



Building Bridges of Faith Against Domestic Violence





Training Ethiopian Orthodox clergy to respond to domestic violence in Ethiopia: Programme summary and evaluation report

A Project d/dl/ድልድል and EOTC DICAC collaborative programme

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Project Background

Project d/ds/ድልድል is dedicated to the development and strengthening of religio-culturally sensitive domestic violence alleviation systems in Ethiopia, Eritrea, and the UK. The project is hosted at SOAS University of London, and is funded initially for four years by UK Research and Innovation (UKRI) under the Future Leaders Fellowship “Bridging religious studies, gender & development and public health to address domestic violence: A novel approach for Ethiopia, Eritrea and the UK” (Grant Ref: MR/T043350/1), and supported with a research grant from the Harry Frank Guggenheim Foundation awarded in 2019 under the proposal “Religion, conscience and abusive behaviour: Understanding the role of faith and spirituality in the deterrence of intimate partner violence in rural Ethiopia.”

The project seeks to promote a decolonial approach to addressing domestic violence by engaging substantively with the religio-cultural belief systems of domestic violence victims/survivors and perpetrators, and understanding how these interface with gender, material, and psychological parameters to facilitate or deter domestic violence. It aims to generate new research and intervention approaches working with Ethiopian and Eritrean collaborators, and rural and urban communities, and to apply knowledge from the respective countries in order to inform approaches for integrating and better supporting ethnic minority and migrant populations affected by domestic violence in the UK. The project employs research, sensitisation, knowledge exchange and public engagement activities, collaborating with partners, stakeholders, and communities in the three countries with the aims to:

- a) improve preparedness among clergy and seminarians to respond to victims/survivors and perpetrators of domestic violence in their communities.
- b) increase religio-cultural sensitivity in non-governmental and state-led domestic violence sectors in the project countries.
- c) develop integrated domestic violence support systems that can be sensitive and responsive to religio-culturally diverse populations; and
- d) promote reciprocal research partnerships and development for all team members, project partners and collaborators.

The project is informed by previous ethnographic investigations of conjugal abuse in the Ethiopian Orthodox community in Tigray region in northern Ethiopia. The research evidenced the importance of religious beliefs and experience in understanding the life of the laity, intersections with gender parameters and norms, and complex associations with the continuation and deterrence of conjugal abuse in this religious society. The study revealed important tensions between theological and folklore understandings, with ‘faith’ being juxtaposed in complex ways to ‘culture’ to preserve or discontinue pernicious behaviour and norms associated with conjugal abuse. The current report aims to disseminate key findings of project research and activities to a wider audience, in an effort to improve understanding among Ethiopian Orthodox Church clergy and theologians, state agents, and non-governmental domestic violence stakeholders about the complex role of religious beliefs



and experience in the married lives of the laity, about the clergy's approaches to mediation in marital conflict, and how theology and pastoral interventions may be appropriately engaged in efforts to alleviate the problem.

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Datasets

The datasets generated from this programme have been published open access on the UK Data Service and can be downloaded in both Amharic and English for free at all times through the following link: <https://reshare.ukdataservice.ac.uk/855584/>



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Executive Summary

In February 2021, project d/d/ድልድል initialised an intervention with Ethiopian Orthodox *Tāwahədo* clergy in Ethiopia that sought to build the clergy's preparedness to respond to domestic violence in their communities. The intervention was designed on the basis of Dr Romina Istratii's previous long-term anthropological research on conjugal violence in northern Ethiopia, which showed both a prevalence of religious language in how the clergy and the laity experienced and responded to domestic violence in rural and urban communities, and the crucial role of the clergy in teaching about marriage and in mediating situations of conflict and abuse between couples.

The research observations and findings guided the design of a follow-up intervention programme that planned the delivery of a series of bespoke workshops with Ethiopian Orthodox *Tāwahədo* clergy in the same region to improve the clergy's understanding of domestic violence and to build their theological preparedness to respond more effectively to domestic violence in their communities. The war that erupted in the region of Tigray in November 2020, however, raised the need to shift the intervention to another geographical area of Ethiopia not affected by conflict. Subsequently, it was decided to move the intervention to Amhara region of Ethiopia, home to a large Ethiopian Orthodox population, anticipating that despite a distinct cultural context, the importance and influence of religious parameters and clergy in marriage and the experience of domestic violence would be similar. Consideration was given to adapting the content to the local cultural context, incorporating mechanisms in the workshop design and delivery to achieve this adaptation over time.

As the development wing of the Ethiopian Orthodox Church, the Ethiopian Orthodox *Tāwahədo* Church Development and Inter-Church Aid Commission (EOTC DICAC) was found to be ideally positioned to facilitate the delivery of these workshops, having established relations with clergy training centres and diocese offices across Ethiopia. The collaboration ensured that the Church remained involved in the development and implementation of this intervention, providing the research and delivery team with access to theological expertise and ecclesial support in the development of the intervention and communication with clergy and laity, as well as benefiting directly from the learnings and outputs of the intervention. The development and delivery of the workshop content was also reviewed and supported by the Ethiopian Women Lawyers' Association (EWLA), which have been at the forefront of pushing for domestic violence-related legislation and developing community-based referral systems to support domestic violence victims and survivors in the country.

Following consultations and extensive deliberation with EOTC DICAC and after securing the collaboration of the North Shoa government, a series of seven workshops involving a total of 155 clergy from Debre Berhan and the surrounding areas were organised and delivered. The delivery of the pilot series was followed by a series of four 'refresher' trainings involving the original 155 trained clergy, in response to emerging evidence that the clergy required continuous support and needed to be reminded of the material as well as receive support with new questions that emerged in their pastoral practice. The 'refresher' trainings were also used as a platform to obtain the participants' feedback many months after their participation in the pilot training and to collect their suggestions on how the programme could continue after the completion of the pilot phase to sustain its positive effects.



The workshops were designed to be culturally appropriate and were delivered in Amharic by Dr Romina Istratii supported by two trainers, a certified psychologist and EOTC deacon, Mr Henok Hailu, and a practising attorney affiliated with EWLA, Ms Bezawee Birhanu. Each workshop was delivered over two half-days to avoid tiring and overwhelming the participants and to allow them the time to reflect on the content. Each workshop included presentations on a) domestic violence definitions, realities and attitudes in the community, b) theological training employing Church teachings and Patristic responses to marriage-related issues, and c) safeguarding training and education on domestic violence laws in the country. The second unit, which presented the teachings of the Ethiopian Orthodox *Tāwahədo* Church on gender relations, marriage, conjugal cohabitation, and domestic violence, was complemented by St John Chrysostom's homilies about the same. The third unit provided information on the legal framework on domestic violence, available referral systems in the clergy's vicinity and safeguarding information and advice. The three units were summarised in booklets that were produced by Dr Romina Istratii with detailed input and review by theology and legal specialists at Ethiopia's modern theological colleges, EOTC DICAC and EWLA.

In terms of format, the presentations were intercut by dialogical and reflective approaches to help the clergy become more aware of the complexities of domestic violence in society, but also to create a platform for them to share experiences, complementing more top-down Church-led trainings. Moreover, the workshops aimed to serve research purposes by collecting first-hand accounts from the participants, which also served the purpose of enhancing and improving the workshop's relevance to the participants' contexts overtime.

Each workshop ended with the distribution of assessment questionnaires to the participants, who were asked to answer seven questions that reviewed the workshop format and content. The participants' responses were overwhelmingly positive and expressed their general satisfaction with the content and the topics that the workshop covered. More specifically, participants:

- Appreciated what they described as a bridging of a 'modern' or 'scientific' training method with Church theology and spiritual work and believed that the content and format of the workshop could become a model to advance knowledge on the topic and could be used widely among clergy, comparing it positively to more traditional types of training that they had been previously exposed to.
- Considered that the workshop met its objective effectively and expressed the desire to see the training continue on a regular basis and extend to other clergy who did not have the opportunity to attend the workshop series.
- Noted how useful they found the teachings and homilies of St John Chrysostom on marriage and that this knowledge prepared them to respond better to marriage-related issues in their communities.
- Appreciated the presentation on marital issues, gender inequalities and types of domestic violence affecting the community, the guidance they received on the country's legal framework on domestic violence and the directions given regarding counselling and referral services.
- Believed that the workshop had helped them in practical terms, including on how to teach in reference to the Holy Bible, how to leverage on both a legal/secular and a theological perspective, and how to use new techniques they were exposed to during the workshop to resolve conflict and marital issues.



- Felt more prepared because of the booklets they were given as permanent resource, which included direct references to theological teachings.
- Expressed the strong will and preparedness to teach the workshop contents to their own spouses, families and spiritual children and a renewed sense of duty to teach against domestic violence in fear of not meeting the expectations of their priesthood in the eyes of God.

From the observations of the delivery team, the workshops were effective in engaging the participants and all sections proved relevant to them. The exercises and group activities that were incorporated in each unit acted as one of the most effective elements of the workshop because they created an environment and a 'safe space' for the participants to engage with each other, reflect on their own situations, apply a comparative lens to the research findings and their own context and work together to prepare an answer to present to the rest of the participants. The exercises were particularly useful in encouraging the participants to dialogue with each other, share their thoughts and experiences and to communicate their positions with other members of the clergy.

The feedback collected during the 'refresher' trainings many months later confirmed the positive responses of the participants to the pilot workshop series and captured their collective agreement that the project should continue in its current form, but should also be enhanced to reach a larger number of clergy all the way down to village level, and to other stakeholder groups, including the wives of clergy, influential and respected elders in the community, lay women, and young unmarried couples before marrying. More specifically:

- All the comments received were positive, and all the participants wanted to see the programme continue and expand in reach.
- Participants noted that the project had understood well the importance of marriage and had identified the problems well, providing an appropriate approach to responding to these problems. They thought that this approach could truly and practically have an impact in society.
- Many trainees offered to train other clergy but explained that the continued support of EOTC DICAC would be necessary to do this. One participant spoke about the need to support the trained clergy financially and to ensure that the clergy continued to report the outcomes of their work in the community as a way of incentivising their further work.
- The participants also recommended that the programme be extended to other groups, including to priest's wives, women in the community in general, influential elders, and young couples prior to marriage. One participant referred to the importance of training both men and women, and preferably couples together, to depart from organisational practices that encourage women's empowerment without addressing the men, which could lead to backlash.
- Certain clergy spoke about personal changes in their own understanding and behaviour, expressing a newly found determination to teach others, and an increased empathy and understanding of oneself and others.

In terms of the evaluation approach, the below can be highlighted:



- The assessment questionnaires helped to assess the immediate responses of the participants to the training content and its format (presentations and group activities) and allowed for on-going and real-time learning and improvements to the delivery approach.
- Both the discussions during the delivery of the 'refresher' trainings and the feedback received at the end helped to understand better to what extent key training messages had been understood by the trained clergy and provided an opportunity to hear the participants' first-hand testimonials on how the workshops had benefited them.
- A learning from the evaluation approach employed was that written assessments were not the most appropriate or effective means for capturing the feedback of the participants because not every member of the clergy was used to writing or expressing their thoughts in written form. The diversification of assessment approaches and techniques was found to be key in capturing the responses of a more diverse group of clergies and those participants who had not felt comfortable with expressing their thoughts in writing in the first round of assessments.



Background of workshop series and aims of this report

In February 2021, project d/d/d/ድልድል initialised an intervention with Ethiopian Orthodox *Tāwahədo* clergy in Ethiopia that sought to build the clergy's preparedness to respond to domestic violence in their communities. The intervention was designed on the basis of Dr Romina Istratii's previous long-term anthropological research on conjugal violence in northern Ethiopia.¹ The research revealed nuanced and complex relationships between conjugal abuse and religious beliefs and evidenced the need to leverage on the clergy and on theological teachings to respond to domestic violence and attitudes around it in the Ethiopian Orthodox *Tāwahədo* community.

More specifically, the study showed both a prevalence of religious language in how the clergy and the laity experienced and responded to domestic violence in rural and urban communities in Ethiopia's northernmost region, and the crucial role of the clergy in teaching about marriage and in mediating situations of conflict and abuse between couples. While many clergy lacked the preparedness to respond with awareness of the complex psychology of victims and perpetrators and the potential risks involved, others used theological language resourcefully and in ways that seemed to reverse rigid or pernicious attitudes associated with some forms of conjugal abuse or its implicit tolerance.²

The research observations and findings guided the design of a follow-up intervention programme that planned the delivery of a series of bespoke workshops with Ethiopian Orthodox *Tāwahədo* clergy in the same region to improve the clergy's understanding of domestic violence and to build their preparedness to respond more effectively to domestic violence in their communities. The war that erupted in the region of Tigray in November 2020, however, raised the need to shift the intervention to another geographical area of Ethiopia. After a thorough assessment of the geographical spread of the conflict and the feasibility for safe work on the ground, it was decided to move the intervention to Amhara region of Ethiopia, home to a large Ethiopian Orthodox population, anticipating that despite a distinct cultural context, the importance and influence of religious parameters and clergy in marriage and the experience of domestic violence would be similar. Consideration was given to adapting the content to the local cultural context, incorporating mechanisms in the workshop design and delivery to achieve this adaptation over time.

As the development wing of the Ethiopian Orthodox Church, the [Ethiopian Orthodox *Tāwahədo* Church Development and Inter-Church Aid Commission](#) (EOTC DICAC) was ideally positioned to facilitate the delivery of these workshops, having established work relations with clergy training centres and diocese offices across Ethiopia. The collaboration would help to avoid duplicating the work of other Church-led programmes that focus on women's issues and to ensure a better integration of this programme with existing projects and initiatives undertaken by EOTC DICAC, the Church or other associated bodies. Moreover, the collaboration would ensure that the Church would remain involved in the development and implementation of this intervention, providing the research and delivery team with access to theological expertise and ecclesial support in the

¹ The study comprised Dr Romina Istratii's PhD thesis titled "Gender and development through local epistemologies: understanding conjugal violence among orthodox Tawahedo Christians in northern Ethiopia and implications for changing attitudes and norms within local worldviews" and is accessible through SOAS University of London: <https://eprints.soas.ac.uk/30986/>.

² A presentation of this research can be watched on the [YouTube channel of Cambridge Centre for Christianity Worldwide](#)).



development of the intervention and communication with clergy and laity, and directly benefiting from and absorbing the learnings and outputs of the intervention. This agreed with the commitments of project d/ds/ድልድል to proceed in a sustainable manner by integrating with existing infrastructures and systems within the project countries, collaborating dialogically with local partners and stakeholders and building on context-specific knowledge to develop new evidence needed locally. The development and delivery of part of the workshop content was also reviewed and supported by the [Ethiopian Women Lawyers' Association](#) (EWLA), which have been at the forefront of pushing for domestic violence-related legislation and developing community-based referral systems to support domestic violence victims and survivors in the country.

Following consultations and extensive deliberation, it was agreed that EOTC DICAC would support project d/ds/ድልድል with the organisation of 10 workshops within an eight-month period. It was also decided that the workshops would take place in the city of Debre Birhan, in the North Shoa Zone of Amhara regional state. Each workshop would seek to involve 20-25 clergy participants, anticipating a total of 200 beneficiaries at the end of the workshop series. The participants would be recruited from surrounding rural areas with easy access to the city premises, such as: Baso and Werena, Tarmaber and /or Ankober Woredas. The workshops would be held in Amharic and would be led by Dr Romina Istratii supported by two independent trainers specialised in religious teaching or religious counselling and in legal support services, including to domestic violence victims and survivors.

While this had not been part of the initial agreement, the delivery of the pilot series was followed by the delivery of a series of 'refresher' trainings, in response to emerging evidence that the clergy required continuous support and needed to be reminded of the material and receive support with new questions that emerged in their pastoral practice. The 'refresher' trainings were also used as a platform to obtain the participants' feedback many months after their original participation in the training and to collect their suggestions on how the programme could continue in the future.

The aim of the current report is to present the programme approach and its delivery details and to share a preliminary evaluation of the programme with a wider audience in Ethiopia and internationally. The report aims to serve the project's objective to promote on-going learning and knowledge sharing among the key stakeholder groups it works with, including government ministries and non-governmental entities involved in the Violence Against Women and Girls (VAWG) and Gender-Based Violence (GBV) sector and religious institutions and faith-based organisations working in this area. The report seeks to identify what works well and what could be improved in the project's approach for the sake of future adaptation and improvement, as well as to share these findings with the partner organisations to integrate in their own organisational learning and future practices.

The report is structured as follows: a first section describes how the programme was set up and the timeline of its delivery and evaluation, followed by a brief overview of the participants' profiles. The second section presents the training content of the workshops and the workshop format. The third section includes the delivery team's evaluation of learnings, followed by the participants' own feedback collected after the workshops and in follow-up 'refresher' trainings. The concluding section discusses areas of improvements and outlines some directions for continuing and scaling out the programme and its potential impact in the future.



Programme set up and partnership development

Project d/dl/ድልድል envisions increasing understanding around the influence of religious beliefs, theology, and the clergy in the experience of domestic violence in order to inform the development of more integrated and effective support systems for victims and perpetrators in tradition-oriented religious societies, as well as their international migrant communities. It works by prioritising the communities' own understandings and experiences of domestic violence, embedding these in wider socio-cultural normative frameworks and context-specific religious and exegetical traditions, and leveraging on religio-cultural resources in order to address the problem in the most sensible and practical ways. The project's operational model is to work through existing infrastructures and by co-developing programmes with local organisations that have existing connections to the stakeholder groups and the communities of interest to ensure that the programmes developed are locally owned and are led as much as possible by local partners so that the development process, implementation and evidence produced are integrated and can inform the organisational practices of the local partners.

Moreover, the programme commits to openness and trust-building, which Dr Romina Istratii as the PI of the project sought to embody throughout this process. In this spirit, Dr Istratii first introduced herself by making her background as a religious scholar and an Orthodox practitioner raised in the Greek Orthodox tradition, her motivations and her long-term connections to Ethiopia known in order for trust to be built with the prospective partner EOTC DICAC. She then introduced the project by thoroughly presenting the study in northern Ethiopia and inviting the prospective partner to assess the project critically and to decide if they would want to support it. After a series of discussions, the project was approved by the Commissioner of EOTC DICAC, Ato Yilikal Shiferaw, and subsequently also by Bishop Samuel, who oversees the organisation. In the development of the programme, the partner organisation was involved at all stages of decision-making and led on the planning of the workshops in Debre Birhan. In finalising the workshop materials, review comments were provided carefully by EOTC DICAC specialised staff to ensure that the aims of the project and the training material reflected accurately and unambiguously Church teachings. Lastly, EOTC DICAC colleagues reviewed and provided comments on the reports developed on the project, including the current one.



Photo 1: Dr Romina Istratii in a meeting with (from left to right) EOTC DICAC Commissioner Mr Yilikal Shiferaw, the Head of Health & Social Affairs Department Mr Bantamlak Gelaw and the Project Coordinator Mr Akil Damtew



Photo 2: Dr Romina Istratii with EOTC DICAC colleagues and Bishop Samuel at the offices of the partner organisation

The workshops were organised with the help of the partner's local office in Debre Birhan and the support of a focal point at the church administrative office in the area. A first visit of Dr Istratii and the EOTC DICAC project coordinator, Kesis Aklil Damtew, was realised a few weeks prior to the launch of the workshop series to provide a detailed orientation of the project to EOTC DICAC local colleagues, church staff and government officials.



Photo 3: Dr Romina Istratii's first visit to EOTC DICAC office in Debre Birhan accompanied by EOTC DICAC Project Coordinator Kesis Aklil Damtew, 12 May 2021

In order to successfully implement the project on the ground, a collaboration agreement was also signed between the government of North Shoa and EOTC DICAC on behalf of project d/d/ድልድል. The local government approved of the project and provided feedback to improve it. In their feedback, they emphasised the need to integrate a robust mechanism for monitoring and evaluating the programme's progress, and to identify a mechanism to make the workshop accessible and relevant to other religious communities of Ethiopia. Both comments were thoroughly discussed with the partners in follow-up meetings and concrete pathways were identified to address both recommendations.

As a way of monitoring the workshop series delivery, project d/d/ድልድል and EOTC DICAC held regular meetings to discuss the progress of the workshops while the workshops were still on-going, collecting and assessing participants' feedback in real time. A mid-term report was produced by Dr Romina Istratii in August 2021 and was circulated to partners as a way of assessing progress and identifying improvements that could be implemented for the second half of the workshop pilot series in an effort to integrate learning in the delivery process and implementation of the project (the mid-term report was not released publicly). In addition, feedback was continuously sought from the trainers, local EOTC DICAC colleagues who attended the workshops, church officials involved and the focal point in Debre Birhan to evaluate the effectiveness of the workshops and to identify what could be improved in their content and delivery approach. In terms of achieving a more robust evaluation, the project integrated a pre-workshop information sheet and a post-workshop assessment questionnaire that participants were asked to complete before and after the workshop, respectively. A longer-term evaluation mechanism was also introduced in the form of



report cards that participants were asked to submit to the local diocese office three months after their participation in the pilot workshop, although this assessment method was later replaced by real-time discussions integrated in a series of 'refresher' trainings implemented many months after the completion of the original workshop series.

In regard to the local government's suggestion to make participation more inclusive by opening the workshops to other religious groups represented in Ethiopia, the possibility of adapting the existing material to accommodate religious diversity was thoroughly discussed and assessed. A primary challenge in extending the current content to other religious communities emanated from the fact that this content was developed on the basis of a thorough engagement with the theological and exegetical tradition of the Orthodox Church and previous ethnographic research with Ethiopian Orthodox communities and, therefore, would not be directly relevant to other religious communities. To extend the pilot to other religious groups, it would be necessary first to conduct similar ethnographic research with other religious communities in the country and to integrate theological studies of these specific religious traditions so as to understand what these religious traditions have translated to in the communities' lived experience how they have informed understandings and attitudes around domestic violence in specific communities. It would also require collaborating with religious scholars and teachers within those traditions to develop appropriate theological and exegetical material to respond to faith-informed attitudes that may be underlying gender inequalities or culture-specific standards, or norms associated with domestic violence or its tolerance.³

As a practical way forward, it was decided that an inter-faith workshop would be held with clergy from all religious traditions represented in Debre Birhan after the completion of the pilot series. This final workshop would present to the diverse religious participants the pilot and its contents and findings and would invite the participants to suggest whether and how the pilot could be made relevant and useful to them.

Delivery of pilot workshop series and 'refresher' trainings

The pilot workshops took place in the training hall available at the premises of the local EOTC DICAC office. The orientation and meeting with church and regional state officials took place in the EOTC DICAC office and in the training hall following the delivery of the first workshop. The orientation and dates of delivery and number of workshops are listed in the table below:

³ One of the objectives of project dIdI is to expand to Muslim communities in later years, working with establish Muslim organisations that tackle domestic violence and gender issues and relying on their resources to develop the necessary theological and exegetical material. However, this will require parallel research on the ground to understand how the Islamic tradition has been lived in the Ethiopian context, which school of thought believers follow and how rigidly they follow Islamic laws in family life. Thus, the envisioned adaptation and scaling out of the research will need more time and a research-based approach to be achieved.



Table 1: Timeline of workshop delivery

Date	Activity	Project team present
12 May 2021	Orientation	PI, EOTC DICAC Coordinator from Addis Ababa
18-19 May 2021	Workshop 1	PI, EOTC DICAC Coordinator from Addis Ababa, PI assistant, trainer, church administrator serving as focal point
5-6 July 2021	Workshop 2	PI, trainers, PI assistant, church administrator serving as focal point
7-8 July 2021	Workshop 3	PI, trainers, PI assistant, church administrator serving as focal point
2-3 August 2021	Workshop 4	PI, trainers, PI assistant, church administrator serving as focal point
4-5 August 2021	Workshop 5	PI, trainers, PI assistant, church administrator serving as focal point
3-4 October 2021	Workshop 6	PI, trainers, PI assistant, church administrator serving as focal point
5-6 October 2021	Workshop 7	PI, trainers, PI assistant, church administrator serving as focal point
29 March – 1 April 2022	Refresher trainings with all 155 clergy trained in first 7 workshops	PI, trainer, church administrator serving as focal point
17 June 2022	Presentation of the project and its evaluation outcomes to representatives of all religious traditions in Debre Birhan and local government bodies that supported the project	PI, EOTC DICAC Coordinator from Addis Ababa, church administrator serving as focal point

As of February 2022, the workshops had not been completed due to security-related delays faced in the months November 2021-January 2022. Given the delays faced and in response to the ongoing assessment of the programme and the participants' feedback, it was decided to deliver instead follow-up 'refresher' trainings to the 155 clergy that had participated in the first seven workshops, integrating also brief focus group discussions to assess the outcomes of their participation and to identify together to maximise the impact of the workshop series in the longer-run. This fluidity in the pilot reflects the situation in Ethiopia, which required flexibility and adaptation, but also the project's design to integrate and to respond to real-time learning and new directions emerging from the data analysis and mid-term evaluation report.



Profile of Beneficiaries

For the recruitment of the participants, local diocese offices were sent an interest form (see Appendix 1A and 1B) and were asked to share with clergy in their surroundings to fill in when they visited the diocese office. The interest forms were intended to serve two aims, the first of which was to depart from the standard practice of recruiting participants through local administrators and not motivated by their personal interest. The project sought to engage with clergy who understood the aims of the workshops and had an interest in the topic of domestic violence, hoping that they would be more engaged and would benefit more from its contents. The second aim was to assess the participants' background and their potential outreach to communities. On the day of the workshop, participants were handed a consent form (see Appendix 2A and 2B) to inform them about the project's aims and how the data they shared would be used in the context of this project. At the end of the project, participants were, in turn, handed an assessment questionnaire (see Appendix 3A and 3B) to assess their reactions to the workshop, its delivery style and format, and to capture recommendations for improvements.

Comparing the interest forms that participants submitted prior the workshops, the consent forms they were asked to sign at the beginning of the workshops and the assessment questionnaires they had to complete at the end of the workshop shows a total of 155 clergy participants. A table with the detailed numbers for each form per workshop is provided below.

Table 2: Number of submitted forms

Workshop	No of interest forms submitted	No of consent forms Submitted	No of assessment questionnaires submitted
Workshop 1	21*	19	21
Workshop 2	18	20	22
Workshop 3	19	19	19
Workshop 4	24	22	24
Workshop 5	24	24	21
Workshop 6	24	20	24
Workshop 7	24	24	24
Total	154	148	155

**The interest forms from workshop 1 were lost and could not be retrieved. A list of participants was recreated by the local diocese office **The exact number of participants/actual attendees at each workshop could not be easily determined and discrepancies in the number of expression forms, consent forms and assessment questionnaires were noted for a number of reasons.⁴*

⁴ Reasons or this discrepancy included: 1) The expression of interest forms that participants filled in to participate for workshop 1 were missing (still have not been retrieved and handed over to the PI), which made it difficult to determine the exact number for workshop 1 and the total; 2) The number of actual attendees differed from the number of those who expressed interest to participate; 3) Some participants attended only one day at a particular workshop and came back to attend the second day at another workshop, which caused discrepancies in numbers across workshops; 4) Not all participants remembered to submit their consent forms since they were given the first day to read through the form carefully and then sign it and return it on the second day; 5) Some participants attended the first day, completing a consent



The most accurate indication of how many participants actually attended the workshops and benefited from the content is the number of assessment questionnaires submitted to the delivery team at the end of the workshops. This indicates that in total the project benefited 155 EOTC clergy and affiliated individuals.

The profiles of the participants were retrieved from the interest forms that they completed prior to their participation. The interest forms included questions about a) the age of the participant, b) their years of experience serving the church, c) their training background, and d) the approximate number of spiritual children that they advise; and 4) their previous exposure to theological or other training on gender issues, marriage, domestic violence, or another relevant topic. Participants were also invited to reflect on what they expected to gain from the workshop and how this could improve their service in the church.

The table below shows the average and range for the first three variables, age of the participants, years of service and number of spiritual children:

Table 3: Participants' profile in terms of age, years of service and number of spiritual children

Workshop No	Age (average)	Age (Range)	Years in service (Average)	Years in service (Range)	No of spiritual children (Average)	No of spiritual children (Range)
2	44.3	35-65	25.5	13-40	67	3-200
3	46.8	23-66	28.5	7-50	103.8	8-250
4	43.3	28-65	21	3-42	14.6	0-84
5	47.7	32-67	27.2	9-45	41.7	12-200
6	45.5	35-65	23.8	3-45	125.8	5-250
7	44.75	30-55	23.7	5-40	144.5	6-300

**As it was noted, the expression of interest forms from workshop 1 were lost and not retrieved. **Where participants did not provide an answer that was left blank and was excluded from calculating the average*

As the table indicates, the average age was similar for all workshops, with workshops 3 and 4 being attended by younger participants aged starting at 23 and 28 years of age respectively but with the oldest participants being in their 60s for all workshops. Years of service are also fairly similar with the average being over two decades.

Other valuable information extracted from the data collected regarded the number of spiritual children that the priests said they had. For three of the workshops the average of over 100 spiritual children, with the overall range for the workshops being between 0 and 300 spiritual children. The recruitment of clergy with many spiritual children was intentional as it was anticipated that through their training more members of the lay community would be reached and benefit from the improved preparedness of the clergy to respond to domestic violence issues.

form, but did not return for the second or part of the second day due to other commitments, which meant that they did not submit an assessment questionnaire.



The difference in the number of spiritual children for the different workshops is noteworthy. While the participants of workshops 2, 3, 6 and 7 reported remarkably high numbers of spiritual children (average being 63.5 and 103.8 respectively), the participants of workshops 4 and 5 reported small numbers of spiritual children (average being 14.2 and 41.7). This difference could be informed by the geographical spread of the participants and the demographics of the communities they served, as well as the different professional profiles of participants, with certain workshops including a few theology graduates and church teachers not practising as priests.

In terms of previous training, the large majority of the participants were priests and therefore had training in liturgical songs and prayers, with most reporting limited exposure to theological training. Only in two cases was training in exegesis mentioned as part of their background. In terms of previous exposure to the topic of GBV/DV, the large majority had been exposed to previous trainings by EOTC DICAC or the local woreda on related topics, such as early marriage harmful cultural practices, maternal health, gender equality, women, and children's health, and fewer in GBV specifically. This suggested that the participants had prior knowledge and understanding of what they would be exposed to in the workshops and found the training relevant to them.



Workshop content and format

The workshops were designed to be culturally appropriate and were delivered in Amharic by Dr Romina Istratii supported by two trainers, a certified psychologist and EOTC deacon Mr Henok Hailu and a practising attorney Ms Bezawet Birhanu. Overall, the workshops addressed gender norms and inequalities that the research concluded in northern Ethiopia had shown to contribute to the continuation of the problem of domestic violence and responded to the gaps, concerns and questions that rural and town clergy were anticipated to have regarding marriage, gender relations, family planning and other issues related to marital conflict.

Each workshop was delivered over two half-days to avoid tiring and overwhelming the participants and to allow them the time to reflect on the content. This arrangement reflected also the team's consideration for the clergy's many conflicting responsibilities in the communities they served and to ensure that they would be available to their communities at least for half day on workshop days. The workshop was comprised of three units, which were intercut by group discussions and pair or group activities. The units were organised thematically so as to enable the participants to understand the current challenges around responding effectively to domestic violence and to gradually build their awareness, skills, and knowledge to respond effectively and to support victims appropriately.

Each workshop included presentations on a) domestic violence definitions, realities and attitudes in the community, b) theological training employing Church teachings and Patristic responses to marriage-related issues, and c) safeguarding training and education on domestic violence laws in the country. The second unit, which presented the teachings of the Ethiopian Orthodox *Tāwahədo* Church on gender relations, marriage, conjugal cohabitation, and domestic violence, was complemented by St John Chrysostom's homilies about the same. This material was developed on the basis of a thorough study and understanding of the local Church tradition and how this had been received and experienced by clergy and laity historically. The third unit provided information on the legal framework on domestic violence, available referral systems in the clergy's vicinity and safeguarding information and advice.

In terms of format, the presentations were intercut by dialogical and reflective approaches to help the clergy become more aware of the complexities of domestic violence in society, but also to create a platform for them to share experiences, complementing more top-down Church-led trainings. Moreover, the workshops aimed to serve research purposes by collecting first-hand accounts from the participants, which also served the purpose of enhancing and improving the workshop content and its relevance to diverse contexts overtime.

The 'refresher' trainings were an abbreviated version of the pilot workshops that focused on the main points from all three units, focusing on the theological component and the Church's teachings on gender relations, marriage, the conjugal relationship, and domestic violence, and on appropriate approaches to support domestic violence victims and to engage with known or suspected perpetrators in the community. These emphasised the importance of asking appropriate non-judgemental questions to understand well the conditions of women who approached the clergy to ask counsel regarding their husbands and confidentiality to prioritise the safety of the victim. The 'refresher' trainings lasted half a day and were followed by a focus group discussion with the participants on the programme's outcomes and its evolution in the future. They were again delivered in Amharic by Dr Romina Istratii and Mr Henok Hailu. The 'refresher' trainings were



conceptualised to serve two aims: firstly, to respond to the clergy's feedback and the evidence in the international literature that clergy need continuous training to assimilate the training material and continuous support to respond to new questions and issues; secondly, to serve as a post-workshop assessment method in lieu of the written report cards that had been intended to serve this purpose.



Photo 4: Starting the workshop with obtaining participants' written consent, followed by a prayer led by a clergy participant

Unit 1: Understanding the lived experiences of domestic violence in the countryside and the role of the clergy in the continuation and deterrence of the problem

The first half-day was dedicated to the presentation of Dr Romina Istratii's research from northern Ethiopia as a case-study for the participants to obtain a better understanding of the extent of domestic violence in society, community attitudes and responses to different forms of abuse, institutional failures and gender norms contributing to its tolerance or victims' silence, the ways in which religious tradition is often used to perpetuate pernicious cultural practices, and how the role of the clergy is perceived in society and specifically in mediating marital conflict. The unit also



discussed the pastoral approaches of the clergy in supporting people with marital problems and spousal abuse and explored the strengths and the weaknesses of these responses.

In delivering this unit, it was stressed that the research findings from Aksum should not be generalised as every society in Ethiopia will experience domestic violence in slightly diverse ways. Participants were encouraged to learn from this case-study as the types of understandings, attitudes and practices of both laity and clergy that were documented ethnographically in Aksum have been reported in other studies from other parts of Ethiopia and could have direct relevance. The case-study would help the participants to increase their awareness of the problem, how it manifests and how it is sustained, often also through the discourses and practices of the clergy, as well as what the clergy can do to reverse some pernicious trends. After the first workshop was completed, the first unit was enhanced by incorporating participant descriptions of marital practices in their cultural context and their accounts on situations of domestic violence they knew of in Debre Birhan and the surrounding areas in an effort to make the content more context-specific and relevant to them. In general, however, it emerged that the domestic violence realities, and especially the interface between culture and faith and the role of the clergy as described for the countryside around Aksum were similar in Debre Birhan and its surrounding rural areas.

The first unit included discussion with and between the participants and group presentations. One of the main activities was to invite the participants to discuss two questions in groups of five or six people, namely, how marriage was experienced in their society and what marital problems and types of domestic violence they most frequently dealt with. After discussing amongst themselves, participants were asked to present their summary thoughts to the rest of the participants and the trainers. One representative from each group wrote on a flip chart the group's main discussion points and presented those to the rest of the attendees. This activity was intended both as a means of collecting new data by the research team and as guidance to adapt the workshop and make it more relevant to future participants. A third aim was to provide the participants with a platform to practise their presentation skills and to become more confident when speaking in front of larger audiences.



Photo 5: Participants engaged in discussion during group activity 1





Photo 6: Representative of group 1 speaking during group presentation

Unit 2: Theological training on Ethiopian Orthodox *Tāwahədo* Church teachings on marriage, divorce, and domestic violence with reference to St John Chrysostom's homilies

The second unit presented Church teachings on gender relations and marriage with reference to established canonical books and based on consultations with theologians. The delivery team discussed how the Church thought on gender relations starting with the story of Genesis, marriage, conjugal cohabitation, divorce, and domestic violence. It complemented these teachings with a synthesis of relevant homilies by St John Chrysostom, a highly venerated saint within the Ethiopian Orthodox *Tāwahədo* tradition. The homilies were compiled over a period of two years by Dr Romina Istratii working directly with the Ancient Greek original homilies, which were translated with the help of theology graduates at the Holy Trinity Theological College in Addis Ababa from English to Amharic with reference to established Ge'ez ecclesiastical terminology. The unit incorporated direct quotations and important passages from the saint's relevant homilies to enable the clergy to employ these in public teaching and in pastoral counselling.



The presentation was followed by a group activity (see Appendix 4) which asked participants to consider teachings and discourses of clergy as collected in the field and to discuss how these could be improved or clarified theologically on the basis of the training they were given. Participants were each handed a form that listed the examples and were asked to discuss among themselves and to reach an agreement on whether these teachings and discourses could be improved and how. They then presented their thoughts to the rest of the attendees.



Photo 7: Trainer Mr Henok Hailu, deacon and practising psychologist explicating Church teachings

Unit 3: Legal and safeguarding training to support domestic violence victims and perpetrators appropriately

This component provided clergy participants with a better understanding of the legal framework on domestic violence in Ethiopia and with an overview of the available referral system for domestic violence victims in North Shoa Zone. The presentations also covered safeguarding risks and how clergy should respond to victims/survivors and perpetrators with sensitivity to their psychological states and the risks of re-traumatisation or retaliation. The research on which this programme was



designed had evidenced that clergy had little understanding of state laws and legislation on domestic violence and often felt awkward towards the secular courts. Moreover, while they were concerned about domestic violence victims and did what they could to support women at risk, they often mediated by speaking with the women's husbands at their own initiative, without considering carefully the risk of retaliation or stress that this would create for her. This section stressed the importance of confidentiality when speaking with known or suspected victims of domestic violence and the need to consult with the victim before reaching out to the perpetrator in person. The concluding section of this unit provided the participants with guidance on how to be a good teacher and pastor in the context of responding to marital issues in the community.

The unit concluded with a third group activity, which provided participants with scenarios of marital problems and abuse, including situations of physical and sexual abuse, and asked participants to apply all the teachings and discussions of the day to decide how they could best respond to these situations in their role as spiritual fathers and pastoral counsellors. For this exercise, participants had to consider the theological content and the principles of safeguarding they had been exposed to in order to ensure confidentiality and to respond in ways that could avoid re-traumatisation for victims/survivors and minimise the likelihood of retaliation by perpetrators.



Photo 8: Ms Beza Birhanu, practicing attorney, speaking to clergy about the country's legal framework on domestic violence





Photo 9: Dr Romina Istratii presenting to clergy

Booklets handed over to clergy

The three units were summarised in booklets that were produced by Dr Romina Istratii with input and review by theology and legal specialists (the booklets are currently also available in PDF in both [Amharic](#) and [English](#)). The booklets were handed to workshop participants at the beginning of each workshop to reduce the need for notetaking so that participants could focus on the training, group activities and discussions. The booklets were also intended to serve as a more permanent resource for the participating clergy, to which the clergy participants could turn to remind themselves of specific teachings, passages, or referral information. The booklets were printed with double lamination to withstand difficult weather conditions and overuse so as to be of use to the clergy over a longer period of time.

The contents of the booklets, in English, are presented below. The Amharic booklet is the exact translation of the English version.



Background

Component 1: Understanding the lived experiences of domestic violence in the countryside and the role of the clergy in the continuation and deterrence of the problem

- Understandings of domestic violence
- Conjugal abuse explanations and causes
- A combination of positive and negative aspects and practices
- The role of faith in marriage
- Local beliefs about bahri that contributed to the problem
- The role of the clergy in the local society
- The clergy's mediation practices in marriage
- Key messages

Component 2: Theological training on Ethiopian Orthodox *Tāwahədo* Church teachings on marriage, divorce and domestic violence and St John Chrysostom's homilies about the same

- Understanding the historical development of the Orthodox faith
- The meaning of the Orthodox faith
- EOTC teachings on Man-Woman Relations
- EOTC baptismal differences and their theological justification
- EOTC teachings on the Holy Matrimony
- EOTC teaching on the age of marriage
- EOTC teachings on the aims of marriage
- EOTC teachings on 'Oneness' in marriage
- EOTC teachings on gender roles and division of labour
- EOTC teachings on male headship
- EOTC teachings on domestic violence
- EOTC teachings on sexual relations

The Teachings of St John Chrysostom on Gender Relations, Marriage and Domestic Violence

- On man and woman being created alike
- On the aim of marriage
- On marriage as another way to salvation
- Against family interference
- What 'to submit' really means
- What male headship really means
- On spousal abuse
- When separation is advised

What Makes a Good Teacher: Learning from St. John Chrysostom

- Understanding Orthodox marriage and how to teach about it
- Listening attentively and responding sensitively
- Being a good example in their own married lives
- Understanding their limitations and working with others

Component 3: Safeguarding training to support domestic violence victims and perpetrators appropriately

- Legal framework on domestic violence in Ethiopia
- Domestic violence referral services to be aware of
- How to support domestic violence victims and perpetrators with an understanding of safety risks for victims and safeguarding protocols
- Understanding the psychology of perpetrators



Understanding the psychology of victims and survivors
How to mediate conjugal abuse situations
Concrete steps to take when a victim reports intimate partner violence
Concrete steps to approach a perpetrator
Key take-away message





Team reflections on workshop delivery effectiveness

From the observations of the delivery team, the workshops were effective in engaging the participants and all sections proved relevant to them. The workshops began with the presentation of the empirical findings from the completed research on domestic violence, which captured the types of situations and problems that the clergy participants were dealing with in their lives as spiritual advisers. The first section, which also discussed the complex relationship between culture (*bahe*) and faith (*haymanot*) and the clergy's role in perpetuating culture-specific understandings of gender relations in marriage through their discourse and choice of words, made it evident that many clergy participants needed more theological instruction to be able to ground their discourses and teachings on elaborate biblical explanations and Patristic exegetical material and that they welcomed such an opportunity.

The first section helped to communicate to the participants the problem and by the end of it, participants were apprehensive to move to the second part of the training on Church teachings and St John Chrysostom's homilies on gender relations, marriage, and domestic violence. The theological training, which was the most substantive part of the two-day training, seemed to captivate the audience every time, who nodded at each teaching clarified and point made by the delivery team. The effect of the theological training became evident immediately in the group exercises, where participants started to apply the teaching material and even repeated many of the expressions that were previously used by the training team in their own presentations. The third unit of the workshop was equally relevant, with the session on the legal framework on domestic violence inviting extensive participant engagement in the form of questions around legal matters that the participants were called to respond to when consulting their spiritual children. This unit included a 30-45-minute Q&A and often achieved the highest level of engagement from the participants.

The exercises and group activities that were incorporated in each unit acted as one of the most effective elements of the workshop because they created an environment and a 'safe space' for the participants to engage with each other, reflect on their own situations, apply a comparative lens to the research findings and their own context and work together to prepare an answer to present to the rest of the participants. The exercises were particularly useful in encouraging the participants to dialogue with each other, share their thoughts and experiences and to communicate their positions with other members of the clergy.

Such exercises were intended to lead the participants to realise that they were often faced with similar issues and that they could formulate better responses together if they took the time to consult with each other. This is especially important as one of the main observations made during the workshops was the high level of the clergy's reservation to share their thoughts or questions with their peers, especially if they were very young and new in their post, if they were less learned and not as confident as those with a church education and modern theological background, or if they were very old and had been socialised to be reticent and retrieved in their public engagements. It is notable that middle-aged and younger educated clergy were more confident to share their thoughts, discuss teachings with the other participants and to challenge the trainers by asking very refined questions, which were always answered with excitement by the trainers and triggered much engagement from the participants.



Moreover, as it was mentioned, the exercises and group activities provided the participants with the opportunity to learn-by-doing and to apply the training material to real-life situations and marital problems (which had been communicated during fieldwork) while they were inside the workshop. Both exercises that asked participants to reflect on clergy teachings and pastoral mediation approaches were especially effective in stimulating discussion and cooperation between participants in order to decide what the best response would be. These were particularly effective in creating a platform to discuss best responses, and to disagree with or challenge understandings and norms that were grounded in historical practice but did not align with a complete theology-informed understanding. The group discussions enabled participants to educate each other and to feel 'empowered' (a word used by participants) through the process by understanding that they have the capacity to make the necessary changes in their practice in order to achieve more effective responses.

General comments that were received during the two days suggested that participants found the workshops extremely useful. At the beginning of the workshop, all participants were asked to share their expectations for the workshops and what they hoped to take away from it. Many of the participants expressed clear objectives to achieve a better understanding of domestic violence and other relevant problems in order to be able to respond to them with confidence. They mentioned that such problems were extensive in their communities and that they often felt that they needed to know more in order to respond effectively. Many approached the delivery team at the end of the workshop to thank them for addressing exactly the questions and needs they were faced with in their everyday service.

It is important to note also the general acceptance of the participants of the facilitator and main trainer, Dr Romina Istratii, despite her being a foreign woman and coming from a Greek Orthodox background. In general, Dr Istratii made it a priority to let participants know of her background during the introduction of the project, explaining to the participants her long-term engagement with ancient Greek and Orthodox theology, her previous exposure to the EOTC theological and commentary tradition and her commitment to support the Church and its servants cross-culturally to address the problems and challenges of the faithful without fear of modernisation, other religious movements and new questions of the times that clergy seemed to be grappling with or be concerned about. It was humbling to see that participants were generally inspired by this position and soon internalised the idea that domestic violence and other marital issues needed to be addressed firstly and honestly within the Church and not by expecting solutions to be found outside the Church, while acknowledging that collaboration with other stakeholders (state, NGOs, legal and psychology experts, etc.) would be necessary to effectively address the complex causes of domestic violence in the community.



Participants' assessment of the workshops

Each workshop ended with the distribution of assessment questionnaires to the participants, who were asked to answer seven questions in situ that reviewed the workshop format and content. Moreover, participants were handed a report card which they were asked to keep for a period of three months after the workshop delivery and to submit to their respective woreda offices.⁵

In total, 155 assessment questionnaires were collected from the participants from a total of seven workshops. The responses were extracted in an Excel spreadsheet and analysed to identify points of agreements, positive or any negative feedback, and recommendations for improvements made by the participants.

The participants' responses were overwhelmingly positive and expressed their general satisfaction with the content and the topics that the workshop covered. In general, participants felt that the workshop helped them to change their perception of their role in addressing societal problems, to realise the importance of being a good example in their personal marriages, and to recognise the need to advise spiritual children carefully and to take the necessary time to help them address their marital problems and not to rush them into quick decisions. Many also stated their renewed commitment to teach their communities the Bible's contents on marriage and to serve the communities as the apostles did, without the fear of the unknown and without coiling to the challenges of 'modernity.'

The section below presents a selection of the participants' answers to each question of the questionnaire. The testimonies that are cited were selected because they reflect more general patterns and points of agreement. Comments that differed from the rest, especially more critical feedback, were also included and discussed in detail.

Question 1: Did the workshop meet the expectations you had when you expressed interest to participate?

Overall, the responses to question 1, where participants chose to answer it, were invariably positive. Most of the answers followed the examples below:

"Yes, exactly. It has taught us what we needed, the useful topics, by reference to the Holy Bible." (C14, W2)

"Yes, because I gained additional knowledge to prevent domestic violence in our community." (C5, W3)

"Yes. We have learned very important lessons. It has also created awareness we can use to educate the congregation." (C2, W6)

⁵ These report cards were not collected yet due to martial law being introduced in Debre Birhan, restricting mobility.



“Yes, it did. Especially the understanding that we can work together with law enforcement and medical professionals.” (C14, W7)

Numerous participants appreciated what they described as a bridging of a ‘modern’ or ‘scientific’ training method with Church theology and spiritual work. A few participants believed that the content and format of the workshop could become a model to advance knowledge on the topic and could be used widely among the clergy, comparing it positively to more traditional types of training that they had been previously exposed to:

“Yes, it is useful to explain my knowledge to believers in a modern way. Also teaching in a scientific way by aligning/relating it to the spiritual (realm).” (C1, W2)

“I found it to be useful in opening doors for teaching, in the future, to advance knowledge, create awareness. It has highly achieved it.” (C22, W2)

“We found it to be better than the previous traditional one.” (C21, W2)

“Yes, the workshop - from start to finish - has given us a good education and it’s a steppingstone for the future.” (C13, W7)

Others noted that the workshop met its objective well and that they would be happy if the training continued on a regular basis or extended to others who did not have the opportunity to attend in person, as in the following cases:

“(It has achieved it) very much. Since we are learning as much as we want. We will be happy if you continue coming and teaching like this.” (C8, W3)

“It is good. By the way, I think it would be good if it becomes accessible to those who do not have the chance (to participate in person). On my side, it helped me to understand and know what I did not know or understand previously.” (C9, W3)

“Yes. You should give the training to other priests continuously.” (C2, W4)

Question 2: Which parts of the workshop did you find the most useful?

A large majority noted how useful they found the teachings and homilies of St John Chrysostom on marriage and that this knowledge prepared them to respond better to marriage-related issues in their communities, as in the following cases:

“The entire workshop is very important. Especially the preaching of St. John Chrysostom that is found in part two.” (C8, W2)

“The part that in detail explained marriage based on the teachings of St John Chrysostom.” (C12, W1)

“I learned the teachings and philosophies of St John Chrysostom, about the unity (relationship) between man and woman and the analogy to Christ's relationship to the Church.” (C11, W1)



"The one that I liked the most is our discussion on the teachings of St. John Chrysostom on marriage. It was very good. The other discussions were also good." (C1, W4)

Other participants noted the importance and usefulness of unit 3, which discussed the country's legal framework on domestic violence, while others appreciated the guidance on available counselling and referral services:

"Part 3, the training on the laws around domestic violence and properly protecting and supporting victims of violence." (C11, W1)

Everything is very good. It helped us to gain thorough knowledge of available counselling services." (C10, W4)

Numerous comments suggested that unit 1, which provided a more ethnographic look into marital issues, gender inequalities and types of domestic violence affecting the community, was found to be particularly useful by many participants:

"I gained enough awareness regarding the psychological and physical abuse against women in marriage." (C17, W2)

"The part about marriage and sexual coercion/abuse is very important." (C5, W5)

"The one about the life of married couples was great." (C2, W7)

"The one about family interference in marriage and gender equality was very good." (C14, W7)

Others appreciated the guidance they received on how to speak to and to consult married couples and individuals affected by domestic violence, as the comments below show:

"Training for priests on (how to consult) married couples is very much needed because spiritual children are very close to the priest. It is good if the training continues in the future." (C16, W1)

"On the situation of marriage and how to solve situations that happen in a marriage; what the role of the spiritual father is." (C7, W4)

"I have understood what the role of priests in marriage is, and how I should teach and speak about the matter as well." (C2, W6)

"We have learned valuable lessons on how to deal with domestic violence, child marriage, family interference in marriage, and conflict resolution." (C15, W6)

The majority of the clergy, however, stated that they found all the sections important and needed, as in the examples below:

"Everything is important. All I can say is to continue as it is." (C9, W2)

"All of it is good. The advice is good. The only one who does not need advice is God (meaning, the advice we received was needed)." (C9, W3)

"All the education is useful. It spoke to all that has been on my mind." (C16, W3)



"All workshop sections are inter-related and very important." (C5, W6)

Question 3: Which part do you think should be changed, improved, or excluded?

The large majority of participants consistently reported that nothing should be changed and that the current format of the workshop is complete. In fact, many participants encouraged the delivery team to continue delivering the training on a regular basis, as in the instances below:

"There is nothing that should be changed, improved, or reduced." (C8, W1)

"There is nothing that should be changed or improved. Rather I hope that it will continue and will be strengthened through time." (C14, W2)

"All the training system is suitable and is a constructive idea. The training should be provided regularly and in a strengthened manner." (C17, W2)

"It has nothing that needs to be excluded or to be added. keep it up. Continue to come and to teach us." (C6, W3)

"What I hope for is not to exclude anything but to strengthen and continue the training by adding further explanation (material)." (C9, W3)

"All of it is very good. Nothing should be excluded. The training should continue every one or two months." (C14, W3)

"Nothing should be excluded from the education. It should continue. Do not stop now, so that it can become accessible to others." (C16, W3)

"All were very good and useful. The seminar was good, we should also add trainings." (C21, W5)

"Nothing should be removed. The teachers are very good, so keep it up." (C15, W6)

The single issue that a few participants raised was the shortage of time and that they would have liked the workshop to be longer, as indicated in the comments below:

"Except for time shortage, there is nothing that should be changed." (C14, W1)

"Since all is useful, nothing should be changed. What needs to be improved is giving more time, at least." (C8, W4)

One specific recommendation made by two different participants was to expand the workshop's scope so as to address other issues prior to marriage:

"I do not believe there is anything that should be changed. However, it would be good if you give the same focus to pre-marital issues as you have given to marriage." (C4, W2)



“It is good to give such seminars to people before they get married. For those that are already living in marriage, they should be advised to refrain from domestic violence.” (Q4, C7, W5)

A second recommendation made was to include teachings from other Church Fathers to enhance the existing content in unit 2:

“In my opinion, you should add other Orthodox Church Fathers' teachings regarding marriage, besides the teaching of St. John Chrysostom.” (C1, W4)

Yet another specific recommendation was to extend the workshop to government officials, women, and other stakeholders, as in the two examples below:

“It will be good if you can include people from the government side in the training. It will benefit everyone.” (C6, W2)

“The study is good. But, if possible, women also should participate in the training. Because they will benefit in a special way.” (Q4, C1, W4)

“Yes, indeed. It would be better if it is given at Koji School at the district level.” (Q5, C11, W5)

Question 4: Has participation in the workshop improved/changed your thinking around domestic violence and how you can respond to situations of couple abuse?

The large majority of participants said that they were prepared to teach the workshop contents to their own spouses, families, and spiritual children:

“Very much. By understanding it, in the future, I will strive to teach what I have learned.” (C12, W1)

“I will teach/share the lesson I gained from the training to my wife and children. I will also teach my spiritual children.” (C16, W1)

“The workshop somehow has given us enough awareness. We should teach without differentiating based on religion, race, and colour.” (C16, W2)

“The training has changed me. I will also teach others.” (C21, W4)

“I will present this workshop well at home as well as in church. I will teach it at every edir, traditional associations as well as funeral services.” (C18, W5)

“Yes, I realised that I need to teach, counsel, and preach to my spiritual children.” (C20, W6)

One participant stated that the workshop helped them to want to be a better example in their own married life:

“Starting from myself, it made me an example and a person who respects my wife as well as other women in society.” (C10, W1)



Numerous participants stated that the workshop improved the way they would respond to situations of marital issues or domestic violence and described some of these ways, as in the cases below:

"I can say that it has improved it a lot. My response to a dispute between couples will be balanced depending on the issue." (C5, W2)

"By teaching and advising based on the Apostles' law, we must teach and guide couples to live in love and by caring for each other." (C1, W3)

"It has improved the context. Even though there were things done and said before (on domestic violence), now I gained an understanding of improved ways of presenting solutions to the problem." (C3, W2)

"Exactly. As the education is aligned with religious teaching and is presented in an improved and good approach, it prepares one to prevent domestic violence." (C10, W3)

"Yes. It has improved it a lot. In order to prevent violence between couples, a person should give advice, if that fails to work, then we must notify the concerned body." (C6, W4)

"It has improved me. It has also given me a good knowledge and understanding. Violence that occurs between couples can be corrected and even prevented through counselling and the teachings of the Church." (C10, W5)

"Provide regular education and awareness creation to improve and change behaviour and also create opportunities for women to go out and work. In addition, help them to grow out of an introvert/quiet behaviour." (C11, W5)

"Yes, it has changed it because I now know how I must teach." (C11, W7)

Question 5: Has your participation in the workshop guided you to new or improved ways regarding your response to victims or perpetrators?

The majority of the participants replied that the workshop helped them in numerous ways, including on how to teach in reference to the Holy Bible, how to leverage on both a legal/secular and a theological perspective, and how to use new techniques they were exposed to during the workshop to resolve conflict and marital issues. Some exemplary responses are included below:

"Yes, I understood the importance of teaching based on the Holy Bible." (C14, W1)

"Exactly. It has prepared me to give an answer (to respond) better than I used to do based on my own awareness." (C10, W2)

"Yes. It has been a good guide for me since it offered a well-balanced standpoint both in terms of spiritual as well as legal perspectives." (C10, W5)

"Yes, it has guided me. I will make it clear to both perpetrators and victims that it is not right to attack or be victimised." (C16, W5)



"It made me able to teach both the victims and the perpetrators in a positive light." (C14, W6)

"Yes, it has guided me. During the training, I have learned a new conflict resolution method." (C15, W6)

"Yes. It has enabled me to sympathise with the victims and be able to help them." (C21, W7)

Question 6: Do you feel that you are more prepared to discuss issues of marriage, conjugal cohabitation, and domestic violence with spiritual children? Why/Why not?

All the participants who replied to this question gave positive responses. As in the cases below, numerous participants felt more prepared because of the booklets they were handed, which included direct references to theological teachings:

"Yes, because I can teach by referring to the booklet we have been given." (C12, W1)

"Yes, I found a source for books in the workshop." (C5, W6)

"I will share / pass on the explanation of St John Chrysostom." (C16, W1)

Many openly admitted that while they had some awareness and knowledge before, the workshop helped them to become more confident to teach others and to identify concrete strategies to respond to couple issues:

"Yes, because previously I had some information. Now, having gained a better understanding, I think I have gained the capacity to explain it to others." (C20, W1)

"Yes, by asking and advising husband and wife individually." (C1, W2)

"Yes, I understood how to deliver my knowledge to couples and how to respond to their problems." (C4, W2)

"Yes, it helped me to give a sufficient response, to come prepared in a modern way, to help a husband and wife live by respecting each other." (C14, W2)

"I gained an idea (a starting point) how to pass on the message whenever I have an opportunity." (C11, W3)

"Yes, because most of the time when there is a physical abuse, we used to try to solve the situation (via direct interference). But now I understood that time should be given (to assess the situation)." (C23, W4)

"Yes. I believe I can make a difference if I teach among my spiritual children." (C5, W7)

A few participants expressed a renewed sense of duty to teach against domestic violence in fear of not meeting the expectations of their priesthood in the eyes of God, as in the examples below:



“Yes, that is good. I have to exercise my priesthood properly.” (C16, W6)

“Yes, that is good. I have to exercise my priesthood properly – otherwise, I will be judged.” (C17, W6)

Question 7: Do you feel that you are more prepared to teach publicly and provide sermons on marriage, conjugal cohabitation, and domestic violence? Why/Why not?

Many participants noted that they were more prepared to teach because the problem was everyone’s concern and because priests had a personal responsibility to respond to it:

“Yes, because the problem concerns (affects) as all.” (C1, W1)

“Yes, because I felt a personal responsibility (to address the problem).” (C11, W1)

“Yes, because there is no one who does not want this problem to go away or any member of the public who will (not) protest it. Personally, I am ready to teach.” (C15, W1)

Numerous participants reported, in turn, that they felt more prepared to teach their communities as a result of the teachings of St John Chrysostom they had been exposed to:

“Yes, I am ready to teach because I have been empowered by the book and the lessons I have learned.” (C8, W6)

“I can explain by citing the teachings of St. John Chrysostom.” (C20, W6)

“Yes, I am ready to teach using the teachings of St. John Chrysostom.” (C16, W7)

The majority mentioned that they would teach on any occasion they had, such as weddings, funerals, saints’ name days, and other circumstances:

“Give priority to solve couples’ problems in private consultation. But if it becomes above one’s capacity, deal with it in public (openly).” (C1, W3)

“Yes, very much. I am ready more than ever to teach on the church pulpit, in the christening house and on different occasions.” (C8, W4)

“Regarding domestic violence I will teach and give advice on the church pulpit as well as by going from house to house.” (C16, W1)

“Thank you as I am ready to teach in the church as well as in every place where people gather.” (C17, W1)

“Yes, because I live with the community and since previously, I participate in the Gospel service, I am ready to pass the message in this way. Thank you.” (C20, W1)



“Yes, because it is common (to teach) on the church pulpit during feast for a saint's name day and inside people's homes when there is mourning.” (C6, W2)

“Yes, as it is of no benefit if things are hidden. We will teach it in public until it (the problem) becomes clear.” (C22, W7)

“Yes, we need to make it clear to the public, so I will teach at any church.” (C12, W6)

A number of participants, in fact, spoke about the importance of having acquired new skills and confidence to teach in public, as in the cases below:

“Yes. Previously, there was fear to speak on the church pulpit in front of an audience. But now the workshop has given us capacity (skills) and the morale (to do so).” (C3, W2)

“Previously, there was no speaking in public. Now new capacity (skills) has been gained (to do so).” (C9, W2)

“Yes, I am ready to teach in public, as I have been trained by the teachers.” (C15, W6)





Limitations with analysing the data

While all the participants appreciated the workshop and most comments that were submitted to the delivery team were positive, it is important to acknowledge numerous limitations with reading and analysing the participants' responses.

The first challenge regarded the transcription of the responses as the handwriting of many participants was not easily accessible at times. This should be considered in parallel to the observation that not all members of the clergy have been used to writing as within the traditional Church education system significant portions of the clergy's training is based on oral learning and memorisation. The implication here is that this type of evaluation that is based on written feedback may not be the most effective with such an audience. This recognition informed the subsequent decision to conduct oral discussions following the 'refresher' trainings so that participants could express themselves through a more direct medium.

Akin to this challenge was a few participants' choice to not answer all the questions. Reasons could have been a lack of time to respond to all the questions, especially the questions on the back sheet (although the delivery team gave sufficient time, some participants needed to leave more quickly or needed more time to reflect on their answers), not understanding the question well, or not having an answer at the time of the workshop completion and choosing to wait until later to respond to the question. It should be noted that participants were initially told that they would have to submit a report card three months after the delivery of the workshop, which could have influenced some participants' decision not to respond to some of the outcome-oriented questions.

A second significant challenge related to responses that were ambiguous or did not directly respond to the question that was asked, raising the need to decipher the intention of the participant. For instance, to question 1, one participant commented "Yes, well done. I found what I was afraid of." (C8, W6). This could mean that the workshop covered topics or questions that the participant was not confident to engage with before and was afraid to respond to directly, but the meaning was never fully clarified as the analysis of the responses took place after the workshops.

On the other hand, some critical comments that were made by participants suggested that these participants could have misunderstood important points made in the workshop, which reinforced the recognised need to repeat the training and to ensure that such misunderstandings are properly addressed. For example, to question 3, one participant replied: "The part that says, 'Whether she likes it or not, it is good for a wife to be in subjection to her husband' should be improved." (C12, W6). The delivery team spent a sizeable portion of the workshop explaining the theological meaning behind the biblical passage that a wife should submit to her husband to address both existing and potential misunderstandings. St John Chrysostom's homilies and explanations on this point were read out-loud as key training material in unit 2. It is not clear if the specific participant did not fully understand the explanations offered or if they thought that something else was missing and needed to be added.

Other comments evidenced that a few participants continued to think around certain issues in a tradition-oriented manner. For example, one participant commented the following about the workshop's content: "There is nothing that needs to change. However, emphasis must be given to the baptism of males in 40 days and females in 80 days, as it is the tradition of the Church." (C14, W7). The Church's practice to baptise female and male children at various times was discussed in



detail and was acknowledged as a Church traditional practice, but it was differentiated from dogma. Participants were encouraged to differentiate between Church practice and theological dogma in order to help their communities to understand that gender different practices do not suggest a theology of gender inequality within the Church. The participant's comment that the gender different practice should be emphasised as the tradition of the Church does echo what was said in the workshop, but it also suggests that the participant might have not understood the point made regarding dogma and practice.

Similarly, the delivery team paid considerable attention to the issue of separation in the case of conjugal abuse. The homilies of St John Chrysostom were cited to suggest that in situations where cohabitation of the spouses was impossible or unsafe, spouses should live separately. This was based on the rationale that the risk for the victimised party could be minimised, while the time the spouses spent away from each other could become conducive to the problematic partner re-considering their behaviour, creating possibilities for reconciliation in the future. Certain comments provided by the participants suggested a conviction that divorce should be discouraged at all times, as in the following comment: "That the couple should be taught and counselled not to divorce." (C10, W6). The point made by the delivery team was that, while divorce is undesirable and deviates from Church teaching, the wellbeing of both partners and their ability to fulfil the aims of the Orthodox marriage is a priority and if either of these cannot be realised due to abuse or other marital conflict, physical separation (stopping cohabitation but not the marital bond) may be the practical solution to consider.

Overall, while the feedback was overly positive and encouraging, the feedback collected suggested that a small group of participants may have not fully understood parts of the training. This reinforced the international evidence that faith-based interventions on domestic violence that involve clergy need to be continuous and reiterative to ensure that the information is understood properly and fully assimilated and that the clergy develop the ability to impart this refined information with their communities.⁶

⁶ Romina Istratii and Parveen Ali (2022). A multi-sectoral evidence synthesis on religious beliefs, intimate partner violence and faith-based interventions, PREPRINT (Version 1) available at Research Square, <https://doi.org/10.21203/rs.3.rs-1305499/v1>



‘Refresher’ trainings: Participant feedback and recommendations to achieve project continuity

In total, four ‘refresher’ trainings were held over the course of a week involving the original 155 clergy participants and a few new clergy participants who happened to join the sessions. The half-day trainings included an exercise with the participants that asked them to discuss in groups three questions, namely how they had used the training they had been given to teach their community and spirituality children, how their teachings had been received, and what challenges they had faced. Once concluded, the trainings were followed by brief discussions with the participants of each session to assess the longer-term effects of the trainings and to explore future directions. The questions posed to the participants were:

1. How has the training affected you and your spiritual work since you took it the first time?
2. What do you need to make a better use of the content of this training or to continue to use it in your practice?
3. What do you think should be done next after this programme ends?

Both the group presentations and the discussions at the end were recorded and were transcribed for analysis.

The feedback collected in these sessions confirmed the positive responses of the participants to the pilot workshop series and captured their collective agreement that the project should continue in the current form, but should also be enhanced to reach a larger number of clergy trickling all the way down to village level, and other stakeholder groups, including the wives of clergy, influential and respected elders in the community, lay women and young unmarried couples before marrying.

The discussions also helped to confirm that the participants had understood the important messages conveyed in the training, including points that may have been misunderstood in the earlier workshop trainings. One such message regarded the holiness of marriage without children in response to a community norm for couples to divorce when children were not born. In the trainings, the teachings of St John Chrysostom were pronounced to differentiate between the aim and the outcomes of marriage. Participants appeared to have understood well the difference and integrated these teachings in their own explanations to the community and the faithful they had supported since their participation in the pilot workshops, moving from an understanding of marriage as a social contract for the purposes of procreation to an understanding of marriage as spiritual bond and a way for spouses to achieve likeness with God and to enter the Kingdom of Heaven.

More specifically, in their feedback the trained clergy emphasised the centrality of marriage in human society and described it as the foundation of society. A few participants noted that the project had understood well the importance of marriage and had identified the problems well, providing an appropriate approach to resolving these problems. They thought that this approach could truly and practically have an impact in society. The trained clergy found especially significant the explanation of the meaning of marriage according to the Orthodox faith and the conjugal expectations in likeness with Christ’s relationship to the Church. Many participants spoke about the worldly and non-spiritual manner in which marriage has been experienced in recent years by a large part of the population and the lack of understanding in the community about marriage and



its spiritual aims. They spoke about the community's lack of understanding that marriage meant procreation, leading to many divorces where children were not born. They thought that the training could help to instil in the faithful a newly found commitment to address the challenges of married life in unity and spousal love. The comments below exemplify such responses:

What I want to say is, this training is very beneficial. It has a lot of benefits, because you have found the core of the problem within the society, and this problem cannot be solved without the proper teaching. (Refresher training 3, participant 1)

For instance, according to the Bible, not having children is itself counted as a gift. This should be known. We do not talk of this often. Not having children is itself a gift. Just as having children is a gift, not having children is also a gift. (Refresher training 1, participant 1)

When we were talking about the purpose of marriage earlier, we mentioned having children. Of course, this does not mean that not having children will necessarily lead to divorce. However, after creating the first humans, God told them to be fruitful and to multiply. This is how the world and the teaching continue today. As the priest said earlier, we must also perceive not having children as a gift. (Refresher training 1, participant 2)

The training is very good, and I would say beyond good. However, it is hard to address this problem quickly because it has many (contributing) factors. This is a problem that has resulted in people forgetting their faith and the teachings of our Fathers, so we need to work tirelessly to change this. For instance, there are faithful that base their marriage on money interests. They base their decision for marriage by how much the husband or the wife has and might even calculate what they will receive from a (likely) divorce. This is something that defiles the sanctity of marriage. It violates the rule of God and defiles the sanctity of marriage. It is also a matter of promise. How can one leave his wife that he gave his promise to? We have understood that just as God would not leave his Church, a husband should not leave his wife. Those who get married in Church with an understanding of this teaching are few. Apart from this, there are a few who still teach that only deacons and priests should be married in Church by following the commandments of God. There are many people who believe this teaching. The other thing is there are those that go into marriage with a divorce in mind. They say, "I can divorce him after one child" and "I will only stay for a while." This comes from a lack of proper direction and teaching. (Refresher training 4, participant 4)

We have said a lot about marriage. Marriage has now become materialistic. Marriage has actually become about merging the assets of the husband and the assets of the wife. A car with a car, a house with a house, a doctor with a doctor...the same does not apply to us (unclear meaning). Marriage has become intimately linked with materialism. This is a major problem in marriage... I mean the materialism. When we come to this world, we come naked. When a person grows, he/she obtains wealth, knowledge. He/she eventually reaches great heights (unclear meaning). For people to have such an understanding, the trainees must come from the Sunday schools, the youth, the elders of the society and also women. Housewives and the wives of the priests must also participate. If such an integrated training involving all sides of society is given at the level of the woreda, along with a follow up training, it will be successful. Even if the problem is not completely eliminated, at least we will be successful in mitigating it. (Refresher training 4, participant 5)



For these and other reasons, the clergy who benefited from the pilot series invariably agreed that the programme had been effective and stressed that it needed to continue in order to maintain and to strengthen the results, as reflected best in the comments below:

As such, it would be good if we work extensively on this topic, and if you expand the programme as well. Each church has many believers within it, so if we work on the church, it will not be hard to truly bring change at the level of the society. (Refresher training 1, participant 2)

Overall, the training in the project is very beneficial. It will be good if this training does not stop now. This is life and this (the training) is beneficial both for this life and the next. It is beneficial for us to live with Christ, so I believe that it would be better if this training continued. In addition, we have to teach others what we have been taught. I, for instance, want to teach others by using my financial means, time, and energy. We have to do such things. (Refresher training 2, participant 1)

The training that we have received today covers a wide range of topics and is very beneficial, thank you. We do not want this training to stop. Just as we have learned, we will need to teach our spiritual children so that they know what we know, do what we do, and keep the faith so we are keeping this promise. So, thank you so very much. In the year 2014 Ethiopian Calendar (EC), you have given us a very useful and hard teaching. It is satisfying and the teaching goes to the core of one's bones. We want this to continue, and we ask you in the name of God that you do not tire. May God grant you blessings. (Refresher training 2, participant 5)

The training is very good. At the woreda level, only a few of us were selected to participate here. Under our woreda, there are many faithful and priests. I think that it would be good if the training continues, and we can create a welcoming environment for you so that you can come down to the level of the woreda and give the training to others as well. Secondly, this training should not stop, because we are bearing fruits because of it. It is not good to start and then stop such a training, so it would be good if you (continue to) deliver such trainings, especially the material based on St. John Chrysostom's teachings which were the most beneficial, so it would be good if this continues. We should also be given direction to teach at the woreda and Church level. The training should continue. (Refresher training 2, participant 3)

As per my understanding, it is a very good resource. What I wish to share regards what was said about today being the last day of the programme... I wish this could continue at least for one round. This training is based on the Gospel, and it is very good for our spiritual children. (Refresher training 2, participant 7)

In terms of the outcomes achieved since their participation in the pilot workshop, certain clergy spoke about personal changes in their own understanding and behaviour, expressing a newly found determination to teach others, and an increased empathy and understanding of oneself and others, as in the case of the participant below:

It (the training) has also helped me become a forgiving person. Before the training, I used to say, "someone said this to me... I am mad at this person... why would someone think like this?" and [I would] become sad. I have learned that every person has their own



shortcomings, that we all need to put our trust in God and that we can always solve things through time. I do not only need to understand my own problems, but the problems that others are experiencing as well. I have learned to think that people may be under the influence of their environment, family, neighbours, and such. These insights are something I have to act upon, because if I do not do so, then it means there is a problem with me. Therefore, I have to understand this and make whatever sacrifices I have to in order to materialise this. (Refresher training 2, participant 1)

A few participants expressed worries that if the programme stopped at this pivotal moment, the positive effects achieved would discontinue. One participant spoke about the need to support the trained clergy financially to train others and to ensure that they continue to report the outcomes of their work in the community as a way of incentivising their further work:

I am a bit saddened by the fact that today is the last day of the training. Why is this? This means that the (water) source will become dry. It means we will forget it without the chance to work at the level of the society. However, like my brothers said, if the training continues and we have the opportunity to organise the faithful under our respective churches and we have people that work to instil this teaching in the faithful. We are not enough to teach the many faithful. However, as we know the faithful well, we can organise them under our churches, and specific clergy need to be assigned to teach these people. Therefore, the training needs to continue so that we can teach the people all the way down to the most rural (isolated) areas. If I do not report the results of what I learned today, I will eventually forget them. Anyone, no matter how intelligent he is, will forget what he has learned if he does not apply it. In the same way, if I do not apply what I have learned, if someone does not follow up, and if a report is not expected (from me), then I will forget it. Someone needs to say, "Where are you on this? What have you done so far?" and follow up on us, and if we report this, then it will also be good feedback for you, and you might also be able to have solutions to the problems encountered. (Refresher training 2, Participant 4)

Other participants volunteered to function as trainers for the other clergy in the community, but spoke of the need to be supported financially if such an endeavour were to be undertaken:

What is needed to teach? As you know, most of the priests are also farmers. They plough at daytime, and if they plough in the morning, they do the divine liturgy in the afternoon, and this is how they lead their lives. They get to go their spiritual children once every 15 days or once a month, so they teach whenever they can. Take our woreda, for example. Twenty-five people have been trained from our woreda, but we have 63 churches. Therefore, to go to all the churches, the priest must teach outside of their churches as well. They must at least teach at three churches. That is why it would be good if the training does not take three months to be delivered but can be done monthly or at least once every two months. Why? People have questions they want answered every day, so to search for answers, one must read. The more one reads, the more one understands. For one, as he is a trainer for trainees, he will build his knowledge. Secondly, people obtain solutions for their problems. Third, when the trainers go to teach, they need transportation. They need food. So, when you report back, [you can tell them that] if a budget is allocated for them and the Development and Inter-church Aid Commission follows up on their activities, they will be able to do great. (Refresher training 3, participant 1)



The most concrete advice received by the participants was that the programme should expand to other groups, including to priest's wives, women in the community in general, influential elders and young couples prior to marriage, as indicated in the comments below:

This has to be led in an organised manner. It has to be organisational. Secondly, the teachings must not be given only in group. It would be good if we educated the men in private and did the same for women. It would also be beneficial to teach them together. (Refresher training 1, participant 1)

What I want to say is, we have acquired a lot from the training last time as well. As our brother [anonymised] has said earlier, it would be good if you do not wait long before the training is given. Secondly, it would be good to include women when the trainings are given. If we communicate well with them, they will understand, so it would be good if the trainings are inclusive of women as well. (Refresher training 3, participant 2)

What I thought would help in this regard is that we have a booklet that was given to us. So, we need to focus on addressing the youth in addition to the adults and give them a periodical (manual) that they can read. (Refresher training 4, participant 1).

This is a very good and transformative training. Working with the priests is making a significant difference. The congregation hears the voice of the priests and honours their words. They also accept and apply the teachings of the priests, and it makes a big difference. As for how we should proceed with this, it would be good to provide continuous training to the priests. This should continue. We should also bring other priests that have not been trained and give them the opportunity to be trained. If possible, such trainings need to be given at the woreda level, and they should let the youth participate as well. When the youth marry, they should have such a training first, so that they can later apply it. Therefore, we should work to ensure that all the priests are trained, and for those already trained, it would be good to give them congratulatory gifts based on the reports they provide so that they can work harder in the future. Therefore, for the future, it would be good to get down all the way to the woreda level and train all the priests, and if possible, it would be good to include the faithful as well. If this can be done, then I believe it will be successful. (Refresher training 4, participant 2)

Currently, it is only us who are being trained repeatedly. However, we are not the only ones that play the role of mediation within the society. If it is possible, it would be good to include the elders in the society to take this training as it is better than the priest saying that "I have learned such things so you must listen to me." I think that if they take the training too, it will be helpful to the priests. (Refresher training 4, participant 4)

The main aim of the project is to prevent women from being victims. They must not become victims. This can also save the men. If the women are victimised, then men become criminals (victimisers). This training should continue because it helps to deter crime, and it is also beneficial to the men, so this should continue. Women should be made to recognise their equality, and men should be made to know that they are not superior to women. (Refresher training 4, participant 6)

One participant, in fact, referred to the importance of training both men and women, and preferably couples together, to depart from organisational practices that encourage women's



empowerment without addressing the men, which could lead to backlash in the community. In the participant's wording:

In my opinion, I have found the training to be beneficial. However, for this to be fruitful and long-lasting it has to be continued (unclear meaning). Now on the issue of women and marriage...For instance, there is an organisation that comes to our kebele and talks to women about marriage and women-related issues. They talk to them only about women and women's superiority to men. They do not tell them to live peacefully with their husbands, but they tell them things like, "Have your own bank book" and "If he says anything to you, call us" ... all of what they say to the lady is not spiritual. For this, I know we have been trained, but if the programme can do so, then if it includes women and from the 10 women who are trained here, if five could bring their spouses, I believe there would be a good outcome. This is because things are preached, some organisations come and organise the girls, tell them they will give them chickens... and they do not tell them spiritual things, but they tell them to call them if they (the women) have a disagreement with their husbands. This is causing havoc, so it is good if the women participate with us as well. That would be all. (Refresher training 4, participant 7)

Many participants echoed one of the key points raised in the training, that they should understand that the problem of domestic violence cannot be resolved solely by them and with spiritual mediation and that they should seek advice from other specialists, including psychologists and legal experts. This is exemplified in the following responses:

In addition to the counselling of a father confessor, there are those who need counselling and psychiatric treatment at an individual level. Just like the Säbkätä Wängel (ሰብተ ወንጌል), there must be a Säbkätä Wängel and psychological counselling within the Church's administrative structure. There may be a woman who has questions around the difficulties she is facing raising her children. There may be a man who is challenged in being loyal (staying within his marriage). We have to raise these problems and to discuss the possible solutions. (Refresher training 1, participant 1)

In my opinion, the programme should add new things, such as psychological counsellors at churches. There are behaviours among some people that resemble insanity (are incoherent). Some men say they do not wish to even see their partner, and some women also say that they do not want to see their partners too. As such, it would be good to have counsellors at some places who could assess better what the men and women actually mean and could serve as mediators between them. Sometimes, even we (the priests) do not perform the mediation properly and sometimes we take the side of the man. Therefore, the male superiority mindset can sometimes be seen in us (the priests) too. Organisations like the Ethiopian Orthodox Church Development and Inter-church Aid Commission should pay attention to and work to address such issues. They should work to establish strong preaching programmes and include psychological counsellors so that people can come to talk to them about their problems and find solutions. (Refresher training 1, participant 2)



Key learnings and future directions

Content and delivery approach

The overall experience of the workshops and the feedback received from the workshop participants suggested that the workshop content and format is relevant and directly addresses the challenging questions and issues that clergy in the Ethiopian Orthodox community are called to respond to routinely, and therefore does not need to be changed. Shortening the presentation content and reviewing the language a second time could achieve a higher degree of accessibility, as suggested by a participant. The overall feedback suggested that the training should continue to be delivered in the same manner and, if possible, should expand in length to cover additional topics and should be extended to other stakeholder groups and be streamlined in Church-related work.

The feedback received during the 'refresher' trainings, which took place 10 months after the first workshop and six months after the last workshop in the pilot series, respectively, suggested some personal change in the participants' perceptions and attitudes, especially towards women, more awareness among clergy of their own shortfalls, and a heightened commitment to train others and to impart the information they had been exposed to with spiritual children and the faithful. It also evidenced that the clergy were more likely to recognise the significant role of psychological parameters in marital issues and domestic violence, which would make them more likely to collaborate with psychology specialists to support the faithful. This suggests that the aims of the training to develop the participants' awareness of the complex nature of marital issues and domestic violence, the importance of being conscious about the responses they give and to think carefully about the implications of their advice, and to improve their willingness to work with others to respond appropriately were achieved.

Evaluation techniques

The assessment questionnaires helped to assess the immediate responses of the participants to the training content and its format (presentations and group activities) and allowed for on-going and real-time learning and improvements to the delivery approach. In order to capture the longer-term impact, a decision was made at the stage of programme design to ask participants to submit report cards three months after their participation in the pilot workshop. As a result of the interruption of the project for a few months and due to mobility restrictions in Debre Birhan due to the on-going war in the country, it became difficult to collect the report cards from the majority of the participants (although a few participants voluntarily returned them at the time of the 'refresher' trainings).

The assessment questionnaires confirmed the international evidence that clergy trainings tend to be more effective when they are repeated and when clergy are provided with continuous support over a longer period of time. This evidence, combined with the difficulty of collecting the original report cards that had been distributed to the workshop participants, led to the decision to return to the training sites and to provide a series of shorter 'refresher' trainings which would be combined with discussions at the end to collect participants' feedback on the impact of the training since their initial participation and their suggestions for its future direction. Both the discussions during the delivery of the 'refresher' trainings and the feedback received at the end helped to understand better to what extent key training messages had been understood by the trained clergy and



provided an opportunity to hear the participants' first-hand testimonials on how the workshops had benefited them.

A learning from the evaluation approach employed was that written assessments were not the most appropriate or effective means for capturing the feedback of the participants because not every member of the clergy was used to writing or expressing their thoughts in written form. As one participant noted, "[a]mong those of us who are present here, there are a few of us that can only read." (Refresher training, participant 3). This recognition informed the team's decision to incorporate oral discussions as part of the 'refresher' trainings to provide participants with a different platform and medium to express their thoughts and experiences. The diversification of assessment approaches and techniques was found to be key in capturing the responses of a more diverse group of clergies and those participants who had not felt comfortable with expressing their thoughts in writing in the first round of assessments.

Sustaining the impact and scaling out

The delivery of the 'refresher' trainings to the 155 clergy participants who were trained during the pilot workshop series helped to consolidating the participants' knowledge and preparedness to respond to marital conflict and domestic violence. However, these would not suffice to make the trainings' impact sustainable or to extend it to other stakeholder groups in the community.

One option to ensure that the workshop content continues to be imparted and shared with the community of faithful would be to set up a train-the-trainer programme to train teachers and preachers working inside the Church so that they can train others in their communities, ensuring that the programme's impact continues independently after the project's completion. This programme could be set up by the existing partner EOTC DICAC and would not require extensive funds, but a sufficient budget to cover the transportation and sustenance costs of the trainers and a financial incentive for the clergy to be able to undertake such work in parallel to their regular responsibilities in the Church.

Another way of extending the programme would be to deliver the training to the clergy's wives, who could in turn be trained to train women in their communities. Sunday School teachers and preachers could be trained, in turn, to provide this training to elders and other leaders in the community, as well as youth and young couples prior to marriage.

Lastly, it would be desirable to explore how this training content and format could be made accessible and relevant to other religious communities in Ethiopia. The importance of including other religious groups and faiths in the pilot was stressed by the North Shoa government at the time of signing the collaboration agreement and needs to be explored further. In line with this recommendation, an inter-faith meeting was held by the PI of this project and the EOTC DICAC Project Coordinator in June to present the project, the training content and the evaluation outcomes to leaders and clerics from other religious traditions represented in North Shoa. The attendees to this meeting included a Muslim Sufi Sheikh, priests from the Ethiopian Orthodox Church, pastors from the Kalehiwot Church and the Mekane Yesus Church and representatives of other religious institutions. Officials representing the local government bodies that supported the project were also present. The outcomes of this meeting will be presented in a subsequent report, but it could be noted that the project was unanimously positively received and that the participants proposed numerous paths towards its expansion and development.



Appendix

Appendix 1A: Interest form for participants to fill in before the workshop (English)

Expression of Interest Form

[This form should be shared with members of the clergy by their diocese office. The clergy interested to participate in the workshops should fill in the required information and should be told that they shall be selected based on their answers and recruitment criteria.]

The Ethiopian Orthodox *Tāwahədo* Church Development and Inter-Church Aid Commission (EOTC-DICAC) and project d/dl/ድልድል plan the delivery of a series of workshops with members of the Ethiopian Orthodox *Tāwahədo* Church clergy recruited from rural communities and towns in North Showa Zone. The workshops will aim to build the participants' understanding of domestic violence in their communities and the influence of religious beliefs and mediation in marriage and improve the clergy's preparedness to respond to the problem theologically and with knowledge of domestic violence laws, referral systems for survivors, and counselling approaches to support survivors and perpetrators. Each workshop will last two half-days is that not 2 days? and will take place in the diocese office. Workshops will be documented using voice recorder and video.

In order to select participants for the workshops, we would be grateful to receive from you the below information:

1. Age:

2. Years of experience serving the church and the community:

3. Training background (please specify how many years you trained in the different schools of church education):

4. Approximate number of spiritual children that you currently advise:

5. Please state what previous exposure you have to theological or other secular training on gender issues, marriage /marriage counselling, domestic violence, gender based violence or other relevant topic:



6. Please state what you expect to gain from this workshop and how this will improve your service to the church:

Please provide your name and telephone number to be reached by the diocese in the case that you are selected for participation:

Thank you for your expression of interest. Stay blessed and well!

Appendix 1B: Interest form for participants to fill in before the workshop (Amharic)

የፍላጎት መግለጫ ቅጽ

[ይህ ቅጽ ለካህናት በሀገረ ስብከታቸው ጽ/ቤት ሊሰጥ ይገባል። በአውደ ጥናቶቹ ላይ ለመሳተፍ ፍላጎት ያላቸው ካህናት የሚጠየቁትን መረጃዎች በመሙላት በመልሶቻቸው እና በምልመላ መሰፈርት እንደሚመረጡ ሊነገራቸው ይገባል።]

የኢትዮጵያ ኦርቶዶክስ ተዋህዶ ቤተክርስቲያን የልማትና ክርስቲያናዊ ተራድኦ ኮሚሽን እና የፕሮጀክት ድልድል ከካህናቶች ጋር ተከታታይ አውደ ጥናቶችን ለማቅረብ አቅደዋል ። አውደ ጥናቶቹ ተሳታፊዎቹ በአካባቢያቸው ስላሉ የቤት ውስጥ ጥቃት፣ የእምነት ተጽዕኖ እና በጋብቻ ውስጥ የሽምግልና ግንዛቤን ለመገንባት የታቀደ ነው። በተጨማሪም ካህናቱ የተጠቀሱት ችግሮችን በሃይማኖታዊና በተግባራዊ ሁኔታ የቤት ውስጥ ጥቃት ህጎችን በማወቅ ፣ የተገጂ ሰዎችን ድጋፍ ስርዓቶችን ፣ የአጥፊዎችን የምክር አቀራረቦችን ባማከለ በተገቢው ሁኔታ መልስ የመስጠት ዝግጁነት ለመጨመር የተዘጋጁ ናቸው። እያንዳንዱ አውደ ጥናት ለሁለት ግማሽ ቀናት የሚቆይ ሲሆን በሀገረ ስብከቱ ጽ/ቤት ውስጥ ይካሄዳል ። አውደ ጥናቶቹ የድምፅ መቅጃ እና ቪዲዮን በመጠቀም በሰነድ ይመዘገባሉ ።

ለአውደ ጥናቱ ተሳታፊዎችን ለመምረጥ ከዚህ በታች ያለውን መረጃ ስለምትሰጡን እናመሰግናለን።

1. ዕድሜ ፡ _____
2. ቤተ ክርስቲያኒቷን ለምን ያህል አገልግለዋል ፡ _____





3. የትምህርት ልምድ (እባክዎን በተለያዩ የቤተክርስቲያን ትምህርት ቤቶች ውስጥ ስንት ዓመት እንደተማሩ / ይግለጹ) :

4. በአሁኑ ጊዜ የመንፈሳዊ ልጆቻቸው ቁጥር ግምት : _____

5. ከዚህ በፊት በሥነ-ጾታ ጉዳዮች ፣ ጋብቻ ምክር ፣ በቤት ውስጥ ጥቃት ፣ በጾታ ላይ የተመሠረተ ጥቃት ወይም ሌላ አግባብነት ባለው ሥነ-መለኮታዊ ወይም ሌላ ዓለማዊ ሥልጠና ተጋላጭነት እንዳለዎት ይግለጹ : :

6. እባክዎን ከዚህ ዎርክሾፕ ምን አገኛለሁ ብለው እንደሚጠብቁ እና ይህ ለቤተክርስቲያን የሚሰጠውን አገልግሎት እንዴት እንደሚያሻሽል ይግለጹ:

ለተሳትፎ ከተመረጡ ሀገረ ስብከቱ የሚያገኙበትን ስምዎን እና የስልክ ቁጥርዎን እባክዎን ያቅርቡ-

ፍላጎትዎን ስለገለጹ አመሰግናለሁ :: ደህና ይሁኑ!

Appendix 2A: Original Participant Consent Form (English)

Information Sheet and Consent Form for participating in workshops organised by project dldl/ድልድል

The purpose of this form is to provide you with information on your participation in the current workshops and to explain how data you share will be used subsequently. This will help you to decide if you still wish to participate in the workshops. Once you are familiar with the information on this sheet and have asked any questions you may have, you can decide whether or not to participate. If you agree, you will be asked to fill in the consent form at the bottom of this sheet (you may enter your initials if you do not wish to enter the full name).

Project dldl/ድልድል is a research and innovation project hosted at SOAS University of London. It combines research and interventions with Ethiopian Orthodox Täwahädo clergy in order to



produce new evidence about domestic violence in religious communities and the role of faith in addressing the problem. Project d/dl/ድልድል has partnered with the Ethiopian Orthodox Church Development Inter-Church Aid Commission (EOTC DICAC) to organise a series of workshops with clergy in North Shoa, Debre Birhan. These aim to improve the clergy's preparedness to respond to domestic violence in their communities, as well as to build understanding around the clergy's challenges in serving their communities and supporting in situations of domestic violence.

You have been invited to participate in as a result of your expression of interest. All participation is voluntary, and any participant can discontinue their participation at any time. Before we proceed to start the workshops, we would like to provide you with more information on its format and how the data you share, or other material produced from the workshops will be used by the project.

The workshops will combine presentations by the facilitator and trainers, discussions, and group activities with the participants. The workshops will be audio-recorded. The audio recording will allow the research team, led by Dr Romina Istratii, to analyse the discussions and other experiences shared by the participants anonymously to serve research purposes. The data will be available for analysis to Dr Istratii and project assistants who have signed confidentiality agreements. Any data collected for research will be deposited anonymously on the UK Data Archive in line with the project's Data Management Plan.

The organisers will also aim to take photos and, if possible, video-record parts of the workshops during the day. The video documentation will contribute to a film that the project team will produce on the project's activities in Ethiopia. All outputs produced from the current workshops, audio, visual or written will be published on the project's website to serve educational purposes. The website can be found at the following link: <https://projectddl.org/>

Data Protection Privacy Notice

The data controller for this project will be SOAS University of London. The SOAS Data Protection Officer provides oversight of SOAS activities involving the processing of personal data and can be contacted at dataprotection@soas.ac.uk Your personal data will be processed for the purposes outlined in this Information Sheet. The legal basis that would be used to process your personal data under data protection legislation is the performance of a task in the public interest or in our official authority as a controller. However, for ethical reasons we need your consent to take part in this research project. You can provide your consent for the use of your personal data in this project by completing the consent form that has been provided for you or via audio recording of the information sheet and consent form content.

Your Rights

You have the right to request access under the General Data Protection Regulation (GDPR) to the information which SOAS holds about you. Further information about your rights under the Regulation and how SOAS handles personal data is available on the Data Protection pages of the SOAS website (<http://www.soas.ac.uk/infocomp/dpa/index.html>), and by contacting the



Information Compliance Manager at the following address: Information Compliance Manager, SOAS, Thornhaugh Street, Russell Square, London WC1H 0XG, United Kingdom (e-mail to: dataprotection@soas.ac.uk).

If you are concerned about how your personal data is being processed, please contact SOAS In the first instance at dataprotection@soas.ac.uk If you remain unsatisfied, you may wish to contact the Information Commissioner's Office (ICO). Contact details, and details of data subject rights, are available on the ICO website at: <https://ico.org.uk/for-organisations/data-protection-reform/overviewof-the-gdpr/individuals-rights/>

Copyright Notice

The consent form asks you to waive copyright so that SOAS and the researcher can edit, quote, disseminate, publish (by whatever means) your contribution to this research project in the manner described to you by the researcher during the consent process.

Consent Form

Please tick the appropriate boxes:

I have read and understood the project information sheet	
I agree to take part in the project and understand that taking part involves giving permission to the project team to document all the information shared and analyse it for research purposes.	
I agree that the sessions be audio-recorded	
I understand that my taking part is voluntary; I can withdraw from the study at any time by notifying the researcher/s involved and I do not have to give any reasons for why I no longer want to take part	
I understand that my withdrawal or refusal to take part will not affect my relationship with any of the organising partners, local diocese office or government bodies	
I understand that that personal information collected about me, such as my name or my phone number, will not be shared beyond the research team	
I understand that if videorecording is used and photos are taken these could lead to my identification	
I understand that the information I share may be used for publications and other educational purposes through the project website and affiliated media	
I agree to waive copyright and other intellectual property rights in the material I contribute to the project	

Contact Information

Telephone No: 0947899001

Email Address: ri5@soas.ac.uk



Alternative contact : soasflf@soas.ac.uk

Research Participant Declaration

Name of Participant (include initials if you prefer)

Date:

I have accurately read out the information sheet to the potential participant and to the best of my ability, ensured that that participant understands what they are freely consenting.

Appendix 2B: Updated Participant Consent Form (Amharic)

በፕሮጀክት d/dl/ድልድል በተዘጋጀ አውደ ጥናቶች ላይ ለመሳተፍ የመረጃ እና የስምምነት ቅፅ

የዚህ ቅፅ ዓላማ አሁን በሚሳተፍት አውደ ጥናት ላይ ስላለዎት ተሳትፎ መረጃ ለእርስዎ ለማቅረብ እና በቀጣይ መረጃዎች እንዴት ጥቅም ላይ እንደሚውሉ ለማስረዳት ነው። ይህ በአውደ ጥናቶች ላይ አሁንም ለመሳተፍ እንደሚፈለጉ ለመወሰን ይረዳዎታል። አንዴ በዚህ ወረቀት ላይ ያለውን መረጃ በደንብ ካወቁ እና የሚኖርዎትን ማንኛውንም ጥያቄ ከጠየቁ ለመሳተፍ ወይም ላለመሳተፍ መወሰን ይችላሉ። በዚህ ከተስማሙ ታችኛው ክፍል ወረቀት ላይ ያለውን የስምምነት ቅጽ እንዲሞሉ ይጠየቃሉ (ሙሉ ስሙን ለማስገባት የማይፈልጉ ከሆነ የመጀመሪያ ፊደሎቻችሁን ማስገባት ይችላሉ)።

ፕሮጀክት d/dl / ድልድል በሎንዶን ሲ.ኤ.ኤ.ስ ዩኒቨርሲቲ የተዘጋጀ የጥናትና ምርምር ፕሮጀክት ነው። በሃይማኖት ማኅበረሰቦች ውስጥ ስለሚፈጠረው የቤት ውስጥ ጥቃት እና የእምነት ሚና ችግሮችን ለመቅረፍ አዲስ መረጃዎችን ለማቅረብ ከኢትዮጵያ ኦርቶዶክስ ተዋህዶ ቀሳውስት ጋር ምርምርና ተሳታፊነትን ያቅናጅ ያጣምራል። በሰሜን ሸዋ ደብረ ብርሃን ካህናት ጋር ተከታታይ አውደ ጥናቶችን ለማዘጋጀት ፕሮጀክት ዲልድል / ድልድል ከኢትዮጵያ ኦርቶዶክስ ቤተክርስቲያን የልማት በይነ-ቤተክርስቲያን እርዳታዎች ኮሚሽን (ኢ.ኤ.ቤ.ል.ቤ.ቤ.አ.ኮ.) ጋር በመተባበር የእዚህ ዓላማ ቀሳውስቱ በአካባቢያቸው ለሚገኙ የቤት ውስጥ ጥቃቶች ምላሽ ለመስጠት ዝግጁነታቸውን ለማሻሻል እንዲሁም ቀሳውስቱ ማህበረሰቦቻቸውን በማገልገል እና በቤት ውስጥ ብጥብጥ ሁኔታዎችን በመደገፍ ዙሪያ ባሉ ተግዳሮቶች ዙሪያ ግንዛቤን ለመገንባት ነው።

በፈቃደኝነዎ በመሁንዎ ምክንያት እንዲሳተፉ ተጋብዘዋል። ሁሉም ተሳትፎ በፈቃደኝነት የሚገኝ ሲሆን ማንኛውም ተሳታፊ በማንኛውም ጊዜ ተሳትፎውን ሊያቋርጥ ይችላል። ወርክሾፖቹን ለመጀመር ከመቀጠላችን በፊት ስለ ቅርጽ እና ስለ ሚያካፍሉት መረጃ ወይም ከአውደ ጥናቶቹ የሚመረቱ ሌሎች ቁሳቁሶች በፕሮጀክቱ ላይ እንዴት እንደሚጠቀሙበት የበለጠ መረጃ ልንሰጥዎ እንፈልጋለን።

አውደ ጥናቶቹ አቀራረብ በአስተባባሪው እና በአሠልጣኞች፣ በውይይቶች እና በቡድን ተግባራት ላይ ከተሳታፊዎች ጋር የተቀናጅ ነው። ይህ አውደ ጥናቶቹ በድምጽ የተቀዱ ይሆናሉ። በድምጽ የተቀረጸው በዶ / ር ሮሚና ኢስትራቴዩ የሚመራው የጥናት ቡድን በጥናታዊ ዓላማዎችን ለማከናወን ስም-አልባው ተሳታፊዎች ያካፈሏቸውን ውይይቶች እና ሌሎች ልምዶችን ለመተንተን ያስችለዋል። መረጃው ለዶ / ር ኢስትራቴዩ እና የምስጢር ስምምነቶችን ለተፈረሙ የፕሮጀክት ረዳቶች ለመተንተን ያገለግላል። ለምርምር የተሰበሰበው ማንኛውም መረጃ በፕሮጀክቱ የውሂብ (መረጃ) አያያዝ እቅድ መሠረት በየኬ የውሂብ መዝገብ ላይ በማይታወቅ ይቀመጣል።

አዘጋጆቹም ፎቶግራፎችን እና ከተቻለ በቪዲዮ የተቀዱ አውደ ጥናቶችን ክፍሎች በዝሊያቸው ለማንሳት ታቅዷል። የቪዲዮ ሰነዱ የፕሮጀክቱ ቡድን በኢትዮጵያ ውስጥ በፕሮጀክቱ ተግባራት ላይ ለሚሰራው ፊልም አስተዋፅዖ ያደርጋል። የአሁኑ አውደ ጥናቶች፣ ከድምጽ፣ ከዕይታ ወይም ከጽሑፍ የሚመረቱ ሁሉም ውጤቶች በፕሮጀክቱ ድርገፅ ጣቢያ ላይ ለትምህርታዊ ዓላማዎች ያገለግላሉ። ድርገፅ ጣቢያ በሚከተለው ይገኛል: <https://projectddl.org/>

የመረጃ ጥበቃ የግላዊነት ማስታወቂያ



የዚህ ፕሮጀክት መረጃ ተቆጣጣሪ የሎንዶን ሲ.ኤ.ኤ.ስ ዩኒቨርሲቲ ይሆናል ። የ ሲ.ኤ.ኤ.ስ የመረጃ ጥበቃ ባለሥልጣን የግል መረጃን ሂደት የሚያካትቱ የ ሲ.ኤ.ኤ.ስ እንቅስቃሴዎችን ቁጥጥር የሚሰጥ ሲሆን በ dataprotection@soas.ac.uk ማግኘት ይቻላል የግል መረጃዎ በዚህ የመረጃ ወርቀት ውስጥ ለተገለጹት ዓላማዎች ይካሄዳል ። በመረጃ ጥበቃ ሕግ መሠረት የግል መረጃዎን ለማስኬድ ጥቅም ላይ የሚውለው ሕጋዊ መሠረት በሕዝብ ፍላጎት ወይም በእኛ ባለሥልጣን ባለሥልጣን ውስጥ አንድ ሥራ ማከናወን ነው ። ስለሆነም በስነምግባር ምክንያቶች በዚህ የምርምር ፕሮጀክት ውስጥ ለመሳተፍ የእርስዎን ፈቃድ እንፈልጋለን ። ለእርስዎ የቀረበውን የስምምነት ቅጽ ወይም የመረጃ ወረቀቱን እና የፈቃድ ቅጹን ይዘት በድምጽ በመቅዳት በዚህ ፕሮጀክት ውስጥ የግል መረጃዎን ለመጠቀም የእርስዎን ስምምነት ማቅረብ ይችላሉ ።

መብቶችዎ

ሲ.ኤ.ኤ.ስ (SOAS) ስለእርስዎ የያዘውን መረጃ በአጠቃላይ የመረጃ ጥበቃ ደንብ (ጂ.ዲ.ፐ.ሲ) መሠረት ለመጠየቅ መብት አለዎት። በደንቡ ድንጋጌ መሠረት ስለ መብቶችዎ እና SOAS የግል መረጃን እንዴት እንደሚይዝ ተጨማሪ መረጃ በሲ.ኤ.ኤ.ስ ድህረ ጣቢያ (<http://www.soas.ac.uk/infocomp/dpa/index.html>) እና በመረጃ ጥበቃ ገጾች ላይ ይገኛል ። የመረጃ ተገዢነት ሥራ አስኪያጅ በሚከተለው አድራሻ-የመረጃ ተገዢነት ሥራ አስኪያጅ ፣ ሲ.ኤ.ኤ.ስ ፣ ቶርንጎው ጎዳና ፣ ራስል አደባባይ ፣ ለንደን WC1H 0XG ፣ ዩናይትድ ኪንግደም (በኢ.ሜል ወደ dataprotection@soas.ac.uk) ።

የግል መረጃዎ እንዴት እየተከናወነ እንደሆነ የሚያሳስብዎት ከሆነ እባክዎን SOAS ን ያነጋግሩ በመጀመሪያ ደረጃ በኢ.ሜል ወደ dataprotection@soas.ac.uk ላይ እርካታ ካልተሰማዎት የመረጃ ኮሚሽኑን ቢሮ (አይ.ሲ. ኦ) ማነጋገር ይፈልጉ ይሆናል ።

የእውቂያ ዝርዝሮች እና የመረጃ ተገዢ መብቶች ዝርዝሮች በ ICO ድህረ ጣቢያ ላይ ይገኛሉ <https://ico.org.uk/for-organisations/data-protection-reform/overviewof-the-gdpr/individuals-rights/>

የቅጂ መብት ማስታወቂያ

ሲ.ኤ.ኤ.ስ(SOAS) እና ተመራማሪው በዚህ የምርምር ፕሮጀክት ውስጥ ተመራማሪው በተሰማሙበት ሂደት ለእርስዎ በተገለጸው መንገድ ያበረከቱትን አስተዋፅዖ ማርትዕ ፣ መጥቀስ ፣ ማሰራጨት ፣ ማተም (በምንም መንገድ ቢሆን) እንዲችሉ የቅጂ መብት ቅጂን እንዲተው ይጠይቅዎታል ።

የሚያገኙ መረጃ

ስልክ: 0947899001
 ኢ.ሜል: ri5@soas.ac.uk
 ወይም: soasflf@soas.ac.uk

የፍቃድ ቅጽ

እባክዎ ተገቢዎቹን ሳጥኖች ምልክት ያድርጉባቸው፡

- የፕሮጀክቱን የመረጃ ወረቀት አንብቤ ተረድቻለሁ
- በፕሮጀክቱ ውስጥ ለመሳተፍ እስማማለሁ እናም መሳተፍ ለፕሮጀክቱ ቡድን ሁሉንም የተጋራ መረጃዎችን በሰነድ እንዲመዘገብ እና ለምርምር ዓላማዎች እንዲተነትነው ፈቃድ መስጠትን ያካትታል ።
- ስብሰባዎቹ በድምጽ-በምስል እንዲመዘገቡ እስማማለሁ
- የእኔ ተሳትፎ በፈቃድኝነት መሆኑን ተረድቻለሁ; ለሚመለከታቸው ተመራማሪ በማሳወቅ በማንኛውም ጊዜ ጥናቱን ማቋረጥ እችላለሁ እናም ከአሁን በኋላ መሳተፍ የማልፈልግበትን ምክንያት መስጠት አያስፈልገኝም ።



- አለመሳተፊ ወይም ለመሳተፍ ፈቃደኛ አለመሆን ከማንኛውም ከማደራጃ አጋሮች ፣ ከአካባቢው ሀገረ ስብከት ጽ / ቤት ወይም ከመንግሥት አካላት ጋር ያለኝን ግንኙነት እንደማይነካ ተረድቻለሁ ።
- ስለእኔ የተሰበሰበው የግል መረጃ እንደ ስሜ ወይም የስልክ ቁጥራ ከተመራማሪ ቡድኑ ባሻገር እንደማይጋራ ተረድቻለሁ
- የቪዲዮ ቀረፃ ጥቅም ላይ ከዋለ እና ፎቶዎች ከተነሱ እነዚህ ወደ ማንነት መለያዬ ሊወሰዱኝ እንደሚችሉ ተረድቻለሁ
- እኔ የማካፍለው መረጃ በፕሮጀክቱ ድህር ጣቢያ እና በተጓዳኝ ሚዲያዎች ለህትመቶች እና ለሌሎች ትምህርታዊ ዓላማዎች ሊውል እንደሚችል ተረድቻለሁ
- ለፕሮጀክቱ ባበረከተው ቁሳቁስ የቅጂ ሙብት እና ሌሎች የአዕምሯዊ ንብረት ሙብቶችን ለማስቀረት እስማማለሁ

የምርምር ተሳታፊ መግለጫ

የተሳታፊ ስም (ከፊለጉ የመጀመርያ ፊደላትን ያክሉ) :

ቀን: _____

የመረጃውን ወርቀት እምቅ ተሳታፊ እና በተቻለኝ አቅም ሁሉ በትክክል አንብቤያለሁ ፣ ያ ተሳታፊ በነጻነት የሚስማሙትን መገንዘቡን አረጋግጫለሁ ።

Appendix 3A : Assessment Questionnaire (English)

Assessment Questions – to be filled in by workshop participants

1. Did the workshop meet the expectations you had when you expressed interest to participate?
2. Which parts of the workshop did you find the most useful?
3. Which parts would you think need to be changed, improved, or omitted?





4. Has participation in the workshop improved/changed your thinking around domestic violence and how you can respond to situations of couple abuse?
5. Has participation in the workshop led you to identify new or improved ways to respond to victims/perpetrators and to direct them to support services?
6. Do you feel that you are more prepared to discuss issues of marriage, conjugal cohabitation, and domestic violence with spiritual children? Why/Why not?
7. Do you feel that you are more prepared to teach publicly and provide sermons on marriage, conjugal cohabitation, and domestic violence? Why/Why not?

Appendix 3B : Assessment Questionnaire (Amharic)

የግምገማ ጥያቄዎች - በመስክ ሥራው ተሳታፊዎች የሚሞላ

1. አውደ ጥናቱ ለመሳተፍ የፈለጋችሁበትን ምክንያት አሳክቷል?

2. የትኛውን የአውደ ጥናት ክፍል ነው ከሁሉም በጣም ጠቃሚ ሆኖ ያገኛችሁት?





3. የትኛው ክፍል መቀየር፣ መሻሻል ወይም መቅረት አለበት ብላችሁ ታስባላችሁ?

4. በአውደ ጥናቱ ላይ መሳተፊ ስለ ቤት ውስጥ ጥቃት ያሉትን አስተሳሰብ አሻሽሎታል ወይም ቀይሮታል? በጥንዶች መካከል የሚኖር ጥቃትን በተመለከተ ምላሽ ምንድነው?

5. አውደ ጥናቱ ላይ መሳተፊ ለተጠቂዎች ወይም ለጥቃት ፈጻሚዎች የሚመልሱት መልስን በተመለከተ አዲስ ወደሆኑ ወይም ወደተሻሻሉ መንገዶችን መርቶታል?

6. ጋብቻን፣ የጥንዶች ተቻችሎ መኖርን እና የቤት ውስጥ ጥቃትን በተመለከተ ከመንፈሳዊ ልጆች ጋር ለመነጋገር በደንብ የተዘጋጁ ይመስሎታል? አዎ ካሉ ለምን? ካላሉ ለምን?





7. ስለ ጋብቻ፣ የጥንዶች ተቻችሎ መኖር እና የቤት ውስጥ ጥቃት በአደባባይ/በግልጽ ለማስተማር እና ለመስበክ በደንብ የተዘጋጁ ይመስሉታል? አዎ ካሉ ለምን? ካላሉስ ለምን?

Appendix 4: Group activity, day 1 (Amharic)

ውይይት

መልመጃ 1

አስተባባሪው በአክሱም ውስጥ የሶስት ካህናት የትምህርት ምሳሌዎች በማንበብ ተሳታፊዎቹን እነዚህ ትምህርቶች ትክክለኛውን የቤተክርስቲያንን ትምህርት እንዴት እንደሚያንፀባርቁ ወይም እንደማያሳዩ እና እንዴት በተሻለ መልኩ ሊቀርቡ እንደሚችሉ (ምእመናን በተሻለ መልኩ ሊረዱ ውይይትም ላይረዱ እንደሚችሉ ግንዛቤ ውስጥ በመከተት) ይነጋገራሉ።

ምሳሌ 1

«መጽሐፍ ቅዱስ ወንድና ሴት እኩል ናቸው ይላል። ከዚህ የሚቃረነው ባህል ነው። ሲጋቡ ሁለቱ አንድ አካል ይሆናሉ፤ በእግዚአብሔር አምሳል አንድ ይሆናሉ። ገንዘባቸውም የሁለቱም የጋራ ነው። አንድ ዝንባሌ ይኖራቸዋል፤ ሥራም በክፍፍል ይሠራሉ።»

ምሳሌ 2

«መጽሐፍ ቅዱስ ብትወድም ባትወድም ሚስት ባሏ የሚለውን ታድርግ ትገዛለትም ይላል። አሁን ላይ ግን እየተቀየረ ነው (ሚስቶች አይገዙም) »

ምሳሌ 3





«ቤተክርስቲያን ሁሉም ቢሆን እኩልነትን ነው የምትሰብከው። በቤተሰብ ውስጥ አሁን የሚስተዋለው ጾታ ተኮር የሕይወት ዘዴ ልዩነት እና የሥልጣን ክፍፍል የባህላዊ ሥርዓት ውጤት ነው።»

መልመጃ 2

በአከሱም ውስጥ በሁለት የአባታዊ ምክሮች ላይ የተደረገ ጥናት አስተባባሪው ያነባል።

ከዚያ ተሳታፊዎቹ እስካሁን በተማሩት መሠረት በሚወስዱት/የሚቀበሉትን የምክር አካሄድ ጥንካሬ እና ውስንነቶችን ከግምት እንዲያስገቡ ይጠየቃሉ ።

ጥናት 1:

«አዎ መጀመርያ የምትሄደው ወደ ፖሊስ ጣቢያ ወይም ወደ ፍርድ ቤት ሳይሆን ወደ ቄሱ ነው። ለምሳሌ ባለፉት ዓመታት እንዲህ ዓይነት ችግር ተከስቷል ነገር ግን ሴቶቹ እስከ አሁን ድረስ ምንም ነገር አላደረጉም። አሁን ወደ ንስሐ አባቷ ስትሄድ የደረሰባትን ትነግረዋለች። የንስሐ አባቷም ወደ ቤታቸውም በመሄድ ባልየውን ያናግረዋል፤ ያጠፋቸው ምን እንደሆነ እና ለምን ትኛሽ ሄዳለሁ እንዳላት ይጠይቁታል። ፡ ባሏ ይመታት እንደሆነ እና የደበቀችው ነገር ካለም ይጠይቃል። ከዛ ሁኔታውን ይመረምራል። ያጠፋቸው ሚስትየው ከሆነች የሷ ጥፋት መሆኑን በመንገር ድጋሚ እንዲህ እንዳታደርግ ይነግራታል። ያጠፋው ባልየው ከሆነ ደግሞ ጥፋተኛ እርሱ እንጂ እርሷ አለመሆኗን ይነግረዋል። የጋብቻ ችግርን ካህኑ የሚፈታው በዚህ መልኩ ነው። ጸባቸው የሚቀጥል ከሆነ ግን ወደ ፍርድ ቤት በመሄድ ለአንዴና ለመጨረሻ ጊዜ እንዲፈቱት ይመክራቸዋል።»

ጥያቄ ጥናት 1

የካህኑ አቀራረብ በጣም ተገቢ ነውን? ለምን አዎ / የለም?

ጥናት 2:

«እንዲፋቱ አልነግራቸውም። ጋብቻቸውን ላድን እየሞከርኩ መሆኑን ነው የምነግራቸው እንጂ እንዲፋቱ አልመክራቸውም። ሕጉ አይፈቅድም። ለቃል ኪዳናችሁ ታማኝ መሆን አለባችሁ። መጽሐፉ የሚለው «አንዳችሁ በሌላችሁ ላይ ትዕግሥትን አድርጉ፣ አትስከሩ፣ ወደ ቤተክርስቲያን ሂዱ» ነው ብዬ ነግራቸዋለሁ። ባልየው ግን አይሰማም። ሚስትየው ይፈታኛል ወይም ይገለጻል ትላለች። ከዛም ወደ ሽማግሌዎች እንዲሄዱና የሚሏቸውን እንዲሰሙ እመክራቸዋለሁ። ሽማግሌዎቹም «ሳይገድላት በፊት መፋታት አለባቸው» በማለት ያለዩዩላቸዋል። በእግዚአብሔር ፊት ግን ይህ ትክክለኛ ሥራ አይደለም። የትኛውም መንፈሳዊ አባት ተፋቱ ብሎ አይመክርም። እንደዚህ የሚያዝ ሥርዓት በመጽሐፋችን የለም። መጽሐፉን በማምጣት ምን እንደሚል ይነግራቸዋል፤ ሥርዓቱን ይነግራቸዋል፤ የመጽሐፍ ቅዱስን ቃል ያስተምራል። ቃል ኪዳን እንደተግባቡ እና ሊያከብሩት እንደሚገባ ይነግራቸዋል። ነገር ግን ሊያስራቸውና ሊያስገድዳቸው አይችልም።»

ጥያቄ በጥናት 2

ባለትዳሮች አብረው መኖር ካልቻሉ (በሴት ላይ አደጋዎች ምክንያት) ፤ፍቺ አማራጭ ካልሆነ ካህናቱ ሌላ ምን አማራጭ ምክር ሊሰጡ ይችላሉ?

Appendix 5: Group activity, day 2 (Amharic)

የውይይት አካል - ቀን 2



ተሳታፊዎች ጥንድ ሆነው እንዲገቡ ይጋበዛሉ ።

ምክር ለመጠየቅ ወደ ካህኑ የሚመጡ የጋብቻ ችግር ያለባቸው ባለትዳሮች ምሳሌዎች እንደገና ይሰጣቸዋል ። ተሳታፊዎች ለባልና ሚስት ምን ምላሽ እንደሚሰጡ በጋራ እንዲወያዩ ይጠየቃሉ ።

በዚህ ጊዜ የተማሩትን ሁሉ ማሰብ እና የአባታዊ ምክር ምላሾቻቸውን እንዴት ማሻሻል እንደሚችሉ ማጤን ያስፈልጋቸዋል ።

ሁኔታ 1

አንዲት ሴት በግልጽ ጭንቀት ውስጥ እያልች ወደ አርስቦ ትመጣለች ። ትከሻዋን እና እጆቿን ላለማሳየት ከመጠን በላይ ትጠነቀቃልች። ባሏ 'አስቸጋሪ' እና ተከራካሪ እንደሆነ ትነግርዎታለች እናም ባህሪውን እንደያሻሽል ከባለቤቷ ጋር እንዲነጋገሩ ትማጸናለች። አርስቦ ምን ምላሽ ይሰጣሉ?

ሁኔታ 2:

አንድ ወንድ ወደ አርስቦ መጥቶ ሚስቱን በሌላ ሴት ምክንያት ለመተው እያሰበ እንደሆነ ይነግሮታል። ጥሩ ሚስት እና እናት ብትሆንም ሌላኛዋን ሴት እንደወደዳት እና ከእንግዲህ ሚስቱ ጋር አብሮ መኖር እንደማይችል ይናግሮታል። ምን ይላሉ / ያደርጋሉ?

ሁኔታ 3:

ባለና ሚስት አንዳቸው ስለሌለው ባህሪ ቅሬታ ለማቅረብ በተናጠል ይመጣሉ ። ሚስት ባለቤቷ የምግብ ሸቀጣ ሸቀጦችን ለመግዛት እና ምግብ ለማብሰል የሚያስችል በቂ ገንዘብ እንደማይሰጣት ትናገራለች ። ባልየው ሚስቱ ያለማቋረጥ ትጨቃጭዋለች እና እንደማትረዳው ይናገራል ። እንዴት ይሸመግሏቸዋል?

ሁኔታ 4:

አንድ አረጋዊ ባልና ሚስት የጋብቻቸውን ችግር ለመፍታት ወደ አርስቦ ይመጣሉ ። በሁለቱ መካከል ያልመግባባት አለ ፤ ባል ከሚስቱ ጋር ወሲባዊ ግንኙነት መቀጠሉን ይፈልጋል ሚስት በተቃውሙ ውስጥ ትገኛል። ሚስት ባሏን ለመረዳት እንዲረዳት ምክር እየፈለገች ነው ። አርስቦ ምን ምላሽ ይሰጣሉ?

ሁኔታ 5:

አንዲት ሚስት በቂ ልጆች እንዳሏት እና ከዚህ በኋላ መውልዷን ማዘግየት እንደምትፈልግ ትነግርዎታለች ። ባለቤቷ እንደማይስማማ እና ልጅ መውለዷን ለመቀጠል እንደሚፈልግ ትናገራለች ። ሚስት ባሏ ሳያውቅ በጤናው ጣቢያ የሚገኙትን የቤተሰብ ምጣኔ አማራጮችን ለመጠቀም እያሰበች እንድሆነች ትነግርዎታለች ። ምን ይመክራሉ?



