



A Critical Discourse Analysis of Psychological Gender Based Violence against Women and Girls in Jimma Zone of Oromia National Regional State, Ethiopia

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Abstract

The main objective of this study was to disclose psychological gender based violence reflected in the use of language in Jimma Zone of Oromia National Regional State, Ethiopia. The participants of the study were women, girls, lawyers, gender experts and police officers found in the zone. The necessary data for the study were collected using focus group discussions and key informant interview. The collected data were analysed using critical discourse analysis. The study revealed a number of psychological gender based violences which have been committed on women and girls in the zone. Finally, recommendations have been suggested based on the major findings of the study.

Key Terms: Gender based violence; psychological gender based violences; machismo.

1. Introduction

1.1. Background of the Study

Gender-based violence (hereafter GBV) is a global phenomenon, and it occurs in all classes, cultures, religions, races and ages [37; 22].

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Facts and figures show that GBV is a global epidemic these days [42]. GBV violates women's and girls' fundamental human-rights - it prevents women and girls from exercising their economic, social, political, cultural and civil rights [20; 22; 41]. It further violates the objectives of MDG 3: promote gender equality and empower women [22]. Moreover, GBV violates a number of human-rights enshrined in international human rights instruments such as the right to life, liberty and security of a person; the right to the highest attainable standard of physical and mental health; the right to freedom from torture or cruel, inhumane, or degrading treatment and punishment [36]. GBV is also a major threat to personal, social and economic development [36; 22]. In the context of Ethiopia, GBV which is being committed against women and girls is also a lived reality and a deep-rooted ubiquitous problem. In support of this, Care Ethiopia [5] asserts, "Gender based violence continues to be a significant and serious human rights and public health issue in Ethiopia...Gender based violence is endemic throughout Ethiopia." From experience, it is also common to hear, see and read about dreadful, heart-breaking and inhumane GBV acts which are committed on women and girls in the country. The shocking and brutal gender based act which is committed on a 16 year-old school girl, named *Hanna Lalango*, and who died after she had been kidnapped and gang-raped in Addis Ababa in 2014, can be a typical example of a GBV act in Ethiopia. It was based on this general background that the present researchers proposed that it is imperative to conduct a study on a critical discourse analysis of psychological GBV committed on women and girls in Jimma Zone of Oromia National Regional State.

1.2. Statement of the Problem

Needless to say, women and girls have inviolable human rights [11]. However, GBV that is committed on women and girls is a serious problem in all countries of the world in general, and in Ethiopia in particular [6; 7]. Though article 35 of the 1995 constitution [33] and the 1996 penal code of the Federal Democratic Republic of Ethiopia (FDRE) [34] grant the equality of women with men, ironically, GBV is still being committed on women and girls in Ethiopia [3]. It appears that GBV is burgeoning in the country nowadays. In this regard, it is common to see, hear and/or read on media about brutal, atrocious and unedifying GBV acts such as rape, murder, spousal and intimate partner assaults and so forth which are committed on women and girls in different parts of Ethiopia. Though this is the case, the full scale and impact of GBV committed on women and girls are not empirically studied in all regions and among different ethnic groups found in Ethiopia from interdisciplinary perspective using critical discourse analysis (CDA). From language and gender study point of view, it seems that there is a dearth of comparable empirical studies which are conducted on GBV in all regions of the country. In such context, it is obvious that it would be impossible to devise inclusive preventive mechanisms to GBV in Ethiopia. If it is said that GBV is 'a violation of women's fundamental human-rights' and if it is claimed that it is 'a major threat to personal, social and economic development', the nature and extent of GBV should be studied using CDA in all regions of Ethiopia to have a robust empirical data which enable to develop strategies, reduce and finally abrogate GBV in the country. Nevertheless, from language and gender study perspective, the causes, magnitude and consequences of GBV against women and girls are not studied from an interdisciplinary perspective using CDA in the country. Particularly, these issues remain under-researched in Jimma Zone of Oromia National Regional State. To the knowledge of the present researchers, there is a paucity of empirical study, which is conducted on psychological gender based violences using CDA at the grass root level in the region. As a result, it would be timely and imperative to conduct a research on a critical discourse analysis of

psychological gender based violences committed on women and girls in the area. The review of empirical studies conducted on gender in Ethiopia also shows that there are some studies which are conducted on GBV in other parts of the country. For instance, Getachew Mullu, Ayu Gizachew, Desalegne Amare, Anmut Alebel, Fasil Wagnew, Chalachew Tiruneh, Mulat Worku, Rhama Kediri, Sanbato Tamiru, Temesgen Demsie [15], Tegbar Yigzaw, Anwar Yibrie and Yigzaw Kebede[32], Care Ethiopia [5], Mussie Alemayehu, Gebregizabeher Yohannes, Ashenafi Damte, Atsedo Fantahun, Kahsu Gebrekirstos, Resom Tsegay, Adina Goldberger and Henock Yebyo [21] have conducted studies on GBV. Though these studies provided valuable insights about GBV, the studies differ from the present study based on the setting, method of data analysis (none of them used critical discourse analysis as a method of data analysis), objectives and methods of data collection. Actually, these studies did not start with the premise that discourse or language use has essential role in manifesting psychological gender based violences. They are not language and gender researches in general, and they are not discourse studies in particular. Generally, these few studies are insufficient to rectify GBV in the country. These are their gaps. On the contrary, the present study is purely a type of gender and language use or discourse study. The study aims at filling gaps in language and gender research in Ethiopia by critically studying psychological gender based violences committed on women and girls in Jimma zone.

1.3. Objectives of the Study

1.3.1. General Objective

The major aim of the study was to disclose psychological gender based violence committed on women and girls and reflected in the use of language in Jimma Zone of Oromia National Regional state.

1.3.2. Specific Objectives

The specific objectives of the study were to:

1. identify types of psychological gender based violences which are committed on women and girls in the zone;
2. distinguish the prevalence or incidence of psychological gender based violences committed on women and girls in the area;
3. reveal the causes of psychological gender based violences committed on women and girls in the zone;
4. identify the consequences of psychological gender based violences committed on women and girls in the zone.

1.4. Scope of the Study

The study was conducted in the 2015/16 academic year in Jimma zone, Oromiya Regional State, Ethiopia. Though women, men, boys, children and girls can be victims of psychological gender based violences, women and girls are the main victims of psychological gender based violences in countries [36]. Thus, the scope of the study is limited to the study of psychological gender based violences which are committed on women and girls in Jimma zone, Oromia Regional State, Ethiopia.

1.5. Limitations of the Study

As is the case in all empirical studies, the study has its own limitations. Though it was hoped to collect additional data using documents from courts found in the zone, this could not be done for privacy and security reasons given from officials in the courts. Furthermore, the study is conducted only in Jimma zone. Thus, the findings of the study may not be generalised to all other places found in Ethiopia and elsewhere.

2. Review of Related Literature

2.1. Definition of Gender-Based Violence

GBV is an inclusive and umbrella term. There is no single definition of GBV accepted internationally, and there is much debate over the breadth of its inclusion [26]. The term violence against women (VAW), sexual violence (SV) and gender-based violence (GBV) are sometimes synonymous terms and they are used interchangeably [35]. The Convention on the Elimination of all forms of Discrimination Against Women (CEDAW) defines GBV as a violence which is directed at a person on the bases of gender. It includes acts that inflict physical, psychological suffering and the threat of such acts, coercion and other deprivations of liberty. GBV includes much more than sexual assault and rape. It includes physical, sexual and psychological gender-based violence which occur within a family, community and state. It further subsumes physical assault, marital rape, sexual abuse of female children in the household, dowry-related violence, female genital mutilation (FGM) and other gender-based traditional practices harmful to women and girls. Moreover, GBV includes non-spousal violence, exploitation of women and girls, trafficking of women and girls, forced prostitution, sexual harassment and intimidation at work, in institutions and elsewhere [26; 36; 22; 41]. GBV can be occurred overtly and covertly [36]. Perpetrators of GBV can be husbands, boyfriends, stepfathers, grandfathers, brothers, uncles, teachers, officials and so on [36]. GBV includes many forms, and it is very difficult to give exhaustive lists of types of GBV. However, GBV can be grouped into five main categories which are psychological or emotional violence, sexual violence, physical violence, harmful gender-based traditional practices and gender-based socio-economic violence [36].

2.2. Psychological gender based Violence

Psychological gender based violence includes abuse or humiliation gender acts such as non-verbal and verbal abuse acts like insulting, degrading and demeaning. Compelling a woman or a girl to engage in humiliating activities in public or private space, and denying basic expenses for family survival are also abuse or humiliation gender acts which can result in emotional wounds. Confinement gender acts such as isolating a woman and girl from friends/family, obstruction or restriction of the right of free movement of a woman and a girl are further psychological gender based violences [36].

2.3. The Nexus between Gender-Based Violence and Men's Power

Feminist model of power considers GBV (including psychological gender based violence) as an instrument of men's power over women. Feminists hold that any form of GBV is an oppressive behaviour in which men use to

maintain their privileged position and power over women. GBV results in the domination of women and girls by inflicting psychological and physical harms and injuries on women and girls and by inculcating feelings of shame, worthlessness or guilt in women and girls. It endangers the psychological and physical safety and wellbeing of women and girls. Feminist theories also describe that any form of GBV is an oppressive practice - it is a form of men's power, and it has repressive, submission, subjugation, obedience and prohibiting effects on women and girls. It is further a means through which patriarchy maintains its power over women and girls [43].

2.4. Causes of Gender-Based Violence

Cognisant of factors which result in GBV helps to design strategies which enable to prevent and respond to GBV. However, GBV has multifarious causes. As a result, it would be very difficult to provide comprehensive lists of them. Just to mention some causes of GBV, a society's attitudes towards and practices of gender discrimination which place women in a subordinate position and presumptive gender roles perpetuate GBV. Furthermore, lack of awareness about human rights and gender equality, and violent means of resolving conflict and disagreement are factors which result in GBV in a society or community [36]. Individual related causes of GBV include dependence, physical and mental disabilities, lack of alternatives to cope with changes in socio-economic status, alcohol and drug use or abuse, psychological trauma and stress, lack of knowledge of individual rights enshrined in national and international law and so on. Moreover, social norms and culture related causes of GBV subsume discriminatory cultural and traditional beliefs and so forth. Furthermore, lack of legal protection for women's and children's rights, lack of laws on gender-based violence, lack of trust in the law enforcement authorities, lack of willingness to effectively prosecute all cases of GBV reported to authorities, lack of advocacy campaigns which condemn and denounce gender-based violences, discriminatory practices in statutory conflict resolutions, lack of administration and law enforcement and police, courts inaccessibility because of remote location, lack of administrative resources and equipment in local courts, the presence of laws or practices in the legal system that support GBV, lack of police protection and lack of security patrols, breakdown of social structures and so on are causes of GBV[36].

2.5. Consequences of Gender-Based Violence

Needless to say, cognisant of the potential consequences of GBV helps stakeholders develop appropriate strategies which enable to prevent GBV. GBV can cause serious and potentially life threatening health problems. It can result in fatal problems such as homicide, suicide, maternal mortality, infant mortality and so forth. It may also result in acute physical problems (such as injury, shock, disease and infection) and chronic physical problems (such as disability, somatic disorder or disease, chronic infections, pain, gastro-intestinal problems, eating disorders, sleep disorder and alcohol and drug addictions). Moreover, GBV can cause reproductive-related problems such as miscarriage, unwanted pregnancy, unsafe abortion, sexually transmitted infections (STIs), menstrual disorders, pregnancy complications and sexual disorders. It may further result in emotional or psychological problems such as post-traumatic stress, depression, anxiety, fear, anger, shame, insecurity, self-hate, self-blame, mental illness and suicidal thoughts on a victim of GBV. GBV can also result in social stigma and poverty on a survivor of GBV [36].

3. Research Methodology

3.1. Research Design

Case study research design was used in the study as a research design because case study research design helps to study cases such as an individual, an event and bounded social entities like an organisation, a community, a society and a country in-depth in its natural setting [10; 9]. Case study research design enables to thoroughly study psychological gender based violences which are committed on women and girls in the zone.

3.2. Participants of the Study

The participants of the study were women and girls who live in Jimma zone. Furthermore, lawyers, police officers and gender experts who work in the area were the participants of the study. This is because they have a rich knowledge about the incidence, prevalence, forms and so forth of psychological gender based violences which are committed on women and girls in the zone because of their expertise role.

3.3. Data Gathering Methods

In critical discourse analysis, corpuses of data that will be critically analysed can be gained from different sources such as in-depth interviews, Focus Group Discussions (hereafter FGDs), documents and so forth [12; 25]. Thus, FGDs and in-depth interview with key informants (in-depth interview with police officers and gender experts) were used as data gathering tools in the study. In-depth interviews have interactive nature and create a good opportunity for a researcher to probe deeply into interviewees' personal experiences and perceptions of events, phenomena and/or situations. They further have the potential to reveal conflicting views on an issue [19; 2]. Therefore, in-depth interview was used in the study. During an in-depth interview, in most cases, an interview-guide, which is a list of topics to be covered at some stage during the interview is used [7]. As a result, an interview-guide was prepared to make in-depth interviews with lawyers, gender experts and police officers. FGD also enables to collect a lot and variety of information on a particular issue within a short period of time than separately interviewing each person; it allows spontaneous and real interaction among participants and among participants and a researcher; it helps to gain data on social process and group norms and/or beliefs; it facilitates in-depth exploration of views of a group on a particular topic or issue; it enables to identify the justification that individuals provide for the things they do. In doing so, it helps to get quality, original or real and diverse information [16; 29]. As a result, FGD was used with women and girls to get data for the study.

3.4. Sampling Techniques

The study is underpinned in qualitative research assumptions. Therefore, different qualitative sampling techniques were used in the study based on the logic or principles of non-probability sampling in qualitative research. The aim of sampling in qualitative research is not to provide a precise representation of a population, but to select a diverse enough sample to get in-depth data. Other factors of sampling such as time and availability of samples are often prioritized over statistical representativeness of samples in qualitative research [23; 24]. As a result, the research area (Jimma Zone) was selected using purposive sampling technique. This is

because there is a paucity of empirical researches which are conducted on GBV in general, and on psychological gender based violence in particular in Jimma Zone. With regard to the selection of participants for FGDs, convenience (availability or accidental) sampling was used. This is because the samples were accessible to the present researchers, as is the case in many studies [8]. The other reason for using convenience sampling was that women come to courts and clinics from different areas found in the zone for different reasons. Girls also come to schools from different areas found in the zone. Because of their expertise role in the research area, lawyers, gender experts and police officers have more information to share on the issues to be discussed with them. Therefore, they were selected based on purposive sampling technique.

3.5. Method of Data Analysis

Psychological gender based violence is directly related to gender-power relationships - it is the main tool which men use to reinforce, perpetuate and maintain their power over women and girls [36]. Psychological gender based violence has complex and multifaceted nature as well - it is a cross-cutting and complex phenomenon that should be addressed from an interdisciplinary perspective. Hence, its analysis demands an interdisciplinary method of data analysis, which is the nature of CDA. Therefore, CDA was used as a method of data analysis in the studying. This is because CDA is used to analyse any forms of unequal power relationships which exist between individuals and among groups [4; 13; 44; 40]. Furthermore, Van Dijk [38] states that CDA is "primarily interested in and motivated by pressing social issues, which it hopes to better understand through discourse analysis." GBV in general and psychological gender based violence in particular, as a 'violation of women's fundamental human-rights' and as a 'major threat to personal, social and economic development', can be considered as a pressing social issue. Thus, psychological gender based violence can be analysed using CDA. Here, it should be noted that CDA does not have one method of discourse analysis [14; 27]. Therefore, a researcher who wants to use CDA for his/her data analysis should select among the existing CDA approach. Van Dijk's 'socio-cognitive model', Ruth Wodak's 'discourse-historical approach' and Fairclough's 'socio-semiotic approach' are the three major CDA approaches in CDA [17; 27]. Van Dijk's model mainly helps analyse cognition. Wodak's discourse-historical approach primarily enables to analyse socio-cultural contexts, which are political, institutional, historical and so on contexts. Fairclough's three-dimensional CDA framework comparatively presents a well developed CDA framework in diagram form for CDA. As a result, many discourse analysts use his framework to analyse a discourse. As far as Fairclough's three-dimensional CDA framework is concerned, Jorgensen and Phillips [17] witness, "Among the different approaches to critical discourse analysis, Fairclough has, in our view, constructed the most sophisticated framework for analysis of the relationship between language use and societal practices in general." Therefore, Fairclough's three-dimensional CDA framework was used as a method of data analysis in this study. This is because his framework is more inclusive or comprehensive - his three-dimensional CDA framework helps describe and interpret the textual/linguistic or structural aspects of discourse (interpretation includes the ideological, attitude and so forth, which is the cognitive aspect). At the discursive practice analysis (production, reproduction/distribution and consumption/reception analysis) level, his framework also helps to analysis effect of discourse on cognition. Thus, like Van Dijk's CDA approach, his framework helps analyse cognition. Moreover, like Wodak's CDA approach, Fairclough's CDA framework acknowledges the intertextuality in discourse analysis (his framework enables to analysis the socio-cultural contexts). His CDA framework has procedural clarity as well. It also gives

equal emphasis to textual/linguistic and socio-cultural contexts analysis [12; 13; 14; 27].

3.6. Ethical Considerations

The researchers followed research ethics when they conduct the study. To gain access through ‘gatekeepers’ or officials to research sites, the researchers got a letter which testifies that they are conducting a research from the postgraduate and research coordinating office of the College of Social Sciences and Humanities, and showed it to the officials. Furthermore, the researchers collected the necessary data based on the participants’ informed consent. The purpose, benefits and expected procedures of the study were explained to the participants right from the beginning to get their informed consents, and their informed consents have been gotten. Moreover, the researchers protected the anonymity or confidentiality of the participants during the data analysis process. In addition, the collected data were analysed honestly without data rigging. The findings of the study were reported honestly as well.

4. Data Analysis and Interpretation

Text 1.

በመንገድ ላይ ወደ ትምህርት ቤት ስንሄድ ወንዶቹን ስናይ እንፈራቸዋለን ድንጋይ እየወረወሩ ስለሚለክፉን። ሲወረወሩብን ዝም ብለን ስንሄድ የማይገባ ቃላት እየተናገሩ ይሰድቡናል።... እናትሽ ትበዳ፤ የሻርሙጣ ልጅ ምናምን እያሉ ይሰድቡናል። ስልካችንንም እያፈላለጉ በስልክ ይሰድቡናል።

We fear men when we go to school because they throw stone on us and provoke us. Even when we go silently when they throw stone on us, they verbally abuse us disgustingly saying, ‘motherfucker, a daughter of prostitute and so on’

The above excerpt shows that men deliberately use disgusting verbal abuses that are discourteous expressions intended to offend or hurt when they non-verbally provoke girls in the zone. One can understand from the excerpt that the sincerity or humility condition of the non-verbal provoking, which is throwing stone on girls, that is accompanied by offensive verbal abuse that pierce or wound the feeling, used by the men indicates that some men in the zone are not modest, and they still exercise their power over girls. Here, it is important to recognise that dominance or power may involve control of actions and control of minds. Modern forms of dominance or power are usually exercised by controlling the mind of others. In this regard, Van Dijk [39] further asserts that the exercise of power usually presupposes mind control. The men’s bitter verbal abuse generally indicates that men still commit psychological gender based violence on girls found in the zone.

Text 2.

ከረባት እግር ምናምን እያሉ ይሰድቡናል። መለከፍማ የለት ተለት ጉዳይ ነው።

Men abuse us saying, 'necktie leg'. They provoke us daily.

The above extract suggests that men give unwanted suggestive or evaluative comments which irritate girls when the men see or find the girls in the public spaces. In doing so, the men exercise their power over girls using language in the zone. In this regard, Bloomer, Griffiths and John [1] further maintain that if a speaker imposes his/her self-evaluation on his/her listener without the interest of the listener, the speaker is exercising his/her power through language over his/her hearer. The men's unwanted and obscene suggestive or evaluative comments to the girls undoubtedly restrain and threaten the girls' freedom, autonomy and self-worth needs. The excerpt also substantiates that men still abuse girls in the zone. Why do the men choose opprobrious insult instead of using other positive words which could boost the girls' self-esteem? What are the effects the men consciously or unconsciously want to bring in the girls when the men verbally abuse the girls in the public space? Needless to say, discourse (language use) is used to construct a person's identity and self-esteem [4]. Thus, when the men verbally abused girls as if the girls had 'easily bendable leg', which is a different leg from other persons, practically the men were derogating, disparaging, demeaning or mortifying the girls psychologically - they were verbally treating the girls as if the girls were weak through their contemptuous and epithet insult. In doing so, the men were attempting to make the girls think about themselves that they are weak, thereby consciously or unconsciously constructing and inculcating a low self-esteem and submissiveness gender identity in the girls. Conversely, the men were verbally displaying their own quintessential macho masculinity or physical superiority and power to the girls using deliberate verbal abuse, which is irritable speech, as a linguistic technique. Obviously, the men were practically injuring the girls psychologically when they verbally abused them because the intent of verbal insult is causing emotional or psychological wound on a person. One can also understand from the above extract that provoking of girls is a norm in the area.

Text 3.

ለምሳሌ እዚህ ትምህርት ቤት ከመጣሁ በኋላ ዘጠነኛ ክፍል ሆኜ ማንነቴን የማያውቀው ልጅ በጣም ነው የሰደበኝ...እንቺ ባለጌ ምናምን ብሎ። በዚህ የተነሳ አልቅሼ እቤት የገባሁበት ጊዜ አለ። ሴትነቴን ነው የጠላሁት የዛን ቀን።

For example, after I had come to this school and when I was learning in grade nine, a boy who did not know me verbally abused me very badly. As a result, I went to my home shedding my tears. I hate myself that day.

As can be further seen in the above extract, the boy deliberately and badly insulted the girl using pejorative words which inflict psychological injury. That was why the girl took umbrage and cried. That was why she even despised/hated herself. This shows that the boy's bitter insult has emotionally wounded the girl. The extract depicts that some rude boys still commit psychological gender based violence on girls found in the zone by verbally abusing and dissing the girls, albeit the girls have a legal right not to be abused [34].

Text 4.

አንድ ልጅ አለ። ይህ ልጅ ሰፈር ድረስ እየመጣ ይዘትብኛል።

There is a boy who intimidates me by coming in my residential area.

The above extract indicates that verbal intimidation is an intentional linguistic act which boys still use to make girls to commit sex with them, fearing physical and psychological attack, injury or harm. As indicated in the extract, when the boy verbally intimidated the girls, practically he was using coercive force or power over the girl because force and power are inherent in an intimidating linguistic act [14]. One can deduce from the extract that though verbal intimidation is a clear crime [34], boys and men knowingly use it as a technique in the zone in order to forcefully persuade girls so that the girls commit sex without their interest with them. This even suggests that police and the media should play their continuous proactive roles to educate boys and men found in the zone that any form of intimidation on girls and women is a crime. Needless to say, media is a crucial means to educate the public about gender based violences. Thus, an educative radio-drama which teaches the public that verbal intimidation on girls and women is a crime can be used using Jimma Fana FM 98.1 radio and Jimma University Community Oriented radio station which are broadcasted from Jimma town in the zone to mitigate and finally halt this disgusting psychological gender based violence.

Text 5.

እኔ ማስፈራራት ገጥሞኝ ያውቃል። አንድ የሚፈልገኝ ዱርዬ ልጅ ነበር። ሁሌ ስወጣ ስገባ ይሰድብኝ ነበር። ከዛ ለቤተሰቦቼ እናገራለሁ ስለው 'ከተናገርኽ እመታሻለሁ' ብሎ አስፈራርቶኛል።

I faced an intimidation. There was a delinquent boy who wants me for sex. He always used to abuse me when he gets me. When I told him that I could tell his act to my family, he intimidated me if I tell them.

The above extract also shows that some boys commit psychological gender based violence on girls by verbally intimidating the girls in the zone. It is obvious that an intimidating act can create anger, fear, stress and other psychological effects on a person[31]. It is also evident that to intimidate someone is to commit oneself to inflict harm on the person later on. Dominance usually needs continuous legitimation. Such legitimation is usually achieved through communication or discourse [12; 13; 14]. Thus, the boy was imposing and legitimating his power over the girl through discourse when he continuously posed a threat on the girl - he was verbally exercising his coercive and asymmetrical power over the girl when he repeatedly menaced the girl. In doing so, the boy was even practically breaching the girl's constitutional right not to be intimidated when he deliberately threatened her [34]. He was practically violating her inviolable dignity, thereby exercising his unequal power over her. Excerpts 6, 7 & 8 below further show that men widely use provoking as a technique when they commit psychological gender based violences on girls in the zone.

Text 6.

ባሁኑ ጊዜ ለከፋ የሚባል ነገር በጣም አለ። ብዙ ወንዶች ሴቶችን በአሁኑ ጊዜ ይለከፋሉ። ብዙ ሙጥፎ ነገር ይሉዋቸዋል። በዚህ ጊዜም የሴቶቹ ቅስም ይሰበራል። ሙንገድ ላይ ብቻችንን መሄድ አንችልም። በሄድን ቁጥር አንቺ እንደዚህ ነሽ ምናምን እያሉ ይለክፋሉ።

Provoking is pervasive these days. Many males provoke girls nowadays. Males say to girls so many offensive words when they provoke the girls, thereby breaking the stamina or moral of girls. We fear to walk on a road alone because they provoke us using offensive terms.

The above extract shows that men deliberately attempt to manipulate girls to commit sex with them using provoking and molesting, which are sometimes accompanied by verbal abuse, as a technique. The extract reveals that men use verbal insults which break, stifle, stun and belittle girls' positive self-esteem, morale, stamina and psychological strength when they provoke the girls in the zone. As a result, even the girls fear to walk or move on a road alone because they feel that men venture them anytime on the road. This shows that men use provoking and damage girls' self-confidence, thereby exercising their power over girls, and even making girls mistrust other peaceful men. In doing so, they knowingly or unknowingly foster unnecessary suspicious personality or behaviour (which might affect their relation to others) in girls. In this regard, Spencer-Oatey & Franklin [30] assert that it is possible to say that a person has power over another if the person able to control the behaviour of the other. Spencer-Oatey [31] also maintains, "words can have a dramatic effect, both negative and positive, on our relationship with people." Lewis [18] further affirms, "Power relations are not merely about material outcomes and status. They are also about people's personal values, self-esteem, and relationships." The extract further indicates that some men who live in the zone are not sympathetic or sensitive to girls' face-sensitive attributes such as worth, dignity, respect, honour and equality - it depicts that girls receive 'lose face' from men and boys in the public spaces in the zone. Generally, the excerpt shows that psychological gender based violence is pervasive and a security concern for girls found in the zone.

Text 7.

ጭት እየቃሙ ሲለክፉን ዝም ብለን ስናልፍ የጭት ገረባውን የሚወረውሩብን አሉ። አንዳንድ ጊዜ ጭት እየቃሙ በሀይላንድ የሚጠጡትን ውሀም ይደፉብናል።

Men verbally provoke us chewing khat. When we go quiescently when they provoke us verbally, they provoke us by throwing the straw of the khat which they are chewing. Even they pour the water which they contain in the container when they chew khat.

The theme of the above excerpt further shows that the men are not using the non verbal provoking and molesting acts to positively caress girls. If one looks the men's acts from the perspective of human decency, honor or dignity in treating people which have been mentioned in the Universal Declaration of Human Rights that was adopted by the General Assembly of the United Nations on 10 December 1948[37], the men are using these impudent or insolent acts to terrorise, ridicule, harass and humiliate girls in the public spaces. Thus, the men's provoking and molesting acts are embarrassing attacks committed on the honour and reputation of the girls in front of pedestrians. The men's provoking act is essentially typical of sexual innuendo and face-threatening act perpetrated on the girls. One can further understand from the excerpt that some men in the zone ogle girls with their eyes when they see them in the public spaces, violating the girls' freedom of movement in the public places. Obviously, the men's offensive and indecent sexual looks or gestures on the girls violates the girls' right to peace and freedom of movement in the public places, thereby creating psychological or emotional

pressure on the girls. The extract also indicates that even men jointly attempt to legitimatise, reproduce and perpetuate psychological gender based violence on girls by verbally and non-verbally provoking and molesting them. Men sexually tease girls with their flirtatious behaviour, violating the girls' right of peace and freedom of movement in the public spaces. The excerpt shows that men still commit emotional or psychological gender based violence on girls in the public space in the zone by verbally and non-verbally provoking the girls, albeit the girls have inviolable constitutional rights and freedom not to be provoked[34]. The extract also suggests that khat chewing, which is a substance abuse that is widely practiced in the zone, is a triggering factor which made men commit psychological gender based violence on women and girls in the area. From sociological and psychological perspectives, it could be said that people's behaviours and practices are partly shaped and formed by the cultural norms in which they are living and growing [30]. Thus, one can arguably conclude that there is a machismo/macho masculinity which is a dominant attitude about manhood that tolerates and perpetuates psychological gender based violence on girls in the zone. This machismo makes men commit psychological gender based violence on girls in the area. Therefore, this cultural norm which tolerates and underpins psychological gender based violence on girls should be changed.

Text 8.

ለከፋ ትምህርት ቤትና መንገድ ላይ ብቻ አይደለም ያለው። የህ ነገር ብዙ ቦታ አለ። ለምሳሌ ጤና ጣቢያ አንድ ዳደኛዬ ሄዳ ሀኪሙ የተሰጠውን ሀላፊነት ትቶ ሌላ ነገር ለማድረግ ፈልጎ ነበር። ይህ ነገር ሁሉም ቦታ ነው ያለው። መቅረት አለበት እላለሁ።

Provoking girls is not only observed in school - it is common in many places. For instance, my friend went to a clinic, but a physician provoked her to have sex with her, leaving aside his assumed responsibility. Provoking is everywhere. I believe that it should be stopped.

Furthermore, one can understand from the above extract that though provoking and molesting girls without their interest is incivility and a criminal act which is a punishable offence, some men widely provoke girls in every public places such as in schools, clinics and so forth found in the zone, just as male dogs instinctively 'provoke' female dogs wherever they found them. It is evident from the excerpt that these men widely use provoking as linguistic and non-linguistic strategy to make fun of girls by intruding on the girls' personal freedom, thereby knowingly or unknowingly committing psychological gender based violence on girls in the area. The extract generally shows that girls found in the zone are vulnerable to psychological gender based violence. Needless to say, girls found in the zone should have equal freedom of movements with men without any restrictions, and the girls should be able to freely move in public places such as schools, clinics, markets and so on without fearing men's provoking and molesting acts. This suggests that gender offices, police and media should make their concerted, conscious and continuous efforts to educate men found in the area that provoking and molesting of girls is a gender-based crime. Furthermore, institutions found in the zone, such as churches, mosques and schools should teach men that provoking and molesting girls without their interest is incivility and criminal act. Moreover, it would be advisable if the community widely participate in preventing psychological gender based violence on girls and women. This could be done by giving a sustained awareness creation workshop on psychological gender based violence and other forms of gender based violence in the

community. Social assets found in the zone can also be widely used to create awareness to the community about gender based violences.

Text 9.

የጂኦግራፊ መምህራ ህገ፡፡ ክፍል ውስጥ ሲገኝ ሆነው ነው የሚያስተምሩት፡፡ አንድ ቀን ጠባብ መንገድ ላይ ከተማ ውስጥ ብቻችንን ተገናኝንና እጄን በግድ ያዙኝ ሳልፈልግ፡፡ ከዛ ‘ጠፋሽ...እቤቴ መቼ ትመጫለሽ አሉኝ፡፡’ እኔ ለምን እንደፈለጉኝ ስላወቅኩኝ የምለው ነገር ጠፋብኝ የጂኦግራፊ መምህራን፡፡ ከዛ እኔ እንዲህ አይነት ነገር አልፈልግም ስላቸው በግድ ‘ስልክሽን ስጭኝ’ ብለው ያዙኝ፡፡ ከዛ ሰጠኝቸው፡፡ ከዚያ እዛውጋ ሞባይሌ ላይ ደውለው የሰጠኝቸው ስልክ ቁጥር የኔ መሆኑን አረጋግጠው ለቀቁኝ፡፡ ከዚያ በኋላ እስከዛሬ እየደወሉ ያቸግሩኛል፡፡

He was my geography teacher. He teaches properly in the class. One day, I met with him on a road in the town. Then, he caught my hand without my interest and said to me, ‘I did not see you for days...When do you come to my house?’ I understood that my geography teacher wanted to have sex with me, but I could not say any word to him. Then, I told him that I do not want sex. Then, he grabbed my hand without my interest, and forced me to give my mobile number. After I gave my mobile number to him, he checked the number by calling on my mobile on the spot. Then, he let me go. After that time, he phones and pesters me on my mobile so that I make a sex with him.

In the above excerpt, when the teacher en passant said, ‘...When do you come to my house?’, he practically gave his student, who was a ward to him (to speak in terms of educational responsibility), an unfair directive order in a question form to come to his house and gratify his sexual urge. By cornering and pressuring her to come to his house, the teacher indirectly expressed his vested interest to the student so that she commits a sex with him without her consent. In doing so, the teacher practically created unnecessary psychological pressure on the student, thereby exercising this asymmetric power over the student. The extract also shows that the politeness and modesty level of the teacher’s question shows that the teacher never left the option of refusing his order for the girl. Rather, he boldly asked her for sex using his teaching position as an authority over the girl - he was unnecessarily luring, pressurising, molesting and condoning the girl so that she will commit sex with him using his teaching position as authority over her. In doing so, he created unnecessary psychological pressure on the girl, violating the girl’s constitutional rights to freedom of free movement. As can be read in the extract, the teacher further grabbed the student’s hand without her interest. The teacher’s deliberate touching of the girl’s hand without her consent can be considered as sexual harassment. In doing so, he violated her personal space or zone, and he deprived of her freedom of movement on the road, thereby exercising his power over her. In this regard, Van Dijk [39] also asserts that a powerful group or individual may hamper the freedom and actions of others. Not only this, the teacher also forced the student to give her mobile number to him without her interest. He pestered her so that she will commit sex with him without her interest by repeatedly calling to her as well. Generally, the teacher’s linguistic and non- linguistic acts show that he unnecessarily and illegally exercised his asymmetric power on the student.

Text 10.

አስገዳዶ መድፈር አለ። ለምሳሌ አንዲት ልጅ ዳለች የሚባል ቦታ በ52 አመት ሰው ተደፍራለች። ልጅቷ ከተደፈረች በሁዋላ የፊስቱላ ተጠቂ ሆናለች። ልጅቱ ለአንድ ወር ያክል እኔ ቤት ነበረች። ልጅቱ ሽንቲንና ሰገራዋን መቆጣጠር አትችልም። እጅግ በጣም ትጨነቃለች፤ በጣም በምትጨነቅ ጊዜ ፊትዋ ሁሉ ያጠጣል፤ ይደብራታል፤ ለሌሎችም ትቃዥለች፤ እህልም አትበላም።

Forcible rape is committed on girls by men. For instance, a 52 years old man raped a girl forcibly in a place called Dalecho. The girl became victim of fistula after the man had raped her. The girl stayed for a month in my house. She cannot control her faeces and urine. As a result, she worries too much, and her face swells, and she becomes too depressed during this time. She suffers from a nightmare when she sleeps in the night. Even she does not eat food.

One can understand from the above excerpt that the man committed a vicious and callous rape on the girl, thereby resulting in traumatic and chronic depression, anxiety, insomnia (chronic sleep disorder) and anorexia (chronic eating disorder) on the girl. The excerpt shows that the girl suffers from an abject nightmare when she sleeps in the night. It shows that the girl felt extreme shame and guilt because of the gender based violence committed on her. In this regard, Western [41] also indicates that GBV can result in such kinds of chronic effects on girls and women. Saltzman[28] further asserts that coerced or forced rape can result in traumatic and long-term psychological consequences such as fear, anxiety, loss of control, betrayal of trust, self-blame, low self-esteem, embarrassment, humiliation, shame, depression, alcoholism, bulimia, anorexia and suicidal thought on girls and women. The above extract exemplifies that some men commit atrocious and abhorrent psychological injuries on girls and women in the area. Generally, one can arguably conclude from the data analysis made from the texts (Text 1 to 10) presented above that psychological or emotional gender based violence appears the most prevalent form of gender based violence committed on women and girls in the zone. This implies that concerned bodies such as gender offices, the police and religious leaders should make their concerted and sustained efforts to alleviate this form of gender based violence committed on women and girls in the zone. This can be done, for example, using schools, religious institutions and media as a means.

4.1. Results and Discussion

The study revealed (see the data analysis and interpretation made in section 4 above) that using disgusting verbal abuse on women and girls, using non-verbally provoking and molesting acts on women and girls, giving unwanted, impudent and obscene suggestive or evaluative comments on girls and women, giving belittling comments on women and girls, verbally intimidating girls and women and teasing girls and women with flirtatious behaviours are types of psychological gender based violences which are committed on women and girls in Jimma zone. The discourses analysed in section 4 above further shows that psychological gender based violence is the prevalent type of gender based violence committed on women and girls in the zone. Actually, when men and boys commit psychological gender based violences on women and girls, they are practically breaching inviolable dignity and rights of women and girls found in the zone. In this regard, the 1996 penal code of the Federal Democratic Republic of Ethiopia [34] and many international legal frameworks such as the 1993 World Conference on Human Rights which was held by the United Nations in Vienna from June 14 to 25 guarantee that gender-based violence (including psychological gender based violence) is incompatible with the dignity and worth of the human person [45]. Furthermore, the study disclosed that asymmetric gender power

relationship between men and women, machismo or macho masculinity which is a dominant attitude about manhood that tolerates and perpetuates psychological gender based violence and khat chewing, which is a drug abuse that is widely practiced in the zone, are some of the causes of psychological gender based violence committed on women and girls in the zone. Moreover, the study indicated that psychological gender based violence committed on women and girls resulted in adverse effects which are psychological wound, irritation, umbrage, self-hate, fear, stress, feeling of humiliation or embarrassment on girls and women, and even traumatic and chronic depression, anxiety, insomnia (chronic sleep disorder) and anorexia (chronic eating disorder) on some girls. In this regard, Saltzman [28] and Western [41] assert that GBV can result in a number of adverse effects on women and girls.

5. Conclusions and Recommendations

5.1. Conclusions

The following conclusions are drawn based on the major findings of the study.

- A number of psychological gender based violence are committed on women and girls in Jimma zone of Oromia National Regional State.
- Psychological gender based violence are the most prevalent forms of gender based violence committed on women and girls in the zone.
- Asymmetric power relationship between men and women and machismo (a dominant attitude about manhood) perpetuate psychological gender based violence on women and girls in the zone. Moreover, khat chewing, which is a drug abuse that is widely practiced in the zone, is a triggering factor which makes men and boys commit psychological gender based violence on women and girls in the area.
- Psychological gender based violence committed on women and girls in the zone resulted in adverse effects such as irritation, self-hate, fear, stress, feeling of humiliation or embarrassment on women and girls, and even chronic depression, anxiety, insomnia and anorexia on some girls.

5.2. Recommendations

Based on the major findings and conclusions of the study, the following recommendations are suggested.

- Concerned bodies should make concerted, conscious and continuous efforts to minimise and finally halt psychological gender based violence committed on women and girls in the zone. This can be done using institutions such as schools, mosques and churches. Sustainable educative programs such as radio-drama can be used on social media found in the area as well.
- It is advisable if the community widely participate in preventing psychological gender based violence committed on girls and women in the area. This can be done by giving awareness creation on psychological gender based violence to the community. To do this, social assets found in the zone in tandem with sustained workshops can be used to create the awareness to the community.
- In particular, men and boys found in the area should be taught continuously about legal rights related to

gender equality enshrined in the national and international laws and legal frameworks. This should be taken as a proactive preventive measure on psychological gender based violences committed on women and girls in the zone. The present researchers strongly believe that conscious proactive preventive measures should be taken equally with strong reactive measures on psychological gender based violences committed on girls and women in the zone.

- Strong proactive measures need to be taken on khat chewing behaviour, which is the triggering factors of psychological gender based violences committed on women and girls in the area. To this end, educating people who live in the area about the adverse effects of this unwanted substance abuse behaviour is important. It is also advisable if institutions such as schools, mosque and churches found in the zone continually condemn this substance abuse behaviour.
- Women and girls found in the zone should be empowered through education and economic measures to minimise and finally halt psychological gender based violences committed on them.

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