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Gender Analysis Brief

Ethiopia, Afar Region

Background: In partnership with Mercy Corps, CARE has been implementing a USAID-funded five-year project: Feed the Future - Resilience in Pastoral Areas (RiPA) since early 2020. RiPA has the aim of “improving the resilience capacities of households, markets and governance institutions across Afar regions, contributing to enhanced food security and inclusive economic growth for over **129,129** households.”

The project emphasized implementing an integrated gender transformative program to address the underlying causes of vulnerability to shocks and stresses with four major components:

- Improved Disaster Risk Management Systems and Capacity
- Diversified and Sustainable Economic Opportunities for People Transitioning out of Pastoralism (ToPs) particularly youth and women
- Intensified and Sustained Pastoral and Agro-Pastoral Production and Marketing
- Improved and Sustained Nutrition and Hygiene Practices

The RiPA project understands that an individuals’ gender, age, and socio-economic status have the potential to support or undermine their economic and nutritional resilience. That includes key analysis of the unique identities, as well as varied roles, responsibilities, and access to and control over resources of women, men, girls, and boys in the lowlands of Ethiopia. RiPA improves effective gender integration, accounting for local gender and social norms in the design and implementation of each activity, through multiple tools including: Social Assessment and Action (SAA) and gendered community vulnerability and capacity analysis tools. RiPA has a major focus on female and youth-friendly market opportunities that complement existing traditional roles so as not to exacerbate vulnerabilities or risks. RiPA also reaches out to adolescent girls with tailored activities, including nutrition sessions.

This Gender Analysis Brief series is a summary of the RiPA Gender Analysis study report, conducted in Afar, Oromia¹ and Somali Region² developed by Development Research and Training (DAB-DRT). To ease reference and usage, CARE Ethiopia has developed separate Gender Analysis briefs for each of the three regions. These

¹ East and West Hararghe lowland woredas.

² Report on Gender Analysis of CARE Ethiopia-Resilience in Pastoral Areas Activity (RiPA) North Project, CARE Ethiopia and Mercy Corps, September 2021. <https://www.careevaluations.org/evaluation/gender-analysis-of-care-ethiopia-resilience-in-pastoral-areas-activity-ripa-north-project/>

Regional Gender Analysis Briefs focus on the findings of the secondary and primary gender data that was gathered and presented, and the general and specific recommendations.

The Gender Analysis Objectives

- To explore how unequal gender relations, gendered discrimination, subordination, and exclusion influence rights denials in RiPA intervention areas.
- To identify the different gendered roles and relationships within RiPA intervention areas and identify how these create specific needs, risks, and inequities for different groups
- To examine how the outcome of each component aims to affect the relative status of men and women, girls, and boys; ensuring that it reduces the inequalities.
- To understand how the gender relations and dynamics can affect each of RiPA component outcomes and overall achievements.
- Identify, analyze, and examine underlying gender and social norms that affect women's, men's, young women's (girls), and young men's (boys) participation and gain from productive engagement in pastoral communities.
- Set progress markers for women's empowerment and improved gender equality.
- To forward feasible recommendations of gender-transformative strategies across RiPA components

Scope and limitation of the study

Key recent statistics on the situation of women and girls, men and boys to be used as a baseline record of barriers and challenges to achieve gender equality. This includes: gender and social norms, legislative laws and policies, government and community institutional capacity and market systems dynamics. Quantitative and qualitative data was collected in three geographic contexts: pastoral, agro-pastoral and township.

Two RiPA project target woredas (Afambo and Gewane) selected from Afar Region for the assessment. Sample woredas selected using purposive sampling techniques taking into consideration accessibility and proximity of the woredas. Hence findings of the assessment may not show the whole picture of the Region / woredas and to some extent is specific to the targeted woredas.

Methodology

To conduct the RiPA Gender Analysis, the consulting team used CARE's Good Practice Framework for Gender Analysis with quantitative and qualitative methods. The evaluation team used mixed methods to triangulate information. CARE's Good Practice Framework for Gender Analysis has eight areas of inquiries cutting across the three domains of change: Agency, Relations and Structures.

RiPA project will work on these domains to address gender equality issues. The diagram depicts CARE's Gender Equality Framework.

Figure 1: CARE's Gender Equality Framework



During Focus Group Discussions (FGDs), participants exercised activity profiling, identified key resources and respective access by men and women, and roles in decision.

The following documents were reviewed as secondary data analysis.

- International, regional, and national legal frameworks, and policies related to gender
- Ethiopia Demographic and Health Survey ([EDHS](#)), National reports (MoWCYA, and GTP II)
- Convention on the Elimination of Discrimination against Women ([CEDAW](#)),
- Beijing Platform for Action (BPfA) country [report](#) showing national level progress in gender equality and women empowerment
- Gender - related studies and reports in the Regions, CARE gender resources, and RiPA vital program documents; these include;
 - CARE Gender Equality [Framework](#)
 - Technical Approach - Mercy Corps – CARE RiPA
 - Feed the Future- RiPA North Year 2 Detailed Implementation Plan narrative
 - RiPA at a glance- two pager
 - RiPA Indicator Map for Recurrent Monitoring survey (RMS)
 - RiPA Log frame and IPTT for MEL Plan
 - RiPA woreda profile

101 randomly selected households (45 HH Afambo 56 HH Gewane) responded to a structured questionnaire which covered gender issues across the agency, structures, and relations. The questionnaire explored attitudes concerning: gendered division of labor, household decision making, control over productive assets, access to public spaces and services, claiming rights and meaningful participation in public decision-making, control over one's body, violence and restorative justice, as well as aspirations for oneself.

The study included 10 (6M, 4F) KII from four kebeles and two woredas with community/clan leaders, religious leaders and women's group representatives, who have in-depth insight on gender dynamics in their respective communities. Focus group discussions were conducted with 16 (8W, 6M, 1B, 1G) purposely selected discussants from the selected kebeles and woredas.

Findings

National and regional human rights policies and laws

The Ethiopian Government has shown a firm political commitment to the advancement of gender equality, women's rights, and women's economic empowerment. The 1995 Constitution of the FDRE provides the basic principle that all persons are equal before the law and are entitled without any discrimination to equal protection under the law. Moreover, developed policies, strategies, action plan and revised Laws of the country envisioned to ensure gender equality, social and economic wellbeing, security, and social justice and legal protection. The 1993 National Policy on Women, Women, Development and Change Strategy, revised 2005 Family Law and Penal Codes and 2014 National Social Protection Policy shows the countries commitment towards gender equality.

Ethiopia ratified a host of international and regional commitments and signed regional protocols and Charters on gender equality and women's empowerment such as Convention on Elimination of All Forms of Discrimination against Women (CEDAW) in 1981 and adopted the 1995 Beijing Platform for Action, signed the Sustainable Development Goals (SDGs), the Africa Renaissance Agenda 2063. Ethiopia ratified the Protocol of the African Charter on the Rights of Women in Africa (Maputo Protocol) in 2018, Economic, Social, and Cultural Rights in the



African Charter on Human and Peoples' Rights. Ethiopia also formulated/ revised many policies and legal frameworks which are gender sensitive. Proclamation No. 916/2015 requires all government institutions to address women's issues in policies, laws, and development programs and projects.

Gender Equality Outcome of the Policy, Legal and Other Interventions

Women's representation and participation in public and political positions increased in 2015 compared to 2010 in Ethiopia. Women's representation in the Federal Parliament, Regional Parliament, Regional Councils, woreda and kebele councils increased despite of representations among regions. Enabling policies, special campaign funds availed by the National Electoral Commission for women candidates, coupled with the current ruling party's political will and educational and economic policies brought more women into public offices.

Through the implementation of the GTP II, women are increasingly becoming owners of houses or land in both urban and rural areas of the country. However, till now, in Afar and Somali, customary law governs land use and bans women from owning land. Millions

of women have acquired land use right certificates either jointly with their spouses or separately due to the implementation of the nationwide land certification program. However, the land certification process has its own flaws when it comes to polygamous families as there is no law nor system to register and certify lands that are under the holding of spouses' living in such union. This disproportionately affects wives in the polygamous union especially in the event of divorce or death of a spouse.

National strategies to ensure equal access to education through the Education Sector Development Program (ESDP IV) and Girls' Education and Gender Equality Strategy for the Education and Training Sector (2014) are creating real progress in reducing educational disparities between boys and girls. These initiatives have led to marked achievements in increasing the number of enrolled girls and boys across different regions. Nevertheless, the gender parity index reveals gaps in all levels of education and most significantly in secondary and tertiary levels. This education disparity is attributed to socio-economic challenges such as girls' responsibilities for time-taking household chores and institutional challenges including lack of gender-sensitive facilities and services at all levels.

Women's participation in the labor force of the country has been growing progressively over the years despite persistent gender gaps across all sectors. The fast growth of the Ethiopian economy over the last decade has resulted in increased participation of women in the labor force. The overall participation of women in the Ethiopian labor market has grown to 787.8% even though the significant proportion of the participation (36%) is in the informal sector. Relevant measures have been taken to promote equal access for women to employment and to eliminate discrimination against women in this sector. Industrial Strategic Plan (2013-2025) and job created in Micro and Small-Scale Enterprises (MSMEs) sector attributed to the increase women's participation.

A 2016 Health and Demographic survey shows that nearly a third of women aged between 15 and 49 had experienced either physical or sexual violence. Despite the progress made to eliminate harmful traditional practices (HTPs) that affect women, various forms of HTPs still prevail. FGM is still highly practiced in Somali, Afar,



Oromia and pocket areas in SNNPR, with prevalence rates of 98%, 77% and 92% respectively. Ethiopia has shown enhancement of services for violence survivors. Multi-sectoral response to violence against women and children adopted. Sentencing guideline for GBV revised No. 2/2012 increased judges' threshold for penalties. Child and protection units established in police and justice offices and specialized courts dealing with sexual violence and one-stop centers established in Addis Abeba and Regions.

The 2019 EMDHS results show that 74% of women who had a live birth in the 5 years before the survey received ANC from a skilled provider for their last birth. The proportion of women aged 15-49 who received ANC from a skilled provider has increased over time, from 28% in 2005 and 34% in 2011 to 62% in 2016 and 74% in 2019. Institutional delivery, it has increased from 5% in 2005 to 26% in 2016 and 48% in 2019. The Government has strengthened the implementation of the Health Extension Program which gives special attention to mothers and children in rural areas, focusing on maternal, neonatal and child health interventions to the community to reduce maternal and child mortality. A Community Based Health Insurance (CBHI) scheme introduced in 2011/12 increased access for vulnerable women to health services.

Despite the existence of national legal frameworks and policies that promote the rights of women and gender equality, the mechanisms for women to access their rights, including protection from violence and harmful practices, remains an issue in Ethiopia. State actors cannot offer responsive and sensitive GBV services. Furthermore, many of the laws are not fully implemented. Additionally, GBV is sanctioned by both women and men. Recognizing the gaps in the implementation of the laws and policies in terms of gender equality and women's empowerment, the UN Committee on the Elimination of Discrimination against Women has made a concluding observation in 2019. The UN Committee recommendation could also be adopted by the CARE RIPA program.

Customary and religious traditions, practices, and norms that are deeply patriarchal and discriminatory towards women are prevalent in many parts of the country. In effect, women in Ethiopia in general and in Afar Region, continue to face restrictions on their economic, civic, and political participation, engagement in decision making at household and community level and could not be able to access to productive assets such as land largely because of prevailing societal perceptions and expectations. Women also face several disincentives to participation and leadership, including heavy household responsibilities, risk of violence, and limited support from families and communities. These norms also limit women and girls' mobility, put them at risk of GBV, and limit their access to resources, opportunities, and services.

Core Areas of Inquiry for Gender Analysis

Area of Inquiry - 1: Sexual / gendered division of labor

Agency: Women and girls in Gewane and Afambo woredas devote most of their time in domestic chores which include food preparation, fetching water and firewood, house cleaning, care and support for children, elderly, and sick members of the household, preparing and selling of mats from a palm tree, construction and maintenances of houses and fences, and procurement of consumables.

Except 5% male and 11% female respondents from Gewane and 16% male from Afambo, most informants believe acquiring personal skills, abilities, knowledge, or attitudes are not necessary factors for men or women to negotiate on the division of labor in their society, rather acquiring information is the key factor for them. However, they also reported that these factors cannot outweigh the existing norm that ascribes reproductive activities as a feminine domain and out-of-home activities as a masculine domain. Most respondents reported that the activities they engaged in are difficult in terms of human energy demand, skill, awareness, and time-consumption. For example, women and girls collect fuel wood which takes a much longer time and greater effort than it did in the past due to diminishing forest resources. Similarly, men are expected to go to remote areas to search for fresh grazing areas due to the diminishing grazing lands located nearby.

Relations: Most respondents (42% male and 58% female from Afambo and 60% male and 58% female from Gewane) reported that they never interact/negotiate with their opposite counterparts in the division of labor. Whereas few (21% male and 17% female from Afambo and 22% male and 21% female from Gewane) said they sometimes negotiate with the opposite sex in the division of labor. The possibility of negotiation and interaction is very high during emergencies and inflationary times. Educated women have more confidence to negotiate with their partners on the division of labor than uneducated wives. Educated males on the other hand, reported that they mostly interact and negotiate with their wives on the issue of division of labor. Most respondents (52% male and 50% female from Afambo, and 43% male and 68% female from Gewane) partly agree it is desirable for women to freely negotiate to participate in public activities. The gender analysis also identifies special circumstances that change the existing power relations; 'at most risk' households tend to work reciprocally with men to fulfill basic needs and ensure household survival.

Percent of women and men who NEVER negotiate about the division of labor

	Women	Men
Afambo	58%	42%
Gewane	60%	58%

Structures: Most women and some men discussants and informants agree that gender-divided labor in their community is legitimized by traditional patriarchal values, norms, and practices. But, in economically poor households, many pastoralist women are forced to work outside for survival. There are also situations where men and boys get involved in domestic reproduction work despite the inflexible gender division of labor.

Men FGD discussants from Kebele 01 of Gewane woredas stated that: "Due to science, development interventions and being in the information era, nowadays, we support each other, and there are times men take full responsibility of domestic works like when a woman get sick. Even in normal times, even though it is not common when the wife is cooking, husbands slice onions and engage in cooking;"

A KII informant from Women, Children, and Youth Affairs Office also concluded that as compared to the previous times, women are engaging in livelihood activities like watermelon, corn, pepper, salt production. Specifically, the tendency of the younger generation to change the existing cultural beliefs, gendered beliefs and gendered division of tasks is increasing. As a result, as opposed to their previous status, few women become co-bread winners and sole breadwinners in exceptional cases.

Area of Inquiry - 2: Household decision-making

Agency: Most female informants (61% and 40% from Afambo and Gewane respectively) said fathers/male household heads are the ultimate decision-makers on issues. However, some male household heads rarely consult their wives before making the final decision. On the other hand, the majority (39% of male from Afambo and 68% of male from Gewane) revealed that household decision-making is made by both male and female household heads. Both male and female informants [in all age groups] agreed that female-household heads have an exclusive right to decide on routine home-based activities including house management, sending children to school, family diets, minor savings, and expenses. In family planning women FGD discussants in Gewane, 01 kebele revealed different opinions. One FGD discussant mentioned that “Family planning is not allowed by religion, no need to use it.”

Other women from the same FGD group revealed that; “my husband is an educated person it is easy to use it, but it is a big deal for others because a husband who is not educated may not accept the issues easily which implies the educational level of male household heads can be a factor for who decides on core household matters”.

Regarding personal liberties, participants reported that decisions about personal behavior such as going out of the house, seeing friends and family, one’s appearance, going to market to buy or sell, going out to attend training or to buy agricultural inputs, are mostly joint decisions and sometimes male dominated. On the contrary, female-headed households or widowed women, make decisions regarding their households compared to their counterparts/neighbors that are married.

“Sometimes my parents share ideas, but it is my father who mostly has the power to make decisions.”
-Adolescent Boy

Relation: All people observed limited opportunities for women to participate in household decision-making. An adolescent boy from FGD discussants in HoruGubi kebele of Afambo woreda said, “Sometimes my parents share ideas, but it is my father who mostly has the power to make decisions.”

Even though men and women informants from both woredas mostly manage all the money that they earn themselves, when domestic conflict / tensions in sharing the incomes among the partners happen, men always win the argument by exercising their patriarchal power. Saving and borrowing is mostly decided jointly, though men still have the upper hand in the final say. Drought seasons provide an opportunity for women to show their saving skills.

Structures: 58% and 42% of the female respondents from Gewane and Afambo woredas have said there are household norms and community expectations in terms of decision-making processes. Existing social and cultural norms, including *Absuma*³, prohibit women and young people from having decision making powers. Instead, men, parents, and other elders possess total decision-making power. This prohibits women and young people’s access to education and financial and material resources. Women can only decide on household routine activities based on the traditional assumption that a “*woman’s place is in the kitchen*”. In some cases, however, wife is expected to consult her husband when she needs resources to buy food for the household.

³ According to the Afari custom, daughters marry their maternal cousins. Mostly, *Absuma* is arranged through the daughter’s mother’s line. The *Absuma* tradition is arranged for daughters at birth to their eldest male cousin. Throughout the daughter’s childhood, her *Absuma* has the decision-making power about the fate of her education and sexual and reproductive health rights. If a mother sends her daughter to school, the daughter’s “*Absuma*” [cousin–prospective husband] can stop the daughter from continuing her schooling. Hence, if the mother identifies as a non-Afari ethnic group, the daughter may not be subject to *Absuma*.

Except for NGOs like CARE, most informants reported that no functional civil society groups are focusing on promoting gender equality in decision making. Majority of boys and girls asked, disagree with the notion that girls' and boys are given equal opportunities to skills necessary for household decision-making later in life. Moreover, the informants have added that there is no sufficient support in learning negotiation, finance, and other life skills.

Area of Inquiry - 3: Control over productive assets

Agency: Data from study shows, Afar women and girls' ownership and control over productive resources is very low. Afar women have better access to some productive assets [like a donkey for transportation, a cow for milking, and a camel for both milking and transport service] which implies that access simply means that women can use cows and camels, but this says nothing about whether they have ownership/control over it. Among the reported reasons, more than 85% of female and 80% of male informants said that women don't use strategies to be employed individually or as a group – to gain control over productive assets.

The study areas are repeatedly affected by drought that highly affects children in addition to pregnant and lactating women who are not able to travel long distances to search for food and water. The GA revealed that women face specific challenges during the drought. They continue to have responsibilities including breastfeeding, firewood collection, food preparation, travelling long distances to fetch water daily, and going to the mills. Though it depends on the economic status of couples, women in polygamous households, locally called *Hagoyita*⁴ are more vulnerable as the resource distribution between households is not equal.

In Afar, people share information (*Dagu*)⁵ regarding where water and pasture are available and migrate. While migrating the workload increases on women since they transport their house on donkeys and reconstruct it at the settlement site while doing household chores in addition to selling wood, make ornaments, beds (*Oloyita*)⁶ milking utensils (*Ayini*)⁷ and traditional Afar house preparation materials as a coping mechanism. Pregnant women may not get access to health services, and they are vulnerable to robbery. Men on the other hand start to lease camels for transportation of commercial commodities, selling of livestock and buying necessary consumable goods, and engaged in irrigation. Currently, girls share responsibilities of their mothers to watch over cattle or sheep and goats. Boys travel long distances in search of pasture and water for their livestock which makes them live through food shortage and lack of water.

Relations: In some cases, a husband consults his wife



⁴ *Hagoyita* is what the wife's (two women who share the same men) call each other or what the community call them. It's a name given for second, third or fourth wife.

⁵ *Dagu* is an indigenous and unique way of information exchanging system with in the Afar community. They get any current/recent information like security issues, safe zone announcement, weather update and availability of grazing land for their cattle.

⁶ *Oloyita* is a traditional handmade bed used by Afar community and easily moveable from place to place.

⁷ *Ayini* an instrument used to milk a cow.

80%

of people strongly agree social norms and systems favor men over women

over the use or sale of productive assets and resources but ultimately, he decides based on existing traditional rules and guidance of local leaders. Moreover, most of the informants reported that “personal skills, abilities, access to information, knowledge acquired” does not influence a man or woman ability to negotiate control over productive assets in the pastoral society. What matters a lot is culture and norms.

Structures: More than 80% of the HHS and women FGDs discussants strongly agreed that “the existing cultural norms, systems and patterns of the pastoral society vis-à-vis access and control over productive resources and assets favors men as compared to women. Study participants stated that, even though through time there are improvements, young women were not welcomed by the community to

work and have their own wealth, rather they can utilize the core productive resources. In some cases, the only source of inherited wealth are gifts such as goats or cattle that they receive from their parents, as it is believed that young women do not need property prior to their marriage. As a result, the community assumes that the man has power over resources and is considered the head of the household.

For young men, however, goats, camels and cattle are designated property for them from the time of birth. They use this inherited wealth to financially support their marriage. However, in some cases, both young men and women do not own any property.

The influence of the existing networks in control over productive assets by men or women is great. As an FGD discussant from Mego kebele of Afambo woreda stressed:

“Yet, the government policies and laws cannot dismantle the existing norms and cultures that favor men to have full control over productive resources and assets. Room for discussion and negotiation on such issues is very unlikely. Women only control these assets when her husband dies.”

According to the informants, the lack of effective policy implementation, laws, legal frameworks and functioning civil society groups working to support women are among the reasons for this. Even worse, some women informants also admitted that they have no knowledge and information about the existence of legal frameworks, laws, and functioning civil society groups working to support women in their areas.

The traditional asset inheritance (*Warsa / Nagra*)⁸ practice is another reason why women tend to have limited access/control. According to *Warsa / Nagra*, women in Afar are not entitled to any kind of wealth, apparently even what they have earned and produced. Female children at birth are either totally excluded from inheritance, or they receive only half that of their male siblings which continue into their adult life too.

Area of Inquiry - 4: Access to public spaces and services

Agency: Most women and girls’ participants from both woredas reported that women and girls have limited autonomy to move freely within and beyond the community alone because they get discouraged by their families and bullied by their partners than the community per se. The community insists women and girls be accompanied by male relatives when they go anywhere to ensure their safety and security which gives the women limited autonomy to move freely, thus the public sphere tends to be a male domain.

“government policies and laws cannot dismantle the existing norms and cultures that favor men to have full control over productive resources and assets. Room for discussion and negotiation on such issues is very unlikely.”

-Participant, Afambo

⁸ *Warsa / Nagra* is a process of sharing inheritance between family members

More than 95% of informants reported that the existing programs or strategies that intended to promote women's and girls' access to services; public spaces are being implemented ineffectively. Some of FGD discussants, however, said that as compared to previous times, there is change and progress. Reports also indicated that pastoralism in Afar is gradually dying, and, consequently, women engaging in business activities and markets are slowly increasing both in number and significance. Though an improvement, their success is hugely constrained by various forces: the collateral requirements, their restricted location, and Islam's prohibition against interest are further constraining to their access to credit from the few commercial banks in the region in addition to long distances to market centers, lack of capital, price fluctuations, and other circumstances beyond their capabilities. However, women have started to organize small savings and credit clubs outside of the state's structures to mobilize their private assets in addition to producing traditional crafts for local markets and becoming full-time business entrepreneurs.

95%

of people report that existing programs to promote women's access to services are ineffective

Regarding access to education, there is a steady increment in school enrolment [both for boys and girls]. In the pastoral study areas, however, girl's dropout is very high during drought in general because they travel long distances to search for water and cover household tasks along with their mothers. Shortage of school materials like pens, exercise books, and uniform is another reason. Especially at kebele level, secondary school is not available close to their homes that girls are subjected to discontinue because it may be considered inconvenient and unnecessary for girls to travel long distances and spend extended time away for education.

Relations: In Afar, most respondents said that they sometimes support their daughters to participate in public spaces and service activities. Men are more likely to do this than women. Though rarely, neighbors also encourage or support women to participate in public spaces [like cultural festivals and recreational places], and public service activities. Most women informants replied that husbands rarely allow wives to meet with female friends. But wives rarely meet their female friends without asking for any permission.

Structure: 97% of people in Afar agree that women's interests are underrepresented in public spaces. 94% of men and 99% of women say there are few or no women in leadership. Both female and male informants said that in the pastoral society, women and girls have no autonomy to move as equal as men and boys due to socially, and culturally driven constructed gender rules. Most of the women informants said that though there are policies, programs, or strategies that are intended to promote women's and girl's access to services, public services, and spaces, yet they are not functional and impactful.

Area of Inquiry - 5: Participation in public decision making

Agency: Work undertaken by women's groups, NGOs, and government organizations in terms of capacity building and economic empowerment the participation of women in public decision-making has led to some positive changes, but participation in public spaces remains limited. As an example, one discussant said:

" previously there is a marriage culture called 'Absuma' but now those girls who are educated are getting married based on love because of the exposure they get at women's cooperation and training provided by GOs, NGOs and INGOs."

Discussants agreed bringing issues to the attention of others and convincing them to change their behavior is necessary. One participant said that those who have education know more and even currently only educated people are proposed for the upcoming election. Hence, due to the lack of skill and norms that are against women's public participation the women's public participation is extremely limited.

Relation: According to key informants' currently, both men and women accept the right of women in principle. In the community, both men and women can participate in meetings and can attend social-related programs together. However, men make most of the decisions in the public domain. The participation and decision-making level of women at the formal government administration is weak.



Structure: Informants agreed that women's participation increases when it is in women's corporation groups, women's committees, but decreases in other government and administrative structures. A case in point is Mego kebele, in Afambo woreda where participation of women is relatively better whereas limited in HoruGubi / Afambo due to unproductive women's groups in the area. Key informants from the Social and Labor Affairs Bureau (SLAB) acknowledge the fact that, currently there is equal participation and payment for women in Productive Safety Net Programs (PSNP) in all woredas. Though PSNP beneficiaries work in unsafe working conditions, it has enabled women to share their experiences, so they build their confidence.

Area of Inquiry - 6: Control over one's body

Agency: Men discussants said that women can negotiate with their husbands on when to have sex or not. The male discussant's claim women can say no to sex to their husbands in addition to claiming that no sexual harassment happens currently in the households.

Relation: Most women discussants said that women can't initiate sex because it is not common and

allowed by norms but can say no to sex, especially during menstruation and during sickness.

Structure: Contrary to the discussants, key informants believe there is some form of harassment in the area, for instance, marriage is performed without the consent of the daughter due to the fear of punishments by the clan leader which make girls prone to GBV such as unwanted marriage.

Area of Inquiry - 7: Restorative justice

Agency: Almost all the discussants know what to do and where to go when surviving GBV. They easily identified either government or community services available to survivors. They confirmed that the necessary services as one-stop centers are available in government hospitals in addition to the traditional justice system services.

Relations: Women who faced GBV most commonly visit clan leaders and the leader will summon the perpetrator and make him pay 12 livestock for the survivor. If the survivor needs medical attention, she will be referred to health center. Sometimes the perpetrator will be taken to police if he does not comply with the traditional restorative justice provided by the clan leaders. All in all, the survivors of GBV get a compensation or restorative justice through traditional means.

Structure: Some key informants in Afambo woreda indicated that, there is coffee and tea ceremonies every Thursday among girls at every kebele level aiming to stop the violence against women and a team has been established to solve this issue in Gewane. The woreda structure works with clan, religious, and community leaders and solved many problems so far. In Afambo woreda / Mego kebele a discussant mentioned that;

"Afar society has strong rules and cultures from earlier to date regarding GBV. There are instances where such acts brought grave consequences on the perpetrators. For instance, there was a man who raped a woman, penalized by the court to serve 12 years in prison. In addition, there was this girl in HuruGubi

kebele who kept silent about her sexual abuse which was ongoing for 10 years due to the taboo about talking about such incidents. After the people in the woreda structure had the information about it they acted immediately by reporting him to the kebele. Consequently, the girl was taken to the health facility, and at the same time, a report was made to the community leader as well as the police. Finally, the police catch and send the perpetrator to jail. "

In the case of Gewane woreda, key informants agree that to address the issue of GBV the Women and Children and Youth Affairs office is working with various NGO organizations, for example, a women's club was established for all schools, and awareness-raising lessons are given. There is a task force for women's rights and interests where the Bureau of Women and Children's Affairs works with Sharia courts, the police, and the prosecutor's office, even though they lack of coordination.

Area of Inquiry - 8: Aspirations for oneself

Agency: Most women aspire to become economically independent and participate in off farm activities. This requires practical solutions to address women and men's needs. Cultural factors restrict women and girl's mobility far more than men. In Afar culture, a married woman cannot move to other places and girls are also not allowed. The sharing of assets for women is not uniform and more assets are given to men and boys.

Relation: The lack of productive resources and restricted mobility of women in the area together with their economic dependency put them in a subordinate position in the transfer of resources as compared to men.

Structure: There are economic, cultural, environmental, and social factors that affect women to participate in different activities. Lack of rain that forces people to depend on aid; lack of financial and other support for economic activities; a norm that makes a transfer of resources for women and girls difficult and against the law; and cultural factors restricting the mobility of women and girls are all mentioned as challenges.

Applying the Gender Analysis findings to programming

RiPA aims to improve the percentage of female participants and to bring sustainable and meaningful change in the lives of women and men, girls and boys through gender transformative process in USG-assisted programs designed to increase access to productive economic resources. To achieve the program objective, it is imperative to address the practical and strategic needs of the youth and females in the community.

General Recommendations

This gender analysis allowed RiPA to refine the implementation's Gender Strategy for implementation and guides the scope of focus through time. The identified gaps reinforced certain hypothesis and provided avenues to new approaches that will support the expected changes in the lives of men and women; boys and girls.

Agency: Implement awareness raising programs to empower women by providing trainings at the community level on topics of women's legal rights, gender equality and development nexus, assertiveness trainings for women. In addition, provide trainings related to financial management, business development and team building so that women could be entrepreneurs and engage in income-generating activities. Women, to realize their aspirations and become economically independent they need to be provided credit and Business training.

Structure: Implement capacity building programs and provide need-based trainings in Gender Equality (GE), Gender mainstreaming (GM), Gender Responsive Budgeting (GRB) and legal rights of women for program implementer's so that they discharge their responsibility with skill and knowledge.

After addressing women's strategic needs: like resource control, transfer, and mobility as well as violence against women in the area, the program should also conduct a GBV risk assessment. The assessment should focus on prevention from and response to GBV and put in place GBV mitigation measures collaboration with stakeholders

and implement the measures. Then identify the most important and appropriate stakeholders in the community that provide services to survivors and establish a referral path for the first responders so that survivors get appropriate, and survivor centered services.

Identify women rights advocates such as Ethiopian Women Lawyers Association (EWLA) and others in the area and work together to decrease the incidents of GBV in the program implementation area and help survivors get survivor-centered restorative justice.

Relations: Provide assertiveness and life skill trainings to women so that they have the skill to engage in communication that brings the positive result to their life. Then, engage men throughout the gender action plan implementation and work with male role models in the area to change the situation and condition of women. Hence, recognizing male role models in the community and devise a method or identify periodical events to recognize and reward those male partners who are willing to share the work burden at home, who fight against violence against women and actively engage in such initiatives.

Specific Recommendations

Sexual/Gender division of labor

- Improve water services and sanitation services to ease women's work burden.
- Promote shared responsibilities in the household and community.

Control over productive assets

- Enhance women's access to productive assets by establishing VSLAs and women's credit and saving associations by giving extra emphasis to women in polygamous households as they are more vulnerable as the resource distribution between households is not equal.
- Work with partners and strengthen local capacity for effective policy implementation, laws, legal frameworks and enhance functioning civil society groups working to support women.
- Work with influential people for women to have inheritance (*Warsa*) rights.
- Enhance women's access to information, financial credit, inheritance claim.

Decision making

- Address unbalanced gender division of labor through male engagement and male champion initiatives
- Capacitate women's groups at the grassroots level that create forums or opportunities for women participation in the public arena.
- Provide trainings for women to build knowledge and skill which enhances their confidence and level of understanding to participate and make decisions in public sphere.

Control over one's body

- Work with government and local power holders to address female teachers' problem of harassment that happens to and from schools in faraway places by working with stakeholders.
- Provide psychosocial support training for key government stakeholders and improve the GBV case recording system over the long term.
- Study and address problems related to *Absuma*, FGM and unwanted marriage through collaboration with major stakeholders and elders.

Restorative justice

- Capacitate actors who are engaged in prevention and response to survivors and encourage the networking and collaboration of these actors through creating a permanent platform.
- Address the issue of resource sharing especially land and mobility problems that are faced by women. Host community dialogue sessions to create awareness on women's legal and human rights, especially on land ownership, GBV, and rights to joint decision making at home and in the public sphere.