



Building Bridges
of Faith Against
Domestic Violence



EMIRTA
Indigenous Wisdom for Excellence

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Welcome!

HFG

HARRY FRANK
GUGGENHEIM
FOUNDATION



SOAS
University of London



**UK Research
and Innovation**



CONFERENCE PROGRAMME

Day 1 – November 11th

- 9:00 am Welcome from the organisers: Project dldl/ድልድል and EMIRTA
- 9:10 am Welcome from Keynote Speaker Yilikal Shiferaw, Commissioner at the Ethiopian Orthodox Tewahedo Development and Inter-Church Aid Commission (EOC DICAC) (recorded) ▶ p. 6
- 9:20 am Welcome from Keynote Speaker, Ms Mandy Marshall, Director for Gender Justice for the Anglican Communion, UK (recorded) ▶ p. 7
- 9:30 am PANEL 1: PREVALENCE OF DOMESTIC VIOLENCE, RISK FACTORS & AFFECTED GROUPS IN ETHIOPIA
▶ Abstracts p. 9 ff.
- 11:00 am Refreshments
- 11:30 am PANEL 2: SURVIVOR EXPERIENCES OF DOMESTIC VIOLENCE, FAITH AND IMPLICATIONS FOR SURVIVOR SUPPORT SERVICES INTERNATIONALLY
▶ Abstracts p. 15 ff.
- 1:00 pm Lunch break
- 2:00 pm PANEL 3: INDIGENOUS AND COMMUNITY-LED RESPONSES TO GENDER INEQUALITY AND GBV
▶ Abstracts p. 22 ff.
- 3:35 pm Refreshments
- 4:00 pm Workshop 1: Invisible Chains: From Domestic Violence to Coercive Control ▶ p. 28
- 4:50 pm Workshop 2: Visual methods for activist research ▶ p. 29
- 5:30 pm Concluding remarks by organisers



6:00-7:00 pm Film screening of 'NKABOM: A LITTLE MEDICINE, A LITTLE PRAYER' (presented by Producer Dr. Erminia Colluci) ▶ p. 30

Day 2 – November 12th

- 9:00 am PANEL 4: THEOLOGICAL AND PHILOSOPHICAL RESPONSES TO DOMESTIC VIOLENCE AND GENDER INJUSTICES IN FAITH COMMUNITIES
▶ Abstracts p. 25 ff.
- 10:15 am Refreshments
- 10:40 am PANEL 5: THE ROLE OF RELIGIOUS MEDIATORS IN DOMESTIC VIOLENCE EXPERIENCES AND RESPONSES ▶ Abstracts p. 38 ff.
- 11:40 am PANEL 6: FAITH-BASED AND CULTURE-SENSITIVE INTERVENTIONS TO RESPONDING TO DOMESTIC VIOLENCE AND OTHER FORMS OF GBV/VAWG IN INTERNATIONAL COMMUNITIES
▶ Abstracts p. 42 ff.
- 1 pm Lunch
- 2 pm Group activity to explore conference themes
- 2:30 pm Workshop 3: Evaluating domestic abuse programmes: choosing a research design ▶ p. 50
- 3:10 pm Workshop 4: Incorporating evaluation when designing effective domestic violence prevention programmes
▶ p. 51
- 3:50 pm Refreshments
- 4:30 pm Roundtable ▶ p. 53
- 6:00 pm End of roundtable and closing remarks by organisers
- 6:30 pm Media interviews



A WORD BY THE ORGANIZERS

We are thrilled to welcome you at the Project dldl/ድልድል Annual Conference ‘Domestic Violence-Gender-Faith: Promoting integrated and decolonial approaches to domestic violence cross-culturally’ co-organised with EMIRTA/አምርታ Research, Training and Development Institute in Ethiopia.

Project dldl/ድልድል is a dedicated to the development and strengthening of religio-culturally sensitive domestic violence alleviation systems in Ethiopia, East Africa more broadly, and the UK. The project works to generate societal and research impact by conducting faith-sensitive and culturally-informed research on domestic violence, facilitating collaboration across religious and secular sectors and stakeholder groups to better respond to domestic violence in religious communities, and by encouraging cross-cultural learning through South–North knowledge exchange.

The theme of the conference reflects these aims. The project is dedicated to generating new research and evidence on the ways in which religious beliefs, theology and the clergy can contribute to the deterrence of domestic violence, and to raising awareness about the religio-cultural parameters of domestic violence among practitioners within government and non-governmental sectors, with the overall objective of building better-integrated domestic violence response systems. It seeks to do so in a gender-sensitive manner that acknowledges the important contributions of feminist theory and women’s movements in responding to the problem. It also recognises the approaches of family studies experts and psychological counsellors and the need to integrate their insights into the analysis of the problem and its mitigation. Our aim is to bring together gender, religious, cultural, psychological, legal and other perspectives on domestic violence research and responses and to celebrate approaches and programmes that have achieved this integration and can lead efforts to achieve more cross-sectoral and interdisciplinary collaboration in Ethiopia and internationally.

Committed to a decolonial approach founded on humility, collaborative work and mutual learning, Project dldl/ድልድል invited EMIRTA/አምርታ Research, Training and Development Institute in Ethiopia to co-organise the current conference not only to celebrate the joint works and programmes



achieved together with EMIRTA and other Ethiopian partner organisations in the first two years of the project, but also to practically foster mutual learning and evidence-building across borders. For this conference, we have worked hard to bring together specialists from Ethiopia, the UK, East Africa and internationally to promote genuine knowledge sharing and lay the grounds for new collaborations.

We have planned the conference activities in a manner that interweaves presentations, panel discussions, workshops and group activities creatively to explore the intersection of domestic violence, gender inequalities and religious beliefs and teachings from different disciplinary angles and sectoral perspectives. We are also honoured to facilitate for our participants a film screening to showcase how spiritual, cultural and secular responses to mental health can come together to inform both attitudes and responses to mental health issues in a village community in Ghana.

We hope that you have a pleasant experience over the two days of the conference. We aim this conference to be a space for genuine sharing and learning and we invite you to participate actively and to use this opportunity to share your work, build connections and lay the foundations for stronger, cross-sectoral and cross-disciplinary collaborations in the future.

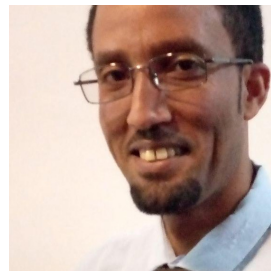
Kind regards

Dr Romina Istratii



*UKRI Future Leaders Fellow & Principal Investigator Project dldl/ጵጵጵጵ
SOAS University of London (based in Ethiopia since November 2020)*

Mr Tesfaye Gonite



*CEO of EMIRTA
On behalf of the EMIRTA Founding Members and Team*

KEYNOTE SPEAKERS

Yilikal Shiferaw

Commissioner at the Ethiopian Orthodox Tewahedo
Development and Inter-Church Aid Commission
(EOC DICAC)



Yilikal Shiferaw has over 25 years of multi-sectoral experience in the civic sector in Ethiopia and Kenya. he is a capacity development specialist, with a B.A. and three M.A. and accumulated vast experience in developing capacities of CSOs, government, and communities.

He has designed and managed programs in leadership, governance, conflict resolution & peacebuilding, Humanitarian intervention, women's empowerment, livelihood, and education. He is active in the civic sector and has helped to found several CSOs and serves on various CSO boards both locally and globally on a voluntary basis.

Currently he is serving as Commissioner for the Ethiopian Orthodox Tewahedo Church Development and Inter Church Aid Commission (EOTC DICAC).



Mandy Marshall

Director for Gender Justice
for the Anglican Communion, UK



In her position, Mandy is the link Director for the global Anglican Safe Church Commission, the International Anglican Women's Network and the International Anglican Women's Network.

Before joining the Anglican Communion, Mandy co-founded and Co-Directed Restored, an international Christian alliance to transform relationships and end violence against women which she directed until March 2020 when she left to take up the role of Director for Gender Justice. Mandy previously worked for Tearfund as their Programme Development Advisor for Gender which saw Mandy travel globally teaching, speaking and training on gender justice, equality and preventing and ending gender based violence from a Christian faith perspective. She has various published articles & spoken at many different Christian events and churches nationally & internationally.



INSTRUCTIONS FOR SLIDO

During the conference, we want to use **slido** to collect questions during the presentations. This is to make sure - as, unfortunately, we have only very limited time for each presentation - everyone has an equal chance to ask their question. The questions most relevant for everyone will be selected by the moderators.

Further, we will use this channel to collect some feedback from you.

Please log in by going to www.slido.com and enter the code #3475667.

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CONFERENCE ABSTRACTS

PANEL 1: PREVALENCE OF DOMESTIC VIOLENCE, RISK FACTORS & AFFECTED GROUPS IN ETHIOPIA

¶ “Survival analysis and associated factors of time to first intimate partner violence after marriage among ever-married women in Ethiopia”

Biryte Dessalegn Mekonnen and Yibrie Azmeraw

Abstract: Intimate partner violence is the most common form of gender-based violence which has enormous maternal health consequences. Intimate partner violence starts early in life, and within a short period after marriage. There is a paucity of evidence on the timing and associated factors of first intimate partner violence after marriage among women in Ethiopia. Thus, this study aimed to determine the timing of first intimate partner violence after marriage among ever-married women in Ethiopia. Survival analysis of time to first intimate partner violence after marriage using nationally representative 2016 EDHS data among a weighted sample of 4,687 ever-married women. The data were analyzed using STATA version 14. Kaplan–Meier survival estimate was used to explain the timing of intimate partner violence after marriage. Bivariable and multivariable cox proportional hazard regression analysis was performed to identify predictors. Adjusted hazard ratios (AHR) with 95% confidence interval (CI) were used to determine a statistically significant association. The median time to first intimate partner violence after marriage among Ethiopian women was two years. Got married <18 years (AHR = 2.75; 95% CI: 1.68, 5.86), being divorced/separated (AHR = 1.83; 95% CI: 1.22, 4.81), rural residents (AHR = 2.25, 95% CI: 1.21, 5.52), no formal education (AHR =



3.70; 95% CI: 1.93, 7.87), primary education (AOR = 1.73; 95% CI: 1.27, 4.91) not working (AHR = 2.75; 95% CI: 1.67, 6.88), had partner with no formal education (AHR = 1.67; 95% CI: 1.13, 3.93), unemployed partner (AHR = 1.82; 95% CI: 1.26, 3.01), and partner alcohol drink habit (AHR = 4.50; 95% CI: 2.38, 9.14) were independently associated with timing of intimate partner violence after marriage. The study showed that the median time of first intimate partner violence after marriage among Ethiopian ever-married women is two years. Hence, policy-makers, programmers, and other relevant stakeholders should establish effective strategies to reduce intimate partner violence and minimize the identifiable risk factors. Moreover, there is a need of involving communities and societies in the design and development of programs to reduce violence against women in general.

► *Birye Dessalegn Mekonnen has completed a Master of Public Health in Reproductive and Child Health from the University of Gondar. He has more than five years working experience in clinical areas, and more than six years of teaching experience. He has been a lecturer of reproductive and child health at Teda Health Science College. He is experienced in primary research and systematic review and meta-analysis. He has 20 research publications and one book chapter. He is currently working in Public Health Emergency Operation Center Zonal Technical Assistance under the Amhara Public Health Institute.*

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📌 “Trends, Demands, and challenges of protecting Domestic workers: lesson from selected places of Ethiopia”

Tirsit Sahledengil

Abstract: Acute poverty, socio-cultural norms, and peer pressure are among the main factors that push girls and young women to migrate to urban centres for domestic labour works. Examining the trajectories to the domestic labour there are chains among the supplying places, smugglers and the brokers. I have conducted a research on the domestic violence



ce that the domestic workers experienced. This study has been conducted in three towns such as Addis Ababa, Hosana and Wolita. The main objectives of the study were to understand the trend of recruiting domestic labour and to see the gaps in respecting basic human rights of the domestic workers. The research shows how the domestic workers are exposed to both gender based violence and violence against humanity in their trajectories. Methodologically, the study used qualitative approach including in-depth interviews, key informant interviews and focus group Discussions. Since I did a detail fieldwork in the area, my presentation will have a good contribution to further the project objective by showing the gaps in the intervention.

► *Tirsit Sahledengil is a female assistant professor in the Social Anthropology Department of Addis Ababa University. She has been a researcher in the Institute of Ethiopian Studies of Addis Ababa University since February 2013. Tirsit's publications and research have focused on gender, migration and forced displacement. She has conducted research in relation to women and gender roles. She conducted her PhD research in one of the refugee camps in Benishangul Gumuz region. Her recent research work in relation to labour migration was on female domestic workers in Addis Ababa and their challenges. She has more than four journal articles in international journals and also book chapters.*

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§ “Prevalence of Child Abuse and Associated Factors in West Shewa Zone, Oromia Regional State, Ethiopia”

Abera Getachew

Abstract: Ethiopia is one of the countries where child abuse is a global problem. Child abuse is pervasive in all societies, and children are the future of those societies. Every civilization strives to provide every child with every opportunity to live, survive, and develop to their maximum potential. The data was obtained using the ISSPCAN Child Abuse Screening Tools for Children, a standardized structured questionnaire developed by



the International Society for the Prevention of Child Abuse and Neglect (ISPCAN) (ICAAST-C) Institutional based cross sectional study was employed in school children students from January 25 to February 20, 2017. The mean and percentage were utilized as descriptive statistics. Inferentially, ordinal logistic regression was carried out to identify factors associated with abuse. The study found 35 (8.5%), 267 (64.8%) and 110 (26.7%) of children encountered child abuse always, sometimes and never respectively. Residence of the children, occupation of the mother and age of the parents were significantly associated with child abuse. Children from urban community were 58% less likely to be abused often by their parent. The most commonly observed child abuse were child neglect, emotional, sexual and physical abuse. Government and non-government organization who have been working on child health should come up with more social policies that will prevent all forms of child abuse. School counselling and guidance establishment is highly recommended.

► *Abera Getachew (Assistant Professor), is a Lecturer at Addis Ababa University. He has been teaching, conducting research and providing community service in the areas of my specialization at Ambo University (AU) for four years and at Madda Walabu for five years. He is a member of the research team for Higher Education Studies in the Addis Ababa University School of Psychology, Institute of Education and Behavioural Sciences. He teaches and supervises undergraduate and post graduate students who are doing research within the different functional areas of Psychology. He holds a BA Hons (Psychology and Sociology, 2007) and an MA (Counselling Psychology, 2013, with distinction). He was given the responsibility by the faculty to support the students as a career development coordinator and student counsellor. He is working on a study that investigates the role of counselling in institutions of higher learning; academic counselling; career counselling; soft skills for job development; mental health; drug abuse; child abuse; career development; and the ability to adapt to change at various educational levels.*



“Wife Beating: My Observation as Neighbour in Addis Ababa, Ethiopia”

Sisay Kinfie

Abstract: In Ethiopia, wife beating is widely observed form of domestic violence against women, but there is no legislation that directly prohibits this form of gender based violence in the country. The problem is observable mainly by neighbours of the victim of violence, but often the victims as well as the neighbours do not consider the act as crime worth reporting. The main objective of the study is, therefore, to explore causes of toleration of the act of wife beating both by the woman and the neighbours as well as factors that inhibits direct prohibition of the act by the state. Methodologically, an interdisciplinary approach is used. Observation (non-participatory and participatory observation) of the lives of two women who are living adjacent (neighbouring to) the researcher in different times in Addis Ababa with a husband who has the habit of beating is the primary source of data. The findings of the study show that women whose husbands have the habit of beating do not want the abusive behaviour of their husband to be known to third parties as much as possible unless the beating is unbearable and make them cry for help. In instances where the neighbours know about the abuse, many of them do not want to intervene or report the problem to the police, and few may discuss the issue with the woman. The study concludes that the patriarchal tradition of the society, limited empowerment of women and legislative gaps are the main contributing factors that inhibits reporting the act of wife beating and advocacy to fill legislative gaps.

► *Sisay Knife has a BED in History from Dilla University, and a MA in Federal Studies from Addis Ababa University. She received her PhD in Federalism and Governance Studies from Addis Ababa University. Currently, Sisay is an academic staff at the Center for Federalism and Governance of the College of Law and Governance Studies of Addis Ababa University. Sisay’s area of research includes federalism and accommodation of diversity, human rights, rights of women, and gender and federalism. Among the published works of Sisay are: “Federalism and*



Protection of Women's Rights in the Family Law Arena in Ethiopia"; "Women, Federalism and Politics in Ethiopia"; "Cultural Legitimization of Human Rights: The Case of the Guraghe Ethno-cultural community in Ethiopia"; and "Ethnicity, Women and Governance at Local Level: The case of the Kebena Community in Ethiopia" can be cited.

፩ “Vulnerability of Female Domestic Workers vis-à-vis Intermediate (Brokers) and Parents’ Related Factors: the Case of Hosanna Town”
Lombebo Tagesse

Abstract: The purpose of this study was to explore factors related to brokers and parents for the vulnerability of female domestic workers in Hosanna town. The research paradigm used was pragmatism. Convenience sampling was employed because domestic workers are not found in a large number in a given place at a fixed time. 130 female domestic workers participated in quantitative data (questionnaire) and 22 respondents have been participating in qualitative data including in-depth interview, key informants such as government officers, employers, brokers, and parents. Quantitative data were presented and analyzed by using SPSS version 22 software, while qualitative data were analyzed thematically. The result indicated that a significant number of respondents agreed that they prefer illegal brokers because the service of licensed brokers is “unsafe/ insecure”; and brokers and their assistants committed violence against the subjects. Parents/guardians were actively involved in the employment process of their daughters by communicating with brokers and employers, with or without the consent of their daughters. Parents, furthermore, have been collecting their monthly salary recurrently even in advance by letting the subjects down to stay in awkward running situations; and others advised daughters to abscond their work to employ in other employers’ homes with high pay. To condense this situation, the government should take proper action on the policy regarding the licensing process of brokers; and advocacy on the right of domestic workers should be instigated.



► *Lombebo Tagesse is a PhD candidate at Addis Ababa University in the Department of Sociology, a lecturer and a researcher. His educational background includes an MA in sociology from Haramaya University, and a BA in Civic and Ethical studies from Dilla University. He worked as coordinator of a research team at national level on Industry Extension Service Program at Ethiopian TVET institutions in 2021. Plus, he was a team leader in national research entitled “Sciences and Culture Interrelated to Indigenous Knowledge in Ethiopia” which was conducted by the Higher Education Strategic Center under the supervision of the Ministry of Higher Education in 2021. He also worked with the Ethiopian Population Council, Freedom Fund, and London School of Hygiene and Tropical Disease as research consultant on migration projects specific to girls’ migration, returnees and potential migrants. His researches and publications emphasize on health extension program, gender mainstreaming, awareness of migrant female domestics on contraceptive methods, and beggar children as income generators. Concerning policy development work, he has successfully developed a policy recommendation and policy brief on ‘Industry Extension Service Program in Ethiopia’. Finally, he successfully accomplished field trainer duty in the National Election Board of Ethiopia; and a center coordinator in the third Ethiopian National Population Census.*

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PANEL 2: SURVIVOR EXPERIENCES OF DOMESTIC VIOLENCE, FAITH AND IMPLICATIONS FOR SURVIVOR SUPPORT SERVICES INTERNATIONALLY

৯ “Domestic Violence: The lived experiences of Bangladeshi Women in the UK”

Aysha Ahmed (virtual)

One in three women (globally) are victims of domestic violence at some point in their lives (WHO, 2013). Gendered crime is rooted in the inequality between women and men in every society. Minority women's experiences of domestic violence differs considerably from other social groups (Gill, 2004). The presentation explores the challenges in accessing Bangladeshi women in talking about their experiences of domestic violence. I examine violence in the home and hear directly from women about their lived experiences of abuse that is hidden in the community. My research explores the impact and challenges of the societal, cultural, and religious perception and the diversity of women's experiences, through the lens of intersectionality. The strength women talk about in their faith and giving forgiveness of their abusers. It focuses on the barrier and challenges they face while they navigate the lack of understanding of their multiple identities of being a woman of colour, cultural norms, language, and religious belief. I will present the impact on social work practice and what mothers wanting from agencies and the cultural sensitivities when seeking to protect their children from domestic violence. Lastly, I will conclude in sharing the preliminary emerging themes from my research and discuss how women see the lack of support and how this collides and intersect in the choices they are making about the abuse they experience and their decisions to remain or leave the abusive relationship.



► *Aysha Ahmed is a PhD Researcher in the Institute of Applied Social Research, University of Bedfordshire, and a registered social worker professional with over 33 years of experience in Children’s Safeguarding Services. Aysha has a wealth of knowledge in Child Protection, Domestic Violence, Child Sexual Exploitation, and Social Care Management. Alongside her role she is a Visiting Lecturer for the Social Work Programs. Aysha is also a Freelance Training Consultant and facilitate national and local conferences and Webinars, and an advocate for Domestic Violence and Honour-based Abuse.*

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📌 “Understanding Domestic Violence and Abuse in UK Muslim Communities: a Multiperspective IPA Approach”

Rahmanara Chowdhury (virtual)

Abstract: This paper brings together two ESRC funded qualitative studies exploring how domestic violence and abuse (DVA) manifests within UK Muslim communities. Study one was conducted with UK-based Muslim female survivors of DVA (n=10). Study two was conducted with UK professionals working in a supportive capacity with DVA victims/survivors and those perpetrating abuse within Muslim communities (n=9). Through a multi perspective interpretative phenomenological lens, the two data sets were analysed for overarching themes. These themes were subsequently used to develop a visual representation of the findings. The resulting outcome was the web model of DVA. It is argued that due to the comprehensive methodological approach, this model has increased capacity for understanding the extended nature of how DVA manifests for UK Muslim communities, with a particular emphasis on the active role of faith and additional nuances often missed by singular methodological approaches. The model holds potential for guiding the provision of tailored intervention and support, through better informed client care and the incorporation of collaborative working between macro level structures



and expertise held within communities. Recommendations are made in relation to inclusive and decolonial approaches within gender based violence research relating to minority communities in the UK.

► *Dr Rahmanara Chowdhury is a Chartered Psychologist and Course Lead of the BA and MA Islam and Pastoral Care programmes at the Markfield Institute of Higher Education (MIHE). She has a masters in Psychology and completed her doctoral research at Brunel University London (funded by the ESRC GUDTP). She has authored several books on the topic of domestic abuse and published in peer reviewed journals. She is the Head of the MIHE Centre for the Study of Well-being which seeks to facilitate grassroots expertise leading on their own narratives in relation to wellbeing issues.*

2 **“Honour-based violence in Life writing: Halima Bashar’s Tears of the Desert and Fadumo Korn’s Born in the Big Rains: A Memoir of Somalia and Survival in focus”**

Solomon Girma

Abstract: This paper aims to assess the ways in which memory and trauma of honour-based violence have been depicted in Halima Bashar’s Tears of the Desert and Fadumo Korn’s Born in the Big Rains: A Memoir of Somalia and Survival. It also attempts to explore how these elements function to form both individual and collective identities. Based on the data collected from the selected memoirs, the researcher argues that Halima and Fadumo, as survivors of the cultural practice of circumcision in Darfur, South Sudan and Somalia, respectively, have produced a memory of their individual experiences of circumcision in their childhood, which is worth remembering. The qualitative research design has been employed and both primary and secondary sourced were used. The findings revealed that circumcision has been a source of both individual and cultural trauma which contributed to the formation of identity of the authors.

► *Solomon Girma is Lecturer in the Department of English Language and Literature at the University of Gondar. He received his BA in English Language and*



Literature from the University of Gondar in 2007 and his MA in English Literature from Addis Ababa University in 2011. Mr. Solomon joined Debre Berhan University as a graduate assistant in 2007 and worked there until he transferred to the University of Gondar in 2014. Beside his teaching duties, he has engaged in delivering English Language training and community service. Currently, he is doing his PhD in English Literature at the University of Gondar.

§ “Suicide and Domestic violence”

Erminia Colucci

Abstract: There is a large body of studies that have highlighted the impact of violence against women, particularly domestic/family violence, on physical and mental health, including suicidal behaviour. Women from immigrant and refugee backgrounds and in LMICs are exposed to additional risk factors for domestic/family violence as well as experience further barriers to stop or escape the situation of violence. During this presentation, Dr Erminia Colucci will discuss the impact that domestic violence has on suicidal behaviour. Some of the examples provided will include findings from a theatre-based study that explored the social and cultural aspects of domestic violence as perceived by Indian women living in Australia and barriers to accessing services.

► *Dr Erminia Colucci is Associate Professor in Visual and Cultural Psychology in the Department of Psychology at Middlesex University London (UK) and a registered Clinical and Community Psychologist (Italy). She is also a Visiting Professor at Gadjah Mada University (Indonesia). Her main area of research and training is in Cultural and Global Mental Health (PhD in Cultural Psychiatry), and Applied Cross-Cultural Psychology and Visual Anthropology (MPhil in Ethnographic Documentary), with a focus on low-middle income countries and immigrant and refugee populations. Erminia is passionate about using arts-based and visual methods in her research, teaching and advocacy activities. Erminia is the founder of Movie-ment and Chair of the World Association of Cultural Psychiatry SIG on Arts, Mental Health and Human Rights.*



፡ „Supporting African Christian Women Who Have Experienced Intimate Partner Violence in England: Service Providers’ Perspective“

Pamella Shelley (virtual)

Abstract: This paper presents insights from my study’s service providers’ perspective. Christian women survivors of IPV seek support from social workers, psychotherapists, and staff of women’s aid agencies. Therefore, service providers’ knowledge of Christianity and the importance of the woman’s Christian beliefs and practices in her journey of healing and recovery will shape the support they provide to African Christian women survivors of IPV. However, it is argued that some service providers are unable to understand Christian women’s spiritual needs and the critical role clergy play in supporting these women. Furthermore, there is a scarcity of research on the experiences of service providers supporting African Christian women survivors of IPV in England. This study addresses this gap by exploring service providers’ experiences supporting African Christian women survivors of IPV in England to make recommendations for practice, policy development and future research. This study utilised an Interpretative Phenomenological Analysis (IPA) approach to explore the experiences of nine service providers. The interviews were conducted via Zoom and by telephone. The interviews were audio-recorded and transcribed verbatim, and analysed using IPA. The preliminary findings indicate that service providers acknowledge that Christianity is part of a woman’s identity and recognise the vital role clergy play in supporting African Christian women who have experienced IPV. The recommendations are for service providers to have training on Christianity and collaborate with clergy to provide holistic support to Christian women survivors of IPV.

► *Pamela Aben Shelley is a qualified nurse and 4th Year Doctoral Researcher at Brunel University London. She worked as a Midwife for 12 years at Rosie Hos-*



pital, Cambridge University Hospitals NHS Foundation Trust, with a particular interest in caring for women who had experienced IPV during pregnancy and postpartum. She also worked for 6 years as a Health and Disability Nurse Assessor assessing women survivors of domestic abuse for welfare benefits. She is also a Christian leader in a church in Cambridge, and she provides support as 'women-helping-women' to Christian women survivors of intimate partner violence. Her professional experience, lived Christian experience, and personal experience of intimate partner violence experience inspired her to conduct this research to contribute to knowledge in intimate partner violence and Christianity.



PANEL 3: INDIGENOUS AND COMMUNITY-LED RESPONSES TO GENDER INEQUALITY AND GBV

“Leveraging Existing Social, Cultural, Linguistic And Religious Assets and Values to Promote Gender Equality in Ethiopia”

Mulugeta Seyoum, Tadesse A Zerfu, Rahel Kassa

Abstract: This panel discussion brings distinguished experts from linguistics, theology, health and law in Ethiopia to discuss existing socio-legal, cultural, health and linguistic assets and values that can be applied to promote gender equity in Ethiopia. Panelists addressing these different aspects provide in-depth insights based on the following questions tailored to the panelists’ specific disciplines:

1. What are current and previous linguistic, spiritual, health and legal challenges and opportunities that women and girls are/were facing in Ethiopia?
2. What are the existing linguistic, cultural, spiritual, health and legal assets and values we can leverage to promote gender equity in Ethiopia?
3. What specific steps and actions can be taken to promote the values that are significant to support women and girls’ various roles in the communities?

The following abstracts summarize the contents of the discussion by the three distinguished panelists:

- Mulugeta Seyoum
- Tadesse A. Zerfu
- Rahel Kassa
- Muluken Kassahun Amid



§ “The status of women in the Ethiopian linguistics: a community reflective perspective”

Mulugeta Seyoum

Abstract: Ethiopia is a historic and ancient country that is home to a great diversity of linguistic societies. The literature that reflects the nation’s history captures the role of women and their social, political, cultural, and religious contributions to the community. Cultural linguistics explores the relationship between language and cultural conceptualization. A body of evidence suggests how people use gendered markers, words, including personal pronouns, not only to express their beliefs around gender but also to shape the way they see the social world and their place in it as a woman or a man. Just like any other culture, oral tradition is passed from generation to the next, both vertically and horizontally. Moreover, as a medium of communication, language expresses hidden notions of power. There are proverbs, linguistic literatures and other written and unwritten resources that can promote the contributions of women in every aspects of human life. Synthesizing gender dimensions of linguistic expressions among diverse Ethiopian ethnic groups, in the quest to find solutions for practice is very important. Likewise, proverbs and allegorical discourses focusing on women in Ethiopia are often negative. We recommended that society should be mindful of disparaging derogatory linguistics used against women in the country. This is because language powerfully affects human thinking and brings gender bias attitudes. In this regard, all concerned parties — including female writers, lawyers, politicians, social activists, journalists, actors, mothers, sisters, and other professionals— should take the lead in the campaign to combat language that dissuades women from participating actively in society.

► *Priest Dr. Mulugeta Seyoum is an Associate Professor of Linguistics at the Addis Ababa University’s Academy of Ethiopian Languages and Cultures (AELC). He earned his PhD in Linguistics from Leiden University in the Netherlands and his MPhil in Linguistics from Norwegian University of Science and Technology*



(NTNU), Trondheim. He has served at various capacities in the University including director of the AELC. He has long served as chairman of EOTC Mahibere Kidusan and various other civil organizations, which he still does now.

፩ “Gender Based Violence and Reproductive Health in Ethiopia: Current Challenges and Reponses”

Tadesse A. Zerfu

Abstract: GBV is a complex and multifaceted problem affecting humans regardless of age, gender, economic background, nationality, or religion. It frequently has negative effects causing women, who often experience it, to suffer long-term physical, psychological, and social health problems. GBV may lead to negative physical health problems such as injury, unintended pregnancy and complications, sexually transmitted infections (STIs), HIV/AIDS, increased risk of cardiovascular disease (CVD), and even death. It also causes social isolation leading to mental health problems such as stress, anxiety, embarrassment, sadness, post-traumatic stress disorder, drug abuse and suicide. In Ethiopia, one in three women experience physical, emotional, or sexual abuse, and two-third experience female genital mutilation (FGM). Furthermore, a significant proportion of Ethiopian women, particularly girls, face harmful traditional practices such as early marriage and childbearing and domestic violence. Poverty, malnutrition, poor access to health care services and sanitation, poor reproductive health outcomes, and limited access to information are the faces of gender-related challenges affecting the lives of millions of women in Ethiopia. Despite efforts made to address GBV in the health system, Ethiopia still needs to strengthen effort to combat GBV related challenges. Interventions may include stronger community’s awareness and better and holistic treatment of BGV victims. This requires fulfilling essential infrastructure, services integration and ensuring privacy and confidentiality.



► *Dr. Taddese is a Public Health researcher, currently serving at the University of Edinburgh's Global Academy of Agriculture and Food Systems (GAAFS), UK. He has completed two postdoctoral fellowships at a US based University and a research center in Kenya. In the past, he has served as a clinician, academician, consultant, and government advisor - senior advisor at Federal Ministry of Health in Ethiopia. Taddese is the winner of the 16th Tore Godal annual research Prize and a member of the Ethiopian young academy of sciences (EtYAS). He has authored and co-authored more than 82 research products (articles (62), book chapters, technical reports and data).*

§ **“Capitalizing on socio-legal assets to address Gender inequalities in Ethiopia”**

Rahel Kassa

Abstract: Ensuring gender equality and maintaining gender justice is of paramount importance to the realization of human rights for all. This entails tapping into the cultural and contemporary legal norms, assets, and shields to promote gender equality and gender justice in developing countries such as Ethiopia. The global human development shows that Ethiopia is among countries with low Gender Development Index scoring 0.846 and ranking 121st out of 160 countries on GNI scoring 0.502. Aiming to bridge these gaps, Ethiopia has stepped up multiple efforts to conform to legislative and policy requirements. Yet, even after ratification of several international human right instruments and after the ratification of the 1995 constitution, such measures remain to be insufficient. Tradition ensures continuity and conformity of ancestor's norms and signifies aspects of culture which indicates way of thinking accompanied by its implementation. Utilizing the indigenous cultural assets such as dispute resolution mechanisms and propitious religious norms help solve gender-related disputes and inequalities and proactively protect gender injustices. Co-mingling indigenous cultural norms and structures and embedding them in the formal legal systems could favorably guide in tackling gender-based violence and harmful practices and protect the hu-



man security of women. Likewise, consolidating gender socialization and legalization could serve in shaping the foundation. Focus on the untitled sides of the existing socio-legal assets for promoting and upholding gender equity and gender-justice not only is familiar to local communities but also ensures better protection of women's rights.

► *Rahel Kassa is a researcher, lawyer and a development professional. She holds graduate degrees in Master of International Studies in Development Cooperation and a Master of Business Administration degree. Rahel earned her first degree in Bachelor of Laws. Rahel's research interest focuses on human-centered sustainable development issues; policy and legal research; human security and justice; gender and development; and understanding the policy and development insinuation aspects of the nexus between indigenous knowledge and contemporary science and innovation development. Rahel is currently working as a Researcher and Consultant at EMIRTA Research, Training and Development Institute.*

3 **ገ “Integration of Indigenous Women's Customary Institutions in Fighting Against Gender-Based Violence among the Oromo Communities, Ethiopia”**

Muluken Kassahun Amid

Abstract: In contrast to harmful practices, there are customary women's institutions that struggle against patriarchy and male domination in Ethiopia. Among them are numerous indigenous women institutions in the Oromo community engaged in fighting against gender-based violence (GBV), particularly in rural areas. However, their roles and contributions toward human rights and gender equality are largely neglected. This paper investigates the role of Oromo women's customary institutions in fighting against GBV and ways of integrating them into modern systems engaged in similar activities. The research adopted a qualitative research approach with an ethnographic design to understand the practice from an emic perspective. The study was conducted in four zones of Oromia Regional State and the Oromo Nationality zone of Amhara Regional State. Both primary and secondary data were employed. The study reveals that the



institutions of Siinqee, Ateete Goraa, Saddeta Hanfala, Qanafa, Cifree, Ruufoo Marabba, and Gaarayyu are women-led institutions, directly and indirectly, engaged in protective and corrective activities and measures against GBV during girlhood, married and elderly women. Those institutions have more legitimate, familiar, and accessible to the wider rural community compared to formal institutions. Their remedies are based on win-win solutions enforced by social sanctions imposed by women and they help fight against GBV through a bottom-up approach in contrast to modern institutions' top-down approach. Moreover, there is no right of women fully realised without contextualization of approaches to the local reality in a norm the society understands and lives. However, indigenous customary women's institutions are inadequately integrated into modern approaches. Thus, both state and non-state actors should adopt an inclusionary and integrative approach toward those customary institutions in fighting against GBV and use them as an agent of change within society at the grassroots level.

► *Muluken has served as a Public Prosecutor (Oromia region), Instructor (Mettu University), Researcher (CARD Ethiopia), and Consultant (NDI for International Affairs) on legal and human rights issues. He has published several articles and books. Muluken has presented more than 30 papers at national and international research conferences, including conferences organized by the Association of Human Rights Institutes and University of Pretoria, African Human Rights Moot Court Competition and British University in Egypt, World Human Rights Cities Forum and Gwangju International Center, UN OHCHR and Hanns Seidel Foundation in Ethiopia and Ethiopian Federal Parliament. His particular research focus includes Constitution, Federalism, Human Rights, Gender Equality, Climate Change, and emerging legal issues. Currently, Muluken is serving as Attorney and Legal Consultant, and Assistant Professor of Law (Mettu University and Ethiopian Civil Service University (Adjunct)). He is also a PHD Researcher at Addis Ababa University Center for Human Rights.*

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3 Workshop 1: „Invisible Chains: From Domestic Violence to Coercive Control“

Lisa Fontes (virtually)

Abstract: We can better address and eliminate intimate partner violence if we see the problem as an ongoing crime of control—more like a long-term hostage situation than a series of physical assaults. This presentation explores the tactics of coercive control including isolation, intimidation, monitoring, gaslighting, stalking and sexual and physical violence.

► *Born and raised in New York City, Lisa Aronson Fontes, PhD, has travelled the globe lecturing on topics ranging from the sexual abuse of children to intimate partner violence. Working in the field as a psychotherapist, researcher, and activist, Dr Fontes discovered that many agencies fail to comprehensively address the needs of their immigrant and cultural minority clients. She has dedicated her career to filling this gap: helping the mental health, social service, criminal justice, and legal systems provide better services in communities of colour—especially for victims of violence. She provides keynotes and workshops for medical and mental health professionals, police, social workers, and community members. Dr Fontes also works as an expert witness in legal cases related to child abuse and intimate partner violence (or coercive control). Dr Fontes earned her Ph.D. in Counselling Psychology from the University of Massachusetts Amherst. She also has a Master's in Psychology from New York University, a Master's from Columbia University Graduate School of Journalism, and a Bachelor's from Cornell University in Romance Languages and Literatures. Dr Fontes has conducted short and long-term training in Argentina, Australia, Brazil, Chile, England, Guyana, Peru, Puerto Rico, Kenya, and Spain, as well as in more than forty U.S. states. Fontes is the author of the books: Invisible Chains: Overcoming Coercive Control in Your Intimate Relationship, Interviewing Clients Across Cultures, and Child Abuse and Culture. Her books have sold over 60,000 copies, and been translated into Spanish, Korean, Japanese, and two forms of Chinese.*

You can read some of her works at: <https://www.domesticshelters.org/about/contributing-writers/lisa-aronson-fontes-phd>



Workshop 2: „Visual methods for activist research“

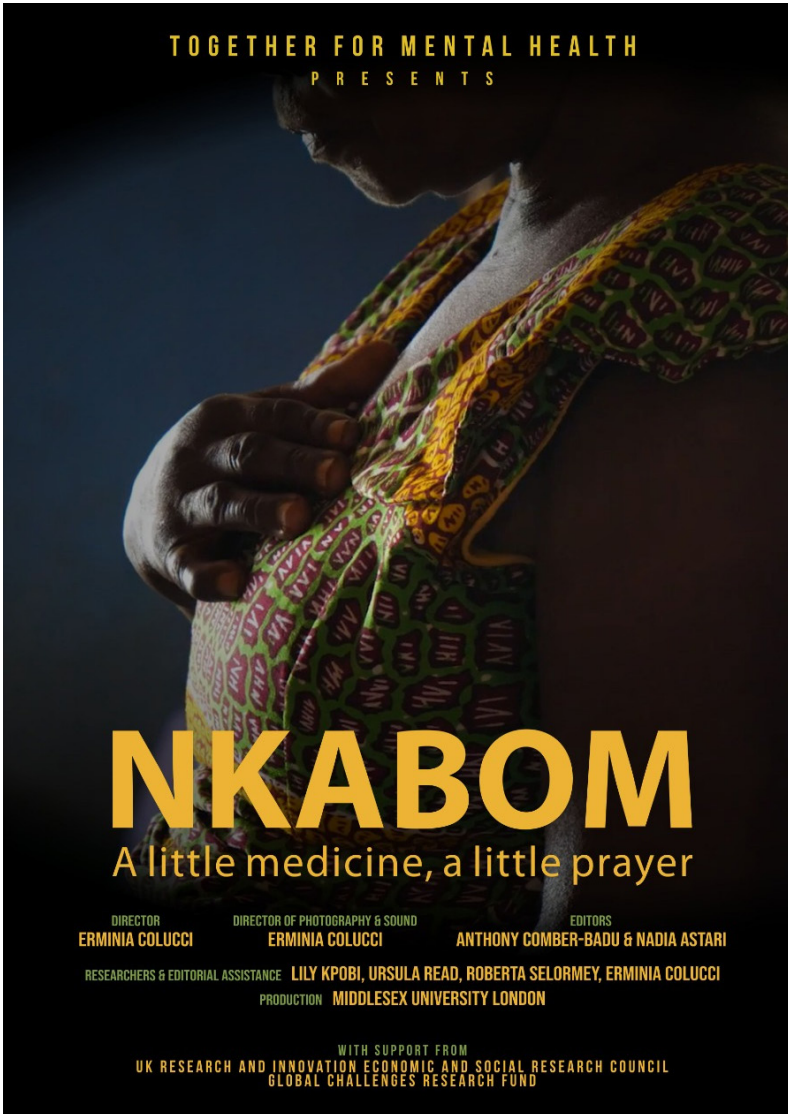
Erminia Colucci

Abstract: We live in a world where technologies and audio-visual tools are central medium for communication. The presenter has integrated the use of a range of visual methods into cultural and global mental health research. Using experiences in ethnographic documentary and participatory video research about human rights issues and mental health/illness in various LMICs and among people from migrant and refugee backgrounds, the workshop participants will reflect on the benefits and challenges in using these tools for exploring sensitive and often misrepresented issues as well as using creative forms of engagement to ignite social and system changes.

► *Dr. Erminia Colucci is Associate Professor in Visual and Cultural Psychology in the Department of Psychology at Middlesex University London (UK) and a registered Clinical and Community Psychologist (Italy). She is also a Visiting Professor at Gadjah Mada University (Indonesia). Her main area of research and training is in Cultural and Global Mental Health (PhD in Cultural Psychiatry), and Applied Cross-Cultural Psychology and Visual Anthropology (MPhil in Ethnographic Documentary), with a focus on low-middle income countries and immigrant and refugee populations. Erminia is passionate about using arts-based and visual methods in her research, teaching and advocacy activities. Erminia is the founder of Movie-ment and Chair of the World Association of Cultural Psychiatry SIG on Arts, Mental Health and Human Rights.*



We invite everyone to attend the Film screening of
'NKABOM: A LITTLE MEDICINE, A LITTLE PRAYER' at 6.00 pm
presented by Producer Dr. Erminia Colucci





PANEL 4: THEOLOGICAL AND PHILOSOPHICAL RESPONSES TO DOMESTIC VIOLENCE AND GENDER INJUSTICES IN FAITH COMMUNITIES

§ “Early Treatment of Q 4:34 within Tafsīr”

Mahmoud Ali Gomaa Afifi (virtual)

Abstract: The traditional tafsīr (interpretation) of Qurʿānic verses such as Q. 4:34 has been instigating much controversy for interpreting it to allow husbands to ,hit‘ their nāshiz wives. The critics of Islamic tradition condemn traditional tafsīr for embracing a patriarchal view of society and, hence, perpetuating oppressive practices against women. However, a thorough investigation of the traditional tafsīr can point to a degree of cautious ethical reserve about the consequences of the literal reading of Q. 4:34. Moreover, the argument that the traditional interpretation of Q 4:34 constitutes a homogeneous statement for oppressing women and institutionalizing a misogynistic society ignores the complexity and diversity of this interpretation. Instead of constructing a blanket ,patriarchy‘ to explain the traditional interpretations of Q. 4:34, this chapter proposes t”hat a more informative understanding of these interpretations requires looking into the arguments which undergirded them. The point to be made here is that: as the historical interpretations of Q. 4:34 are probed in connection with the arguments which shaped them, the reader can recognize the different ways in which these arguments resulted in omissions, additions, redactions, and modifications in the process of interpreting and reinterpreting the text, to the extent that new trajectories can be dug out – from within the traditional tafsīr – for anti-Domestic Violence readings of Q. 4:34. The significance of this tradition-based approach to the interpretation of Q. 4:34 is to develop an authoritative faith-based discourse that can



effectively change anti-women perceptions and contribute to the elimination of wife abuse within Muslim context in today's world.

► *Mahmoud Ali Gomaa Afifi is a PhD student at the University of Lancaster. Mahmoud Afifi is currently in his fourth year of a PhD study programme in Religious Studies at Lancaster University of UK. His topic deals with the interpretation of Quran 4: 34 in connection with the treatment of wife abuse in Muslim communities across the UK. Mahmoud received his undergraduate education at Al-Azhar University in Cairo Egypt in Islamic studies and English translation, and received his MA in Islamic Studies from Claremont Graduate University in California, USA in 2012 on the topic of gender violence.*

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4 “A Theological Critique of the Feminism Movement”

Selam Reta

Abstract: The proposed presentation is based on the thesis paper I submitted for the completion of my Bachelor's Degree in Theology at the Holy Trinity Theological College in Addis Ababa titled 'Theological Critique of the Feminism Movement.' The thesis examined and applied a theology-informed critique to major feminist tenants by drawing from Christian Orthodox anthropology. The study highlighted the significant motivations and aims behind western feminist movements by revisiting the historical background of these movements' evolution and their Christian perspective. The study sought to provide a nuanced analysis to prevent hasty generalizations or radical views, such as hailing the movement as a perfect movement without faults, or seeing it as one absolutely at odds with Christian theology. I believe feminism as a movement has created a controversial position for Christians. The ever-developing body of literature on feminism includes manifold visions, some very different and almost opposed to each other. The effect of feminist movements in the world has come to shake every aspect of life, including in work, education and religion. The power of its widespread and variable effects lies in



the evolutionary change of its tenants. Its aims vary and range from the more modest causes of promoting equal opportunities between men and women to more radical positions leading to what some might perceive as unrealisable expectations for male-female relations or unhealthy gender standards. Since these principles and expressions of feminism have become instrumental in shaping societal values and communications, a better inquiry into the feminist movement is important, especially from the vantage point of the Christian faith. This is important for Christian communities as it can diffuse existing confusion and can minimize the likelihood of easy generalizations. This paper will present on the feminist tenants that should be accepted and developed further as part of the garment that makes Christianity and challenge those ideas and interpretations that are based on erroneous assumptions and risk endangering the relations between men and women as envisioned within the Christian Orthodox faith. It is important for the Christian faithful community to be able to navigate the complexities of the feminist cause and to respond appropriately in an effort to enlighten and support the improvement of human relations as espoused by both Christianity and feminism.

► *Selamawit Reta believes that understanding the past is essential in managing the present and the future. She has a deep interest in both Eastern and Western Philosophy and their implications for understanding the state of being and its social implications. She holds a Bachelor's Degree in Theology from the Holy Trinity Theological College in Addis Ababa, Ethiopia and she is in the process of completing a Master's Degree in Theology at Agora University, School of Holy Transfiguration. She specializes in software project management by profession and she holds a Bachelor of Science in Computer Engineering and a Master's in Business Administration. She is interested in understanding social conditions and reflecting on their theological implications.*



፡ “The Need for Inclusive Justice: Philosophical Appraisal on the Nature of Justice Addressing Intersectional Discriminations in Ethiopia”

Eyasu Barento

Abstract: This philosophical reflection is an articulation on the theoretical foundation and practical implications of inclusive justice in addressing the problems of victims of injustices. Intersectionality as the phenomena when a single subject faces multifaceted problems and as a theory can help us to fully grasp and understanding to articulate the lived experience of a child (who may be a female, with poor mental or physical health, from poor family, displaced because of conflict and subjected to exploitative labour). The general objective of the study is to examine the nature of inclusive justice with practical efficacy of healing the chronic problems of injustices in diversified societies (with the challenges of identity politics, human trafficking and poverty, gender or age based discriminations). By extension, the study will yield philosophical comments for policy implications of maintaining and prevalence of justice for all in Ethiopia. As a desk research, it uses qualitative research method backed up by the critical social theory perspective to unhide the possible contradictions of aspiration for justice; where three empirical cases of child abuse are used to solidify the philosophical ‘speculative’ analysis. It is concluded that strong foundation for inclusive justice and culture of democracy with sense of humanity can boost the practical and theoretical successes in addressing the problems of the wretched who are the ‘targets’ of intersectional injustices exemplified by the child above. Finally recommendation is given for varied stakeholders of justice-rights advocates and public policy makers, well-wishers of humanity.

► *Eyasu Berento has BA and MA degrees in Philosophy at Addis Ababa University with excellent academic records. He has worked as lecturer of philosophy for above 8 years at Aksum University, Mekelle University (served as the head of the department of Philosophy) and Kotebe University of Education. Participating in*



several national and international conferences in different Ethiopian universities and Oxford University at UK, he presented his philosophical reflections and research findings on social justice, development, education, humanity, interpretations of history, gender, identity politics and other areas. He has about eleven published articles (journal, book chapters, conference proceedings), four on-going articles and other five unpublished articles. He is participating in research engagements, civic society working on ethics and justice, and professional associations. His research interests include: Peace and Social Justice, Sustainable Human Development, Moral Philosophy, Culture and Indigenous Knowledge Systems, Ethiopian Philosophy, Humanity, Metaphysics, Epistemology, Philosophy of Education and Enlightenment.

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፩ “The project dldl/ድልድል approach: Employing St John Chrysostom’s homilies on marriage, conjugal cohabitation and domestic violence to build Ethiopian Orthodox Tewahedo clergy’s preparedness to respond to domestic violence”

Romina Istratii and Henok Hailu

Abstract: In February 2021, project dldl/ድልድል initialised an intervention with Ethiopian Orthodox Täwahädo 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 Ethiopia. As the development wing of the Ethiopian Orthodox Church, the Ethiopian Orthodox Täwahädo Church Development and Inter-Church Aid Commission (EOTC DICAC) was found to be ideally positioned to facilitate the delivery of these workshops. 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 Bezawet Birhanu. Each workshop was delivered over two half-days. Each workshop included presentations on a) domestic vi-



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olence 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. In this presentation, we will discuss the theological material developed to respond to community and clergy ideas around gender relations, marriage and domestic violence and in particular the reception of St John Chrysostom's teachings by the clergy participants. We will discuss how the participants' engagements, questions and assessment feedback point to gaps in theological knowledge in the community and the need for further theological awareness, demonstrating ultimately the potential of faith-informed responses to make a significant contribution in Church-led response to domestic violence in the Ethiopian Orthodox community.

► *Dr Romina Istratii is UKRI Future Leaders Fellow at the School of History, Religions and Philosophies at SOAS University of London. She is Principal Investigator of the UKRI-funded project “Bridging religious studies, gender & development and public health to address domestic violence: A novel approach for Ethiopia and the UK” and creator of project dldl/ድልድል. She is a critical international development thinker and practitioner from Eastern Europe with decade-long experience in developing cosmology-sensitive and people-centred methodologies and approaches for analysing and addressing issues with gender dimensions in religious societies of Africa. In 2019, she initialised the Decolonising Research Initiative under the aegis of the SOAS Research Directorate and in 2020, she co-founded of Decolonial Subversions, an open access, multilingual, peer-reviewed publishing platform that aims to subvert western epistemology and to promote the diversification of knowledge production. She is the author of the monograph *Adapting Gender and Development to Local Religious Contexts: A Decolonial Approach to Domestic Violence in Ethiopia* (Routledge, 2020).*

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► *Mr Henok Hailu Ayele is a young researcher in the areas of: mental health focusing on indigenising mental health concepts in the local context, mental health and religion, mental health aspects of children and adolescents, and neuro developmental disorders. Mr Hailu has 10 years' experience of work, in local non-governmental organizations and higher education in teaching and clinical works. He is a member of faculty at Addis Ababa University in the Department of Psychiatry, Clinical Psychology Program. He also serves as President of the Ethiopian Psychologists Association and as an executive committee member of the Pan African Psychology Association (PAPU). He is also a deacon of the Ethiopian Orthodox Tewahido Church.*



PANEL 5: THE ROLE OF RELIGIOUS MEDIATORS IN DOMESTIC VIOLENCE EXPERIENCES AND RESPONSES

፩ “Domestic Violence (also named domestic Abuse or family violence) Focusing on Black African Families and the role religion plays in the African contexts”

Amma Anane-Agyei (virtual)

Abstract: In this presentation, I will be focusing on domestic abuse in the context of Black African families living in the UK. England and Wales, the crime survey of Wales, in the year ending March 2019, it was estimated that 10.4% of black British women aged 16 to 74 had experienced domestic abuse in the last year, compared to 7.2% of white women, with Black African women accounting for 4.1%. Refuge, a domestic abuse charity found that between March 2020 and June 2021, Black women were 14% less likely to be referred to Refuge for support by police than white survivors of domestic abuse. It is likely such figures significantly under-report the extent of the problem. I will explore the reasons why it might be hard for Black African women to leave an abusive situation in the UK context, not least issues of culture, religious expectations and duties and shame to name but a few. I focus on how Black African Evangelical Churches and indeed Pastors may serve in perpetuating this issue, both in Ghana and in the UK context, rather than actively working to address violence in family homes. I will utilise my experience as a specialist social worker, working in one of the most ethnically diverse boroughs in England to consider issues of safeguarding, and how social workers might work effectively with Black African women experiencing domestic Violence as well as children living with domestic violence. I will conclude by



arguing that there are many black African Evangelical Pastors who impregnated church members and refuse to accept parental responsibilities due to their role in the Church, using a case study.

► *Amma Anane-Agyei is co-ordinator of African Families Service (AFS) in the London Borough of Tower Hamlets, United Kingdom (UK). She is a qualified social worker and has been employed since 1978 in London Borough of Tower Hamlets, UK. She received the 'Lifetime Achievement Award' by Keolis Amey Docklands which covers the City of London, the London boroughs of Tower Hamlets, Newham, Greenwich, and Lewisham at the third Community Champions Award Ceremony 2019. This award recognises an individual whose achievements have been far-reaching and sustained over several years. She is also a Trainer, Consultant & Registered Expert Witness Assessor on issues pertaining to Black African Children and Families. She has chaired, spoken, and organized local, national, and international conferences and seminars. She is often called upon to contribute to government report, research and offered opinion on national television, newspaper, and radio broadcasters. She is a co – author and author of four publications.*

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¶ “Christianized traditional marriage counsellor in Zambia as unexplored gatekeepers for gender transformative approaches in GBV prevention?”

Benjamin Kalkum

Abstract: Almost every couple in Zambia receives lessons by a ‘banachim-busa’ and a ‘shibukombe’ (in Bemba terminology) where they are taught about traditional gender roles in marriage. This ranges from general responsibilities over daily duties to explicit sexual practices. Furthermore, they are often consulted first – before the family – when at a later stage conflicts in the marriage arise. Marriage counsellor of this type can be found across all ethnic groups in Zambia. Their role as custodians of traditional gender roles and relations can barely be underestimated, but very little literature exists and even less projects work with them as a target



group. As almost all of them nowadays are affiliated to a Christian denomination somehow, they see themselves not only as custodians of traditional knowledge but also incorporate a Christian perspective into their teachings. These two normative realms overlap, but there are also points of contention. How do marriage counsellors in Zambia navigate between those two spheres, how do they see themselves – and what is their potential to transform harmful gender roles in Zambia? Firstly, this is a very interesting example how a traditional institution has transformed under the influence of Christianity, and how its influence in an ambiguous way strengthens some traditional gender norms and weakens others. It seems that Christianity has at least some potential to address harmful traditional gender norms and practices. Secondly, this is an interesting case how structural deficits in the development cooperation sector impede the integration of local knowledge and actors into development projects. Banachimbusas and Shibukombes deserve more attention!

► *Benjamin Kalkum is researching on religion and gender norms, in particular masculinity norms, in the teachings of traditional marriage counsellors in Zambia's Northwestern Province, where he worked on an HIV prevention project until he recently relocated to Addis Abeba, where he is currently enjoying his parental leave. He also is associated as a researcher with Project dldl/ድልድል. In his recent study which was conducted as a Master's Thesis for the University of Aachen, Germany (yet to be published) he interviewed married Christian men about their marriage ideals and gender roles, with a special focus on typical conflict situations which are prone to escalate into violence.*

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📌 “The EOTC-DICAC programme approach to GBV prevention and response”

Bantamlak Gelaw

Abstract: The presentation will focus on EOTC-DICAC programmes for GBV prevention. I will introduce the organization, the resources it leve-



rages on and the areas of its work. I will then present on the outcomes of GBV-related projects that were implemented or are being implemented using the Church structures. In the second part of the presentation, I will discuss challenges faced in relation to the full use of the church structure and consider solutions to these, as well as offer some suggestions moving forward.

► *Bantamlak Gelaw has been working as Health and Nutrition coordinator for EOTC-DICAC since 2014. In this role, he coordinates health related and nutrition projects, such as: clergy mobilization for immunization, community based complementary food production, infant and young children feeding (IYCF). Since 2021 he has acted as the Health and Social Affairs Department head at EOTC-DICAC. He also has been lecturer and head of nursing department at St. Lideta Health Sciences College. He holds a second degree in Public Health from Addis Ababa University.*

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PANEL 6: FAITH-BASED AND CULTURE-SENSITIVE INTERVENTIONS TO RESPONDING TO DOMESTIC VIOLENCE AND OTHER FORMS OF GBV/VAWG IN INTERNATIONAL COMMUNITIES

“Promoting a Unified Response to, and Prevention Of Sexual and gender-based violence in Emergencies (PURPOSE) with Faith”

Zayid Douglas, Jacqueline Ogega and Dolphine Kwamboka

Abstract: COVID-19 singlehandedly dismantled numerous systems, processes, and relations that either prevented, or mitigated sexual and gender-based violence (SGBV) worldwide - increasing incidence. Implemented in urban/peri-urban Kenya and Bangladeshi refugee settlements, the PURPOSE Project aims to enhance integration of faith-based and inclusive approaches into SGBV prevention, mitigation and response, seated in COVID-19 emergency programming. PURPOSE utilizes various approaches including male engagement and norms change targeting faith leaders to facilitate multiple actors’ (e.g., husbands, faith/community leaders, local governance) participation in SGBV prevention and response targeting women and girls. The project capacitated actors seated within, or on the periphery of SGBV referral and response including health workers and faith leaders to strengthen their, or partake in the, delivery of survivor-cantered response. Further, PURPOSE provides enhanced livelihoods and a wide array of support including skills trainings, startup support, and psychosocial groups to survivors and those at risk for SGBV and incorporates faith-based empowerment approaches into livelihoods activities to encourage transformational self-development. Since October 2020, the project has sensitized over 3400 individuals on SGBV; trained or provided direct support to over 300 women and girls in livelihoods and savings; and trained over 100 faith and community leaders on gender



equality and SGBV. The project will pilot a training curriculum for faith leaders to effectively engage with SGBV referral mechanisms in summer 2022 and will incorporate pilot learnings into programmatic guidance. This project adds to the knowledge base concerning faith-based approaches to SGBV in emergencies, and would like to share alongside & learn from likeminded actors in-person.

► *Zayid Douglas is the Senior Technical Advisor for Gender Equality and Social Inclusion at Word Vision US. In her role, she provides gender and inclusion technical support to program design, quality improvement, and research, monitoring, and evaluation efforts while representing World Vision in various fora including the INEE Gender Task Team and the USAID CARE-GBV Foundational Elements Technical Advisory Group. She has over 15 years' experience as a social science researcher and implementer -working on topics such as girls' education, gender-based violence (GBV) including child marriage and female genital mutilation (FGM), women's land and property rights, refugees & immigrants, and persons with disabilities. Her past professional experience includes the International Center for Research on Women (ICRW) and Abt Associates, and consultancies with Chemonics International and Johns Hopkins University. She has a BA in Psychology from Wellesley College and a MPP in International and Health Policy from the University of Chicago.*

► *Dr Jacqueline (Jackie) Ogega is the Senior Director for Gender Equality and Social Inclusion at World Vision US, where she leads a team of technical experts in GESI integration. Jackie has over 27 years of experience in international development, peacebuilding, education, and training. She has worked with various organizations including Creative Associates, PCI, World Learning, CRS, and Religions for Peace, and directed multi-million-dollar programs involving multi-sector donors. Her expertise includes providing strategic direction and thought leadership, leading business development, and ensuring program quality and impact. She has led the development of World Vision's GESI approach, technical tools, DME toolkit, promising practices, and training. Jackie is a mentor with USAID AGILE gender training, and Mastercard mentorship program for young changemakers. She is the author of Women, Religion, & Peacebuilding, Home Is Us, and Landowner. She has a PhD. in peace and conflict studies from Bradford University in the United Kingdom.*



► Dolphine Kwamboka, the World Vision Kenya PURPOSE Coordinator, completed her undergraduate degree in community resource management where she majored in gender and development studies and is currently pursuing her Master's degree in project planning and management at Jomo Kenyatta University of Science and Technology. She has extensive experience working with women at risk and survivors of SGBV as an agent of support and guidance together with communities whilst coordinating different gender initiatives in Kenya.

9 “Engaging Faith in Higher Education to Address Gender-Based Violence”

Punita Lumb and Savroop Shergill (virtual)

Abstract: We are offering a multisectoral and practitioner approach to addressing the intersections of gender-based violence and faith. In this virtual video session, we're offering our scholar-practitioner reflections on engaging university students in these conversations. The university is a unique space where students are invited to explore various topics; however, oftentimes topics of faith are left unpacked especially how faith, spirituality and religion may intersect with other issues like gender based violence. In an attempt to address this gap, the presenters of this session will share how they cultivated a number of events over the past couple of years to initiate conversations on centering voices of women of faith in addressing gender based violence, what it means to reclaim religion and/or faith as a way to combat misogyny, how communities of faith respond to GBV challenges, and exploring the meaning of gender or queering understandings of gender. Being situated in the Global North in a secular institution means that diverse spiritualities and ways of knowing the world are rarely engaged deeply, but these events created opportunities of reflection, learning and challenging ourselves in a meaningful way. We hope sharing our experiences and insights will open up greater conversations on how universities can enable decolonial spaces that center narratives often ignored.



► *Punita Lumb is a PhD student in Higher Education at the Ontario Institute for Studies in Education, University of Toronto. Her primary research interests are international and comparative higher education, critical race, decolonial and postcolonial theories. In particular, her work focuses on applying decolonial critiques to higher education practices. She is also the Associate Director of the Multi-Faith Centre at the University of Toronto where she coordinates programs rooted in decolonial thought, equity, diversity and inclusion for students.*

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► *Savroop Shergill is a registered Social Worker and Masters of Social Work Graduate from the University of Toronto. She currently works within the gender based violence sector in Ontario with survivors, their families, their greater communities, and within various systems towards addressing the root, systemic causes of GBV. She is currently the Manager of Programs and Services ad.*

¶ „Sugira Muryango: A community-integrated approach to family violence reduction and ECD promotion in Rwanda“

Jess Littman, Gabi Phend, Stephanie Bazubagira Magali, Sarah K.G. Jensen, Vincent Sezibera, and Theresa S. Betancourt (virtual)

Abstract: We propose a virtual presentation of the Sugira Muryango intervention and research. Sugira Muryango (“Strengthen the Family”) is a lay-workers-delivered father-engaged home-visiting intervention for families living in severe poverty with infants and children aged 0-36 months in Rwanda. The intervention addresses early childhood development (ECD) through a focus on the whole family. Unlike most ECD interventions, Sugira Muryango addresses between-caregiver conflict as well as caregiver-child conflict. Alongside traditional ECD topics such as nutrition and play, Sugira Muryango teaches conflict resolution and power-sharing skills to couples. A cluster randomized trial (CRT) of Sugira Muryango found that the intervention was effective in reducing incidence of intimate partner violence immediately after intervention (Betancourt et al., 2020). The effect on intimate partner violence continued



for at least one year after intervention (Jensen et al., 2021), and will be measured again in a longitudinal follow-up with this cohort taking place in 2022. Sugira Muryango also reduced harsh discipline of children, with significant effects measured both immediately and one year after intervention. After the initial CRT, Sugira Muryango was expanded to reach an additional 10,000 families through the training of a new volunteer social protection workforce, the Inshuti z'Umuryango (“Friends of the Family”) (IZUs). Through the PLAY Collaborative approach to local ownership and oversight, 2,608 IZUs have been trained to deliver the Sugira Muryango intervention. The expanded version of Sugira Muryango, utilizing the PLAY Collaborative approach, includes an embedded study which will provide additional evidence on community-engaged intervention for family peace and development.

▶ *Jess Littman, MSc, is the Program Manager of the Longitudinal & Spillover Study of Sugira Muryango. She earned her BA in International Development & Peace at New York University and her MSc in Measurement & Evaluation at American University. She previously served as the Senior Evaluation Associate at Educate!, an organization supporting youth in Africa to develop the skills they need to succeed in today's economy. Prior to that, she served as the Director of Monitoring, Evaluation & Learning at AfricAid, an organization mentoring girls in Tanzania to complete their education and become leaders. She is interested in research utility and effectiveness.*

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▶ *Gabriela Phend, MA, has been working on the Sugira Muryango project since early 2021. She oversees project implementation and research and manages relationships with key stakeholders, including national and local government representatives. She has been based in Rwanda since 2017, where she has led a variety of education and health interventions, including for two years as an Education Peace Corps Volunteer and later as National Malaria Coordinator with IntraHealth International. Gabriela has an MA in Women's History from Sarah Lawrence College and a BA in History from Brigham Young University. She is passionate about integrating gender and social inclusion in development interventions.*

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► *Stephanie Bazubagira Magali is the Program Coordinator for Sugira Muryango, an Early Childhood Development (ECD) program using implementation Science, at FXB-Rwanda. She has over 9 years of experience in leading and managing small to large-scale interventions and research projects and has observed cross-sectional studies in the fields of education, health, nutrition, agriculture, sexual reproductive health in Rwanda. She is skilled in leading and coordinating data collection activities, research study design, data quality management, and report writing. Previously, she served as Research Coordinator at Partners in Health (PIH), and as Research Assistant at Swiss Tropical Institute of Public Health. She holds a Bachelor's degree in Social Sciences from Kigali Independent University and an Advanced Diploma in Information Systems and Technology from Kenya College of Communication and Technology. She is interested in women's empowerment and equity.*

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► *Dr Sarah K.G. Jensen is a Co-PI on the Longitudinal & Spillover Study of Sugira Muryango together with Theresa S. Betancourt. Sarah has MA degrees in Clinical Psychology from the University of Copenhagen and Neuroscience from UCL, and a PhD in Developmental Psychology from King's College London. Her research interests include understanding how children's early environments shape their cognitive, socioemotional, and biological development. She has done extensive work involving advanced child assessments and neuroimaging to low resource settings including Bangladesh, Rwanda, and Ethiopia and has worked on the Sugira Muryango project since 2018.*

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► *Dr Vincent Sezibera is a professor of psychology and the Director of the Centre for Mental Health at University of Rwanda. He specializes in Post-Traumatic Stress Disorder and child and adolescent traumatic grief. Dr Sezibera has conducted research on trauma and bereavement among young survivors of the 1994 genocide against Tutsi in Rwanda. In addition, he has studied the impact of HIV/AIDS on the mental health of children and families. As a professor, Dr Sezibera's teaching workload includes psychopathology, cognitive and behavioural approaches to psychotherapy, and grief and mourning. He has also contributed to social service workforce development in Rwanda, Benin, Republic of Central Africa, Ivory Coast and Cameroon. He is the local Principal Investigator for the Sugira Muryango studies in Rwanda.*

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► *Dr Theresa Betancourt, ScD, MA, is the inaugural Salem Professor in Global Practice at the Boston College School of Social Work and Director of the Research Program on Children and Adversity (RPCA). Her primary research interest is to understand the protective processes that contribute to risk and resilience in the mental health and development of children and adolescents facing adversity in a variety of cultures and settings. Dr Betancourt has led initiatives to adapt and test evidence-based behavioural and parenting interventions for children and families facing adversity; she additionally focuses on strategies for scaling out these interventions using implementation science approaches. She is Principal Investigator of an intergenerational study of war/prospective longitudinal study of war-affected youth in Sierra Leone, a scale-up Family Strengthening Intervention for children and families in Rwanda, and community-based participatory research on prevention of emotional and behavioural problems in refugee children and adolescents resettled in the U.S.*

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6 **“Empowering Women and Girls, Transforming Communities, Promising and Best Practices to Address Gender Based Violence in Kenya: Reports from an Organizational Programme”**

Grace Bonareri Mose

Abstract: Domestic violence and female genital mutilation (FGM/C) remains as major concern in sub Saharan African today and presents a barrier to the attainment of gender parity. Kenya is not an exception as these vices are widespread in families and communities. The prevalence of GBV in Kenya stands at over 35% especially among women and girls aged 15-49 (KDHS, 2014). This raises questions on the efficacy and relevance of response and prevention. Many organizations, government agencies and churches have provided interventions with minimal impact mainly because they adopt Eurocentric and Western approaches which conflict with the religious and cultural values of the Africans. FGM among the Abagusii which is a site for our project, continues at 85% prevalence rate. HFAW was started by Grace to address rampant GBV and FGM in Kenya. Having grown in rural village she understood vulnerabilities women have



to overcome, the power structures and how culture objectify women and girls. FGM's as a cultural practice had drastic impact on her life. Yet she didn't understand why DV and FGM were not reducing with much ongoing advocacy work. She embarked on postgraduate studies on FGM and adopted a theoretical framework, Popular Education (PE) by Paul Freire. She proceeded to South America in 2010 to learn the model's real-life application to transform communities. Grace discovered that this model is powerfully transformative due to its critical consciousness raising, participatory and community engagement. The model adopted religious principles and pillars of the Lutheran church and involved the affected community in its design and implementation. The principles, and pillars resonated with the African values and religious beliefs. Convinced that this model will work to address GBV and FGM Grace moved from USA in 2011, founded HFAW and trained 5 women in Chile and 30 TOT in Kenya to help in spreading the model to end prevent the vices. This presentation will showcase reports and real-life applications of this model to combat and prevent GBV and FGM in villages among the Abagusii community, Kenya. The presentation will showcase PowerPoint, pictography and video clips to show that for any successful model to succeed, it has to be produced locally, and resonate with the religious and cultural values of the people concerned.

► *Grace is the Founder and Director of HFAW. HFAW is a non-partisan, not for profit and feminist organization that works with rural and peri-rural communities to reduce gender disparities through economic empowerment, reduction of GBV, promotion of sexual and reproductive health rights and advancement of human rights through a Popular Education (P.E) model. Grace is also Lecturer at Kenyatta University. She is passionate community mobilizer working to build a grassroots movement to reduce GBV and end FGM in the Abagusii community, Kenya. Part of her work involves empowering women and girls. She embraces total community engagement and participation including working with men to break the silence. Grace's work is informed by a long history of advocacy for women which convinced her that homegrown models work better and faster to*



solve problems. Grace worked as the Director of the Education Fund's Diverse Communities Health Initiative of Family Planning Advocates in New York State and earlier as the Director of Domestic Violence Hotlines for the New York State Coalition against Domestic Violence and Faculty at SUNY Albany. She holds a Doctorate and Masters in Women Studies from the State University at Albany, New York.

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9 Workshop 3: Evaluating domestic abuse programmes: choosing a research design

Gene Feder

Abstract: I will start the session by posing key questions we have to answer in choosing an appropriate design: (i) Who wants to know and what forms of evaluation would they find acceptable? (ii) What are the outcomes the programme aims to achieve or improve? (iii) Can these outcomes be measured? If so, how does one choose the appropriate measurement? (iv) Can these outcomes be captured from narratives? If so, whose narratives? (v) What comparisons can be made to evaluate the effect of the programme? Are there outcome measurements or narratives that predate the programme? (vi) What resources are available for the evaluation? This will be followed by small group discussion, with each group taking an actual, planned, or hypothetical programme in a specific context and apply the questions to that programme. We will then reconvene, initially hearing some of the responses to the questions. I will then conclude with a presentation of some of the choices I have made in evaluating domestic abuse programmes in health care contexts, highlighting strengths and weakness of those choices.

► *Gene Feder is Professor of Primary Health Care, Bristol Medical School, University of Bristol, UK. Gene trained as a family physician in England and has worked in general practices for 36 years. His research started with the health and healthcare of Traveller Gypsies, followed by studies on the development and im-*



plementation of clinical guidelines, management of chronic respiratory and cardiovascular conditions in primary care and the health impact of domestic violence. His current research focuses on healthcare responses to domestic violence globally. Gene's methodological expertise is in randomised controlled trials and systematic reviews, collaborating with epidemiologists and social scientists on cohort and qualitative studies respectively. He leads a domestic violence and health group in Bristol medical school and a gender violence global health research group. He is interim director of VISION, a consortium that aims to reduce the harms to health caused by violence by improving the data that underpins theory, policy and professional practice. He chaired the WHO intimate partner and sexual violence guidelines.

6 Workshop 4: Incorporating evaluation when designing effective domestic violence prevention programmes

Parveen Ali

Abstract: Domestic abuse has been identified as a pressing public health issue, but one with a very weak evidence base to inform intervention design and delivery. While domestic violence intersects cultural, social and geographic boundaries, it shows a strong social gradient. Emergency hospital admission rates linked to violence are around five times higher in deprived communities than in the most affluent. Risk factors for intimate partner and sexual violence include: female gender, young age, lower household income, living in areas of high physical disorder, alcohol consumption, and gender inequality, as well as social and cultural norms that tolerate violence. Effective interventions, if implemented well with good uptake in deprived areas and population groups, would have an important effect on reducing the related inequalities in physical and mental ill-health.

Effective interventions would also have an important social and economic impact as the overall costs associated with domestic abuse. Recently, there have been some attempt to evaluate perpetrator programmes for voluntary participants in the UK, but much more needs to be done to



6 understand the mechanism through which such preventive and support programme work especially when delivered to people from social-economically deprived areas. There is a need for more rigorous and theory-driven evaluations of community-based interventions for perpetrators to enable greater understanding of how such interventions operate to effect change, the optimal components of such interventions, and how they can be successfully implemented in practice. However, not all interventions regardless of their usefulness, can be assessed properly as the aspect of evaluation is hardly considered at the time of developing interventions. In the current economic environment where resources are limited and services and organisations are asked to demonstrate their effectiveness and usefulness, designing and delivering interventions that can be evaluated is extremely important. Domestic violence interventions designed to help perpetrators explore their behaviour or victim's services aiming to support victims or survivors of domestic abuse also face these challenges.

Commissioners as well as those delivering these services need to think about evaluability of the services very clearly. However, much more needs to be done to understand this aspect. The proposed workshop aims to explore how to develop appropriate preventive and support interventions for victims/survivors, and /or perpetrators that not only deliver effective services but can also be evaluated effectively to understand the mechanism and processes. This methodological paper aims to explore factors that should be considered when developing domestic violence prevention interventions for perpetrators. It will also suggest how to develop interventions that are not only effective but can also be evaluated.

► *Professor Parveen Ali has a joint position at the University and Doncaster & Bassetlaw Teaching Hospitals (DBTH). She is a Registered Nurse, Registered Nurse Teacher and Senior Fellow of Higher Education Academy and Fellow of Faculty of Public Health. Prof Ali leads MMedSci Advanced Nursing Studies and is a Deputy Director of Research and Innovation in the Health Sciences School. Prof Ali is Editor-in Chief of International Nursing Review and editorial board member of Journal of Advanced Nursing and Journal of Interpersonal Violence.*



ROUNDTABLE DISCUSSION

The roundtable discussion will bring prominent feminist and religious organisations, government officials and international specialists to explore a better integration pathway for religious, feminist and state resources to respond to domestic violence in Ethiopia and internationally. The roundtable will be recorded and disseminated via media outlets in Ethiopia and the project's media platforms internationally.

LOGISTICAL INFORMATION

- A prayer room is available at the Hotel. Please ask the Hotel staff to show you.
- The buffet contains meat options (not halal) and vegan options

MORE INFORMATION AND RESOURCES

Project dldl/ድልድል

- Website: <https://projectdldl.org/>
- LinkedIn: <https://www.linkedin.com/company/project-dldl/>
- Soundcloud: <https://soundcloud.com/projectdldl>
- Vimeo: <https://vimeo.com/projectdldl>

EMIRTA

- Website: <https://www.emirta.org/>
- LinkedIn: <https://www.linkedin.com/company/emirta-research-training-and-development-institute/>



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