

AUGUST 2023



# Addis POWERHOUSE

A FEMINIST KNOWLEDGE PRODUCTION PLATFORM

ISSUE NO. 23

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# “ OF WOMEN AND CONFLICT ”



This newsletter is 5 months in the making, of deliberating on the impact and purpose of the Issue. What do we want to say? And why now? How do we tell stories that inspire empathy as opposed to doing more damage to communities directly or indirectly affected by war? Amidst ongoing conflicts across the country, how do we shine a light on the issue in a way that promotes the protection, safety, and security of women?

Unfortunately, we do not have all the answers, if any. Our need to say something profound has long been thwarted by our capacity, or lack thereof, to actually make a difference through words. To be a voice, we needed to find ours - but it didn't necessarily have to come from us. For this newsletter Issue, we needed to interview and ask for submissions from women who had been directly impacted by war and conflict. We needed to interrogate our own fear, biases, and passion to tell stories.

Conflict is not just in our past, it is here with us. Women's bodies continue to be battlegrounds. There is an increased exposure to and normalization of sexual and gender-based violence (SGBV), weaponization of rape, under-prioritization of women's rights issues, and lack of SGBV reporting mechanisms and healthcare workers trained in SGBV management post-conflict.

Women have paid the utmost price of the war in Tigray as they were targeted through sexual violence and a lack of access to essential services. The exclusion of women in wartime is also exhibited through the marginalization of women and women-led organizations from conflict resolution and peacebuilding efforts. Instead of agents of change in reconciliation efforts, women are solely seen as victims of war. Ongoing conflicts in different parts of the country, particularly the Amhara and Oromia

Regions, could lead to the sexual violation of more girls and women through a tactical weaponization of conflict. Now is as good a time as ever to document and amplify the consequence of conflict through lived experiences.

The instability and hostility of the political climate in the country have led to the politicization of women's issues during and post-conflict, to an extent where women's rights advocates have been silenced, their questions undermined, or taken out of context to imply political affiliations with opposition groups and/ or, at times, with the government. This politicization of women's issues not only renders active women's groups dysfunctional but could also make social media advocacy dangerous for those who can not afford anonymity. Yet, do we stay silent or speak up despite the risk? We look to evaluate ourselves, recalibrate, and work to build trust and solidarity amongst ourselves, and the women we call sisters.

As always, we hope you enjoy this edition of our Powerhouse and leave us your comments [here](#).

# BACK STORY

## LOOKING TOWARDS A TRANSITIONAL JUSTICE

Transitional justice refers to the set of measures and processes undertaken by societies to address past human rights abuses, promote accountability, and facilitate reconciliation during periods of transition from conflict or authoritarian rule to democracy and peace. In the context of Ethiopia, transitional justice has been a significant topic, particularly in relation to addressing historical human rights violations and promoting reconciliation. Of course, there is the issue of past peacebuilding processes in Ethiopia not having been gender sensitive, raising the question of capacity with regards to facilitating an inclusive and gender transformative transitional justice in the country. To address these concerns and more, the transitional justice alternative policy has been working on human rights abuses which have been inflicted for the past 30 years in Ethiopia, by serving a victim centered justice. Yet, the question of what this entails still remains.

Among other major components, transitional justice often involves holding perpetrators accountable for their actions. This can be achieved through domestic or international criminal prosecutions, depending on the nature and scale of the crimes committed. On its own, this is a complex and evolving process that requires the involvement and participation of various stakeholders, including victims, civil society organizations, government institutions, and international actors. Hence, the success of transitional justice efforts in Ethiopia will depend on the commitment to human rights, inclusivity, and the establishment of a comprehensive and participatory approach to address past abuses and promote reconciliation.

While undergoing the stages of transitional justice, i.e., truth-seeking, legal and democratic institutional reform, accountability and reconciliation and compensation, human resource limitations could pose a major challenge. This limitation, coupled with financial strains and security threats, could possibly make room to accommodate personal bias among practitioners or external influence. It is not a lost cause, however, as working at grassroot level and engaging the community at each stage of the process could strengthen the implementation. In other words, pushing for peacebuilding and transitional justice processes to be more participatory and inclusive is indispensable. Participation and inclusion should also go beyond tokenism, where women serve more purpose than being present, are not just an afterthought - and are represented in all their diversity.

For transitional justice to work, there is also a need for broader institutional reforms to address the root causes of human rights abuses and prevent their recurrence. This can include reforms in the security sector, judiciary, and governance structures to ensure accountability, transparency, and respect for human rights. As we advocate for an inclusive transitional justice, our vision for transparent and progressive institutions that are there to serve the public should be well noted. This involves holding institutions, practitioners and government bodies working on peace accountable for their work in building engagements with affected communities, facilitating dialogue, and promoting social cohesion. Moreover, community-based reconciliation initiatives, including traditional conflict resolution mechanisms and dialogue forums, should be strengthened for a sustainable peace in Ethiopia.



# FEMINISM

## 101

Photo: Byron Smith/Getty Images

### THE REVOLUTION THAT IS THE CONTRACEPTIVE PILL

The idea of feminism or the feminist movement as we know it started back in the 18th century. The movement began with women's quest for their right to learn, to vote, to acquire material ownership, and freedom to choose. One of the most significant inventions that helped feminism achieve its greatest goal was the introduction of the oral contraceptive pill. The first oral contraceptive pill was introduced in 1960; it is said to have brought real freedom to women in so many ways. This invention was revolutionary for all women and the feminist movement in that,

for the first time women were able to make a choice and have full control over their lives regarding their fertility, career, family and wealth. It allowed women to pursue their career and professional ambition without the concern of uncontrolled fertility. It also played a huge role in women's sexual liberty by equalizing the gender power imbalance regarding birth control. This invention was one of the most significant breakthroughs that brought radical change in the lives of women.

### በአማራ ክልል የተከሰተው ግጭት እና አለመረጋጋት በከፍተኛ ጥንቃቄ ስላማዊ መፍትሔ እንዲገኝለት የቀረበ ጥሪ

እኛ ሥማችን ከዚህ መግለጫ ግርጌ የተዘረዘረው የሲቪል ማኅበረሰብ ድርጅቶች በአማራ ክልል የተከሰተው ግጭት እጅግ አሳስቦናል። ግጭቱን ለመቆጣጠር እና ሰላምና መረጋጋትን ለማስፈን ክልሉ “በመደበኛ የሕግ ማስከበር ስርዓት ለመቆጣጠር አዳጋች” ሆኖብኛል በሚል ለፌዴራል መንግሥቱ አስፈላጊውን የሕግ ማዕቀፍ እንዲተገብር መጠየቁን ሰምተናል። ይህንን ተከትሎ የሚኒስትሮች ምክር ቤት ተፈጻሚነቱ በክልሉ እና እንዳስፈለገቱ በሌሎችም አካባቢዎች የሆነ የአስቸኳይ ጊዜ አዋጅ ማውጃን አሳውቋል። ግጭቶችን የመከላከል ሰላም የማስፈን ጉዳይ ጊዜ የማይሰጠው አንገብጋቢ ጉዳይ መሆኑን እናምናለን። ይሁንና ግጭቶች ከጊዜ ወደ ጊዜ ሥር እየሰደዱና እየተስፋፉ ከመሆኑ አንፃር፣ ግጭቶችን ለማስቆም የሚወሰዱ እርምጃዎች የብዙኃንን ደኅንነት፣ የዜጎችን ሰብዓዊ መብቶችና ሃይማኖት አደጋ ላይ የማይጥሉ እንዲሆኑ፣ እንዲሁም የግጭቱ መነሻ መንስዔዎች በሚመለከታቸው አካላት ተለይተው የሚቀርቡ ዘላቂ የመፍትሔ ሐሳቦች ላይ ምክክሮች እንዲካሄዱና በአግባቡም መተግበር እንዳለባቸውም እንረዳለን።

ስለሆነም፣ የሚመለከታቸው አካላት፡

- ግጭቶች በሰላማዊ ዘዴዎች የሚፈቱባቸውን መንገዶች ለማግኘት የሲቪል ማኅበራት፣ የፖለቲካ ፓርቲዎች፣ የአምነት ተቋማት፣ መገናኛ ብዙኃን፣ እና የአገር ሽማግሌዎች የተከሰተው ግጭት በሰላማዊ መንገድ እንዲፈታ የበኩላቸውን ግፊት እንዲያደርጉ፤ በሌሎች የኢትዮጵያ ክልሎች የተጀመሩ የሰላም ጥረቶች እና ሥምምነቶች በአማራ ክልልም በሚንቀሳቀሱ ወገኖች እና በፌዴራሉ እና የክልሉ መንግሥታት መካከል መደረግ የሚችልበት ዕድል እንዲፈለግ፣
- ትጥቅን መሠረት ያደረጉ ግጭቶች በሰብዓዊ መብቶች እና በሰብዓዊ ሕግጋት (humanitarian laws) እንዲመሩ እና የንፁርን ደኅንነት እንዲጠበቅ፤ በሌሎች የኢትዮጵያ ክፍሎች በተከሰቱ ግጭቶች የተፈፀሙ የሰብዓዊ መብቶች ጥሰቶች፣ ምታን መሠረት ያደረጉ ጥቃቶች፣ እና ሌሎችም ጉዳዮች በክልሉ እንዳይፈፀሙ ከፍተኛ የመከላከል ሥራዎች እንዲከናወኑና የተጠያቂነት ስርዓት እንዲዘረጋ፣
- በአስቸኳይ ጊዜ አዋጅ አፈፃፀም ወቅት የፀጥታ አካላት ያልተመጣጠነ ኃይል እንዳይጠቀሙ፣ ብሔርን መሠረት ያደረጉ ማግለሎች እና ጥቃቶች እንዳይሰፋፉ እና የጅምላ እስሮች (indiscriminate mass arrests) እንዳይከናወኑ፣
- የማኅበራዊ ሚዲያ ተፅዕኖ ፈጣሪዎች እና ብዙኃን መገናኛዎች ግጭት አገናዛቢ አዘጋገብን እንዲተገብሩ፣ የሐሰተኛ እና የተዛቡ መረጃዎችን ስርጭት እንዲገቡ፣ እንዲሁም ሐቁን የሚያንፀባርቁ መረጃዎችን ብቻ ለዜጎች በማድረስ ከግጭት አባባሽነት እንዲቆጠቡ፣
- የዜጎች የመገናኛ ዘዴዎች እና ሌሎችም መሠረታዊ አገልግሎች እንዳይቋረጡ ማድረግ እና ሰብዓዊ እርዳታዎች ለሚያስፈልጓቸው በተለይም በአማራ ክልልና አገራቸው አካባቢዎች በሚገኙ የአገር ውስጥ ተፈናቃዮች ባሉባቸው ቦታዎች በአግባቡ እንዲደርሱ ከፍተኛ ጥንቃቄ እንዲደረግ፣
- ዝርዝር የአስቸኳይ ጊዜ አዋጅን ለማስፈጸም የሚወጡ መመሪያዎችና ደንቦች ለዜጎች ተዳራሽ በሆኑ አማራጮች በተከታታይ እንድደርሱ ጥሪያችንን እናቀርባለን።

ስላም ለኢትዮጵያ!

ይህንን የሰላምና የዘላቂ መፍትሔ ጥሪ ያቀረብን የሲቪል ማኅበረሰብ ድርጅቶች የሚከተሉት ነን።

1. የመብቶች እና ዲሞክራሲ ዕድገት ማዕከል (ካርድ)
2. የኢትዮጵያ ሰብአዊ መብቶች ተሟጋቾች ማዕከል
3. የኢትዮጵያ የሕግ ባለሙያ ሴቶች ማኅበር
4. የኢትዮጵያ ሴቶች ማኅበራት ቅንጅት
5. አዲስ ፓወርሀውስ
6. የኢትዮጵያ ሴቶችና ሕፃናት ማኅበራት ኅብረት
7. የሕግ ባለሙያዎች ለሰብዓዊ መብቶች
8. የኢትዮጵያ ሰብዓዊ መብቶች ድርጅቶች ህብረት
9. ሴታዊት ንቅናቄ



**YOURS**  
**TRULY**

## **HEGEMONIC NARRATION OF WAR, STATE JUSTIFICATION OF VIOLENCE: AND RAPE SURVIVORS STRUGGLES FOR JUSTICE IN ETHIOPIA**

For at least three thousand years, Ethiopia has experienced sweeping shifts in power and been caught in a tide of war. Its own narrative of living has been carved by whoever holds power, from impressions of valiancy to those of devastating loss. Music, culture, and collective memory have served as our connections to the past. We inherit these accounts with both their glamour and tragedy, though too often the actual devastation that war wrecks on people, especially women, remains unseen.

The harsh reality is that the dominant understanding of war amongst many Ethiopians is dominated by a selected group's account: Oftentimes, it only presents a narrative from one side, creating a false sense of black and white victory for the 'winners' that does not fully reflect the repercussions felt by society at large. Unfortunately, this means that much of the evidence surrounding warfare's human costs remains forgotten or deliberately omitted from history.

Even today, the glamor of war is evident in our songs and tales. This limits a comprehensive recounting of all casualties, with no reference to the untold sufferings of civilians and, most importantly, women. Because beyond what is deemed heroic, there is a story of survival, loss, and death; and no, it is not black and white. And without the privilege to narrate their story in their own voice, women remain voiceless and unwittingly collude in their own oppression.

Women's voices go unheard prior to, during, and in the aftermath of conflict - and yet, women pay the ultimate price. If we haven't learned anything from the distant past; what we have witnessed in the past three years is a wretched testimony to the cost women were actually forced to bear. Women and girls are exposed to unprecedented rates of sexual violence, abuse, and torture in war conditions. Conflict enforces the objectification of women and girls, as they are often seen as weapons of war, being used by perpetrators of violence to assert control.

***"They raped me one after the other... I don't know if they Realized I was pregnant. I don't know if they realized I was a Person." [1]***

During the two-year long Ethiopia-Tigray war; reports detailing horrific acts committed against women across the region, such as systematic rape, killing, and abductions, revealed harrowing stories of women and girls. As reported by the United Nations Office for the Coordination of Humanitarian Affairs (OCHA) and Amnesty International, rapes were used as a weapon of war. Although exact details still remain uncertain, reports on both sides paint a dire picture of a complex and multifaceted conflict with accusations of war crimes and violations of international humanitarian law.

Despite the harrowing reports, however, we have seen people all over social media and in physical spaces justifying rape, defending perpetrators, and attempting to discredit victims.

During a parliamentary session on March 21, 2020, PM Abiy Ahmed was questioned about sexual violence in Tigray, and his response was: "The women in Tigray? These women have only been penetrated by men, whereas our soldiers were stabbed with a knife." [2] His remark was shocking for most of us. The Prime Minister's statement has posed a deeply concerning take on misogynistic militarism and the ongoing struggle for justice for survivors of sexual violence. His response reinforces a culture that normalizes male aggression while belittling survivors' traumatic experiences.

The real catch was that just two years prior to this remark, Prime Minister Abiy Ahmed had taken a bold step towards reforming gender equity with the appointment of a 50/50 cabinet, including Ethiopia's first ever female Defense Minister. He made a hopeful impression of a feminist future; claiming "our women ministers will disprove the old adage that women can't lead".

Sadly, having more women in power did not address endemic systems of sexism. And for a Prime Minister who claims to be an equality champion, the 2020 parliamentary remark was dismissive of the plight of countless women in Tigray and elsewhere struggling against sexual violence. In its way of bringing

to light the pervasive patriarchy found in the entirety of the country, though, the remark was alarming.

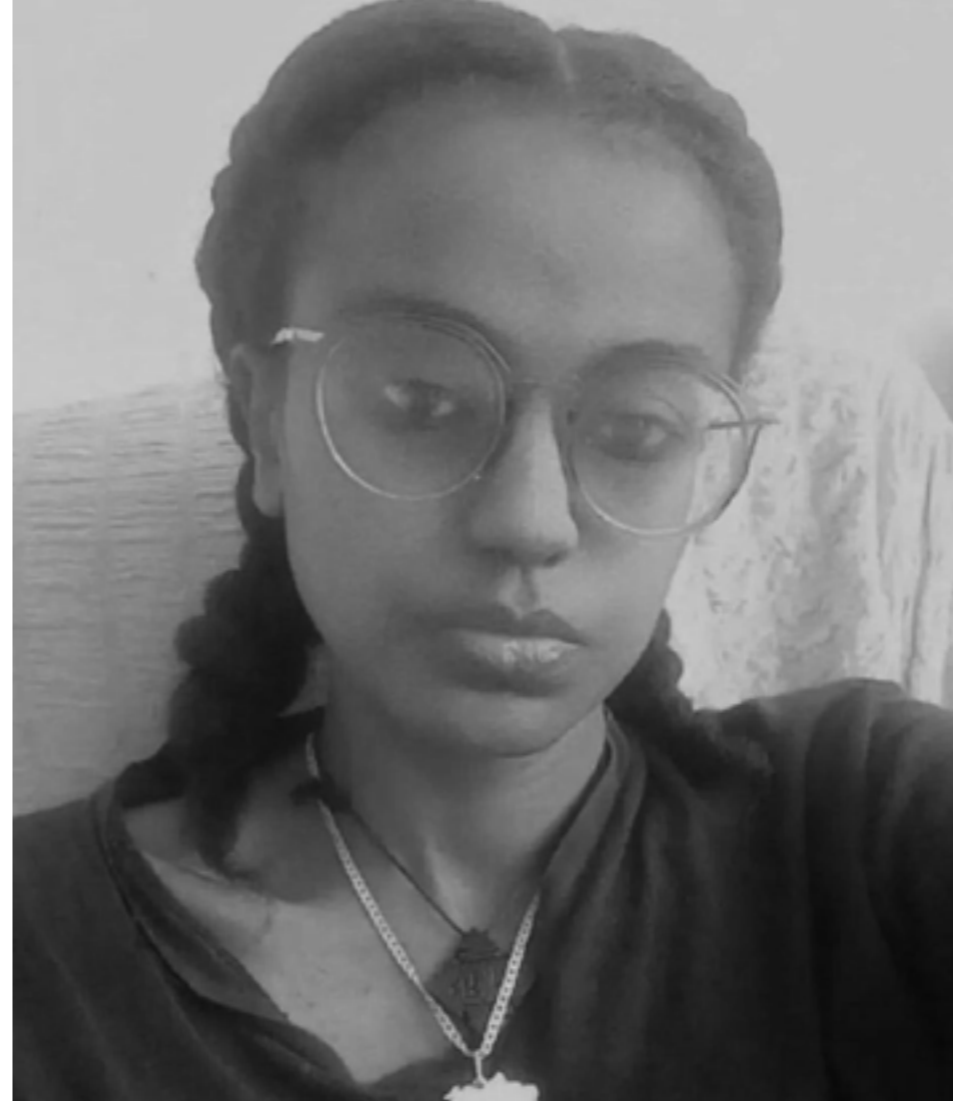
It is alarming because the Prime Minister holds a significant position that should be subject to accountability. The fact that his statement went unchallenged during a gathering of representatives raises further alarm. This situation highlights the disturbing prevalence and normalization of rape culture in our society, which has been used to justify or downplay atrocious acts targeting women. So how do we reconcile with a leadership that justifies and excuses male violence as ingrained disposition, and how do survivors seek justice?

How can sexual survivors find comprehensive, gender sensitive solutions that will enable them to survive the damaging stereotypes associated with victimization of sexual violence? Is there a framework in which they can receive support while also seeking justice through transitional systems?

On January 23rd, more than 62 CSO delegates traveled to Mekelle, the first since the peace agreement signed in Nov. The visit, which was organized by the Ethiopian Civil Society Organizations Council (ECSOC) and the Alliance of Civil Society Organizations of Tigray (ACSOT), discussed the gravity of atrocities. Reports from the meeting show that there are thousands of survivors of sexual and gender-based violence who are dealing with significant trauma as well as the economic, social, health, and other consequences of the war. Yet, much hasn't been delivered to restore life.

The 37-page Ethiopia transitional justice direction opts that the transitional justice has to be inclusive of women, but it seems as we have seen in most cases it lacks firmness and seems fixated in over simplified solutions. The transitional justice should consider the complexity and the range of material, physical, emotional and spiritual consequences survivors are facing. Because survivors require a program that grasps and deals with the predicament accurately.

**By: Etenat Awol**



## **ASK A FEMINIST** **SIMRET LEAKEMANAM**

### **1. Can you kindly provide us with an overview of your background, including your upbringing and current professional endeavors?**

Hi, I am Simret Leakemanam Berhe. I was born in Adama and raised in Addis Ababa. I went to Ethio Biherawi School where I completed primary and secondary school. After completing high school, I joined Mekelle University in the Department of Applied Chemistry in 2018/2019 G-C. Unfortunately, I did not complete my studies due to the war in Tigray, Ethiopia.

### **2. Can you recall your experience during the onset of conflict, where you were at that time, and how it impacted your thoughts and emotions?**

I think a month or two before the war that rumors were going around, and I was home due to the quarantine. But still, I did not believe anything would happen, especially war. Unfortunately, it happened. It was the morning of Nov-24-2020. I was on my bed when my mother came and told me a war broke out between Tigray and the Federal Government of Ethiopia. She heard

it on the internet and we tried calling our family and friends. The phone line and internet were disconnected soon after, so I couldn't reach any of them. That is when it clicked in my mind that there is war in my hometown. So, for the next months, I was panicked and stressed, more shocked that in the 21st century war is used as a solution.

By the time the connection was back and we received calls from our family, I started to breathe a little normally again and after months Mekelle University called its students back after quarantine and war. I was so happy to go back but the city that once breathed life and peace was not there. It was off in many ways that we would not understand unless we experienced it, but life went on for about 8 months until Tigray Defense Force on Jun 28, 2021, took over the region. It only takes hours for the region to blackout again, with no phone lines, or internet. People could not even access their own money since banks were also closed by the federal government. This time around, it was even more terrifying and I was thinking about how they survived for three months.

On July-28-2021, through a negotiation between the regional government and the federal government, students were able to go home. On

Interview

July 22 or 23, I got back home, but I felt guilty for leaving my people there. I felt guilty for my safety. After four or five months, even that changed completely when the mass arrest of Tigrayans started in Addis Ababa and all over Ethiopia. What hurt the most was the feeling of being an outsider in the land you were born and raised in, and losing the sense of belongingness to your community.

After a year and six months, the Pretoria agreement was signed. I started feeling hopeful, and it grew bigger when the internet connection started up again two months after the agreement. I got to hear the voices of family and friends again. But I know that not everyone got to hear from loved ones, and my heart aches for them.

**3. In light of your gender, could you share how this conflict has personally affected you and to what extent?**

I was not at the war zone for the first three months, I had to hear secondhand that women and girls were being targeted and subjected to rape (gang rapes), and have been displaced from their homes and communities leaving them to be vulnerable to further violence. As a Tigrayan woman and Feminist, I was so depressed for not being able to reach out or be a voice due to the siege and political situation then. Three months after I went back to Mekelle, on February 2020, and for a few months after, I remember living in fear - for being a woman in a war zone, hearing all the rape, gangrape and abuse stories creates a whole a lot of fear and panic. You think everyone is there to attack you, and even though I haven't been personally violated and abused, I have seen women and girls that have been targeted, abused, and so many more girls with no access to sanitary pads for their menstruation, especially in IDP centers.

**4. Have you experienced the loss of any family members or relatives as a result of the war?**

Yes, I have. Some of my relatives died, and some are lost and have not been found yet. There is also a relative who lost his life due to lack of medication to be specific (lack of access to dialysis).

**5. In your opinion, what steps do you believe should be taken to ensure that transitional justice is inclusive and fair?**

I suggest,  
• Engaging with different victims, survivors

and civil society organizations to gather their views and ensure their voices are heard in the decision-making that follows the peace agreement.

- Facilitating an independent investigation by establishing an independent group to research and document human rights violations committed during the Tigray war.
- Prioritizing the needs and rights of victims in Tigray through the transitional justice process, such as providing support services and reparation.
- Providing psychological support and giving post-war trauma healing training.
- Holding war criminals accountable could help victims and this generation of youth not think of retaliation and revenge as a solution, but instead help them heal through justice.
- We, this generation, should build youth activism and engage in voluntary work. This is essential to bring change for what has already happened, and ensure that something like this will never happen in the future.

**6. How do you envision a brighter future for young feminists, and what actions do you believe are necessary to achieve it?**

- Education and awareness raising to promote gender equality and instill feminist values across different systems in Ethiopia.
- A feminist media representations, whereby women are portrayed as strong and capable of contributing to society in various roles.
- Teaching young boys not to make a young girl's life miserable and not just saying boys will be boys.
- And mainly teaching young girls that they are capable of anything they put their mind to, build their self worth in all aspects and teach them to have boundaries that keeps them safe.

*"The war brought immense suffering and devastation to the people of the region. I was forced to quit my university education and waste two years of my life - my future no longer looks like what I had envisioned. As I look for hope within, I know we must prioritize peace and reconciliation to ensure a brighter tomorrow."*



**ASK A FEMINIST**

**ዮርዳኖስ ምንተስኖት**

የ Young Female Leaders እና የአማራ ሴቶች ማህበር አባል ፣ የወጣት ሴቶች አንጻራዊ ማህበር መስራች

ዮርዳኖስ ምንተስኖት እባላለው። የምኖረው ባህርዳር ከተማ ሲሆን አሁን ላይ የ Young Female Leaders አባል እና የወጣት ሴቶች አንጻራዊ ማህበር መስራች ነኝ። የአማራ ሴቶች ማህበርም አባል ነኝ። በተጨማሪም በበጎ ፍቃደኝነት አገለግላለሁ ።

*We had a chance to interview Yordanos Mintesnot two months before the release of the newsletter and before the instability in the Amhara Region made it harder to communicate with her and other young women we were in contact with. You can access the video of our first interview with her and Seble, another young politically active young woman in the region [here](#):*

**1. ባለፈው ሁለት ሶስት አመታት በሀገራችን በተለያዩ የሃገራችን ክፍሎች ግጭቶች /ጦርነቶች ነበሩ። ፈቃደኛ ከሆንሽ በጦርነቱ ጊዜ በአካባቢ ምን ዓይነት ለውጦችን አስተውላሻል?**

ካስተዋልኩአቸው ለውጦች መሃል የኑሮ ውድነት, የጭጥታ ችግሮች, የወንጀለኞች መበራከት, የሰዎች አለመረጋጋት, መደበኛ እንቅስቃሴዎች መቆራረጥ ይጠቀሳሉ። ብዙ ሴቶች ከመኖሪያ ቦታቸው እና ከሰራ ቦታቸው ተፈናቅለዋል ይህም ማለት ባብዛኛው ሴቶች ተስፋ የመቁረጥ, የኢኮኖሚ ጥገኝነት, የስነ ልቦና ጫና እንዲሁም የጾታዊ ጥቃት ስለባ ሁኔታዎች።

**2. በክልሉ ውስጥ ሴቶች በሰላም ግንባታ እና በፖለቲካ ያላቸው ተሳትፎ ምን ይመስላል? ምን ዓይነት መፍትሄ ለሚያመጣስ ይመስላል?**

ያው እንደምታውቁው የሴቶች ተሳትፎ የለም ማለት ይቻላል። በተለይም ከጦርነቱ ጋር ተያይዞ ማለት ነው። ከዛ ውጭ ደግሞ፣ አይደለም ሰላም በሌለ ሰአት፣ ሰላም ባለ ሰአትም ሴት በመሆናችን ብቻ ብዙ መሰናክል አለብን ለመውጣት እና በፖለቲካ ለመሳተፍ። ከሴት ይጀምራል መሰናክላችን። ቤተሰብ ጋር ቻሌንጅ አርገሽ ስትወጩ። ማህበረሰቡ ጋር ሌላ የምጠብቅሽ ቻሌንጅ አለ። እንደምታውቁው እኛ አካባቢ ወጣ ብለሽ ስትናገሩ ጎልተሽ የምትታይ ከሆነ፣ እንደ መጥፎ ሴት ወይም እንደነውረኛ ሆነሽ ትቆጠረያለሽ። እሱንም ደግሞ ታግለሽ በምትወጭበት ሰአትም፣ እንደገና ድርጅትም ይሁን የፖለቲካዊ ስረአቱ ፣ ሴት በመሆንሽ ፣ ጾታዊ ጥቃት መድረሱ ሁሉ ወደ ሩህ ይጎትትሻል። ይህ ነገር ወደ ሩህ ይጎትታል። ጎልቶ የመውጣት እድላችንን ወደ ሩህ ያስቀረፀል እና ተሳትፎውን በጣም ያቀዘቅዛል። ምን ይሻላል ብለሽ ታስቢያለሽ ካልሸኘ፣ እንደ ግዴታ ቢታይ። ሴት ልጅ በቅታለች እና የበቁትን ከመፈለግ ይልቅ፣ ማብቃት እንደ ግዴታ ቢታይ። የትኛውም ቦታ ላይ አይ ሴት አልተገኘችም እና ሌላ ሌላ ወንድ አባል ተፈልጎ ይግባ ከመባል ይልቅ፣ ለምን አልበቃችም፣ እንዴት አለብክም ከሆነ ጥያቄው ፣ ታች ላይ ያለው ቤተሰብ ራሱ ይሰራል። ስለዚህ እንደ እድል ሳይሆን እንደግዴታ - ማለትም እድሉ ተፈጥሮላታል እና መጥታ

**Interview**

ትወዳደር ከማለት ይልቅ: እሷ መግባቷ ግደታ ቢሆን። 50/50 ሁሉም ቦታ መገኘት አለባት ተብሎ ቢታሰብ እሷን ያበቃታል። እነሱ ካላበቁን ማንም ሰው ሊያመጣን ስለማይችል ማለት ነው። እንደዚህ ግደታ ከሆነ ግን : ታች ላይ ቤተሰብም ማህበረሰብም መንግስትም: የፖለቲካ ስርአቱም ጠንክሮ ይሰራልና እሱ የተሻለ መንገድ ነው ብዬ አስባለው።

**3. ከግጭቱ በኋላ እና በቅርቡ የተደረገውን የሰላም ስምምነት እንዴት ትመለከታለህ?**

የሰላም ስምምነቱ መልካም ሁኖ ሳለ ነገር ግን ዘላቂ ሰላም ይዞ መቅረብ አለበት ባይ ነኝ ።

**4. ለወደፊቱ ምን አይነት እቅዶች አሉሽ? ምን መሆን ትፈልጋለህ? ምን አይነት ኢትዮጵያስ ትመኛለሽ?**

ለወደፊቱ በሴቶች ዙሪያ የሚሰሩ ድርጅት ውስጥ በሀላፊነት ቦታ ተቀምጬ የእህቶቻችን ችግር በማዳመጥ እና ድምፃቸውን በማሰማት በተቻለኝ አቅም ችግራችንን ለመፍታት እቅድ አለኝ በመጨረሻም ለሰው ልጆች በሙሉ ምቹ የሆነች ኢትዮጵያ ተፈጥሮ ማየት እፈልጋለሁ ።

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