

Full Length Research

The Socio-Economic Situations and rights of Women's exposed to GBV in Guba and Mandura Woreda's of Benishangul Gumuz Regional State

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This study was conducted to investigate Socio-economic situations and rights of Women and girls in Guba and Mandura Woreda's of Benishangul Gumuz regional state. This research has employed the following research designs with its specific elements. The study employed mixed method research where the quantitative section is survey and the qualitative section is case study. This investigation is cross-sectional in its time dimension. The survey data was collected from 44 respondents and 11 Interview participants where the total research subjects counts 55 in the two woreda's. Both probability sampling and non-probability sampling types were utilized for undertaking this research. From probability sampling, stratified sampling was used where as for the qualitative section of the investigation purposive sampling technique was employed. Data for this research was collected through structures questionnaire for quantitative part and interview observation for the remaining qualitative section. The finding is investigation has revealed that Gender based violence of all types are affecting Women's and girls rights in multiple perspectives. This includes sexual abuse, neglect, psychological abuse, psychological abuse and ownership of private property.

Key Words: Women's Rights, GBV, Livelihood, IGAs, Ownership of resource

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INTRODUCTION

Women's and girls' right if at the heart of the poverty reduction programs in Ethiopia in general and Benishangul Gumuz Region in particular. Having this national and regional reality in mind, Ethiopia as a country is working towards gender equality and women's and girls' rights to fulfill the requirements of sustainable development programs. Countries like Ethiopia where majority of Women's are unemployed and weak economically the probability of their rights violation is

high. This reality becomes more worse when one moves from urban areas to underdeveloped, impoverished regions like Benishangul Gumuz region where majority of the women's are in absolute poverty and who are unable to lead themselves due to poverty.

Ethiopia has prioritized the advancement of gender equality through the development and implementation of several national plans and frameworks which include the first National Policy on Women in 1993 followed by the promulgation of Constitution in 1995 that calls for equal rights of women, including Affirmative Action to bridge

existing gaps. In line with this, Ethiopia has revised discriminatory legal provisions in the Family Law and Penal Code, showing commitment to gender equality and the advancement of women and girls right. Among the strategies applied to translate policies and legal provisions into actions is the setting up of institutional mechanism for the advancement of women ranging from the national to regional, extending to the lowest administrative units.

Women in Ethiopia account for more than 50 percent of the population but do not equally participate in and benefit from development and progress. Despite the positive policy environment created, and progress for women in Ethiopia, their participation in key anti-poverty and development programmes and sectors and their role in decision-making are still minimal. While acknowledging the significant progress in laws, policies, and gender mainstreaming initiatives, constraints on data collection and access on the real state of women in Ethiopia remained not well known with their socio economic conditions and rights. Nevertheless, information based on dominant socio demographic variables is needed to inform policy decisions, resource allocation, and prioritization of actions, by all the stakeholders and duty-bearers like Government, non-state actors and development partners who are contributing to Ethiopia's strategic program implementation. Thus this research was concerned with investigating socio economic situation of women's, rights of women's, challenges encountered for actors and the multiple experience of women's experiencing gender based violence in Guba and Mandura woredas of Metekel zone in BGRS.

METHODS AND MATERIALS OF THE STUDY

In order to undertake investigation on the socio economic situations of women's and girls' right in the proposed study area both in Mandura and Guba woreda both qualitative and quantitative research approach were used. This inquiry is the one with descriptive purpose because it intends to describe the major socio economic situation of women's and girls' and how their rights are stipulated with national sub national and other local women's rights proclamations. But the qualitative section

is undertaken using be using case study as the key qualitative research design where detail data was generated from the sites regarding the personal narratives and experiences of women's and girl's from the words of their own mouth (Creswell, 2003). The quantitative part is survey research where survey questionnaire as tool of data gathering instruments are developed for collecting the data in the respective Woreda's. it is conducted on selected woreda's of Metekel zone in Benishangul Gumuz Regional state. Among the different woreda's Guba woreda and Mandura woreda's are selected.

This research was undertaken on different groups of study targets. This are individuals that are vulnerable like girls, women's, organizations working on the socio economic situation of women's and girl's significant community gate keepers like women's association, women's league, women's federation, prominent elders supporting them. Besides that coordinators of women affairs office, labor and social affairs office, health officers who have the needed information, currently working on issues related to related to women's and girl's right and GBV, for at least for one year, who give their consent after being informed about the purpose of the study are included. Representatives of community, distinguished local elders and representatives of religious organizations who have been serving as nodes of communication in their local community. Community surveys are the key components of socio economic studies (Pitchford and Henderson, 2008). Both probability and non-probability sampling types and stratified and purposive sampling techniques is employed. Data is collected from the different groups of respondents and participants for survey and Interview as well as observations. On top of that, secondary data was largely generated from these reports, documents which are published and unpublished. Quantitative data was analyzed by using statistics whereas qualitative data was analyzed by using thematic analysis approach to develop story line and create theme that fits to the research objective. Since this investigation is undertaken of Women's rights and gender based violence, one of the most sensitive issues in social science research ethical considerations like anonymity, confidentiality were respected and the beneficence and social justice principles are seriously considered.

Key Findings of the Study

Socio economic Situation of Women's and Girls

Table 1. Indicated the socio demographic information of respondents and participants

S.No	Socio demographic variable	Age category			
1	Age	From 15-35	Above 35		
		31.6%	78.4%		
2	Sex	Male	Female		
		41.2%	58.9%		
3	Marital Status	Married	Unmarried	Divorced	Widowed
		29%	9.6%	38.7%	22.5%
	Type of Marriage	Polygamy	Monogamy		
		63.2%	36.7%		
4	Religion	Orthodox	Muslim	Protestant	
		54.8%	25.8	19.4%	
5	Ethnicity	Gumuz	Shinasha	Amhara	Agew
		61.2%	9.9%	22.5%	6.4
6	Educational Status	Uneducated	Below grade 10	Diploma	Degree
		51.6%	9.6%	22.5%	16.3%
7	Number of children	From 1-4	From 5-11		
		25.8%	74.2%		
8	Housing condition	Poor	Very poor		
		77.5%	22.5%		

* Own, survey, 2019

From the above table it is vivid to understand that the study respondents are low at key socio demographic indicators like living in poor of the poor housing condition, hosting large number of children beyond their capacity, being in dominantly uneducated, with divorced and widowed families fired by polygamy marriage. From this it is possible to focus on how the vulnerability of these households is very high demanding intervention in different ways.

Socio economic Situations of Women's and Girls

Table 2. Economic activities and production

S.No	Type of economic activity	Response rate in percentage	
1	Crop cultivation	14.3%	
2.	Selling of Charcoal	33.2%	
3.	Selling of Fire wood	38.4%	
4.	Engaging in daily labor	14.2%	

Own survey, 2019

Table 2. indicated the economic activities and means of production that the different household respondents are engaged in. Economic production and engagement in income generating activities of any form is the key cause of household vulnerability. Reduction of vulnerability and gaining livelihood activities for securing their food security situation is extremely vital. This survey has clearly indicated that the major sources of economic activities engaged by the study respondents are dominantly selling of firewood 38.45% followed by selling of charcoal 33.5 % and with least being engagement in daily labor works and hoe based crop production and 14.3 and 14.2 % respectively. This calls for further progressive implementation of proactive programs and projects in shifting from these very poor economic activities to better productive income generating efforts wrathful for supporting members of households in the study area.

Table 3. Socio economic services that are accessed in the locality

S.No	Socioeconomic service	Rate of services in percentage	
		Yes	No
1	Access to school	92.7%	7.3%
2	Access to health post	84.6%	15.4%
3	Market place	87.2%	12.8%
4	Micro finance loan	0 %	100%
5	Access to road	58.2%	41.8%
6	Clean water supply type	Hand pump/well water	
		24.1 %	75.9%
7	Small latrine	23.1%	76.9%
8	Rural electricity	13%	87%

Own survey, 2019

Table 3. Has outlined the distribution of major socio economic services in the target area of the investigation. This household survey has indicated that access and affordability to micro- finance institution is fully nonexistent for the indigenous community members where they are not fully given the loan to exercise different income generating activities for the reason that since they have poor working culture and poor economic capacity the institutions fears them to consume directing than rotating for other progressive income generating activities. Other services and infrastructures are modestly available but as food security and fees related to accessing these services challenged them to access and still they are skipping some of the services in the study area.

Table 4. Food security and Poverty situation of respondents

S. No	Index of food security	Response rate	
		Yes	No
1	I am food insecure households	97.4 %	2.6%
2	I worry almost every day because of food insecurity	89%	11%
3	Household member do not consume what they want because of lack of resource	69.6%	31.4%
4	I go without eating anything in a day	33.1%	67.9%
5	I am poor of the poor	91 %	9%

Own survey, 2019

Table 4. House hold food insecurity and poverty status of respondents in the study area. As the investigation targeted food insecurity of poor of the poorest households in the study area, almost all of the study respondents have responded that they are food insecure with 97.4% indicating that they are unable to fulfill their basic needs and the needs of their family members. They are leading their life based on remittances' from other relatives and arranging living conditions close to other neighbour and relatives. This forces them to worry in majority of the months for securing their daily consumption, switching to food items with poor nutritional values and at some circumstance going without having consuming in the whole day.

Table 5. Harmful traditional Practices /HTPs/

S.No	Type of HTP	Response rate in percentage	
		Yes	No
1	Female Genital Motulation	3 %	97 %
2	Early marriage	43.5 %	56.5%
3	Sister exchange marriage	58.4%	41.6%
4	Polygamous marriage	63.2%	36.8%
5	Replacement marriage	31.9%	68.1%
6	Extravagant consumption	76.3%	23.7%

Own Survey, 2019

Table 5. Has outlined the distribution of the prevalence of different harmful traditional practices that are prevalent in the study area. From the different types of HTP pinpointed in the study area, extravagant consumption of is the highest with impoverishing the household life with the amount of 76.3% followed by polygamous and sister exchange marriage 63.2 and 58.4 % with the least form HTP being female genital mutilation with almost nonexistent in the towns of Guba and Mandura woreda's.

Table 6. Rights of Women's and Girls

S.No	Type of right	Response rate in percentage	
		Yes	No
1	Health	84.1%	15.9%
2	Education	85.2%	14.5%
3	The right to have legal protection	7.7%	92.3%
4	Economic right	9.4%	91.6%
5	Ownership of resources within household	13%	87%

Own survey, 2019

Table 6. Indicated the distribution of women's access to right of different types. Even though women's have low tendency of asking for their rights in different concerned human rights institutions, the survey study has indicated that women's have the lowest level of right to have legal protection and ownership of property and relatively with the relatively the highest with health and education right.

Table 7. Women's and Girls' exposure to Gender based violence /GBV/

S.No	Type of GBV	Response in percentage		Perpetrator
		Yes	No	
1	Physical abuse	81.6%	19.4%	Husband and family
2	Sexual abuse	25.8%	74.2%	Neighbor/Males/
3	Psychological abuse	67.3%	33.7%	Family, peer, husband
4	Neglect	48.9%	51.1%	Family, husband

Own survey, 2019

Table 7. Indicates the prevalence and distribution of Gender based violence. From the different types of abuses that the indigenous people are exposed, physical abuse constitutes the dominant once covering up to 81.6 % of the total respondents where the perpetrators are husbands at home and the other family members who arrange their sisters for arranged and polygamous marriage practice. And relatively the least prevalent harmful traditional practice is sexual abuse where women's and girls are victimized by males in the neighborhood.

The Qualitative Section of the data

Socio economic Situation of Women's and Girls

The social and economic situation of women's and girl's as per the generated data in the study area has come up with multiple explanation and reach experiences beings shared by the study participants to this investigation is organized and presented as follows.

The Social Situation of Women's and Girl's

Socially women's are in subordinate status under the control and views of their family and their male counterparts. Socially, the voice's of women's are not heard, they have accepted and defied themselves submissive of the males for the fact that they did not even request resource sharing and ownership during the times of divorce and family disorganization. Violence's of different types are experienced among women's and the practices in high as once moves from town to rural areas. As women's in the study area have multiple burden and role of caring for family, husband, community, they have less chance to attend women' education is their primary role to serve male members of the family. Different types of Telefa marriage, early marriage, rape are still being experienced in the two study areas. Multiple forms of violence's happen in the study area like female circumcision dominantly practiced still in Aswara kebele. The violence's and abuses are not reported to police, community polices search and find the case themselves but still they hide the case.

Gumuz people are the poorest family planning user and their understanding of family planning service is poor while bearing large number of children without engaging in durable production for economic capacity. When women's right is violated the educated members of the communities report the case to women's and children affairs office then they reports to community police after handing some of them and if the case was serious then they report to the court where the court undertakes some measures. If the cause is family conflict then it will be

handled by elderly, community members, police, Fird Shengo in the form of reconciliation. Even though male kebele administrator receive report of case regarding women's violence, they hide it for the reason that when they commit violence, the others will cover for them.

Regarding birth delivery in the study area, Gumuz community has a wide range of belief system where majority of the birth delivery is practiced dominantly is a cave separately arranged for delivery where the pregnant wife stays some days there and to some extent they give delivery of a child at home. The members of this community and KIIP 4 have indicated the practice as follows.

There is a belief system known as "GUMSINJILA" which indicates that if the child is being delivered in home or if a mother gives birth at home, then the child and the mother will encounter a problem like death which is emanated from witch or devil and the practice is needed to save them from death from the stated ghost.

But due to health education advocacy know the trend is decreasing and the assumption behind the practices started to decline in the Mankush, Bambza and Almahal kebeles even though this is still challenged by poor utilization of pre, during and post natal maternity and child care services.

Violence against women's and girls

When violence occurs the institutions use kebele arrangements, women's counselors and kebele level community committee and convention on the rights of children committee. In formal institutions of the woreda's the issues of gender based violence is part of the woreda's administrative counsels monthly checklist where 15 days out of the month are on the field assessment where the issue is handed in detail. One of the paticipicpant KIIP 2 has indicated the nature of violence they reported to the police as follows.

Once up on the time husband has made physical abuse to his wife in the evening where an observable damage on the wife's physical appearance has occurred. The people around their locality has seen and reported to women's and children's affairs office and the office has sent lawyer to the resident of the victim and found out the case and brought the wife to women's and children affairs to report the case but when the husband was asked why he did so, he confidently told that was his right and she was his wife and even worse he planned to divorce

her. Until the settlement the husband was made to stay at rental house while the wife and children are allowed to stay in their home. Finally reconciliation is made to reintegrate the family and know they are living together by the effort of women's and children's affairs counselors.

In Gumuz communities, their belief systems don't allow women's and girl's to consume foods with high nutrition value like hen and egg which are considered as evil foods which harm the health conditions, even though they are substantially consumed by male members of the some community. Besides that women's are segregated out of home and put in place separately even they don't mix themselves and make living and are not allowed to enter in to farming fields during the time of menstruation. Their main justification was that when female are engaged in farm the crop yield will be damaged and crops will not grew. The use the term "GAFIYA" as the key health seeking mechanism and sickness treatment strategy used by the local community of this people than relying on modern medical supplies and pharmaceutical products.

Giving money is not enough to changes women's and girl's life, what is important is giving them/creating job and making appropriate professional coaching service. Huge gap on the side of the government is observed in the sense that that there due to the existence of poor communication between leaders working on the issue using checklist and the local community. Field visits are dominantly for reporting purposes to the region and not communicated to the local communities. Arranging and procuring tractors at kebeles levels are advised to teach them modern farming and change the poor working culture of the indigenous community. The natives are interested in working on daily pity income generating activities that cannot be sustainable source of livelihood for them and their families. One of the participants indicated their working culture as follows

Gumuz community has poor working culture, we do not even know selling of charcoal but when one Gumuz was recruited to become national soldier after returning back to home he started charcoal sale and that has thought us how charcoal sale can be the source of daily income. The major challenges we are encountering know is that we support out children to learn and know and change our community but they do not want to change our life in the locality they want to live better life. Socially leading family is considered as the responsibility of women's. For marriage the husband is expected to make a bridal payment from 4-16 oxen and all of them are slaughtered and consumed until all are done.

The key focus of the social aspect is that Males always want and plan to marry new wife and in return divorce the existing one. This is the ultimate challenges and cause for family breakdown in the Gumuz community.

Currently few educated women's have started to report to kebeles when violence and domestic abuses occur but the police will most of the time keep silent and then the victims hare losing thrust on the justice section for reporting violence. As they have been convinced that there is no solution for violence from organizations they just keep the violence with them. KIIP 3 has clearly indicated how the police is poor in investigating as follows

Once up on the time I have sent my daughter to pawe girls adhari community school and she was raped then the school community has harassed her psychologically as she is misbehaving "balegie" then she come back to home and she was psychologically in serious stressful situation. Then I have reported to Mandura woreda police office but the police officer Saied she is at the age of 13 she is eligible for marriage why do you even care and come here then I was disappointed where do I report violence, I have checked that there is No justice!

Source of information for Women's and Girls

We use community dialogue committee established by Mijijiguwa Loka women's development association as information sharing session. Arranged marriage practice, is the major problem exposing women's and girls' to communicable and sexually transmitted diseases like HIV and AIDS. In the Tezkar festivity where a minimum of four cattle are required to be ready for slaughtering is reducing their future livelihood resilience strategies. Extravagant spending at Tezkar and weeding is dominant in TUNI kebele. For those who have arranged and established their marriage in exchange form, if one of the couple is not happy or dissatisfied with his wife then he will force and divorce his sister for other exchange due to the fact that he don't like his wife and his sister should be divorced too.

Those members who do not have a sister for exchange marriage are highly challenged to gain wife and establish family but to some extent they are allowed to exchange it with firearms/clash and oxen. If the husband assumes that she is not a good wife, then he will have the right to have additional wife or divorce her without hearing the voice of his wife. If he wants to divorce her, she will not have the right to ask property. She already knows that their culture did not allow them to ask property from male except the market product carrying tool knows as

ANDAHA/SIYAYA . Extreme level of prevalent Patriarchy is observed in this community.

Women's tendency of asking their rights during family disorganization depends on their level of education and location. Gumuz women's who have attended education and working in organizations and living in relatively town or nearby have high tendency of asking their rights as opposed to uneducated and those living in rural areas. When any form of abuse and violence happen, educated women's report the case to women's affairs and woreda court. But most uneducated women's hide their violence and just stay with it. Gumuz girls at their childhood stage are highly exposed to child labor for fulfilling the interest of males who can be husband or brother.

They sale firewood in order to buy salt, the highly demanded market product among the Gumuz community. When we see the gender disparity in poverty, it is high among women's than males, when males go to market, they did not care for buying anything even when women's are in farming, they just drink and do whatever they want. There is huge gap in perception of husbands towards their wife's and families and do not play their own role.

In the farming practice they mostly work in groups where they established a group name known as DEBBO. In Gumuz community especially in rural areas divorce is not just a fear creating social issue due to the fact that they are engaged in marriage not because of interest it is because of family and the culture of exchange and will think that he will marry others if he wants.

In Mandura woreda's there are **Self helps associations/ groups** whose role is conflict resolution, dialogue and supporting to each other. The indigenous groups suffer from verbal abuse, communication barrier as the surrounding communities do not speak Gumuz languages leading to psychological abuses. The Gumuz women's do not consume home grown hen and egg. They believe that if they do so they break their attachment with tamed animals and causes health risk. Some Effort's have been made by Mijjiguwa Loka and Birhan Women's charity have developed punishment structure of linking it with court for those perpetrators sexually abusing women's and girls'. As one of the women's and children affairs Women's affairs office KII 2 has stated the 12 year old girl was sexually raped as follows.

As per the report a 12 year old girl has gone to the church after school with her peers and while returning from the church when the victim returns home with her two peers one of the 28 year old boy greeted her and started taking to her for so long that created a fear for her two friends to stay and wait for her. Unfortunately he lobbied her and brought her to cave where he has raped her. The astonishing part of this violence is that

the perpetrator is the son of police office. Finally the peers reported to nearby residents and then they reported to the women's affairs to be reported to woreda court.

The Economic Situation of Women's and Girls

Women's engage in very less productive economic activities crops production by hoe farming, selling of firewood and charcoal, selling of their daily labour. Even the resources that are generated in this process do not belong to the women's and girl's they just belong to the male member's of their family whether they are husbands or brothers. Economy of Women's in the study area is highly vulnerable to afford their basic needs and the seasonal income they generate from temporary and unstable, non-worth full economic activities. The major problem with this pattern of life is that, male members deliberately or in latent way are exploiting the existing resources for satisfying their daily needs while ignoring and fulfilling the needs and interests of other family members forcing women's to extra burden. But what is assigned to women's is working and generating income for the family. In order to make sustainable livelihood strategies and engaging in productive activities they are highly challenged by poor working culture and rejection of productive farming inputs even having sufficient ownership of land resource. Incomes that are generated from males members of the family has less chance of being used by other family members, they did not share it with wife and children.

In most circumstances Gumuz members did not have the culture of engaging in urban centered trade activities like sale of tea and coffee, working in hotels. Their dominant source of income is sale of fire wood and charcoal. Children and women's are abused for not buying cigarette when they come home. Regarding social life there is strong sense of support during wedding and funeral. Even though the culture of support mechanism they use is vital for their existence as community, unfortunately this is exposing them extravagant practice where the seasonal income they generate will be consumed within some days or weeks so that the family will experience livelihood shocks stopping children's from going to school, access health service and expose family members to multiple forms of vulnerability.

Women's and Girl's Right

The different rights of women's enshrined in the constitution and human rights protocols are part of the women's rights. But their mere existence in the documentation does not mean that they are fulfilled and women and girls are enjoying their freedom and rights.

The application of women's and girl's right across a nation depends on national and regional policies, programs and strategic plans intended to deal with right related issues. The nature of resource allocated, the institutional setup established, professional force deployed and the effectiveness of the leadership style related to human rights are the key variables in sustainably dealing with their rights. But in countries like Ethiopia and with that in regions like Benishangul Gumuz where almost all of the indigenous members are immersed in HTPs and gender based violence and most of them are living with poor right protection institutions, the grievances and violence's happening here and there are rampant and will not be addressed in durable way. Having this regional fact in mind, women's and girl's in the study area are victims of violence, abuse and exploitation. The mechanisms for addressing the violence are weak and not well established formally even within the government structure. The organizational structures arranged along male lines within the context of patriarchy didn't gave enough space for women's and girl's to discuss on the nature of violence and seeking for appropriate legal protection on such issues. One of the institutions working towards women and girls is women's, children and youth affairs office. The participant in this organization has stated their role as follows:

We advocate on behalf of the rights of women's and girls' regarding creating awareness on ownership of property, any form of forced abuses, changing wide spread and prevalent attitude on the belief which the local community held was not education but, it is marriage which is important and force girls to engage in marriage and physical abuse. In some cases is males don't want to get their existing wife then their divorce her and plan to divorce his sister from the exchange marriage of other husband.

Challenges Encountered by Implementing Agencies

Multiple challenges are faced by institutions in working with promoting the rights of women's and girls'. The first major challenge is related to leadership. Unstable Leadership of governmental institutions is the major challenge crippling the future implementation as well as the current working conditions on issues related to girls and women's right. In Mandura woreda in the past six months four office heads are changed. Besides that the profession of the leaders is most of the time less fit to the institution they are assigned as head. In addition to that, joint leadership was also observed where most are heads in one office and delegates in the other offices so having no time and strategic leadership engagement to execute the mandates stated in the more than one organization.

The other major challenge was wrong perception that women's and children's affairs office is enough and no need for other sectors for working towards women's and girl's right manifested in extreme reluctance on joint programs. The third major challenge was Professional challenge. In professional challenges was that, most governmental institutions deploy employees who are not right fit professional to the work and second issues is unbalanced number of workers with the work load. The fourth major challenges were preference towards in kind support on the side of the beneficiaries. This was the perception that most income generating activity beneficiaries are poor households who prefer to consume the startup than rotating and using it for changing their life which is the shifted to other beneficiaries. The fifth major challenge is gap in monitoring and evaluation on the side of implementer and microfinance is it is released and paid back by the micro finance. The sixth major challenge was that, sometimes the business plan the beneficiary designed and started to engage in income generating activities may be affected by unexpected change in the environment like security situation, death of cattle, goal, and hen if they are engaged in fattening or animal husbandry programs.

Institutions related to the Rights of Women's and Girl's

Different institutions have started to work towards the girls and women's right which are Governmental and nongovernmental type. Most governmental even though are stable institutions they are highly challenged by poor institutional organizing, low budget allocation, professional challenge and poor and unstable leadership styles. Women's and children affairs, labor and social affairs, agriculture, health, education, corporative association and micro and small scale enterprise office are some of the governmental organizations working towards the stated issue. In the other hand, nongovernmental organizations area and budget limited, unstable and covers only small amount of beneficiaries in the stated investigation site other crippling factor. Some of the civil society organizations who have worked in the stated area are Mulu wongel development charity, Meserete Kirstos development charity, Mijijiguwa LOKA Women's Development Charity and ADP agricultural development program has worked on IGAs and coaching its implementation.

CONCLUSIONS AND RECOMMENDATIONS

Conclusions

Household poverty is the underling challenge of socio-

economic development in the study area. The challenges become more acute when the groups to be served are poor of the poor and the underserved groups whose exposure is multidimensional. Undertaking an assessment for exposing the status of the socio economic situation of women's and girl's, rights of Women's and girl's, challenges encountered and future forward are at the heart of this investigation. Key findings and appropriate research implications that guide the organizational practice for state and non state actors were clearly identified and indicated to guide collaborative evidence based practice for enhancing the lives of vulnerable women's and girl's in the study area.

From the findings of this rapid assessment four important conclusions were made. The first section of the conclusion is that genuine level of advocacy, training, awareness rising, community dialogue even though required, priority should be given to barriers challenging efforts towards collaborative action and monitoring. The second major issue is that the working culture of Gumuz community, the time management and the proposed socio economic activities especially the production sectors has to be changed from hoe based farming, selling of charcoal, firewood, labor and local drinks to more productive means of production that is adapted and accepted by them through the support of rural and agricultural development workers. Besides those problems in domestic sphere they encounter like insufficient food consumption waiting to be solved not to prefer cash support and improve productivity at IGAs.

Third major conclusion is that legal institution responsiveness and access was the key barrier for dealing with Gender based violence and HTPs. Thus creating a platform for reporting violence of cases following and making the perpetrator legally responsible has to be worked on. There should be a justice for all where both male and female members of the local community must be served equally. The fourth line of conclusions that customary practices have to be analyzed in detail for their advantages and disadvantages where most women's and girls are segregated from some food items, during menstruation, during delivery and ownership of property.

Recommendations and Implications for future actions

Based on the pinpointed findings in line with the socio economic situation of women's and girl's, rights of women's and girl's and the major challenges encountered while working with in institution in protecting the rights of women's and girl's, the following recommendation are drawn as an evidence base for guiding the joint action of the side of CSOs and government institutions. Some of these implications are:

- Patriarchy is the major problem increasing the gap between men and women's. Originally most sources of dominations, violence against women's and girl's and harmful traditional practices are the results of male dominated thinking, customs and belief systems encouraging male domination and women and girls subordination. Community mobilization and girls and women's empowerment is key for building inclusive and violence reduced community.
- Community dialogues and discussions that have been made so far although important did not address the problems of women's in all rural and urban areas. Thus this discussions need to continue being guided by professional social workers, lawyers and influential community representatives.
- The rights of women's will be better protected by women's themselves. Capacitating their efforts at genuine level is very important by establishing women's self help groups where they support each other, share their view, future goals and prospective intervention strategies deemed key to durable social network and platform among women's and girl's
- The finding of this rapid assessment has indicated that the production system employed by Gumuz community is extremely poor, without the use of modern agricultural technology, inputs and on small plots of lands using hoe farming. This pity farming strategy needs to be supported with agricultural extension workers and rural sociologists who advise them better agricultural productivity and livelihood diversification.
- The finding from the both woreda's has indicated that Gumuz women's rarely engage in sale of urban centered income generating activities like establishing shop, selling of tea and break, being a waiter in business organizations and others. So their perception and attitude towards urban related income generating activities has to be changed.
- The data from Mandura woreda has indicated that the male members of the gumuz community have poor time management and reluctance on what will happen in the future is. Instead, they prefer to go to waste much of their time drinking local drinks and care less about production and work for their support required by their families. This increased burden to the wives in raising children.
- Economically the Gumuz women's are poor of the poor, and economic activities arranged along group bases will be major challenges as they demand group process and commitment skills. So, arranging income generating activities on individual basis is needed.
- Capacity building effort's targets this community must include not only the victims but also the perpetrators. Husbands, other family members and communities

who are the causes of gender based violence and HTP should be trained together to break the vicious circle of abuse and violation.

- According to the finding from this research, there is extremely poor discussion culture between husband and wife on family issue. Whatever silly or major problem happening just the male members make decision that best fits their personal interest and patriarchal line not the interest of children and wife. So there should be the platform for family issues leading to disagreement and find ways to work in collaboration.

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