

# AWARENESS ON GENDER-BASED VIOLENCE AT ETHNIC MINORITY AREAS: A CASE STUDY IN BUON HO TOWN, DAK LAK PROVINCE, VIETNAM

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**Abstract** – *The problems of gender-based violence still exist in ethnic minority communities where traditional points of view and prejudices exist. This study researched male and female participants within an Ede ethnic group community in Buon Ho Town, Dak Lak Province, to examine their views on gender violence. A systematic random sampling method was used to select 135 households from a list of more than 3,000 households of Ede ethnic group living in the locality. The research findings indicated that awareness of gender-based violence has significantly improved for both males and females, as over 84%, 50% and 45% of males and females understood physical, mental and sexual violence respectively. However, over 15% of males and females did not understand the concepts correctly and showed a clear prejudice about the different roles and statuses between males and females in the family, for example the point of view that females must accept disadvantages or accept they are weak.*

**Keywords:** *Ede ethnic group, ethnic minorities, gender equality, gender-based violence.*

## I. INTRODUCTION

Gender-based violence (GBV) is understood as actions causing harm, whether physical, mental, sexual, or verbal threats, directed at an individual based on their gender [1, 2]. GBV manifests in various forms, ranging from domestic violence to sexual violence, human trafficking,

forced marriage, pregnancy coercion, and gender-based selective abortion. The primary victims of GBV often include women, girls, individuals with disabilities, and those belonging to ethnic minorities [3]. This problem is recognized as not confined to any specific nation or geographical region, including Vietnam. In response to this concern, Vietnam has implemented several legal documents and action plans aimed at regulating and addressing the problem, such as the Law on Gender Equality in 2006, the Law on Prevention of and Control over Domestic Violence in 2007, and the National action plan on preventing and combating violence and abuse of children in 2020 to 2025.

The reality underscores the need for attention to the problem of physical, mental, and sexual violence against women in Vietnam. In the year 2019, over 60% of women experienced one or more instances of violence. Out of every three women, nearly one was subjected to sexual or physical violence by her spouse. Despite experiencing violence, more than 90% of women did not seek assistance [4, 5]. This situation demonstrates that GBV continues to persist in social life, with women being one of the most vulnerable groups. The causes of GBV arise from gender prejudice, favoring males over females, and gender power imbalances leading to the devaluation of women and girls [1, 3, 6]. Notably, domestic GBV and the limited awareness of women regarding this problem, coupled with a reluctance to resist and combat violence, contribute to their vulnerability within the family and community [6].

Despite various gender equality initiatives, GBV within ethnic minority communities persists. The effectiveness of the implementation

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remains limited, failing to meet the developmental and integration needs. Specifically, physical, mental, sexual, and economic violence have been observed at rates of 5.9%, 20.7%, 0.9%, and 1.8%, respectively, across the entire ethnic minority communities in the country [7]. The Central Highlands (Vietnam), particularly, exhibits the highest incidence of GBV among ethnic minority areas, with mental violence accounting for 48%, physical violence at 8%, and both sexual and economic violence at 1.6% [7]. Prominent challenges within ethnic minority communities include problems related to labor division, household workloads, decision-making authority, property ownership, and domestic violence. Furthermore, prevailing attitudes favoring sons, investing more in sons than daughters, distributing property disproportionately in favor of sons, and assigning decision-making authority in the family to men while women are expected to undertake household chores and child-rearing duties continue to persist [8–10].

The aforementioned situation highlights an existing gap in gender equality problems between men and women, traditional beliefs and norms persist within ethnic minority communities. To bridge this gap, specific measures and actions are required, including further research and evaluation to identify gaps in individual and community awareness, contributing to changes in behaviors. Therefore, this study assesses the perceptions of men and women in ethnic minority areas regarding gender roles and GBV, focusing on participants in Buon Ho town, Dak Lak Province, as a case study. The research aims to provide analyses and explanations for the existing problems in people’s awareness, laying the groundwork for proposing suitable solutions to enhance awareness.

## II. LITERATURE REVIEW

GBV is a socially concerning problems and is specifically defined within Vietnam’s legal framework regarding gender and domestic violence. GBV is most clearly understood through its manifestations, which are categorized into four

forms: i) physical violence, commonly manifested through using hands, feet, or weapons causing harm to the health, dignity, and life of the victim; ii) psychological violence, expressed through words, attitudes, and behaviors such as insults, verbal abuse, and threats causing harm to the honor and dignity of wives, husbands, or other male and female members within the family; iii) sexual violence, involving forcing others into engaging in sexual activities against their will, resulting in physical and psychological harm to the victim; iv) economic violence, demonstrated through actions of appropriation and financial control leading to dependence, or destructive behavior damaging shared or individual property of the victim [2, 7, 11, 12]. While the characteristics and expressions of the four types of GBV are clearly distinguished, manifestations of GBV within the family can involve one or more forms of violence simultaneously, as they are often intertwined or sequential. Furthermore, the research conducted by Hoang Thi Hoa [12] has indicated that there is no age, education level, or regional or ethnic differentiation in the occurrence of domestic violence. Specifically, Nguyen Huu Minh’s study [7] shows differences in the prevalence of various forms of violence between ethnic minorities and the majority Kinh ethnic group. In 2019, regarding physical and psychological violence, the rate of Kinh women experiencing violence was lower than that of ethnic minorities in general. However, when examined separately for each ethnic group, there were inconsistencies. The rates of physical violence against Thai, Khmer, Tay, and Nung women were 2.2%, 4.1%, 6.3%, and 9.6%, respectively, while the rate for Kinh women was 4.1%. This reality suggests that GBV seems to transcend boundaries and persists. However, GBV is often viewed as a private matter within families, so statistical data on GBV cases may not fully reflect the true extent of the problem [12].

Previous studies have explored and analyzed factors influencing GBV, addressing different aspects such as power inequality, particularly gender dynamics. The persisting belief in male

dominance allows men to exert control over their wives and children within the family [1]. Gender role prejudice and labor division in society and families have been ingrained in community norms, where women are seen as responsible for household chores, and men are considered the breadwinners taking on crucial tasks, complicating community awareness and contributing to the constancy of GBV [13]. Additionally, economic difficulties, unemployment, alcohol and substance abuse, gambling, or previous exposure to violence are factors leading to GBV [7, 13]. Nguyen Huu Minh [7] categorized these factors into three groups, including individual-level factors related to the perceptions and actions of wives or husbands, men or women; family and community-level factors related to family reputation and community tolerance towards violence; factors related to rights, such as gender prejudice about the rights of women and men, economic inequality and perceptions, responsibilities, and skills of relevant authorities. This reality indicates that multiple intertwined factors influence GBV, and these factors combine to form violent behaviors. Therefore, addressing the problem of violence requires exploring, analyzing, and intervening in all root causes of the problem.

The study is based on the concept of gender roles as ‘the behaviors, tasks, and social activities that women and men are engaged in’ [14, p.68], and the approach to gender roles is reflected in productive activities (paid work or income-generating activities), reproductive activities (family care), and social activities to assess the perception of gender roles among the Ede ethnic group in Buon Ho Town, Dak Lak Province. Additionally, the study utilizes the theory of four types of GBV, including physical, psychological, sexual, and economic violence, to evaluate the awareness of GBV among men and women in the ethnic group, based on their perspectives, knowledge, and choices. Furthermore, the factors influencing GBV will serve as references to explore the underlying causes of GBV and the barriers in terms of awareness.

### III. METHODOLOGY

#### A. *Research site*

The study was conducted in two communes, Ea Drong and Cu Bao, located in Buon Ho Town, Dak Lak Province. These two communes were chosen for their distinctive characteristics in the region, where the proportion of ethnic minority people is significantly high. In Ea Drong commune, there are a total of 2,140 households, while in Cu Bao commune, there are 1,248 households, accounting for 81.7% and 45.3% of the total households, respectively [15]. Moreover, the livelihoods of ethnic minority people in this area face many difficulties as their primary income source still relies on agricultural production. The average income of the residents remains low, especially in Ea Drong commune, reaching only 42 million VND per person per year (lower than the national criteria for new rural areas, which is 52 million VND per person per year). Education levels are still limited, and the poverty rate remains high [15]. The ethnic minority individuals participating in the study include the Ede, Jarai, and Khmer ethnic groups, with the Ede ethnic group constituting 97% of the population.

#### B. *Research participants and sample*

The perception of ethnic minority individuals regarding GBV is the subject of study in this research. The quantitative research was applied in this study to measure, test, and accurately evaluate the level of gender equality awareness among the participants. Specifically, the study collected information from both males and females representing each household of ethnic minority individuals at the two research sites. The systematic random sampling method was employed to select 135 households from a list of over 3,000 ethnic minority households of the Ede ethnic group residing in the locality.

The average age of the participants was 45 years old. The educational attainment of the surveyed individuals was predominantly at the lower secondary and upper secondary levels, accounting for 25.9% and 24.4%, respectively. However, there is still a relatively high proportion of

surveyed individuals who are illiterate (28.2%). Additionally, the main livelihood activity of the households is agriculture, constituting 94.1%, with an average of three laborers per household.

### C. Data collection

Primary information was collected through structured interviews with 135 households of the Ede ethnic group, with 69 households having female respondents and 66 households having male respondents. The aim was to gather demographic information about the households and understand the perceptions of both men and women regarding gender roles and GBV. To further explore problems related to viewpoints and awareness of GBV, six knowledgeable individuals were interviewed, who included representatives from commune leadership, women's unions, and village elders in the two communes. Secondary data on the reality of gender-based violence and social activities was gathered from the economic and social reports of the two communes and relevant research works.

### D. Data analysis

Survey data were synthesized and analyzed using the SPSS software. Descriptive statistical methods were employed to analyze the survey data. To measure the level of awareness of gender roles and GBV, this study utilized a four-point Likert scale with choices for Disagree, Slightly agree, Strongly agree, Undecided to record respondents' choices.

## IV. RESULTS AND DISCUSSION

### A. Perspectives on gender roles between men and women

The study explores the perspectives on gender roles between men and women based on the understanding of men and women and the practicalities of their daily work, providing the basis for making observations and evaluations regarding the awareness of GBV at the research site.

Table 1 showed a similarity between men and women in most perspectives and gender prejudice. For certain gender prejudice related to labor division, decision-making roles, and women's involvement in community activities, over 70% of survey participants chose the option 'Strongly agree'. Similarly, for negative perspectives such as the belief that decision-making power in the family belongs to men, both men and women chose 'Disagree', with 80.3% and 72.5%, respectively. This reflects the positive perspectives of both men and women regarding gender roles, indicating a common understanding among both genders in fulfilling their roles in family. For example, an interviewee expressed a representative view that:

'...Having both husband and wife is better. Like when buying machines in the market, both of them ride the agricultural vehicle to the market, eat rice noodles together, and then go shopping together, it will be more enjoyable.' [16]

However, some participants still held a very clear perception of the division of labor between men and women, as the percentage of men and women choosing 'Disagree' in the specific assignment of tasks for men and women was only about 50%. This perception was explained by the nature of the work and the biological characteristics of males and females. Specifically, farming activities are always associated with men (100% of men actively participate), while livestock activities belong to women (81.8% of women actively participate). Because farming activities are often carried out away from home, tasks such as plowing, planting, watering, and fertilizing require physical strength, making them more suitable for men than women. On the other hand, livestock activities are usually done at or near home, with daily care duties being lighter and more suitable for women. Additionally, since livestock activities are carried out near or at home, women can combine them with household chores such as cooking, washing, cleaning, and caring for and educating children. Similarly, specific types of tasks assigned to men and women have been discussed by Truong et al. [8],

Table 1: Perspectives on gender roles between men and women

Statements	Female (N = 69)				Male (N = 66)			
	Disagree (%)	Slightly agree (%)	Strongly agree (%)	Undecided (%)	Disagree (%)	Slightly agree (%)	Strongly agree (%)	Undecided (%)
<b>Labor division</b>								
There should be a clear division of labor between men and women, and they should not perform each other's tasks.	53.6	36.2	8.7	1.4	69.7	25.8	4.5	0.0
<b>Sharing unpaid family care work</b>								
Men should share housework with women.	2.9	17.4	76.8	2.9	1.5	24.2	74.2	0.0
<b>Decision-making roles</b>								
Men are the ones who make the majority of decisions within the family.	72.5	20.3	7.2	0.0	80.3	15.2	4.5	0.0
Husband and wife should make decisions regarding production and business decisions together.	1.4	11.6	84.1	2.9	1.5	9.1	86.4	3.0
<b>Women's involvement in community activities</b>								
Women should not participate in external activities such as meetings, training sessions, or project involvement outside the family.	78.3	15.9	2.9	2.9	84.8	9.1	4.5	1.5

and Trinh Thi Kim Thoa [10]. Women tend to participate in less demanding tasks such as filling soil for planting, weeding, and hand-harvesting in farming activities, with a participation rate of 77.8% for women. Or tasks like feeding, cleaning, collecting feed, buying food, and selling products in livestock activities, with 63.6% of women participating. Meanwhile, tasks such as plowing, sowing, watering, fertilizing, spraying pesticides, transportation, and other strenuous activities are undertaken by men in both farming and livestock activities.

In addition, a portion of both male and female Ede participants opted for ‘Disagree’ or ‘Slightly Agree’ (Table 1). A number of male participants believed that they should not share tasks with women (25.7%), decisions in the family should be made by men without the need for discussion between men and women (19.7%), and women should not participate in social activities (13.6%). The corresponding percentages for women were 20.3%, 27.2%, and 18.8% respectively. These beliefs imply gaps in understanding gender roles, leading to biased prejudice that diminishes the role of women. This reflects that gender power

still belongs to men [1], and a portion of women accept this reality. Therefore, the differentiation between men and women in gender roles continues to be maintained and deeply ingrained in people’s perspectives. Consequently, changing prejudice in the community in general and, specifically, gender prejudice within the women’s group need to be emphasized. Regarding the perception of the division of labor, interventions are needed not only to redistribute tasks between men and women but also to change the community’s perspective on ‘heavy tasks, light tasks,’ or ‘difficult tasks, easy tasks,’ because this differentiation contributes to increasing the gap between men and women in the community’s prejudice.

*B. Awareness of gender-based violence by men and women*

Based on the four main manifestations of gender-based violence, including physical violence, psychological violence, sexual violence, and economic violence, the study assessed the perspectives of both men and women on each manifestation, using a four-point Likert scale with

choices for Disagree, Slightly agree, Strongly agree, and Undecided. The respondents' evaluations for each perspective reflect the level of understanding in various aspects of GBV.

Table 2 shows the majority of both men and women have a certain level of understanding of various manifestations of GBV. Specifically, both men and women correctly recognized manifestations of physical and psychological violence. Among these, the manifestation of physical violence is the most frequently chosen by both men and women at over 84%, as it is considered a characteristic and serious expression that garners widespread attention. Meanwhile, over 50% of both men and women have a correct understanding of psychological violence. Respondents in the interviews have witnessed this reality occurring in the community, and the women participating in the study have themselves been victims of these forms of violence. Therefore, they have a sufficient understanding of the nature and roots of the problem. Furthermore, information on GBV has also been widespread to residents through training sessions or the distribution of informational flyers. For an example of how physical violence can be expressed, one interviewee stated:

'...It's all because of alcohol. Normally, if my husband isn't drunk, he doesn't do anything and focuses on work even if life is difficult. But when he's drunk, he curses and hits... Sometimes, if the children misbehave, he even hits his wife. I haven't done anything wrong, but I just have to accept it.' [17]

Although the rate of psychological violence among ethnic minorities in the Central Highlands (Vietnam) region is the highest (48%) among forms of violence [7], the understanding of physical violence as a form of GBV among ethnic minorities is even higher than the awareness of other forms of violence. This is because respondents perceive physical violence as an easily understandable and recognizable form of GBV. This form of violence causes the most severe consequences for the victims, leaving both physical and mental pain. Moreover, insights from interviews with experts indicate that no one in

the ethnic minority community wishes to witness or experience physical violence because this form of violence can shatter the happiness of a family. Therefore, despite the physical violence rate among ethnic minorities in the Central Highlands (Vietnam) being only 8% [7], the understanding of this form of violence (as a type of GBV) is over 84% among both men and women from ethnic minorities.

The customs of the Ede people even include provisions for punishment in cases of physical or mental violence within the family. The level of punishment is determined based on the severity of each case, and common forms of sanction include offering a pig or money [18]. This fact demonstrates that, in addition to legal regulations, GBV has also been addressed through customary laws among the Ede ethnic group. It reflects the existence of GBV and the awareness of these problems within the Ede community.

'The customs of the Ede people dictate that the family lineage will impose penalties for cases of psychological or physical violence against a spouse. The first time, forgiveness is granted; the second time, a fine is imposed based on the severity of the violence; the third time, a fine is levied along with the contribution of one pig to treat the entire community.' [18]

Although the customs of the Ede people have clear regulations regarding psychological or physical violence, instances of violence still occur within families. This can be explained by the perspective that violence within the family is considered a private matter, and outsiders are discouraged from intervening. Furthermore, if the victim reports the violence to the family lineage and applies the prescribed sanction, it may negatively impact their reputation and economic situation, due to its impacts on both the individual and other family members. The family's undesirable situation becomes more widely known, and the family has to spend additional resources to compensate for the wrongs. Therefore, victims of violence are often reluctant to report to their lineage. This reality illustrates that the customary regulations serve as a deterrent,

Table 2: Perspectives of gender-based violence by men and women

Statements	Female (N = 69)				Male (N = 66)			
	Disagree (%)	Slightly Agree (%)	Strongly agree (%)	Undecided (%)	Disagree (%)	Slightly agree (%)	Strongly agree (%)	Undecided (%)
Husband/ wife (male/female) being subjected to physical abuse (beating, torture...) is a manifestation of gender violence.	15.9	0.0	84.1	0.0	15.2	0.0	84.8	0.0
Husband/ wife (male/female) being subjected to psychological abuse (verbal insults, humiliation, belittling...) is a manifestation of gender violence.	17.4	10.1	63.8	8.7	18.2	18.2	50.0	13.6
Husband/ wife (male/female) being subjected to sexual abuse (forced sexual intercourse, vulgar remarks...) is a manifestation of gender violence.	17.4	11.6	50.7	20.3	15.2	13.6	45.5	25.8
Husband/ wife (male/female) being subjected to economic control (control of income, expenses...) is a manifestation of gender violence	20.3	23.2	27.5	29.0	24.2	18.2	24.2	33.3

but their effectiveness depends on the victim reporting the incident to the family lineage. If the victim does not report, the regulations do not yield the intended results. Additionally, similar to findings in the study by Nguyen Huu Minh [7], insufficient awareness of GBV, the willingness of victims to forgive, and difficult life circumstances contribute to the reluctance to incur additional costs associated with the customary regulations, creating conditions for the persistence of GBV in the research area. Moreover, the factors leading to gender-based violence do not stand alone or have a single specific cause within each family. These factors can intertwine or coexist within the same family, increasing the risk of gender-based violence. Specifically, some households not only have limitations in their awareness of gender equality and biases regarding the roles of men and women but also face economic difficulties, leading to pressures, tensions, and conflicts among family members. Additionally, problems related to alcohol and gambling may accompany these factors, contributing to the occurrence of gender-based violence.

Meanwhile, the awareness of financial ‘control indicators remains relatively low among both men and women, with only 27.5% of women and

24.2% of men having a correct understanding. More than 50% of both men and women either do not have a correct understanding or do not have an opinion on the matter. The reality that women manage the family finances is still prevalent in this community. All the interviewed men (100%) stated that decisions to buy or sell significant-value products are made jointly by both spouses. Women are responsible for spending and managing the money earned from selling products. The control of economic matters by women receives support from both men and women who believe that it is beneficial for the family when resources are managed and accumulated. For example, when asked about economic decision-making, one interviewee stated:

‘When selling coffee bean, I must ask my wife’. ‘Is this price acceptable for selling? If both spouses agree, we sell together. The money earned will be managed by my wife. However, if I decide to sell on my own without my wife’s approval, it may lead to arguments between us.’ [19]

However, there is still a portion of both men and women (from 15% to 24%) who ‘disagree’ or only ‘mildly agree’ with the four manifestations of GBV. Notably, the percentage of women with

incorrect perspectives on GBV is even higher than that of men, indicating a low level of awareness for GBV among a segment of the population. Community experts believe the level of awareness is rooted in (i) limitations in accessing information, (ii) acceptance of the fate of women experiencing GBV, and (iii) GBV being seen as a family matter, unrelated to legal regulations. These are the main reasons for the lack of understanding among some members of the community regarding GBV. The combination of this lack of understanding with traditional prejudices, unemployment, substance abuse, gambling, and struggles for survival in life [7, 13] has created gaps that need to be addressed to enhance awareness and turn awareness into action against GBV. This reality underscores the need for strengthened efforts in awareness campaigns, education on GBV, and the reinforcement of domestic violence laws to raise awareness among the local population.

*C. Perspectives on resolving gender-based violence cases*

Based on the awareness of GBV, the study explored the perspectives of both men and women on how to address problems when there is a case of GBV to clarify the progression from awareness to action within the community when confronted with specific instances of GBV.

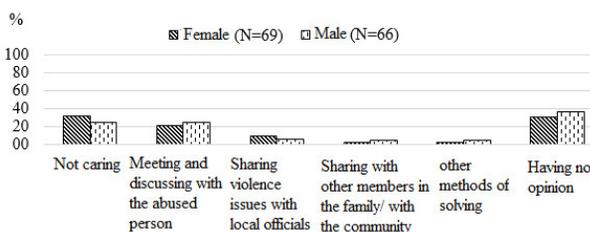


Fig. 1: Perspectives on resolving gender-based violence cases

Figure 1 shows that more than 60% of respondents chose the option of ‘not caring’ or ‘having no opinion’ in the face of situations where they knew someone was experiencing GBV in the community. Notably, the percentage of women

choosing the ‘not caring’ option (32%) is higher than that of men (24.2%). This result is entirely consistent with the general situation where up to 90% of abused women do not seek help [4]. Interestingly, the choice of ‘not caring’ and ‘having no opinion’ not only occurs among women but also among men. This reflects the belief that views and awareness of GBV are matters for each family and individual to resolve on their own. Although both men (24.2%) and women (21.7%) stated that they would attempt to share with the victim or provide information to local authorities (with the percentage of men and women being 6.1% and 10.1%, respectively), this percentage remains low. This fact indicates that understanding of how to handle cases of GBV within the community is limited, and the perception that GBV is a private matter for each household persists. Furthermore, cases of physical or psychological abuse are often resolved within the family lineage according to their regulations for each level of violation. Therefore, the level of concern or intervention by the community in addressing GBV has not been emphasized. Thus, raising awareness for both men and women should not only address their position and responsibility in society [6] but also enhance awareness of how to respond to GBV situations for all community members, gradually dispelling the notion that GBV is a private matter for each family. One participant explained:

‘The training activities and distribution of pamphlets on preventing and combating domestic violence have been implemented locally; however, the level of interest among the residents is still low. Furthermore, many people lack the necessary audio-visual equipment to access information and enhance understanding.’ [20]

V. CONCLUSION

Gender-based violence is an increasingly concerning problem in development and integration in each country, especially in ethnic minorities, where living conditions and livelihood activities face numerous difficulties. Additionally, a portion of the population in these communities,

including 20% poor households and near-poor households, and 28% illiterate households still exist. The research results have shown that the understanding of gender roles among ethnic minority men and women has achieved significant results, with 74.2% of men and 76.8% of women believing that men and women should share responsibilities and participate in decision-making, and 84.8% of men and 78.3% of women advocate women's participation in social activities. Additionally, over 84% and 50% of men and women, respectively, have an explicit awareness of GBV, particularly in terms of physical and psychological violence. Some of them have even witnessed or experienced violence themselves. However, prejudice about the differentiated roles and status of men and women persists in ethnic minorities. These prejudices are reflected in the belief that men should not share household responsibilities with women, and that decisions within the family should be the responsibility of men. The perception of clearly defined tasks, such as 'heavy and difficult tasks' belonging to men and 'light and easy tasks' belonging to women, further perpetuates this prejudice. These traditional prejudices are contributing to the negative impact on the prevalence of GBV within the ethnic minority community.

The understanding of various aspects of GBV, particularly sexual and economic violence, among the population remains limited, with only over 24% of both men and women having an appropriate understanding of economic violence. Furthermore, GBV is often seen as a private matter within families, leading to reluctance to share or seek legal and customary measures for intervention. In fact, over 15% of both men and women agree with negative attitudes towards GBV, such as the idea that women should accept being disadvantaged or embrace their fate as being weaker than men. The choice to remain silent or indifferent when faced with GBV is still prevalent in both genders, accounting for approximately 24%. These traditional prejudices, lack of knowledge about GBV, and the choice to remain silent or indifferent have created op-

portunities and an enabling environment for the occurrence and perpetuation of GBV among the ethnic minority community in Buon Ho Town specifically and the Central Highlands (Vietnam) region in general.

Therefore, local initiatives, educational campaigns, and information channels on GBV need to be conveyed to the local population to enhance their awareness. Integrating gender roles and GBV communication in local activities can boost awareness and knowledge about gender and prevent and penalize GBV. Positive aspects of customary practices within lineages for education, awareness enhancement, and prevention of GBV should be leveraged. The study has contributed to identifying gaps in the awareness of the Ede people regarding GBV and has highlighted the barriers and existing challenges that need to be overcome to enhance awareness among the Ede people specifically and the ethnic minorities in general. However, the study did not extensively analyze the differences in characteristics of the surveyed households, such as educational level, occupation, age, income, and ethnicity, about gender roles and GBV awareness. This provides a basis for further research to explain the nature of GBV not only at the research site but also in other areas of the ethnic minorities in Vietnam.

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