quarterly* .

Yin, R. K. (2007). *Case Study Research: Design and Methods*. Sage Publications.

Yuce, S., Nitin, A., Rolf, W., & Merlyna, L. a. (2014). Bridging Women Networks: Analyzing
Interconnected Online Collective Action. *Journal of Global Information Management*, 1-20.

Zelege, M. (2015). Sacralising the Cyberspace: Online Religious Activism in Ethiopia. *Journal of Modern
Africa: Politics, History and Politics*.

Appendices

Appendix I: Interview Guide for Individual Activists

Background Information

Name:

Age:

Educational Background:

Occupation:

Marital Status:

Questions on Women's Rights and VAW

What do women's rights mean to you personally and how do you understand VAW?

What types of acts constitute VAW for you?

Do you consider yourself a feminist? Why and why not? What qualifies a person as a feminist, in your opinion?

Do you consider yourself as an activist on women's rights or against VAW? Why and why not?

What criteria qualify a person as an activist on women's rights, in your opinion?

Do you think you have enough knowledge on women's rights and VAW in particular?

Have you had any specialized knowledge or training on women's rights and especially on VAW?

Have you had any specialized knowledge or training on activism?

Which women's rights issues do you take an active interest in and why?

Do you think enough is being done to address the issue of VAW in Ethiopia? If not, what are the major shortcomings?

Questions on the Use of Social Media

When did you start using social media?

How much time on average do you spend on social media every day, every week?

Which social media platforms do you use? Please rank in order of frequent use. What features and/or factors make this/these platform more preferred than the others?

How many connections do you have on each of the social media platforms you use?

What type of posts do you use frequently (status updates, emotional messages, external links) and what tones do your posts have (inspirational, sharing personal experience, critical, satirical, witty etc?) Why?

What are the major topics of interest in your social media activity (that you post about?)

Do you follow and take an interest in what is being put out in social media with regards women's rights and VAW? What type of engagement do you take?

Are you part of any social media platforms, forums, groups that focus on women's rights and VAW? Can you name/identify these and describe your level of participation?

In using social media on the topics of women's rights and VAW who is your target audience?

What language do you use for your social media engagement? What is the reason behind the use of language and do you think the choice affects the audience you reach?

Do you monitor your social media presence (number of followers, likes, retweets)?

Do you think your social media engagement on women's issues and VAW has brought any change? How do you measure this change?

Which campaigns or posts would you rate as a successful in your engagement on women's issues and VAW? Why do you consider it successful?

Have you received any criticism or backlash on your social media engagement on women's issues and VAW? What was the form of the backlash and your response?

Questions on Relating Online and Offline Engagement

Have you been in any way involved with governmental or non-governmental organizations working on women's rights? What was the nature of your involvement?

Are you a member of any women's associations/groups whether traditional or otherwise?

Have you been involved in any awareness creation campaigns or advocacy on VAW outside social media?

Have you used social media to share information on events, campaigns or activities on VAW or women's rights or used social media to organize actions/activities on the issue?

Have you received any feedback on your social media involvement outside social media? What was the nature of the feedback?

Have you come across/heard of or been a part of any social media activity that has led to a concerted effort towards promoting women's right or contributing to the campaign against VAW?

Questions on Opinion about the Role of Social Media

How do you assess the potential of social media in creating awareness on women's rights and in activism on VAW in Ethiopia?

How do you compare social media and the mainstream media (radio, TV, newspapers, magazines) in creating awareness on women's rights and in activism on VAW in Ethiopia?

What do you think are some ways that social media could get people to be involved in discussions and engaged in activities with regards women's rights and VAW?

What do you think are the factors which influence the success of social media campaigns on women's rights and VAW?

What do you think are the challenges in the use of social media in creating awareness on women's rights and VAW in Ethiopia?

What do you think should be done by individual activists, organizations working on women's rights and the government to tap into the potential of social media for activism on women's rights and VAW?

What would be your suggestion on how to use social media for bringing about changes in the realm of women's rights and VAW?

Appendix II: Interview Guide for Organizations

General Information

- Name of the Organization:
- Name and Position of Representative interviewed:
- When was the organization established?
- How many employees and/or volunteers does the organization have?
- How many members do the organization have, what type of memberships are there and what are the criteria for membership?
- Where does the organization's budget come from?
- What are the major objectives and activities of the organization with regard to Violence against Women and Girls?
- What are the major media used by the organization in creating awareness on VAW? What motivated the choice of these media?
- Does the organization have a strategy for awareness creation on VAW? What are the major features of the strategy? If no, how does the organization make decisions on its awareness creation activities?
- Does the organization have mechanisms of monitoring the effectiveness of the awareness creation activities it undertakes? What is the nature of these mechanisms and how successful has its awareness creation activities have been?

For those organizations that have Social Media Presence

- If the organization has a face book page, a twitter account or other social media presence, for what purposes does the organization use these platforms?
- When did it begin using these platforms and what prompted the use of these media?
- Does the Organization have a person responsible for its social media activities? What were the criteria for assigning this person to this post?
- If there is no one responsible for these activities, who decides what is put on their social media platforms?
- How many connections do you have on the social media platforms you use? Do you monitor your presence (followers, likes, retweet?)
- What types of posts do you use frequently (news,. status updates, external links)?
- Is the organization currently using social media as a tool of creating awareness or activism on VAWs? If no, what are the reasons it was not considered?
- What motivated your organization to use social media as a platform for your awareness creation activities on VAW?
- What language do you use for your social media engagement? What is the reason behind the use of this language and do you think this choice affects your audience reach?
- How do you compare your awareness creation activities on the mainstream media and other tools and on social media?
- Have you used social media to provide information on your offline activities (information about campaigns or activities) or in support of offline action?
- Do you think social media could be a powerful tool for creating awareness or activism on VAW in the context of Ethiopia?
- How important do you think the social media can be as a tool for change in the face of low internet access across the country? How can we bridge the urban-rural divide in this context?

| |
|--|
| <p>For those Organizations that do not have Social Media Presence</p> |
|--|

- What are the reasons the organization does not use social media?

- Has there been a discussion on using social media platforms for creating awareness on VAW in your organization? What was the nature of the discussion?
- Do you think social media can be a tool for activism or creating awareness on VAW in Ethiopia? Why and why not?
- What are the major media you use to create awareness on VAW? How do you compare this media platform to social media?
- Does the organization have a future plan to consider social media as a tool for awareness creation on VAW?

Appendix III: List and Date of Interviews

| Name | Type of Interviewee | Position | Date of Interview |
|--------------------|--|-----------------------|--------------------------|
| Sehin Tefera (PhD) | Representative of organization (Setaweeet) | Founder | April 1, 2016 |
| Hiwot Emeshaw | Individual Participant | - | April 6, 2016 |
| Halima Nuru | Representative of organization (Sara Fithe Ke Hulum) | Program | April 6, 2016 |
| Yemewedesh Bekele | Representative of organization (Women Can DO IT) | Director | April 8, 2016 |
| Desset Abebe | Individual Participant | - | April 9, 2016 |
| Selam Mussie | Individual Participant | - | April 10, 2016 |
| Meron Abera | Representative of organization (EWLA) | Program Coordinator | April 11 and 13, 2016 |
| Heran Ayele | Representative of organization (UN Women) | Communication Officer | April 15, 2016 |
| Elisabeth Getachew | Representative of organization (AAWA) | Public Relations | April 15, 2016 |

| | | | |
|------------------|---------------------------------------|--------------|----------------|
| Azeb Feleke | Representative of organization (AAWA) | Camera Woman | April 15, 2016 |
| Blen Sahu | Individual Participant | - | April 19, 2016 |
| Saba Gebremedhin | Representative of organization (NEWA) | Director | April 21, 2016 |

Annex IV: Social Media Content and Reception for Organization

Ethiopian Women Lawyers' Association

| Year | Date of Post | Type of post | Content of Post | Language | Reception |
|------|--------------|-------------------------------|---|---|---|
| 2011 | September 25 | Photos | A photo album of EWLA's facilities, staff and activities | - | 2 likes and 1 comment request for the address of the association and a reply |
| | December 6 | Short post (10 lines of text) | Description of EWLA's establishment, objectives and activities | English | 8 likes |
| | December 10 | External link and caption | A link to a CBS news article about women's rights activists winning the Nobel Prize with the caption ""We cannot achieve democracy and lasting peace in the world unless women obtain the same opportunities as men to influence developments at all levels of society"!) | Both the article and the caption are in English | 2 likes |
| 2012 | February 7 | Long text (21 lines) | Message from the executive director of EWLA about the hardship of raising domestic funds and advertising a fundraising through sale of tickets | English | 2 likes |
| | February 7 | Long text (17 lines) | Story of a young girl who was raped and came to seek help at EWLA | English | 1 like, 1 comment, asking for contact address |
| | February 17 | Repost of above post | | | |
| | March 1 | Long text (31 lines) | Call for support for a young girls in a car accident and needs medical assistance abroad | English | NO Engagement |
| | March 1 | Repost with photo added | Call for support for a young girls in a car accident and needs medical assistance abroad | English | 4 likes and 1 comment , by EWLA on April 2, 2014 that the court case has been decided in the girl's favor and achievement to EWLA |
| | March 24 | Short text (3 lines) | EWLA's general assembly met today, March 24/2012. Become a member, have a say on the future of the association and Ethiopian Women's rights! | English | 3 likes |

| | | | | | |
|-------------|----------------------|--|--|--|--|
| | August 29 | Long text (14 lines) | Announcement on the delay of the jazz fundraising event because of the PM Meles and condolence message | English | 2 likes |
| | September 14 | Poster and caption | Poster of the jazz concert with date and venue | English | 2 comments asking for the purpose of the event and a reply by EWLA |
| 2013 | October 28 | Short text (1 line) | EWLA keeps on helping women!!! | English | 5 likes |
| | October 29 | Short text (1 line) | I am very proud of its strengths-the leaders, staffs, volunteers and donors! | English | 4 likes |
| | October 31 | Photo | A photo of a poster about a training for police on VAW | Text on the poster is Amharic | 5 likes |
| | November 20 | Short text (1 line) | EWLA keeps on moving, We are very proud of HELPING WOMEN!!! | English | 8 likes |
| 2014 | March 24 | Short text (1 line) | EWLA held its General Assembly Meeting on last Saturday, March 22/2014 | English | 3 likes |
| | March 26 | Photo and caption | Photos of paralegal training for legal aid providers | Caption in English | 7 likes, 2 shares and 1 comment "Great Job" |
| | June 18 | Long text (32 lines) | Call for consultancy services to do a KAP survey on GBV | English | 4 likes |
| | June 19 | Short text (2 lines) | Extension of the deadline for the consultancy call | English | No Engagement |
| | July 2 | Photos | The photos show a poster with EWLA's Volunteers Day | - | 2 likes |
| | July 2 | Short text (1 line) | EWLA keeps on helping women | English | 7 likes |
| | July 15 | Short text (9 lines) | Announcement about EWLA securing the EU Civil Society Fund II, considered as a local fund to work on GBV | English | 16 likes |
| | September 4 | Photo and caption | EWLA conducting paralegal training with CSF II | English | 9 likes and 1 comment |
| | September 19 | Picture and Caption | Picture of a poster announcing training for legal volunteers with CSF II | Caption in English, poster text in Amharic | 11 likes, 5 comments, appreciating EWLA and asking for information |
| | November 7 | Short text (1 line) | EWLA keeps on helping WOMEN. Please be part of this effort!!! | English | 6 likes |
| | November 7 | Photos and caption | Participation of Dire Dawa branch office in annual cities exhibition | English | 8 likes |
| | November 21 | Short text (5 lines) | Invitation to a press release on 16 Days Activism and Hanna Lelango's case | English | 13 likes and 1 share |
| November 25 | Short text (2 lines) | “በሴቶች ላይ የሚፈፀሙ ምታዊ ጥቃቶችን ለማስቆም ሃላፊነታችንን እየተወጣን ነውን?” | Amharic | 9 likes | |

| | | | | | |
|------|-------------|---------------------------------|---|--|--|
| | | | Are we fulfilling our responsibilities to stop VAW? (Translation) | | |
| | November 25 | Short text (10 lines) | Definition of VAW according to DEVAW | Amharic | 21 likes and 11 shares |
| | December 1 | Long text (83 lines) | A list of days celebrated within the 16 Days of Activism and the purpose of celebration | Amharic | 15 likes and 2 shares |
| | December 25 | Short text (5 lines) | The Role of Community Policing in the Prevention of & in the Response to GBV" and "Gender Based Violence is a Violation of Human Rights" panel discussion | English | 18 likes |
| | December 25 | Short text (5 lines) | Human Rights, Domestic Violence, Rape and Crime Scene & Relevancy of Evidence for GBV cases training for community police officers in Addis Ababa | English | 15 likes |
| | December 25 | Picture with caption | Training for police officers | English | Police officers needs not only military training but also conceptual training so go a head |
| 2015 | January 13 | Short text (4 lines) | Training on GBV, human right and investigation to police officers in Gambella | English | 10 likes |
| | January 14 | Short text (1 line) | Vacancy Announcement | English | 21 likes, 2 shares and 4 comments |
| | January 14 | Photo with caption | An edutainment event on sexual harassment organized by EWLA | English | 18 likes |
| | January 17 | External link with caption | A link to a personal reflection of the Yellow Movement AAU page with caption "what a lesson" | English | 12 likes |
| | February 4 | Photo and Caption | An Edutainment event in Gambella on polygamy | English | 8 likes and 3 comments (Great Effort) |
| | February 19 | Photos and Caption | Photos from a forum on policy advocacy for female members of AA Council | Caption in English, poster text in Amharic | 21 likes, 1 share and 1 comment (Good Job) |
| | March 8 | Short text (3 lines) | Message "Happy International Women's Day" | English | 52 likes and 3 shares |
| | March 10 | Long text (26 lines) and photos | Detailed information on the mid-term review of the CSF II project | English | 27 likes, 2 comments (appreciative) |
| | March 12 | Short text (4 lines) | Invitation to listen to radio program sponsored by EWLA | English | 14 likes |
| | March 19 | Short text (5 lines) | Congratulatory message on the unveiling of the Women's Square | Amharic | 10 likes and 2 comments also congratulatory |
| | March 24 | Short text (9 lines) | Call for the participation of members in General Meeting | English | 4 likes, 2 comments (both asking to be members) |

| | | | | |
|----------|---------------------------------|---|---------|---|
| April 1 | Long text (64 lines) | Details about the general meeting and issues and discussed | Amharic | 12 likes |
| April 3 | Long text (28 lines) | Discussion on the theme “I have a responsibility for my son committing GBV” in Hawassa and Assosa | Amharic | 9 likes |
| April 8 | Repost | About the radio program | English | 11 likes and 2 shares |
| April 17 | Long text (40 lines) | A personal reflection on GBV (by an individual, Nyat) | English | 13 likes, 2 comments expressing support |
| April 17 | Long text (79 lines) | Translation of the above personal reflection | Amharic | 6 likes |
| April 20 | Long text (26 lines) and photos | Information about training on sexual harassment to students and teachers in Addis Ababa and regions | English | 2 likes |
| April 20 | Long text (50 lines) | Translation of the above post | Amharic | 7 likes |
| April 21 | Short text (4 lines) | Information on Dialogue on GBV focus on domestic violence | Amharic | 3 likes |
| April 21 | Photos and caption | The above dialogue in progress | English | 4 likes |
| April 23 | Photos and Caption | Condolences on the loss of lives in Libya by ISIS | Amharic | 5 likes |
| April 24 | Long text (73 lines) and photos | Panel of research papers on GBV and details about the panel | Amharic | 15 likes |
| April 27 | External link and caption | A story shared from Ethiopian News Agency on EWLA training for students and teachers on sexual harassment | Amharic | 5 likes |
| April 29 | Long text (48 lines) and photos | An action plan for solving problems of schools (foods, restrooms etc) | Amharic | 2 likes and 1 comment |
| April 29 | Photos and Caption | Photos from the panel presentation of research papers | Amharic | 14 likes |
| April 30 | Long text (43 lines) and photos | Translation of An action plan for solving problems of schools (foods, restrooms etc) | English | 8 likes |
| May 6 | Short text (2 lines) | Asking to listen to and give feedback on radio program | English | 1 likes |
| May 11 | Short text (3 lines) | Wishing “Happy Mother’s Day” | Amharic | No Engagement |
| May 11 | Repost | Repost of the above post translation | English | 1 likes |
| May 25 | Long text (38 lines) | Call for Consultancy Services | English | 2 likes |
| June 16 | Long text (59 lines) and photos | Detailed information on face to face meeting on ESAP on social responsibility | Amharic | 5 likes |
| June 16 | Long text (20 lines) | Details about training on social responsibility for student | Amharic | 5 likes |
| June 17 | Long text (26 lines) | A poem by a student about problems they face in school | Amharic | 1 like |
| July 8 | Photos and caption | Self-representation training given to women | English | 6 likes, 1 share |
| July 8 | Repost | Repost of the above post translated | Amharic | 6 likes |

| | | | | |
|--------------|---|--|---------------------------------------|--|
| July 15 | Photos and Caption | EWLA sponsoring question and answer TV show on ETV on 20 th Anniversary of EWLA with CSF II | Both Amharic and English Caption | 7 likes and 1 share |
| July 22 | Short text (4 lines English, 4 lines Amharic) | Announcing the second round of the question and answer show on ETV | Both | 2 likes |
| August 6 | Long text (61 lines) and a cartoon | A narration about a young girl raped by her father for years and the legal battle by EWLA and cartoon depicting this | Amharic | 4 likes, 2 shares and 1 comment (condemning the act) |
| August 10 | Long text (45 lines) with photos | Press release about a successful case of a woman whose condominium was illegally possessed, supported by EWLA | Amharic | 24 likes, 1 share and 2 comments (appreciative) |
| August 11 | Short text (4 lines) | Invitation for the radio program with time | Amharic | 2 likes |
| August 11 | Long text (19 lines) | Report about activities conducted in Addis Ababa Woreda 12 with ESAP II | Amharic | 1 like |
| August 20 | Long text (43 lines) with photos | Report about experience sharing with members of the legislative on Gender Equality with CSF II | Amharic | No Engagement |
| August 21 | Picture with caption | Picture of the experience sharing forum banner | Caption in English, Banner in Amharic | 4 likes |
| August 31 | Short text (6 lines) | Congratulatory message for winners in Beijing Athletics Championship | English | 8 likes |
| August 31 | Repost | Repost of above post translated | Amharic | 2 likes |
| September 1 | Short text (6 lines) | EWLA sponsoring episodes of 'Chilot' drama on EBC | Amharic | 10 likes |
| September 4 | Long text (43 lines) and photos | Report of EWLA's activities in supporting schools in Bole Sub City to authorities | Amharic | 5 likes |
| September 9 | Repost | Repost of the above post translation | English | 1 like |
| September 18 | Short text (8 lines) | Expressing Sadness on the death of Selome Gululat and acts of sexual harassment | Amharic | 5 likes and 4 shares |
| September 18 | Repost | Repost of the above post translation | English | 4 likes, 3 shares and 2 comments expressing sadness |
| September 22 | Short text (4 lines) | Invitation to watch 'Chilot' drama sponsored by EWLA | English | 5 likes |
| September 30 | Long text (38 lines) and photos | Appraisal of action plan for Social Accountability Fund | English | 10 likes |
| October 1 | Long text with | Appraisal of action plan for Social Accountability | Amharic | 7 likes |

| | | | | | |
|------|------------------------|---|---|---------------------------------------|---|
| | | table | Fund Translation with detailed table | | |
| | October 7 | Short text (9 lines) | Dialogue on GTP II organized by EWLA and NEWA | English | 3 likes |
| | October 7 | Repost | Repost of the above post translation | Amharic | 5 likes |
| | October 13 | Long text (46 lines) and photos | Detailed report of the Dialogue on GTP II | English | 19 likes |
| | October 19 | Short text (9 lines) | Invitation to watch 'Chilot' Drama | Both Amharic and English | 3 likes |
| | November 3 | Long text (opens in another page), 78 lines plus pictures | Reports of 20 th anniversary of EWLA and new strategy for development and press coverage of this event (ENA and Addis Zemen) | Amharic | 4 likes |
| | November 3 | Long text (47 lines) | Repost of the above post without the media coverage | English | 4 likes |
| | December 8 | Long text (47 lines) and photos | Meeting on strengthening EWLA by artists and other stakeholders | English | 22 likes and 2 shares |
| 2016 | February 4 | Short text (4 lines) and link | Invitation to like the EWLA website | English | 2 likes |
| | March 8 | Long text (52 lines) | Statement about International Women's Day narration of progresses made and existing problems | Amharic | 6 likes |
| | March 21 | Short text (3 lines) | Call for General Meeting with time and venue | Amharic | 2 likes |
| | April 7 | Long text (Opens on another page, 96 lines) and photos | Long piece about domestic violence; what it is, types, victims, perpetrators, effects, responses, what EWLA is doing and address | English | 16 likes, 3 shares, 1 comment and reply asking for research |
| | April 7 | Repost | Repost of the above post translation | Amharic | 13 likes and 1 share |
| | April 19 | Long text (34 lines) | Call for Supporting EWLA with background about the association | Amharic | 27 likes, 12 shares and 3 comments |
| | April 20 | Short text (8 lines) | Expressing sadness about the attack in Gambella especially on women and children | Amharic | 12 likes, 1 comment (After all this days?) |
| | April 21 | Repost | Repost of the above post translation | English | 6 likes |
| | April 21 ⁵¹ | Long text (19 lines) | AA City Administration Women and Children Affairs Bureau states "Women we send to EWLA are satisfied with service" | Amharic | 7 likes, 2 shares |
| | April 26 | Long text (15 lines) | Domestic Violence Cases Data from 2013-2015 | English | 14 likes, 2 shares |
| | April 28 | Picture with Caption | Picture of banner on Public Dialogue on Domestic Violence and GTP in collaboration with Fredrich Ebert Stiftung | Caption in English, banner in Amharic | 10 likes, 3 shares and 2 comments (I agree) |
| | May 3 | Long text (open on | Statement of the Vice Police Commissioner on the | Amharic | 15 likes, 4 shares |

⁵¹ This post is repeated in the same way on April 26, May 3, May 6, May 12, May 16, May 18, May 9

| | | | | | |
|--------|--|--------------------------|---|---------|--|
| | | another page, 130 lines) | Public Dialogue on Domestic Violence and GTP in collaboration with Fredrich Ebert Stiftung | | |
| May 6 | | Long text (30 lines) | A poem by Tayech W/Mariam praising efforts on Ethiopian women in history | Amharic | 8 likes, 2 shares |
| May 18 | | Long text (39 lines) | Justice Emancipated Women Selected Case of Selam, the girl who was in a car accident | English | 45 likes, 16 shares and 14 comments (Good Job) |
| May 19 | | Long text (41 lines) | Justice Emancipated Women Selected Case of W/ro Senait case who secured a long past inheritance through EWLA help | English | 22 likes, 2 shares, 1 comment |
| May 20 | | Long text (27 lines) | Justice Emancipated Women Selected Case of Emebet who also won inheritance case with EWLA support | English | 7 likes |

Network of Ethiopian Women Associations

| Year | Date of Post | Type of post | Content of Post | Language | Reception |
|------|--------------|----------------------------|--|---|-------------------------------------|
| 2012 | November 30 | Picture | A picture of the plan for the Ethiopian Women Center | English, with the exception of the name | 1 comment |
| | November 30 | Picture | A picture of a motto, "I am a man: I fight against Violence" Against Gender Based Violence Campaign in Ethiopia | The motto is in Amharic | 27 likes and 3 comments |
| | November 30 | Picture | A picture of a motto, "I care" Against Gender Based Violence Campaign in Ethiopia | The motto is in Amharic | 25 likes, 2 shares and 7 comments |
| | December 5 | Video | A one minute video showing pictures of victims of violence with Amharic texts in between the pictures | The accompanying text in the video is in Amharic | 16 likes, 40 shares and 11 comments |
| | December 10 | Picture | A picture of a pink hand with the motto "STOP VIOLENCE AGAINST WOMEN" | The motto is in English | 17 likes and 5 shares |
| | December 13 | Picture | A picture of a motto, "I care" Against Gender Based Violence Campaign in Ethiopia | The motto is in Amharic | 10 likes |
| 2013 | January 15 | Video | A 6 minute video as part of the GBV Campaign which is a mix of pictures of women who are victims of violence and a narration by writer Endalegeta Kebede | The narration is in Amharic but the caption is in English and reads "Let's fight together. we should stop women attack" | 6 likes and 17 shares |
| | February 7 | A picture with caption | The picture is shows a abused woman with the motto "REAL MEN DON'T HIT WOMEN" and the caption "That true, what do you say brothers?" | The motto and caption is in English | 7 likes and 1 share |
| | August 6 | External Link to a website | The external link leads to a website 'Kickstarter' and the content is "Inspiring Girls: Stories of | The link in the posts and the website is in English | 2 likes and 1 comment |

| | | | | | |
|------|-------------|---|--|---|--------------------------------|
| | | | Accomplished Ethiopian Women | | |
| | August 6 | External link to an article | The article which is published on the Guardian is titled “Women in leadership: 'It's not going to work the way we're doing it” | The link in the posts and the website is in English | 4 likes and 1 share |
| | October 23 | Link to a twitter account with a caption | The post in its caption ask everyone to follow on twitter and provides a link to the twitter account | The link in the posts and the website is in English | No Engagement |
| | November 7 | Link to a Facebook account | The link leads to a page which reads “The link you followed may be broken or the page may have been removed” | - | 2 likes |
| | November 7 | Repost of a picture with the link to the above Facebook account | The picture is shows an abused woman with the motto “REAL MEN DON'T HIT WOMEN” | The motto is in English | 5 likes |
| | November 21 | External link to Ethiopian News Agency | The page the link leads to cannot be found | - | 1 like, 3 shares and 1 comment |
| 2014 | May 19 | Photos and Caption | As the caption explains the photos are taken at an event NEWA celebrating March 8 | The caption is in English | 5 likes, 2 shares |
| | May 20 | Photos and caption | As the caption explains the photos are from the 10 th Anniversary of NEWA | The caption is in English | 3 likes, 1 share and 1 comment |
| | August 5 | Sticker and caption | The sticker is for the 8400 lottery fundraising for the Ethiopian Women Center | The Caption is in English | 3 likes and 3 shares |

| | | | | | |
|------|------------|--------------------------------------|--|--|--|
| | October 1 | Event | The Event is for the Faces of Tensalet on October 8 | The event description is in English | 1 like, 9 people interested and 53 people going to the event |
| | October 15 | Photos and Caption | As the caption explains the photos are a press conference from Tensalet | The Caption is in English | 6 likes and 2 comments |
| 2015 | May 19 | Sticker with text inside and Caption | The caption announces the return of the 8400 lottery | The text in the sticker is in Amharic, the caption is in English | 4 likes and 1 share |
| | May 19 | Photo and Caption | The photo is a person who won in the 8400 lottery taking their prize with the caption, 'Win, Win, Win' | The Caption is in English | 2 likes and 1 share |
| | May 19 | Photos and Caption | The photos are of persons who won in the 8400 lottery taking their prize with the caption, "'SMS A to 8400 now and Win'" | The Caption is in English | 3 likes |
| | May 22 | Sticker with Embedded Text | The sticker is of the 8400 lottery | The Embedded text is in Amharic | No Engagement |
| | July 20 | Photos and Caption | As the caption explains the photos are from an Interface meeting in Guba Woreda, Benshangul-Gumuz as part of ESAP 2 | The Caption is in English | 3 likes |
| | July 21 | Photos and Caption | As the caption explains the photos are from a school in Guba Woreda, Benshangul-Gumuz as part of ESAP 2 | The Caption is in English | No Engagement |
| | July 23 | Video and Caption | The 2 minute and 15 second video includes comments given at the meeting with community in Guba Woreda, Benshangul-Gumuz | The Caption is in English | 12 views |

| | | | | | |
|--|---------|-----------------------|---|---------------------------|--------|
| | July 23 | Photos and Caption | Pictures of the network's activities in Dolocha | The Caption is in English | 1 like |
|--|---------|-----------------------|---|---------------------------|--------|

The Yellow Movement AAU

| Year | Date of Post | Type of post | Content of Post | Language | Reception |
|---------|--|--|---|--|--|
| 2011 | November 5 | Photo and caption | Photo of Yellow Movement Members at UN Women Concert with singer Meklit Hadero | Caption in English | 26 likes |
| 2012 | June 22 | Picture | Picture of yellow flowers with the law school AAU as background | - | 3 likes and 2 shares |
| | June 22 | Photo | Photo of Yellow Movement members | - | 2 likes |
| | June 22 | Photo | Photo at Great Ethiopian Run | - | No Engagement |
| | June 22 | Short text (1 line) | “Let’s talk, let’s not wait until it happens 2 our loved 1s... Act now” | English | No Engagement |
| | June 22 | Long text (46 lines) | Detailed narration about Brothers against Violence campaign and calling for the same in Ethiopia | English (and Amharic in English) | No Engagement |
| | June 28 | External link from justicewomen.com | “How to start independent advocacy campaigns to end VAW and Why” | English | 2 likes |
| | July 5 | External link and picture | “Human trafficking is modern day slavery” | English | 4 likes |
| | July 6 | Short text (2 lines) | Congratulatory message for graduating students of AAU | English | 6 likes |
| | July 7 | Picture | Picture of small girls in superman costumes | - | 3 likes and one comment by YM dedicating the post to “all super girls” |
| | July 11 | External link and caption | A YouTube video showing mistreatment of an Ethiopian woman in Jeddah | English | No Engagement |
| | July 11 | Short text (8 lines) | Invitation to a “Facebook networking and peacemaking brunch” under the theme “Empowering Women and Girls” | English | 2 likes |
| | July 13 | Long text (15 lines) | Quote from a Palestine advocate on non-violence and women empowerment | English | 2 likes |
| | July 15 | Short text (8 lines) | Congratulating on the Facebook page reaching 50 likes and reminder about the Facebook networking | English | 7 likes |
| | July 15 | Short text (10 lines) | Message on violence free world, equality and confidence for women | English | 6 likes |
| | July 16 | External link from UNICEF | Nelson Mandela and a young girl | English | 5 likes |
| | July 19 | Short text (8 lines) | Invitation to like the Facebook page to reach 100 likes | English | 10 likes, 2 shares and 3 comments |
| | July 19 | Short text (3 lines) | Call to like and share the Facebook page | English | 7 likes, 4 shares and 1 comment |
| July 26 | External link from Ministry of Foreign Affairs and caption | About the ban on Ethiopians from seeking domestic jobs in the UAE and caption appreciating this action | English | 5 likes, 2 comments (debating whether this is a solution or not) | |

| | | | | |
|--------------|---|--|---------|---|
| August 10 | Shor text (3 lines) | Support for Ethiopian female Athletes | English | 9 likes |
| August 18 | Short text (4 lines) with a link | Call to check out Korean women survivors of war and the website | English | 4 likes |
| September 8 | Short text (3 lines) | Calling for new year resolutions to change a life and reward to follow | English | 4 likes, 13 comments (some with resolutions, others asking the reward) |
| September 11 | Short text (8 lines and a picture) | New year wishes and tips for the holiday with picture of Adey Abeba | English | 12 likes, 2 shares, 2 comments (good wishes) |
| September 14 | External link and caption | From a page of an individual (Ebba T) calling pay it forward in Ethiopia | English | 4 likes, 2 comments |
| September 15 | Short text (3 lines) | Quote from John Commonweal | English | 5 likes |
| September 15 | Short text (2 lines) | Quote from Jodie Foster | English | 2 likes |
| September 17 | Picture with text inside and caption | “I AM Two of the most powerful words....” | English | Xxxxxx |
| September 20 | Long text (14 lines) | A personal reflection about not assisting when we see a woman being abused | English | 4 likes and 3 comments (agreeing with the piece) |
| October 1 | Short text (3 likes) | Quote from xxxxx | English | 4 likes |
| October 3 | Short text (8 lines) and picture | October is Breast Cancer Awareness Month and encouraging women to get tested | English | 5 likes |
| October 6 | Short text (4 lines) | Quote from a Destiny’s Child song | English | 1 like |
| October 9 | Short text (10 lines) and picture | Calling for volunteers to the Yellow Movement | English | 5 likes and 2 shares |
| October 14 | Short text (6 lines) | Call to the support the Ethiopian national football team | English | 2 likes |
| October 23 | Short text (2 lines) | “Heard this story abt a husband who killed his wife (wiz clash, 18bullets) nd hurt her mom. I mean wt is going on people?” | English | 3 likes and 11 comments (women calling for action and expressing how serious the action is) |
| October 26 | Short text (3 lines) | Request for pictures to be shown at an Exhibition organized by Yellow Movement | English | 1 like |
| October 28 | External link from Reporter Newspaper with caption long caption | Story about the murder of Frehiwot Tadesse, caption calling the act intolerable and senseless | English | 8 likes, 1 share and 2 comments condemning the act |
| October 28 | Picture with text inside | “Say No to Violence!!! Respect Life!” | English | 13 likes and 2 shares |
| November 21 | Short text (5 lines) | Invitation to Yellow Movement table discussions | English | 3 likes |
| November 27 | Short text (5 lines) | “What does Gender Equality Mean to you?” | English | 2 likes |
| December 5 | Picture with text | White Ribbon week at AAU | English | No Engagement |

| | | | | | |
|-------------|----------------------|---|--|----------------------|--|
| | | inside | | | |
| | December 9 | Short text (2 lines) | Celebrating white ribbon day | English | 2 likes, 1 share |
| | December 20 | Short text (3 lines) | Last day of activism for the year | English | 3 likes |
| 2013 | January 6 | Short text (1 line) | “Merry Christmas” | Amharic | 4 likes |
| | January 8 | External link from the daily beast and caption | Sharing stories of rape and sexual assault | English | 1 like and 1 share |
| | January 9 | External link from the New York times and caption | Sharing stories about rape | English | 4 likes and 1 share |
| | January 15 | Short text (2 lines) | “Good Luck to the Ethiopian National Team” in African Cup of Nations | English | 2 likes |
| | January 15 | Photos and caption | Photos of returnees from the Middle East with a quote | English | 3 likes and 1 share |
| | February 13 | Long text (19 lines) | Announcing the Yellow Movement Valentine Day fundraising | English | 2 likes and 5 shares |
| | March 7 | Short text (10 lines) | Message for International Women’s Day | English | 9 likes, 2 shares and 2 comments (agreeing with the message) |
| | March 7 | Picture with text | International Women’s Day | English | 2 likes |
| | May 12 | Picture with text inside | “Every woman has a right to be treated with dignity and respect, no one can humiliate or verbally abuse you” | English | 5 likes |
| | May 25 | Short text | “We have enough women leaders in the world when we don't have to count no more” | English | 5 likes, 1 share and 2 comments |
| | July 5 | Short text | Quote from Melinda Gates | English | 5 likes |
| | July 12 | Picture with text inside | Picture of Malala Yousef and wishing her happy birthday | English | 5 likes |
| | August 6 | Short text (9 lines) | Personal reflection on the burden of women and asking for action to change their situation | English | 12 likes |
| | August 9 | External link and caption | Ted talk of Idabel Allende and appreciating caption | English | No Engagement |
| | October 7 | Short text (2 lines) | Quote from Gloria Steinem | English | 7 likes |
| | October 21 | Short text (5 lines) | Appreciating the efforts of its members in assisting fresh students and with registration | English | 9 likes and 8 comments |
| | November 27 | Short text (9 lines) | Day three of the 16 Days of Activism to eliminate VAW and events in relation to this campaign | English | 9 likes |
| November 29 | Long text (22 lines) | Day four of the 16 Days of Activism, blood donation and white ribbon events | English | 19 likes and 1 share | |
| December 1 | Picture with text | 16 Days of Activism | English | 4 likes and 1 share | |
| December 1 | Picture with caption | Announcing Yellow Movement’s Social Media campaign for | English | No Engagement | |

| | | | | | |
|------|-------------|---|--|---------|---|
| | | and hashtag | five days | | |
| | December 3 | Long text (17 lines) | Explanation about the relationship between blood donation and saving a mother's life | English | 9 likes |
| | December 6 | Short text (4 lines) | Success of the blood donation event with 170 donors | English | 10 likes and 1 share |
| | December 9 | Long text in conversation with picture with text inside | Conversation about what it is meant when someone says a boy looks like a girl and why that is considered as a negative | English | 13 likes and 14 comments |
| | December 17 | Picture with text and caption | Quote from Chimamandah Adiche | English | 6 likes |
| | December 20 | Picture with text and caption | Quote from Katie Malkai | English | 9 likes |
| 2014 | January 7 | Short text (1 line) | Merry Christmas | Amharic | 4 likes |
| | January 12 | Picture with text and caption | The wrongfulness of victim blaming in relation to violence | English | 19 likes, 5 comments (in support) |
| | February 3 | Picture with caption | Quote from George Carlin | English | 11 likes |
| | February 13 | Picture with text | "The Valentines' Love Shop" | English | 5 likes |
| | March 4 | Long text (42 lines) | Report of the valentine's day fundraising with a detailed list of donations and names of donors | English | 5 likes |
| | April 1 | External link from Atlantic.com | "How not to talk about a culture of sexual assault" | English | No Engagement |
| | April 28 | Picture with text | Asking for blood donations for cancer patients | English | No Engagement |
| | May 14 | Picture with caption | Picture of a girl in a class room with the caption "Our Girls Deserve Education, Education is Freedom" | English | 14 likes, 1 share and 2 comments (in agreement) |
| | May 19 | Short text (6 lines) | Information about the revision section of the Facebook "about section" | English | 1 like |
| | May 25 | External link from upworthy.com | About a French film showing men how to it is to be a woman | English | 2 likes |
| | June 9 | Short text (3 lines) | It has been two years since the death of Frehiwot Tadesse and sadness that it is forgotten | English | 5 likes and 3 comments |
| | June 16 | Photo and caption | Collaboration with Sincerely Ethiopia | English | 7 likes |
| | July 25 | External link from tumblr and caption | A famous author and YouTube star John Green has written about the Yellow Movement | English | 9 likes and 1 comment |
| | August 14 | External link a video and with caption | John Green's visit to Addis Ababa video | English | 1 like and 1 share |
| | August 15 | Picture with text | The first woman recipient of the Fields Medal in Mathematics Iranian Maryam | English | 9 likes |
| | August 16 | External link from awib.org.et | Ethiopian Habtemariam becomes president of Motown | English | 2 likes |

| | | | | |
|-------------|---------------------------------------|---|---------|--|
| September 5 | Short text (3 lines) | “It is an objective fact that if you wanna solve some of those bigger problems like extreme poverty you have to include women. They are the ones who will get it done" Matt Damon He For She” | English | 11 likes, 1 share and 1 comment |
| November 4 | Photos and caption | Announcing a new year of activism | English | 7 likes and 1 comment |
| November 17 | Long text (opens on another page) | “The Gang Rape of a Young Girl in Addis Ababa” The Case of Hanna Lalango, questions about the case and coverage given By Blen Sahlu | English | 156 likes, 154 shares and 67 comments (expressing sadness, outrage and punishment?) |
| November 18 | Long text (opens on another page) | “Update on Hanna Lalango’s case” conversation with the victim’s brother, #JusticeforHanna | English | 92 likes, 54 shares and 43 comments (most expressing sadness, outrage and death penalty but some with opposing view) |
| November 18 | Picture with text | #JusticeForHanna | English | 58 likes and 17 shares |
| November 18 | Long text (23 lines) | “More of Hanna Lalango’s case” The arrest of the suspects and outrage at efforts made for reconciliation | English | 262 likes, 77 shares, 52 comments (most condemning the reconciliation attempts) |
| November 19 | Short text (3 lines) | Update on Hanna Lalango’s case suspects appearing before the court | English | 89 likes, 2 shares and 3 comments (asking for more information) |
| November 19 | Long text (34 lines) | Update on Hanna Lalango’s case and the court hearing of suspects | English | 125 likes, 29 shares and 13 comments |
| November 20 | Long text (opens on another page) | Reflections from Blen Sahlu on Hanna’s case and the effect the reporting by Yellow Movement had in getting attention for the case from the media | English | 111 likes, 15 shares and 21 comments (appreciating efforts) |
| November 20 | Picture with text inside and caption | 10 Tips on How to End Rape | English | |
| November 20 | Short text (1 line) | “How do you understand rape? Let us refine our understanding | English | 14 likes, 1 share and 8 comments (with definition of rape) |
| November 21 | Short text (10 lines) | Information about press conference to be held on Hanna Lalango’s case organized by NEWA, Setawee, Yellow Movement and Justice for Hanna campaign | English | 77 likes, 24 shares and 5 comments |
| November 25 | Picture with text inside | “1 in 3 women and girls experience violence in their life time” | English | 12 likes and 1 share |
| November 25 | External link from a blog (wordpress) | Reflection by Rediet Yibekal, “Violence against women in Ethiopia: The Case of #JusticeForHanna | English | 2 likes |
| November 25 | External link and picture of a tweet | See Desktop | English | 26 likes, 2 shares and 3 comments |

| | | | | | |
|------|-------------|---|---|--------------------------|------------------------------------|
| | November 27 | Photo capture of criminal code and caption | The provisions of the FDRE Criminal Code dealing with rape | English | 23 likes, 1 share and 8 comments |
| | November 27 | Short text (3 lines) | Calling for a GBV Free world | English | 22 likes and 3 comments |
| | November 28 | Short text (2 lines) | Yellow Movement Discussion on Hanna Lalango's case | English | 29 likes, 1 share and 6 comments |
| | December 9 | Short text (4 lines) | Invitation to join Yellow Movement Table discussions | English | 17 likes and 1 share |
| | December 9 | Long text (18 lines) | Background of the "white ribbon day" | Amharic | 5 likes |
| | December 9 | Long text (21 lines) | Background of the "white ribbon day"(Translation) | English | 2 likes, 1 share and 1 comment |
| | December 17 | External link from Aljazeera.com | "Gang Rape Spurs Calls for Reform in Ethiopia" | English | 72 likes, 21 shares and 3 comments |
| | December 19 | Long text (18 lines) with external link from messynessychic.com | Link to posters used to mock and misrepresent women's rights activists | English | 20 likes, 4 shares and 1 comment |
| | December 23 | External link | "A male feminist's view on African women" | English | 34 likes, 1 share and 1 comment |
| | December 26 | Photo | Photo of Yellow Movement office wall | English | 21 likes |
| | December 29 | Short text (4 lines) and a picture | Blood donation event | English | 14 likes |
| 2015 | January 2 | Short text (4 lines) | New Year wishes | English | 24 likes and 1 share |
| | January 7 | Long text (46 lines) | Personal reflection from Betty Zeleke on everyday problems that women face and society's response | English | 84 likes, 16 shares |
| | January 7 | Short text (3 lines) | Merry Christmas | Both Amharic and English | 25 likes |
| | January 15 | Picture and caption | Picture of a library for victims of GBV at AWSAD and calling for book donations | English | 2 likes |
| | January 15 | Short text (4 lines) | Yellow Movement members visiting AWSAD | English | 33 likes, 1 share and 5 comments |
| | January 15 | Photos and caption | Photos of Yellow Movement members visiting AWSAD | English | 56 likes, 1 share and 5 comments |
| | January 15 | Long text (32 lines) and photos | Thanking Dr. Senait Fiseha for the support to Yellow Movement | English | 88 likes, 2 shares and 6 comments |
| | January 18 | Photos and caption | Happy Epiphany | English | 68 likes and 1 share |
| | January 21 | Long text (36 lines) | Personal Reflection from Helina Berhanu about sexual freedom | English | 27 likes, 2 share and 3 comments |
| | January 30 | Picture with caption | "Just 15 days before #YellowGoesRed # Addisway" | English | 23 likes |
| | February 4 | Long text (opens on another page) | Personal reflection from Meheret Okubay pondering on Hanna's case and justice | English | 16 likes, 1 share and 3 comments |
| | February 9 | Long text (34 lines) | Announcement about the annual Valentine's day fundraiser | English | 16 likes and 3 comments |

| | | | | | |
|-------------|---|--|--|---------|------------------------------------|
| | | | asking for donors | | |
| February 11 | Picture | | Picture of Valentine's Fundraising event | English | 14 likes |
| February 25 | Long text (22 lines) | | Personal Reflection from Aklile Solomon fear that women face everyday | English | 67 likes, 16 shares and 7 comments |
| February 26 | External link from trust.org and explanatory piece (16 lines) | | "How Indian Women are fighting sex pests with smart phones and internet" | English | 19 likes |
| March 7 | Long text (opens on another page) and picture | | Report of the Valentine's Day fundraising and list of donors | English | 52 likes, 1 share and 2 comments |
| March 9 | Short text (1 line) | | "Happy International Women's Day" | English | 11 likes |
| March 12 | Picture with text inside | | Launch of the Yellow Movement Scholarship Fund | English | 9 likes and 2 shares |
| March 14 | Photo and caption | | Photo of Yellow Movement members on valentine's day | English | 92 likes and 5 comments |
| April 2 | External link from hrw.org and caption | | "Misunderstanding rape in Kenya and caption is about victim blaming | English | 34 likes and 2 shares |
| April 2 | Photo with caption | | Congratulating Yellow Movement alumni on being a Mandela Washington fellow | English | 28 likes |
| April 3 | Event | | Fill the Shelf with date and time | English | 7 likes |
| April 4 | Link to Facebook page "Say No to Violence against Women" | | Update on the Hanna Lalango court proceedings | English | 5 likes |
| April 21 | Short text (8 lines) | | Condolences on Ethiopians killed in Libya and asking not to post pictures and videos | English | 59 likes |
| April 22 | Long text (40 lines) | | Sadness on the lives lost in Libya, Yemen and South Africa and embassy contact in those countries | English | 5 likes and 1 share |
| April 30 | Long text (19 lines) | | In expectation of a verdict in Hanna Lalango's case and criticizing the move to hold closed sessions | English | 28 likes, 4 shares and 2 comments |
| April 30 | Short text (9 lines) | | Postponement of the verdict in the Hanna Lalango's case | English | 14 likes, 1 share and 2 comments |
| May 11 | Long text (12 lines) | | Further postponement of the verdict in Hanna Lalango's case and disappointment in the decision | English | 33 likes, 5 shares and |
| May 15 | Long text (15 lines) | | Update about the "Fill the Shelf Event" and places for donation | English | 11 comments and 1 comment |
| May 15 | Short text (7 lines) | | Verdict passed in the Hanna Lalango case but people not allowed inside | English | 24 likes, 1 share and 8 comments |
| May 15 | Short text (6 lines) | | Court verdict in Hanna Lalango's case and defendants found | English | 25 likes, 1 share and 2 |

| | | | | | |
|--------------|--|--|--|--------------------------|-------------------------------------|
| | | | guilty | | comments |
| May 18 | External link from 'A mighty girl' Facebook page | | An Afghan rapper who escaped forced marriage by singing about it | English | 5 likes |
| May 21 | Photos and caption | | Conversation of Yellow Movement members with Weaton College students on Gender | English | 15 likes |
| May 22 | Long text (17 lines) | | Sentencing update on Hanna Lalango's case | English | 62 likes, 21 shares and 10 comments |
| July 5 | Picture with text inside | | Quote from Ato Zumra, founder of Awra Amba "I wanted to live in a place where men and women are equal" | English | 79 likes, 13 shares and 4 comments |
| July 12 | Photo with caption | | Happy Birthday to Malala | English | 10 likes |
| July 19 | Photo with caption | | Congratulations to Genzebe Dibaba | English | 42 likes., 1 share and 2 comments |
| July 28 | Photo with caption | | President Obama address at the African Union in Addis Ababa and talks about girls education and GBV | English | 13 likes and 1 share |
| August 2 | Photo with caption | | First Ethiopian air force female pilot Haimanot Gebrehawaria | English | 20 likes and 3 comments |
| August 10 | Long text (28 lines) | | Update on the book donation event and difficulties encountered | English | 2 likes and 1 share |
| August 30 | External link from buzzfeed and caption | | "Taxi service for women in Mumbai by female martial arts artists" | English | 22 likes, 1 share and 3 comments |
| September 12 | Picture and caption | | Happy New Year | Both Amharic and English | 12 likes and 1 comment |
| September 18 | Photo and caption | | "Educate Her Parade campaign to educate girls rescued from FGM and early marriage in Kenya" | English | 22 likes, 16 shares and 2 comments |
| September 25 | Photo and caption | | The first female African pilot to fly the Dreamliner, Koki Mutungi | English | 21 likes, 1 comment |
| September 28 | Photo and caption | | Wishing Happy Meskel and background about the holiday | English | 11 likes |
| October 2 | Photos and caption | | Yellow Movement members celebrate Meskel at AWSAD | English | 20 likes, 2 shares and 1 comment |
| October 5 | Picture with text inside and caption | | Quote from Mitchell Obama with a caption "Because strong men like girls that can hold their own" | English | 28likes, 11 shares and 2 comments |
| October 6 | Long text (opens on another page) | | Reminder that a year passed since Hanna Lalango's case broke, reposting the reflection by Blen Sahlu | English | 11 likes and 2 comments |
| October 11 | Picture and caption | | International Day of the Girl Child | English | 22 likes and 3 shares |
| October 13 | Picture and caption | | Recommendation to watch a movie about Malala Yusuf, "He named me Malala" | English | 5 likes |
| October 13 | Long text (20 lines) | | Raising questions about the issue of female domestic workers in the Middle East | English | 4 likes and 1 share |

| | | | | | |
|------|-------------|---|--|--|------------------------------------|
| | October 19 | Photo and caption | Welcoming female fresh students of AAU | English | 27 likes |
| | October 20 | External link from prnewswire.com | “Microsoft appoints Amrote Abdella as regional director for Microsoft Africa” | English | 53 likes, 1 share and 1 comment |
| | November 17 | Long text (35 lines) | Personal reflection from Rediet Kefale on being a woman | English | 31 likes, 2 shares and 3 comments |
| | November 19 | External link and caption | “Ethiopian Airlines celebrates women with its first female operated flight” | English | 27 likes, 5 shares and 1 comment |
| | November 26 | Long post (15 lines) and photo | The beginning of 16 days of activism and remembering Hanna Lalango with her photo | Amharic | 21 likes and 3 comments |
| | November 26 | Long post (34 lines) | Personal reflection by Rediet Baye on why women are afraid of rape | English | 18 likes, 2 shares and 1 comment |
| | November 27 | Picture with text inside and caption | Quote from Barak Obama “The single best indicator of whether a nation will succeed is how it treats its women” | English | 22 likes |
| | December 2 | Long text (14 lines) and photo | The story of Betty, a victim of acid attack | Amharic | 21 likes, 2 shares and 4 comments |
| | December 3 | Long text (22 lines) and photo | The story of Selome, a victim who was killed by a police officer | Both Amharic and English translated | 48 likes, 16 shares and 6 comments |
| | December 6 | Long text (45 lines) and photo | The story of Frehiwot who was shot by her ex-husband with 18 bullets | Both Amharic and English translated | 54 likes, 14 shares and 4 comments |
| | December 9 | Short text (9 lines) | Personal reflection by Hilina Berhanu on sexuality and honor | English | 17 likes, 1 share and 5 comments |
| | December 9 | Long text (21 lines) and picture | Stalking, Intimidating and Threatening amount to violence | Amharic | 9 likes and 1 share |
| 2016 | January 7 | Photo and caption | Merry Christmas and Happy New Year | English | 33 likes and 2 comments |
| | February 3 | External link from google docs and caption | Advertising the Yellow Movement Valentine’s love shop and link to make donations | English | 11 likes and 18 shares |
| | February 5 | External link from addisinsight.com and caption | Article on Addis Insight on Yellow Movement and Valentine’s day events | Article in English, caption in Amharic | 48 likes, 18 shares and 1 comment |
| | February 12 | Photo and caption | “The Yellow Movement in preparation for the love shop” | English | 3 likes and 1 share |
| | February 12 | Photo and caption | Day 1 of the Valentine’s Day Fundraiser | English | 22 likes, 2 shares and 3 comments |
| | February 13 | Photo and caption | Day 2 of the Valentine’s Day Fundraiser | English | 13 likes |
| | February 16 | Photo and caption | Successful completion of the fundraiser and thanking donors | English | 52 likes, 1 share and 1 comment |
| | February 26 | External link from one.org and caption | “Celebrating the heroes and heroines of Valentine’s day | English | 10 likes, 5 shares and 1 comment |
| | March 8 | Picture with text inside and caption | Happy International Women’s Day | English | 34 likes and 2 shares |

| | | | | |
|----------|--|--|---------|-------------------------------------|
| March 14 | Short text (8 lines) | The total amount of money raised in the valentine's day fundraiser | English | 18 likes |
| March 28 | Long text (opens on another page) | Detailed list of donors and donations on the valentine fundraising | English | 37 likes and 2 shares |
| May 1 | Picture with caption | Happy Easter | English | 33 likes and 1 comment |
| May 3 | External link from bbc.com and caption | The African Court on Human and Peoples' Rights orders Ethiopia to pay \$150,000 to a rape victim for letting the perpetrator go free stating she is not a victim | English | 60 likes, 30 shares and 12 comments |
| May 4 | Event and caption | Yellow Movement to host the Nordic Film Festival in Addis Ababa | English | 4 likes |
| May 6 | Photos and caption | Nordic Film Festival to be held under the theme of women's empowerment | English | 3 likes |
| May 8 | Picture and caption | Happy Mother's Day | English | 12 likes |
| May 9 | Picture and caption | Showing of "In a better world" movie at Nordic film festival | English | 5 likes and 2 shares |
| May 9 | External link from fanabc.com | A story from Fana about a guy who killed his girlfriend and was sentenced to 8 years, caption questioning the sentencing | English | 15 likes and 3 shares |
| May 16 | Picture with text inside | Blood donation event | English | 26 likes |
| May 19 | Event | Yellow Movement Mekelle Launch | English | 3 likes |

Setaweet

| Year | Date of Post | Type of post | Content of Post | Language | Reception |
|--------|----------------------|---|--|---------------------|--|
| 2014 | July 26 | Event | Setaweet was founded | Amharic and English | 2 likes and 1 comment |
| | December 26 | Picture with text inside | Setaweet | Amharic and English | 3 likes |
| | December 26 | Picture with text inside | Setaweet | Amharic | 1 like |
| 2015 | January 18 | Short text (3 lines) | Setaweet circle conducted a discussion on the Beijing Conference | English | 4 likes |
| | January 22 | Short text (7 lines) | Remembering Hanna Lalango and call to attend final court ruling | English | No Engagement |
| | February 11 | Short text (4 lines) | Setaweet circle on tactics and strategies for raising feminist consciousness | English | 3 likes |
| | March 2 | Photo and caption | Photo of a taxi quote “Respect women” | English | 8 likes and 2 comments that men don’t seem to like this kind of things |
| | March 5 | Short text (11 lines) | “How to deal with Everyday sexism: Setaweet wants to know” | English | 2 likes |
| | March 5 | Shared post from Say NO to Violence Against Women Facebook page | Details about the court case of Hanna Lalango | English | No Engagement |
| | March 8 | Photo and caption | Photo exhibition at Alliance “Women in Resistance” | English | 2 likes |
| | March 17 | Short text (7 lines) | Setaweet discussion on Ethiopian women’s sexualities | English | 6 likes |
| | April 8 | Short text (4 lines) | Setaweet discussion on feminist perspectives of love, motherhood and marriage | English | 7 likes |
| | April 9 | Short text (3 lines) | Shout out to a host on 104.7 FM who ends program with say no to violence against women | English | 1 like and 1 comment |
| | May 7 | Short text (1 line) | “Setaweet is proud to associate with AWIB yearly forum” | English | 1 like |
| | May 10 | Short text (1 line) | “Setaweet celebrates all the moms out there” | English | 2 likes |
| | May 11 | External link from everydayfeminism.com | Frustrated with Hearing “I’m Not a Feminist since I Don’t Hate Men”? Here’s 7 Ways To Show Why Those Claims Are Sexist | English | 3 like |
| May 26 | Short text (9 lines) | Appreciating the court for the verdict and | English | 16 likes | |

| | | | | | |
|---------|---|--|---|---------|---|
| | | | sentence passed in the Hanna Lalango case | | |
| May 28 | Short text (4 lines) | | Setaweet participates in “Africa Rising: Promise or Challenge for Gender Equality | English | No Engagement |
| May 29 | Short text (3 lines) | | Appreciating the discussion at Africa Rising | English | 5 likes |
| June 3 | External link from scientificamerican.com and caption | | Article explaining that gender differences are not hardwired | English | 1 like |
| June 3 | External link from the guardian.com and caption | | Tackling the taboo of menstruation | English | 1 like |
| June 9 | Short text (2 lines) | | Enjoying another heartfelt session of the Setaweet circle | English | 1 like |
| June 23 | Picture with text inside | | Setaweet | English | 4 likes |
| June 24 | External link from the conversation.com and caption | | What needs to be done to keep child marriages trending down | English | No Engagement |
| June 25 | External link from YouTube and caption | | As feminists we should challenge our unconscious biases Yassin Abdel-Magid | English | No Engagement |
| June 29 | External link from thestyle.net and caption | | Link on African countries with the most beautiful women and caption questioning standards of beauty | English | No Engagement |
| July 1 | Short text (5 lines) | | Personal reflection on what happened when a woman walked into a men’s changing room at a gym and questioning the reaction if it was the reverse | English | 1 comment questioning that is about feeling of safety |
| July 2 | External link from huffingtonpost.com and caption | | Unretouched portraits of women and caption questioning the insecurity of women | English | No Engagement |
| July 5 | External link from addiszena.com | | The Ethiopian high school valedictorian praises her father | English | No Engagement |
| July 14 | External link and caption | | Nigerian Queens of Africa dolls to surpass Barbie’s in sales | English | 2 likes |
| July 16 | External link from Huffington post and caption | | Obama’s zero tolerance to rape comment on Bill Cosby’s case | English | No Engagement |
| July 17 | External link from the guardian.com and caption | | On sexism at the work place | English | 2 likes |
| July 18 | External link from Washingtonpost.com and caption | | Genzebe Dibaba breaks the 1500 meter world record | English | 4 likes |
| July 21 | Short text (4 lines) | | Appreciating the efforts of Blen Sahlu and team for challenging sexist ad of coca cola | English | 2 likes |

| | | | | |
|--------------|--|---|---------|--|
| July 28 | External link from capital.com | Remembering Mulumebet Emiru, Africa's first female pilot | English | 3 likes and 2 comments |
| July 29 | External link video | Obama's address to the AU in Addis Ababa | English | 3 likes |
| August 4 | Short text (9 lines) | Appreciating the movie 'Work be work' for having strong women leads and guy characters | English | 2 likes and 1 comment asking if it has subtitles |
| August 15 | External link from people.com and caption | Runner Defends Letting Period Bleed Freely at London Marathon: 'Women's Bodies Don't Exist for Public Consumption' | English | No Engagement |
| August 17 | Short text (2 lines) | Setaweeet talking gender equality at Care Ethiopia | English | No Engagement |
| August 27 | External link from divorcecourt.com video | "Had manhood changed drastically in the Ethiopian context | English | 3 likes |
| September 1 | Photo and caption | Welcoming the female athletes victorious in Beijing | English | 5 likes |
| September 15 | Short text (2 lines) | Was represented by the lovely Sewit on Sheger Radio this evening, talking Ethiopian feminism! | English | 3 likes |
| September 17 | Link to Facebook page Justice for Selome Gulelat | Condemning the murder of Selome Gulelat | English | 3 likes |
| September 18 | Short text (3 lines) | Applauds the announcement by Addis Ababa University that nursing mothers, among other groups will be given priority in selecting campuses to attend. #everyconsiderationcounts | English | 11 likes |
| October 8 | External link utna.org and caption | Celebrates the 4 new women Ministers of the Ethiopian cabinet | English | No Engagement |
| October 11 | Picture with text inside | Invitation to Setaweeet open session on "Women and the Orthodox church" by Haregewoin Cherinet | English | 4 likes |
| October 20 | Short text (2 lines) | Loves nothing more seeing a dad who takes his daughter to get her hair braided and wait patiently by her side. #Arifwond | English | No Engagement |
| November 5 | External link from cbc.com | Canada PM appoints 15 women and 15 men | English | No Engagement |

| | | | | | |
|------|-------------|---|---|---------|------------------------|
| | | and caption | to cabinet | | |
| | November 9 | External link from bbc.com | A Liberian teenager has been awarded a prestigious international prize for his role in fighting sexual abuse against girls in the West African state. | English | 1 like |
| | November 13 | Picture with text inside | Proud that Ethiopia is the world's leading contributor of female peacekeepers to UN missions (1325 in 15 years) | English | 4 likes |
| | November 16 | Short text | #Arifwond brainstorming session discussing men's role in dismantling Ethiopian men's undue privilege | English | 2 likes and 1 comment |
| | November 17 | External link to Ethiopian Airlines Facebook page | All Female run flight by Ethiopian Airlines | English | 4 likes |
| | November 19 | Photo and caption | All Female run flight by Ethiopian Airlines | English | 5 likes |
| | November 21 | Photo and caption | Appreciating Ambassador Konjit for 53 years of service | English | 3 likes |
| | November 26 | External link from plaidzebra.com and caption | Incredible female photographer approaches men who catcall her and takes their portrait | English | 3 likes |
| | December 2 | External link from independent.co.uk and caption | Celebrating Rosa Parks who refused to give up her seat 60 years ago | English | 4 likes |
| | December 13 | Facebook link and caption | "Finally Saudi Women Can Vote" | English | No Engagement |
| 2016 | January 6 | Picture with text inside | Invitation to Setaweeet open session | English | No Engagement |
| | January 12 | Photo and caption | Taking part in the debate on GBV and women's rights vs. culture | English | 1 like |
| | January 14 | External link from YouTube and caption | Screening of the movie "Suffragettes" in Ethiopia and conversation on feminism with a video of the trailer | English | 3 likes |
| | January 16 | Photo and caption | Setaweeet open session Otam Pulto | English | 8 likes |
| | January 25 | External link from addisnight.com and caption | Ethiopia's first female professor Yealemtehay Mekonnen wins 2015 AU Kwame Nkrumah award | English | 17 likes |
| | January 30 | Picture with text inside and caption | Half of NASA's newest astronaut class are women | English | No Engagement |
| | February 8 | External link and caption | Women representatives of US embassy and Ethiopian Electric Power sign an agreement | English | 1 like |
| | February 9 | Photo and caption | Setaweeet session photos | English | 14 likes and 1 comment |

| | | | | |
|-------------|---|--|---------|---------------------|
| February 9 | Short text (2 lines) | | English | No Engagement |
| February 9 | | | English | 2 likes |
| February 11 | External link from a mightygirl.com | A doctor who delivers girls in India for free | English | 4 likes |
| February 16 | External link from metadornetwork.com | Best countries in terms of gender equality and Ethiopia is 125 th out of 145 countries | English | 11 likes |
| February 20 | Photo and caption | Congratulating Tamsalet restaurant, a restaurant with all female employees, single mothers and young women in distress | English | 64 likes |
| March 2 | External link and caption | The winning short film from the US embassy competition #Her story video challenge | English | 3 likes |
| March 4 | Short text (4 lines) | Setaweet circle on natural hair as a feminist choice | English | No Engagement |
| March 6 | External link and caption | Setaweet represented at the annual women's run | English | No Engagement |
| March 6 | Photo and caption | Annual women's run photos | English | 8 likes and 1 share |
| March 8 | Short text (2 lines) | Is celebrating women entrepreneurs with the Entrepreneurship Development Programme! #Abren Enideg! | English | 6 likes |
| March 8 | Short text (3lines) | 'Nothing inspires women as seeing another woman making it in her chosen field!' Funmi Balogun, UN Women. Celebrating Ethiopian women entrepreneurs with #EDC | English | 1 like |
| March 8 | Photo and caption | Setaweet circle session photos | English | 2 likes |
| March 11 | Short text (3 lines) | Shone at the monthly Awib session tonight, Exploring EthiopianFeminism with wonderful women and men. Thank you for everyone who came out in support! | English | 3 likes |
| March 15 | Short text (3 lines) | Our wonderful ally, the #arifwond Mahder Bobo Gebremedhin calling out sexism on his Kebe Eske Ketema radio show on Sheger FM102.1. #welovemenwhostandwithwomen . | English | No Engagement |

| | | | | | |
|----------|---|--|-------------------------------------|------------------------|--|
| | | | | | |
| March 17 | Link to video on Facebook | Everyday life of women in Addis Ababa | English | No Engagement | |
| March 23 | Event | The Dearth of Women in Leadership (AWIB) | English | No Engagement | |
| March 23 | External link from YouTube | Young women shaping Africa | English | 1 like | |
| March 27 | Photo and caption | Appreciation for the theatre 'ye kake wordwet' a feminist play at national theatre | English | 15 likes | |
| March 28 | External link and caption | Quote from Prince Harry on obstacles between girls and opportunities they deserve | English | 4 likes | |
| March 29 | Share from Hiwot Emeshaw's page | Article "No does not mean yes, only yes is yes" | English | 2 likes | |
| March 30 | External link from Facebook | Bethlehem Alemu of sole rebels pledges to hire and promote women in her business | English | 7 likes | |
| March 31 | External link from bbc.in | Kenyan law to allow breastfeeding stations at offices | English | 2 likes | |
| April 2 | External link from a mightygirl and caption | "Malawi's fearsome chief, terminator of 850 child marriages | English | 7 likes | |
| April 3 | Event | Threading between the lines by Konjit Seyoum at Asni Gallery | English | 3 likes | |
| April 4 | Shared post from Facebook | A reflection about short film 'Sera Yilatem' | English | No Engagement | |
| April 11 | Shared video from Facebook | Kids doing choirs and the girls are paid less, both seen questioning the fairness of this move | English | 3 likes | |
| April 13 | Picture with text inside and caption | About women's choice | English | 5 likes | |
| April 15 | Picture with text and caption | Appreciating four men from North Carolina university who developed a nail polish that changes color when exposed to rape drugs | English | 5 likes | |
| April 18 | Picture with text and caption | Invitation to the 3 rd Setaweet open session | English | 8 likes and 2 comments | |
| April 20 | External link from abyssinialaw.com and caption | Draft proclamation on requirement to prepare day care centers for employees in government offices | English caption, link is in Amharic | 8 likes | |
| April 21 | External link from npr.org | Treasury decides to put Harriet Tubman on the \$20 bill | English | 5 likes | |
| April 21 | External link and caption | Ethiopian Athlet Atsede wins Boston Marathon and gives away the trophy to the first woman to cross the line in 1966 | English | 11 likes | |
| April 21 | Photo and caption | Setaweet represented at NEWA event to express grief and outrage at # Gambella | English | 5 likes | |

| | | | | | |
|--|----------|--|---|---------|--|
| | | | massacre | | |
| | April 23 | Photo and caption | Presentation on Ethiopian women representation throughout modernity by 4 Dr.Elizabeth W/Girogis | English | 10 likes and 1 comment |
| | May 8 | Photo and caption | Watching a documentary “India’s daughter” a movie about a rape victim who died of her injuries with caption with analogy to Hanna Lalango | English | 4 likes |
| | May 10 | Photo and caption | Setaweeet circle meetings on marriage, parenting and religious beliefs | English | 9 likes and comment |
| | May 11 | Shared post from Blen Sahlu Facebook post | Expressing outrage about a post by Jolly Bar Facebook page | English | 10 likes and 2 comments expressing disbelief |
| | May 13 | Shared post from Facebook post | A personal reflection about a case of harassment at AAU | English | 4 likes |
| | May 13 | Picture with text inside | #I Stand with Hewan | English | 3 likes |
| | May 14 | External link from msn.com and caption | 1 st woman takes over US command in air force | English | 1 like |
| | May 17 | External link video | On Mansplaining, “When a man explains something to a woman in a patronizing way” | English | No Engagement |
| | May 18 | External link awib.org.et | Invitation to the 5 th AWIB May forum | English | No Engagement |
| | May 19 | Shared post from Selam Mussie on Facebook | Traditional sayings that down-grade women | English | No Engagement |
| | May 20 | External link from Aljazeera.com and caption | “Migrant domestic workers take to the streets in Beirut asking for basic rights and minimum wage | English | 13 likes and 1 comment |