



**DEBREMARKOS UNIVERSITY  
JOINT MASTERS PROGRAM WITH  
YOM INSTITUTE OF ECONOMIC DEVELOPMENT**

**PREVALANCE AND EFFECTS OF CHILD MARRIAGE ON WOMENEMPTWO  
ERMENT IN EDUCATION: THE CASE OF DEMBECHA WOREDA IN WEST  
GOJJAM AMHARA REGION, ETHIOPIA**

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**A thesis submitted to Debre Markos University, College of business and Economics  
Departments of Economics , in Partial Fulfillment of the Requirements for the Degree  
of Master of Project planning and management**

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## ABSTRACT

*The purpose of the study identifies prevalence and effects of early marriage on women empowerment in Dembecha Woreda of West Gojjam, Amhara region. Descriptive survey method with mixed research approach was employed. Closed and open ended questionnaire, key informant interview guides and focused group discussion were used to gather data. 125 samples were selected from 4 Kebles in Dembecha Woreda for survey by simple simple sampling and for interview and focus group discussion by purposive sampling techniques. The data gathered were fed in to computer with SSPS version 20 and the outputs analyzed and presented in tables as well as described qualitatively and quantitatively related to research objectives. The findings from the study revealed that there is a significant increase in the prevalence of early marriage in recent times in which 82.6% of girls' married before legal age. As the finding indicated that developmental process of childhood, patriarchal and male dominated culture, as well as lack of encouragement and support from family and colleagues are some of the major social factors that limit women's aspiration to involve in education. Early marriage is one of the major socioeconomic problems adversely affecting women and young girls and the violation of children's human rights and has devastating impacts on the lives of children, particularly girls. These impacts are physical, psychological and emotional as well as social and economic.. However, there are some key common factors that drive and perpetuate the practice such as poverty, gender inequality, and lack of protection of children's rights, as well as a lack of educational and employment opportunities, reinforced by deeply entrenched social and cultural norms. Six key indicators of empowerment covering dimensions were chosen for this purpose. Finally, a cumulative empowerment index (CEI) was developed adding the obtained scores of women empowerment indicators. The distribution of women empowerment indicators show that 5.6% very low, 56% low, 25.6% medium, 8.8% high and 4% very high. The distribution of CEI demonstrates that the majority of women have low (61.6%) level of empowerment.*

***Key words: early marriage, girls' education, women empowerment***

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## ACRONYMS

<b>ACRWC</b>	<b>African Charter on Rights and Welfare of Child</b>
<b>AIDS</b>	<b>Acquired Immune Deficiency Syndrome</b>
<b>CEDAW</b>	<b>Convention on Elimination Discrimination against Women</b>
<b>CRC</b>	<b>Convention on the Right of Children</b>
<b>CRR</b>	<b>Center of Reproductive Right</b>
<b>CSA</b>	<b>Center of Statistical Agency</b>
<b>DHS</b>	<b>Demographic and Health Survey</b>
<b>DWAORD</b>	<b>Dembecha Woreda Agriculture Office Rural Development</b>
<b>EGLDAM</b>	<b>Ethiopia GojibLimadawi Dirgit Aswogage Mahiber</b>
<b>FDRE</b>	<b>Federal Democratic Republic of Ethiopia</b>
<b>FGD</b>	<b>Focus Group Discussion</b>
<b>FMRWG</b>	<b>Forum on Marriage and the Rights of Women and Girls</b>
<b>FSENS</b>	<b>Fact sheetof Ethiopia national stratagy</b>
<b>GTP</b>	<b>Growth and Transformation Plan</b>
<b>HIV</b>	<b>Human Immune Virus</b>
<b>IAC</b>	<b>Inter Africa Committee</b>
<b>IRC</b>	<b>International Rescue Committee</b>
<b>ICRW</b>	<b>International Centre of Research on Women</b>
<b>NAYRHS</b>	<b>National Adolescence and Youth Reproductive Strategy</b>
<b>NCTPE</b>	<b>National Committee on Traditional Practice in Ethiopia</b>
<b>NGO</b>	<b>Non Governmental Organization</b>
<b>SDG</b>	<b>Sustainable Development Goal</b>
<b>STD</b>	<b>Sexual Transmission Disease</b>
<b>UN</b>	<b>United Nation</b>
<b>UNICEF</b>	<b>United Nation International Children Emergency fund</b>
<b>UNFPA</b>	<b>United Nation Fund for Population Activity</b>
<b>WHO</b>	<b>World health Organization</b>

# 1. INTRODUCTION

## 1.1. Back Ground of the Ttudy

Marriage is a social institution that unites people in a special form of mutual dependence for the purpose of founding and maintaining a family. As a social practice entered into through a public act, religious or traditional ceremony, it reflects the purposes, character and customs of the society in which it is found. Many societies have norms that limit the age of young girls to enter in to marriage, but in some cases the age limit does not take into consideration their physiological readiness for childbearing.

The early child marriage represents one of several forms of several harmful practices that are imposed on children, currently millions of children, mostly in developing country, are suffering from this harmful practice, and has been rightly recognized as serious children's right violation, in addition to it has sever threats live, health, education and feature perspectives of children as the main victims of the practice (IKWRO). Many international conventions and agreements has called for fighting child including in the convention on the right of the child (CRC) is a person below the age of 18. UNICEF 2015 defined Child marriage is those defined as any formal and informal union or marriage where one or both parties are below the age of 18 years.

Statistics suggest that about the prevalent of early marriage in the developing world. The report by UNFPA(2012) states that in 2010 there were 67 million women between the age of 20 and 24 was married before 18 in developing country. Africa and south Asian children's are the most vulnerable group affected by child marriage in their everyday lives. Among those 40% and 49% girls were in central and west Africa respectively. More over 27% were in east Africa and 20% in southern and Northern Africa. Ethiopia has one of the highest rates of female child early marriage in the world, with one in two girls marrying before 18<sup>th</sup> birth day and one in five girls marrying before age of 15. Women's have first sex at median age of 16.6 years, first marriage 17.1 years and their first birth at 19.2 years and 13% of women age 15-19 are pregnant with the first child or already mothers (EDHS, 2016).

Child marriage is linked to negative health consequence in girl child such as early pregnancy, HIV and AIDS, obstetric fistula and maternal mortality. Child marriage has an implicit weight on the family and society, where girls are uneducated and lack skills and knowledge for their role as mother and wives. It has also been associated with lower levels of education among young girls and greater exposure to domestic and sexual violence that occurs as results of young girls not being ready to shoulder the responsibility of marriage and motherhood (MKLTHE 2007).

Child marriage limits personal freedom and development opportunities, psychological and emotional denies girl children well being, reproductive health and educational opportunities (UNICEF's Innocent Research Center). There is various social, economical, cultural and religious justifications that contribute the high prevalence of girl child marriages. For from social and cultural perspective children in Africa are general expected to respect the decision that parents and guardians make on their behalf (ACPF, 2014). This on the assumption, that such decisions are the best interest of children. Specific to the issue child marriage parents and guardian play a key role by providing consent to marriage agreements for young girl, this in some case results of the fear and anxiety surrounding the importance place on sexual security of girls (Myers).

These justifications have affects of depriving of the girl child rights. That was entitled such as the right to enjoyment highest attainable standards of health, education, the right to equality non discrimination and the right to be free from sexual exploitation and abuse. In most case children marriage cut of many young girls from education and other opportunities for personal development, in exchange for the role of becoming spouse and taking on adult responsibilities in marriage reflect a number of justification, such that child marriage results in young girls having to deals with, violence, poverty and miss treatment. In this regard the harsh realities experienced by child bride cannot be underestimated (path finder/intenational, 2006).

Fortunately discussion at national and international level increasingly recognizes that child marriage is the violation of girl's human rights. A number of important human rights instruments identify the rights of children and offer legal protection from abuse, violence and exploitation by setting out legal standards. For instance article 16(2) of the convention

of elimination of all form of Discrimination against women (CEDAW, 1979) states that betrothal and the marriage of child shall have no legal effect and all necessary action including legislation shall be taking to specify minimum age for marriage. Although the Convention, the Right of child (CRC) doesn't address the issue of child marriage directly. The committee on the rights of the child has frequently linked child marriage with other rights such as the right to protection from all harmful traditional practice.

Article 21 of the African charter on the right and welfare of children (ACRWC) recognize child marriage as harmful practice and call on state to adopt measure including legislation that prohibit such practice. Together, these international instruments establish international standards for state parties to follow.

According to Ethiopian committee against harmful traditional practice (2013) show that the number of girls who get married early is very high through the form varies from region to region. The early marriage prevalence rate have have been estimated 44.8% of girls in Amhara region, 34.1% in tigray and 31.9% in Benshangul-Gumuz. The practice of early marriage in Amhara region highly expanded in many of administration zone and woreda (fact sheet national strategy, 2015/2016). As the study by united nation predicts that the rate of rate of child marriage increase which will lead to greater than 140 million Childs early married by the year 2020. Poverty, lack of education, negative cultural and religious practice, bride practice giving girl children as means of resolving dispute and other types of traditional is significant feature underlying child marriage in most developing countries. Some cause of child marriage includes lack of education, gender in equality custom and tradition (Anju Malhorta).

The implementation international of human rights law in to domestic law is the parts of state responsibility in illustrating its international commitment towards respecting, protecting and promoting children's right. This requires analysis of status quo of Ethiopian legal frame work in order to track Ethiopia proactive response addressing child marriage. Article 35 of Ethiopian constitution arguably not line in with international standard on the issue of minimum age requirement as its states that children between the ages of 15 to 18 can contact valid marriage provide they obtain parental or guardian consent.

The Ethiopian ministry of health presents early marriage one of the most prevalent types of harmful tradition practice that are formed in Ethiopia (Assefa, et.al,2005).The 1994 Ethiopia constitution give women equal right to men in terms of union formation, inheritance, property rights and protection (FDRE constitution, part 2, article 35).On the other hand legal age at marriage has raised from 15 to 18 years only in the beginning of 21<sup>st</sup> century with implementation of 2000 family code (Halward-Driemeie and Gajigo, 2010). In Ethiopian case the minimum age for marriage 18 years corresponds with provision in the revised penal code, article 627, that penalize the sexual abuse of children imprisonment with child below the age of 13 years and 15 years imprisonment where the child is between the age of 13and 18 years, children's who are belw16 can still get married with parental consent and administrative approval if there are serious reasons.

The new criminal code differently treats the punishment imposed based on the age of victim. According to article 648 of criminal code, who ever conclude marriage with minor below age of thirteen years, is punishable with rigorous imprisonment not exceeding seven years and when the age of victim is thirteen years or above the one who conclude marriage with minor as part from circumstance permitted by the family code is punishable with rigoures imprisonment not exceeding three years. The issue there is how wide spread of practice of early marriage in Ethiopia and the rural population responds to the new law the campaign. They have attribute factors such as poverty, teen pregnancy, lack of adequate education, the acceptance of traditional harmful practice and lack of commitment toward safe guarding the best interest of children.

Children's are forced into marriage as early as below 18 years old, immediately attaining puberty. In the case of boys coming from the same back ground, they are most likely to get married around the age of 16 and 17 years. The prevalence of girl child marriage has prompted non-governmental organizations to call on the government of Ethiopia to increase efforts to end child marriage. The government of Ethiopia has acknowledged the problem and indicates willingness to address it. To full fill it commitment address the problem of child marriage Ethiopia has an obligation to embark upon the measure required the above international regional human rights instrument. Ethiopia is to insure that its human right standards. Significant affects has be has addressing human rights issue through national

law such as the gender equality act and the child care, protection and justice act. Ethiopia is also signatory to relevant international human rights instrument. However the reality remains that various practice, traditional or otherwise undermine the issue of gender equality and the promotion of human right in general, one aspects of this the fact that young girls in Ethiopia continuous to be victim through harmful practice such as child marriage.

Whilst the constitution of Ethiopia prohibits forced marriage, it does not explicitly provide for the requirements of free and full consent to marriage on the parts of the child. To address the challenges the marriage, divorce and family relation act is low. The act both criminalize force child marriage and set the minimum age of marriage at 18 years. Although the law obviously conforms to international standards, it is in effective as long as the constitutional provision. That age of marriage at the age of 15 to 18 years override such legislation. Although child marriage practices in Dembecha wereda is conventional.

## **1.2. Statement of the problem**

Early marriage is one of the most harmful practices in Ethiopia (UNICEF, 2014). According to the Ethiopian committee against Harmful traditional practices (2013) shows that the number of girls who get married early is very high though the form varies from region to region. The practice of early marriage in Amhara highly expanded in many of the administrations zone and woredas (FSNS, 2016). The prevalence rate of early marriage in Ethiopia is a deep-rooted, age-old traditional practice and higher in rural areas compared to the urban areas (UNFPA, 2012). Early marriage at all level considered as a positive social norm and continued to affecting a significant numbers of women and girls (World Bank, 2017).

Early marriages are prevalent in all region of Ethiopia. The health and demographic health survey (EDHS)(2016) result depicted that the prevalence of child marriage is 58% for the age group 25-49 and median age of women marriage is 17.1 years in Ethiopia. The practice of marriage before 15 years 29% for women age 45-49, 14% for age group 20-24 and 6% for women age 15-19 respectively. The data has also showed that median age varies by

education, residence in terms of rural and urban as well as across regions. As an example is median age is 16.3 years for women with no education to 24 years among women with more than secondary education.

The Amhara region of Ethiopia has one of highest rate early marriage in the country. In the region the median age at first marriage for women in the group 25-49 were 14.2 years in 2005 Pathfinder International report that in Amhara region 48% of women married before age of 15 and 82% married before age 18 and the median age at first marriage was 14 years. The National Committee traditional practice of Ethiopia also reported that in Amhara region, 88% of girls were married before age 15 and 37% before they were 10 years old. According to the 2011 Ethiopian Demographic Health Survey (EDHS) Amhara region has the second highest rate of child marriage, 56%, next to Benshangul-Gumuz region which has 58%.

This explicitly indicates early marriage against women and girls is more prevalent in Amhara regional state in general and in the study areas in particular; and continues to be a major socio economic problem and a threat to women's empowerment. This practice has impacting on girls to drop-out from school and limit their personal development, shoulder responsibility of being wife and mother at early age, health, physical and psychological consequences like fistula( Guday, 2005) . For instance analysis conducted by World Bank (2017) result shows that early marriage before the age of 18 reduces the likelihood to be enrolled in secondary school by three to four percentage points.

The government of Ethiopia is intensively working to end child marriage by 2025 aligning with the global sustainable development goals (SDGs), the national growth and transformation plan II (GTPII). To this effect, the national anti harmful traditional practice strategy endorsed country with three-pillar approach: prevention, protection and provision and to ending early marriage. However, early marriage is still visible in the country resulting in women and girls in a subordinate position (CEDAW, 2016). In this regard, some research workers have been so far conducted across different regions of the globe. For instance AwazCds Pakistan (2010) conducted a research on the impact of early age marriage on girls' right to education and concluded that all over the world all girls and women are facing the problem of early marriage than boys. Ruth (2014) conducted a study on Factors

Which Contribute to Early Marriage among Teenagers in Rural Areas in Tanzania. Jeannette (2014) conducted a study on Early Marriage as a Barrier to Girl's Education.

Although comprehensive, data on pattern of child marriage is lacking at woreda and zone level. The magnitude and prevalence of early marriage is pervasive and visible in Dembecha woreda. In this woreda the society custom of wedding is not formalize especially the bride and the bride groom is child. The wedding ceremony takes place with ceremony of baptism and association of devotional scam from crime. Although, practice of early marriage is hidden in 2009 and 2010 E.C more cases were reported to Dembecha woreda women and child affairs office and first instance court. This evidences entailed there is an increasing trend of early marriage in the study areas and continued to affecting women's life. Besides, there is limited scientific and evidences on causes and effect of child marriage in the study areas. These are what instigated the researcher to carry out this study. Besides, the researchers also argue that limited attention was given to effect of early marriage at micro level as well as few studies on early marriage was conducted.

Additionally, many researchers have so far conducted a research related to early marriage in the world and specifically in Ethiopia. For example in Ethiopia, Guday (2005) conducted a research entitled Early Marriage and Its Effects on Girls' Education in Rural Ethiopia, Damte (2010) conducted a study on Early Marriage and Parents' Socio-Economic Status in Peasant Communities. Other study also conducted on early marriage and parent socioeconomic status (Gasheu.2010) and Factors contribute to early marriage among teenagers in rural areas (Ruth, 2014). However, this study did not see prevalence and effects of early marriage on woman empowerment. Moreover; other study was also conducted on economic impact of child marriage in Ethiopia (World Bank, 2017). However, this study more focus on macro level data and hence has scope limitation.

Kerebih and Mulunesh (2014) also conducted a study on Early Marriage In South Wollo and East Gojjam Zones Of the Amhara Region, Ethiopia. Selcan (2014) conducted research on Trends in early marriage in Shashemne in Oromia, Ethiopia. To conclude, Ethiopian academicians and researchers have so far overlooked the causes of early marriage. Yet, these studies failed to see the challenges of combating early marriage on

women, who are responsible for bearing child in the family, providing family care and controlling the overall activities of the community.

Besides, women play a key role in improving the life of the whole society through acting as an agent for all activities. But, little attention is provided for them to identify and tackle their problems which are early marriage they were facing and the effect it has against them that may result in physical, emotional, psychological and social impacts on the wellbeing of the girls and women. In addition to that, other reasons the researcher want to conduct a research on early marriage and its effects is that early marriage is the violence against majority of women and girls which makes it of great interest, most victims do not complain as they want to protect the perpetrator and they suffer in silence, some men and women think it is a normal and it is a time made aware that early marriage is not normal and they have a right not to be subjected to any kind of marriage and the parents are the one to decide the marriage of girls in the home and society in general. To fill this gap, there for, the researcher conducted a research on the topic entitled early marriage and its effects.

Furthermore, the magnitude and prevalence of early marriage is pervasive and visible in Dembecha woreda. Although, practice of early marriage is hidden in 2017 and 2018 more cases were reported to Dembecha woreda women and child affairs office and first instance court. This evidences entailed there is an increasing trend of early marriage in the study areas and continued in affecting women's life. Besides, there are limited scientific evidences on nature and effect of child marriage in the study areas. These are what instigated the researcher to carry out this study. Besides, the researchers also argue that limited attention was given to the driving forces of early marriage at micro level as well as few studies on early marriage was conducted.

The study therefore attempts to fill the gap in understandings the prevalence and effects of early marriage on women empowerment in Dembecha woreda. Therefore, this research investigate prevalence and effects of early marriage and asserts to fill knowledge gaps on effects and attitude towards early marriage, estimate prevalence of early marriage and suggest appropriate measures, address the challenges that child participation and recommend ways of ameliorating developmental implication of early marriage on the cases of DemBecha woreda. Due to the fact that the society cannot assist their marriage

practice, many individuals exposed to extravagance, divorce, dropout to education, dreams killed and socially and psychologically harm for the reason that they are not educated and depend on economy. The study was conducted prevalence and effects of early marriage on empowerments of woman in Dembech woreda west Gojjam Amharab regin.

### **1.3. Objectives of the study**

#### **1.3.1 General Objective**

To investigate the effects of early marriage practice, on women empowerment of Dembech a Woreda of West Gojjam, Amhara Region.

#### **3.2 Specific Objectives**

- ❖ To identify effects of early marriage on child education in the study area.
- ❖ To examine effects of early marriage on women empowerments.

### **1.4. Scope of the Study**

The study was conducted in rural area 25 kebeles of Dembecha woreda from the whole of 29 Kebele, the study delimit four Kebeles of Dembecha *Woreda* of West Gojjame, Amhara Region. These Kebeles were Wad, Yetsed, Sholit and Ychereka community. The study was to investigate prevalence and effects of early marriage in the community. The study scope delimited the effects of early marriage on child education, social and economical effect, health and psychological aspects, woman's empowerment and prevalence of early marriage. The study was restricted due to the lack of time, economy, human source and other related things studding in all area was difficult. But studying the effects of early marriage in all dimensions and in all area is important.

### **1.5. Significance of the Study**

As to the knowledge of the thesis writer, there was no in-depth study on early marriage and its effects on the life of the communities of Demebecha *Woreda*. This study has attempted to investigate the link between the effects of early marriage in it would be selected kebele communities of Demebecha *Woreda*. Since the study examined practice of early marriage based on a few variables and limited to only four kebele communities, the finding of this study may not be widely applicable across the various kebele communities a

t large. Nevertheless, it was the thesis writer's belief that the study contributes better understanding of early marriage and its consequences on the general life of the population in different aspects. The findings may be useful for local level gender activists and policy implementers. Those individuals, who are interested to conduct further investigation can also benefit from this study. Above all, this study paves the way for further research on the issue at hand. Finally, it would be helpful as a source for raising awareness on how much the early marriage was a risky or a threat.

### **1.6. Limitation of the study**

In investigating the study, the study has been faced with the following major limitation: First, it should be noted that, the practice of early marriage is much 'hidden' today that is more difficult to access information. Victim groups and parents cannot readily share the reliable data and information about the practice of early marriage. Therefore, these could be the limitation in employing reliable sampling methods. However, this is not meaning all early married are not ready to share their data about it. Second, institutions involved in intervention activities relevant to ending early marriage were not ready to tell the real information and it could be difficult to achieve up-to-date and organized data showing the magnitude of married peoples at the studied area. The researcher did not include the urban areas that are found in Dembecha Woreda. The study faced difficulty to get the required information from the respondents in the research area due to the educational background of them; most of the respondents are illiterate. Therefore the researcher forced to read each question to the respondents.

## **2. LITERATURE REVIEW**

### **2.1. Defination of Terms and Concepts**

The accepted definition of child marriage may be understood by taking in to account the perspective of what the word child and marriage mean. The term child means human being below the age of 18 years. The term early marriage is used refers to both formal marriage and informal union in which girl lives with partners as if married before the age of 18 years (UNICEF 2005). For (UNIFP2006) early marriage also known as child marriage and defined as any marriage carried out below the age of 18 years, before girls physically, physiologically, and psychologically ready to shoulder responsibilities of married and child bearing.

Child marriage on the other hand involves either one or both spouse below the age of 18 years being child and may takes place with or without formal registration and under civil religious or customary law. Child marriage is also referred to as early marriage is forced marriage but there is some significance difference in the use of these terms. As history acknowledge the difference limitation of these terms have early could be subjective or in reference to marriage of girl before or during adolescent. Whilst all child marriages are considered to be forced, not all forced marriages are essentially child marriage. Some authors have shared the same view by stating that child marriage often referred to as early and/or forced marriage since children, given their age are not able to give free, prior, and informed consent to their marriage partners or to the timing of their marriage.

The convention on the Elimination of All forms of Discrimination against Women (CEDAW), the most comprehensive international bill of rights for women, states that any betrothal or marriage of child should not have any legal status. The committee that monitors this convention states further in General Recommendation 21 article 16(2) that the minimum age for both male and female should be 18 years, the age when << they have attained full maturity and capacity to act. >> However most of early marriage are arranged and based on the consents of parents and often fail to insure the best interest of girl child. Early marriage often includes some elements of forces (UNICEF 2000).

Lack of overreaching definition of early marriage in international convention has generated as some debate. Some scholars and activists argue that instead of looking for

universal age which girls and boys should not marry the focus should be put instead on eliminating the unwanted effects of early marriage (UNIFPA 2006). For example some commentators suggest that universal age of marriage is not appropriate in part because societies have different understandings what it means to be as well as different socio economic and cultural realities. Bunting (1999) propose that governments should be allowed to set the age of marriage below 18 years age, that the onus is on them to demonstrate that the lower age does not result in any discrimination or adverse consequence for women.

Women's empowerment means women have equal earning opportunities, political participation and access to other constituents of development like health and Education (Duflo, 2011). The empowerment of women is an essential precondition for the elimination of world poverty and the upholding of human rights (DFID, 2000: 8), in particular at the individual level, it helps building a base for social change.

## **2.2 Theoretical frame work**

This research is exploring the causes, extent and consequences of early marriage in the well-being of the society and accordingly the finding of this study are indicatively integrated with the existing major feminist theories. A feminist perspective systematically links the domestic and the international realm and addresses unjust gender relations as a root cause of violence (Tickner, 1992). There are many feminist theories which explain the root causes of gender inequality and women's subordination. Feminist attempts to develop a compressive account of the subordination of women, including its suppose essence and origin. Each perspective has made important contributions to improving women's statues.

The main point feminist have stressed about gender inequality is that it is not an individual matter, but deeply ingrained in the structure of societies (Lorber, n.d). For the purpose of this study, three contrasting feminist traditions can be identified. The first is liberal feminism which began in the 18th and 19th centuries. Throughout its history the liberal feminist movement has been and continues to be focused on eliminating female subordination rooted in a set of customary and legal constraints blocking women's

entrance to and success in the public world. They tended to understand female subordination in terms of unequal distribution of rights and opportunities in society (Heywood, 2002).

### **2.2.1 Liberal feminism Theory**

Theoretically, liberal feminism claims that gender differences are not based in biology, and therefore those women and men are not altogether that dissimilar, their common humanity supersedes their procreative differentiation. If women and men are not different, then they should not be treated differently under the law. Liberal Feminism is a form of feminism that works towards the equality between men and women. It generally works in the form of politics and legal constitution. It works for gender equality and the assertion that women can have the ability to achieve equality. They mainly focus on reproductive and abortion rights, sexual harassment, voting, and education, “equal pay for equal work, “affordable childcare, affordable health care, and bringing to light the frequency of sexual and domestic violence against women. Liberal Feminism differs from other types of feminism because it works to politically change legal standings.

Liberal feminism takes women and men to be equals in worth, dignity, and ability and therefore deserving of equal opportunity in society, education, work, and political authority (Ruth 2001). It had its roots in the concepts of liberal political theory which propagates right to education, democratic development, freedom and liberty. Thus, when combined with feminism it raised these issues with particular emphasis in affirming the rights of women on protection of civil liberties, primacy of the rational individual and removal of barriers to full participation in the public sphere (Bartlett and Kennedy 1991). Their solution for change is for women to gain opportunities primarily through the institution of education and economics (Ollenburger and Moore 1998).

Liberal feminists’ promotion of ignoring the biological differences and breaking down cultural barriers could be useful for the research at hand since children especially girls face different forms of cultural barriers in their line of sex. They often choose their line of work since it is something which does not need any training and can be done by any able-bodied person. Most of them lack the necessary education that can enable them to get other

forms of works. In addition to this, they are not afforded legal protection by the existing laws.

Therefore, the principles of liberal feminist theories in terms of seeking social changes that will create a meritocracy where social rank is based on merit through education and legislative measures so as to bring about equality through law by the help of advocated programs like affirmative action, equal opportunity employment, employment equity and pay equity is reckoned pertinent to studying and analyzing the condition of female in general. Thus, reforming the existing structure in terms of adequate political representation, coverage of laws and education is very crucial to purging the existing gender system of its discriminatory effects on females.

### **2.2.2 Radical Feminist Theory**

Radical feminism argues that patriarchy, a society built on masculinity values, must be hopelessly flawed, aggressive, hierarchical and violent (Ruth 2001). Contempt for women, an element essential to patriarchy, results in the exploitation and abuse of women in both the private and public sphere, in sexual violence, in economic exploitation, political subordination etc... (ibid.). Radical feminists explored women's oppression both from the biological and social construction aspects and raised new issues like reproductive freedom, sexual liberation, violence against women and paving the way to creating and supporting women's culture. Their solution must be sought not in equality but in radical transformation, change at the root of society as a whole (Ollenburger and Moore 1998).

Although radical feminists' revolutionary ideas of overall social transformation would not be beneficial for a poverty- stricken country like Ethiopia, their analysis of patriarchy and sexuality is vital to understanding the subordination of women and has been deemed relevant to the research at hand. This branch of feminist theory was the first to introduce sexual and physical violence against women in the form of rape, sexual harassment, incest, pornography and domestic violence.

Radical feminists' analysis offered the first comprehensive feminist challenge to the sexual double standard- a standard that demanded female chastity while permitting and even admiring male promiscuity" (Kolmar and Bartkowski 2005). In relation to this, the

pervasive problem of sexual harassment for women workers is very much under reported. It occurs when an employer demands sexual favors from a female employee under threat of dismissal or other reprisal, often not made explicit, or when women were subjected to persistent unwelcome sexual advances or innuendos. Women who resist are unlikely to complain, much less take the employer or supervisor to court (MacKinnon, 1979).

Radical feminists, on the other hand, believe that gender divisions are the most fundamental and politically significant cleavages in the society. They stress that all societies are characterized by patriarchy. Radical feminists, therefore, proclaim the need for asexual revolution to restructure domestic and family life. As the name indicates, it demands the fundamental change of the existing gender relations. Radical feminists are highly extremists. They portray men as ‘the enemy of women’ and proclaim the need for women to withdraw from male society in the form of lesbianism.

### **2.3.3 Socialist feminism**

Socialist feminism focuses on both the public and private spheres of women’s lives and argues that liberation can only be achieved by working to end both economic and cultural sources of women’s oppression. Socialist feminism is a dualist theory that broadens. Socialist feminists reject radical feminism’s main claim that patriarchy is the only source of oppression of women. Socialist feminism gets some of its ideas from Marxism; specifically a historical materialist point of view, which means that they relate their ideas to the material and historical conditions of people’s lives. Those conditions are largely expressed through capitalist and patriarchal relations. However, they reject his idea that class and class struggle are the only defining aspects of understanding the current situation.

Taking the above mentioned limitations of socialist feminists and radical feminists into account, the researcher would use the assumptions of liberal feminist theories to understand the reality on the ground. This is because liberal feminism focuses on both public and domestic spheres of women’s lives. This is in line with this study as it also focuses on the family level to deal with women’s access to resources and on the public sphere to examine their participation level in decision making at community level.

## **2.3. Empirical frame work**

### **2.3.1. Overview of Early Marriage in the International and Regional Contexts**

Studies on early marriage at the international and regional levels have been mostly conducted by international and regional organizations. International Human Rights Instruments and Early Marriage A number of human rights instruments lay down norms to be applied to marriage, covering issues of age, consent, equality within marriage, and the personal and property rights of women.

The key instruments and articles are as follows (paraphrased for clarity in some cases): Article 16 of the 1948 Universal Declaration of Human Rights (UDHR) states: (1) Men and women of full age ... have the right to marry and found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. (2) Marriage shall be entered into only with the free and full consent of the intending parties. Similar provisions are included in the 1966 International Covenant on Economic, Social and Cultural Rights and the 1966 International Covenant on Civil and Political Rights.

Article 1 of the 1956 Supplementary Convention on the Abolition of Slavery, the Slave Trade, and Institutions and Practices Similar to Slavery includes in the institutions and practices similar to slavery: Article 1(c) Any institution or practice whereby: (i) A woman, without the right to refuse, is promised or given in marriage on payment of a consideration in money or in kind to her parents, guardian, family ... Articles 1, 2, and 3 of the 1964 Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages state: (1) No marriage shall be legally entered into without the full and free consent of both parties, such consent to be expressed by them in person ... as prescribed by law. (2) States Parties to the present Convention shall ... specify a minimum age for marriage (“not less than 15 years” according to the non-binding recommendation accompanying this Convention). No marriage shall be legally entered into by any person under this age, except where a competent authority has granted a dispensation as to age, for serious reasons, in the interests of the intending spouses ... (3) All marriages shall be registered ... by the competent authority.

Article 16.1 of the 1979 Convention on the Elimination of All Forms of Discrimination against Women prescribes equally for men and women: (a) The same right to enter into marriage; (b) The same right freely to choose a spouse and to enter into marriage only with their free and full consent; ... Article 16.2 states: The betrothal and the marriage of a child shall have no legal effect, and all necessary action, including legislation, shall be taken to specify a minimum age for marriage. Article XXI of the 1990 African Charter on the Rights and Welfare of the Child states: Child marriage and the betrothal of girls and boys shall be prohibited and effective action, including legislation, shall be taken to specify the minimum age of marriage to be eighteen years.

Globally “early marriage” refers to “child marriage”, which is conceptualized in accordance with the following relevant international and regional conventions and notational legal frameworks.

At the international level, the United Nations Conventions on the Rights of the Child (UN-CRE, 1989) defines a “child” as “every human being below the age of eighteen years” ,(Article 1). Regionally the African Charter on the Rights and Welfares of the Child (ACRWC) (OAU, 1990) defines a “child” as “every human being below the age of eighteen years” (Article2). Furthermore the United Nations Conventions on the Elimination of All Forms of Discrimination against Women (UN-CEDAW, 1979) and the African Charter on the Rights and Welfares of the Child (ACRWC) (OAU, 1990) establishes the minimum age at the marriage to be of eighteen years, consistent with the definition of childhood articulated in the CRC (1989).

Accordingly, Article 16 of the CEDAW requires signatory states to ensure that men and women have the same basic rights to enter in to marriage and to freely choose a spouse, and to enter in to marriage only with their free and full consent. Similarly, the ACRWC states that child marriage and the betrothal of girls and boys shall be prohibited and effective action, including legislations, shall be taken to specify the minimum age of marriage to be eighteen years and make the registration of all marriages in an official registry compulsory(Article21/2).

Among the reviewed regional research reports on harmful cultural and traditional practices affecting the health of women and girls in Africa, the UN ECA’s (1999) research report on

“Traditional and Cultural Practices Harmful to the Girl-Child: A Cross- Sectional Review” is relatively related to the present study, though it is broader but less concrete in its scope. Among the reviewed studies related to early marriage at the international and regional levels, UNICEF’s (2001a), FMRWG’s (2003) and UN ECA’s (1999) research reports are briefly reviewed below. The United Nations Children’s Fund (UNICEF)’s research report titled “Early Marriage: Child Spouses” (2001a) has examined early marriage, the marriage of children and young people under the age of 18, from a human rights perspective. It has also attempted to examine the prevalence, contexts, and causes of early marriage and its impacts on every aspect of the lives of those affected - particularly young girls - and on the whole society based on the available secondary sources on early marriage. The available data, according to the report, suggest that early marriage is most common in sub-Saharan Africa and South Asia, where poverty, traditional taboos about pre-marital sex and fears of HIV/AIDS are widespread.

At the national level, the government of the Federal Democratic Republic of Ethiopia (FDRE) has signed and ratified international and regional instruments that promote and protect the rights of women and children. For example, it ratified CEDAW (1979) in September 1981 and periodical reports have been submitted in its implementations. The African Charter on the Rights and Welfares of the Child (1990) was ratified in December 2002 and the National Action Plan for Children has been prepared for its implementation. The CRC (1989) was ratified in September 1990 and the then Ministry of Women’s Affairs was given the responsibility of overseeing its effective implementation (FDRE, 2006 Gage, 2009).

The Revised Family Code of Ethiopia, Original (2002 :) states: “The Revised Family Code (Proclamation No.213/2000) is a culmination of the efforts of various groups. This law, which was issued in December 2000, did away with the power of Family Arbitrators to decide cases and betrothal. It rose the marriage age of boys and girls to 18 years. It abolished the power of the husband as the head of the family and the sole decision maker. It allows a woman who has been cohabitating with a man (without concluding a formal marriage) for more than three years have to have a share in the common property. There are also other beneficial provisions, which could help to ease the plight of women.

However, the new law has so far not proven its efficiency in practice. The real test is the extent of its application.

Studies on early marriage at the regional levels have been mostly conducted by Path Finder international / Ethiopia (2006) Causes and consequences of early marriage in Amhara Region. Additionally, many researchers have so far conducted a research related to early marriage in Ethiopia. For example in Ethiopia, Guday (2005) conducted a research entitled Early Marriage and Its Effects on Girls' Education in Rural Ethiopia, Damte (2010) conducted a study on Early Marriage and Parents' Socio-Economic Status in Peasant Communities. Kerebih and Mulunesh (2014) also conducted a study on Early Marriage In South Wollo and East Gojjam Zones Of the Amhara Region, Ethiopia. Selcan (2014) conducted research on Trends in early marriage in Shashemne in Oromia, Ethiopia. To conclude, Ethiopian academicians and researchers have so far overlooked the causes of early marriage.

### **2.3.2. Prevalence of Early Marriage in Africa**

When despite national laws and international agreements bedding early marriage, this phenomenon is still wide spread in many developing countries with high prevalence in Sub-Saharan African more particularly in central and West Africa. According to UNICEF (2005), between 40% and 49% of girls younger than 19 years age in central West Africa respectively are married compared to 27% in east Africa and 20% in northern and South Africa. Sub-Saharan Africa has the highest rate of early marriage; 114.3 million of girls in the region become child bride (are married before they reach the age of 18 years).

Among countries where the rate of early marriage exceeds 70% like Nigeria, Chad and Mali adolescent fertility and maternal mortality rates are also high according to population council (2008) the Francophone west African countries are among those with most maternal death, the maternal mortality ratio (death per 100,000 live birth) is 1,000 in GuineaBissau, 820 in Mali and 830 in Nigeria and child mortality rate are also alarming. Surveys carried in some Shelia countries after alarming example. In Nigeria for example according to the 1992 Health and demographic survey(DHS), 47% women aged between 20 and 24 were married before age of 15, and 87% of before the age 18 years (Moloku.200).

There are countries with very high rate of every marriage, such as Nigeria (77%), Chad(71%) and Mozambique (57%) but others such as Togo in west Africa have more moderate rate of early marriage (31%), while, South Africa has fairly small percentage of young women's who marry early (Mathur et al,2003).

Similarly to other parts of continent, Kenya has rampant case of school- drop out due to early pregnancies and marriage among teening girls. Kenya country report 2012 cited poverty and lack of economic opportunities for girls in rural area as major factors leading to girl and child marriage with some parents still viewing girls as economic burden to be hostility disposed of or valued asset exchangeable for goods, money and livestock (Singh Samara 1996).

### **2.3.3. Prevalence of Early Marriage in Ethiopia**

Like other developing countries, early marriage can be found throughout Ethiopia. NCTPE (1998, cited in UNICEF/Ethiopia: 15) noted that marriage under 18 years of maturity age is pan- Ethiopian with the national prevalence of 54.6%. Marriage under early adolescent age of 15 years is prevalent in Amhara (61.8%), Tigray (53%) and Benshangul-Gumuz (50.1%). Mean age at first marriage is also low in these three regions: 14.5 for Amhara, 15.9 for Tigray and 16 for Benshangul Gumuz. This data indicates that in Amhara region, girls entered to marriage at early adolescent age. It is rather low when compared with the mean marriage age of 15.6 for the entire country, surveyed in 1990 (CSA, 1993:94).

Many studies indicate that in Amhara and Tigray regions parents married off their children at an early adolescent years (below 15 years). The Majority (62.2%) of parents married off their daughters at early adolescent years, following (17%) and (17.4%) as children and at late adolescent years, respectively (Haile Gabriel, 1994:44).

NCTPE (1997, in Guday 2005: 44)'s national baseline survey results indicated also the highest prevalence rate of early marriage in the Amhara Region of Ethiopia, where 82% of the female population have married before 18 years of age. In this region, according to NCTPE (1997) in Guday, 2005:44), at least four out of every five women were married young and in several other regions, nearly two-thirds of women wed early. However, the average age at first marriage in Ethiopia may mask the fact that early marriage may still

prevail in some districts within the country or the region, where marriage agreements take place for girls as young as 4 to 5 years old and sometimes before birth (UNICEF 2002d, cited in Guday 2005:44).

In the Amhara Region studies indicated that mean age at first marriage is also lower compare to other regions: 14.5 for Amhara, 15.9 for Tigray and 16 for Benshangul-Gumuz (NCTPE 1998, cited in UNICEF/Ethiopia: 15). In Amhara Region, there is a difference on mean age at first marriage within *Zones* and *Woredas*. For example, at Mecha (10.8 years), Borena (14.7 years), Jeru (13.1 years) (Haile Gabriel,1994:42).

Moreover, in some areas the mean age at marriage is too low than other *Zones* and *Woredas* of the Region's areas. For example, in West Gojjam, Mecha *Woreda*, the research result revealed that,almost all daughters (98.69%) got married between 80 days of birth to 9 years, whereas almost all mothers (99.71%) got married between the ages of 10 to 17. More specifically, the majority of mothers (51.71%)were married between the ages of 10 to 12, whereas the majority of daughters were married between the ages of 7 to 9 (46.71%). In short,the average age at first marriage for the mothers' generation is 11,whereas it is 8 years for the daughters' generation. This entails that the trend of the age at first marriage is getting down from 10 to 7 years and from 12 to 9 years in the studied peasant communities (Guday, 2005:137).

Another study done in East Gojjam, Machakel *Woreda*, by Alemante (2004) has confirmed the above result. According to his study, when we compare age at marriage of the Imperial and *Derg* era with age at marriage with that of the present regime, girls' age at marriage is dropped from 12 years to 9 years and from 18 to 12 years for boys (Alemante, 2004:47).

In other side, the sample study (women aged 19-61years old) carried out by Haile Gabriel (1994:41), in five survey sites of Amhara and Tigray regions, indicated that parents married-off their children at first marriage, at a mean age, for daughters 13.3 years and for sons is 18.6 years. Another sample study carried out (women aged 12-49 years old) by Pathfinder, International/Ethiopia (2006: 22) in Amhara Region indicated that the mean age at first marriage was 14.46 years. In general, all the above empirical studies show that mean age at first marriage in Amhara Region is lower than the national average (15.6 years), surveyed in 1990 (CSA, 1993:94).

Regarding the trend of age at first marriage, some statistical figures show that age at marriage is increasing from time to time. In this regard, CSA (2001, cited in Alemante, 2004:24) stated that the medium age at first marriage among women in Ethiopia has risen slowly over the last two decades.

#### **2.3.4. Causes for the Practice of Early Marriage in Ethiopia**

The reasons for the practice of early marriage in Ethiopia are also almost similar as identified in other developing countries. However, studies indicated that some differences might be observed. These include: beliefs in girl's virginity (Levine, 1963:101); conformity to the tradition, fear of social stigma for late marriage and guarantee for children before parents get old and die (NCTPE, 1999:8-18). Parents feel obliged to arrange weddings as reciprocity for attended weddings of friends, relatives and neighbors. Moreover, others marry off their daughters early for prestigious reasons to gain fame by entertaining large number of guests in wedding feast (UNICEF/Ethiopia, 2004:17). Ensuring the future of their children (because of uncertainties caused by man-made and natural calamities) (NCTPE, 2003) are some of suggested socio-cultural reasons that provoke people to marry off their children at early age.

As many literatures indicated, in Ethiopia parents urge to marry off their children early to secure their future life. This may stem from the subsistence level of peasant economy. In this connection, Haile Gabreil (1994:76) explain that parents' intention to give their children in marriage while they are still strong, healthy, and possess some wealth (resources) is also intended to attract a well-to-do in-law toward securing jointly the future of their children. In this study, 68.5% of respondents indicated that parents have the need to marry off their children early in order to establish a family and to secure their children's future before they die or get old. Likewise, NCTPE (2003:150) noted that as in all marriages, an important reason in early marriage is to improve the economic situation of both families to the marriage transaction. When a family has a child, male in particular, they start looking for a family of the same or better economic status with which they could form alliance through marriage. The girl's family also has economic interests in seeing her married as soon as possible.

### **2.3.5. The Effects of Early Marriage**

Child marriage has lasting consequences on girls. These consequences range from their health, to education, to domestic violence, to social and economic development. A large percent of girls who enter into child marriage are often being compelled to by their parents, the society, their tradition, the girl ignorance and the consequences accrued to involving in child marriage are often suffered by the girls who engage in it. According to the path finder International Ethiopia there are so many effects of early marriage which includes:

(a) Health risk –Early marriage threatens the health and life of girls. First of all, when a girl is married as a child, she cannot make the decision of when to give birth, the society forces her to give birth at such a tender age. Therefore, complications may arise from pregnancy and child birth, which are the major causes of death among adolescent girls below the age of 19 in Nigeria. Pregnant girls aged 15 to 19 are twice as likely to die in childbirth as women in their 20s and girls under the age of 15 are five to seven times more likely to die during childbirth.

(b) Illiteracy and Poverty – Child marriage often ends a girl’s education, in line with this; uneducated girls are more prone to child marriage. Early marriage hinders a young girl’s ability to continue with her education as most drop out of school following marriage to focus their attention on domestic duties and having or raising children. Education, they say is the bedrock of the society. And a saying goes “Educate a girl child and educate the whole nation. Without education, the female child has fewer opportunities of living her dreams, of becoming someone great in future, of contributing positively, her own quota to the society, thereby making her prone to early marriage. In addition, child marriage leads to poverty in the sense that these girls do not have education, thereby leaving her with fewer opportunities to get a job, earn an income, and financially provide for herself and her children, resulting in poverty.

(c) Kills The Girls’ Dreams – Early or child marriage results in a loss of childhood – Girls are withdrawn from realizing their dreams and aspirations in life, their rights are violated and they lose the ability to choose how their life is fulfilled. The dream of becoming someone great and influential in life is killed through early marriage, as it hinders them

from pursuing their education, from getting a degree in school. Early does not give room for the girls to showcase their God's given talents, it make them only focus their attention on the marriage.

(d) Early marriage deprives them from enjoying real relationship that exists between husband and wife because it serves as boss to subordinate relationship because of the age difference. The girls are not allowed to contribute meaningful ideas to the family as they are seen as nanny or house maids for some kind of domestic duty.

#### **2.4. Conceptual Frame Works: Early Marriage, a harmful traditional practice**

Birth, marriage and death are the natural events in people's lives. But marriage is the matter of choice. The right to exercise that choice was recognized as a principle of law even during the Roman Empire and has long been established in international human rights instruments. Yet, many girls, and a number of boys, enter marriage without any chance of exercising their right to choose. Some are forced into marriage at a very early age (Innocenti, 2001).

Marriage often takes place at ages much earlier than the legally ratified minimum age Ruth (2014). Early marriage is established harmful traditional practices which affect millions of children's around the World, where every year fifteen million girls are married as children (Girls Not Brides, 2017). Early marriage is the marriage of children and adolescents below the age of 18(Pathfinder/Ethiopia 2006).

The term "early marriage" is used to refer to both formal marriages and informal unions in which a girl lives with a partner as if married before age of 18 (UNICEF 2005; Forum on Marriage and the rights of women and girls 2001).The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), the most comprehensive international bill of rights for women, states that any betrothal or marriage of a child should not have any legal status. The Committee that monitors this convention states further in General Recommendation 21 (Article 16(2)) that the minimum age for marriage for both male and female should be 18 years, the age when "they have attained full maturity and capacity to act". Most early marriages are arranged and based on the consent of parents and often fail to ensure the best interests of the girl child. According to (EWLA et al 2002), the working definition of early marriage is taken as marriage before (during)

adolescence. The concept of “early marriage” refers to a situation where “children under the age of 18 enter into marriage. This definition is in line with the current family law of Ethiopia, which legislates against marriage before the age of 18 for both boys and girls.

Furthermore, the various international conventions and provisions that deal with age of marriage do not clearly state when a girl is too young to marry. Accordingly, there is no commonly accepted definition to early marriage. The lack of an overarching definition of early marriage in international conventions has generated some debate. Some scholars and activists argue that instead of looking for a universal age at which girls and boys should not marry, we should instead focus on eliminating the unwanted effects of early marriage. In this connection, some commentators suggest that a universal age of marriage is not appropriate, in part because societies have a different understanding of what it means to be a child as well as different socio-economic and cultural realities.

In this context, Bunting (1999) proposes that governments should be allowed to set the age of marriage below 18 years of age, but this lower age does not result in any discrimination or adverse consequences for women. She also argues that this approach to early marriage provides a more accurate reading of the international conventions than the approach, which stipulates 18 as the minimum age of marriage. In other words, though the international conventions and declarations are aimed at protecting girls from the harmful consequences of early marriage, in developing countries, including Ethiopia, girls are married early mainly for socio-cultural and economic reasons, as we have explored earlier in the socio-cultural and economic frameworks of early marriage. Each day, more than 41,000 girls worldwide are married while still children, often before they may be physically and emotionally ready to become wives and mothers (Innocent, 2001).

Child marriage, or marriage taking place before the age of 18, endangers the life trajectories of these girls in numerous ways. Child brides are at greater risk of experiencing a range of poor health outcomes, having children at younger ages, having more children over their lifetimes, dropping out of school, earning less over their lifetimes and living in poverty than their peers who marry at later ages. Child brides may also be more likely to experience intimate partner violence, have restricted physical mobility, and limited decision-making ability, although impacts tend to be weaker in these areas.

Most fundamentally, these girls may be disempowered in ways that deprive them of their basic rights to health, education and safety. These dynamics affect not only the girls themselves, but their children, households, communities and societies, limiting their ability to reach their full social and economic potential(World Bank,2017). It is a practice which affects mostly girls in developing countries. One of the latest reports by UNFPA (2012) states that; in 2010, there were over 67 million women between ages 20 and 24 who had been married before 18 in developing countries (excluding China). Moreover, in the same report it is projected that, if the present situation continues, more than 14 million girls under the age of 18 will become married each year within the next decade. While Asia and Africa are the two continents where the practice is most common, it is also possible to witness early marriage victims in almost every developing country around the world.

Bunch (2005) makes it clear that the widespread practice of child marriage makes it increasingly difficult for families to escape poverty in the developing world, thereby undermining critical international efforts to fight poverty, HIV/AIDS and other development challenges, and making billions of dollars in development assistance less effective.

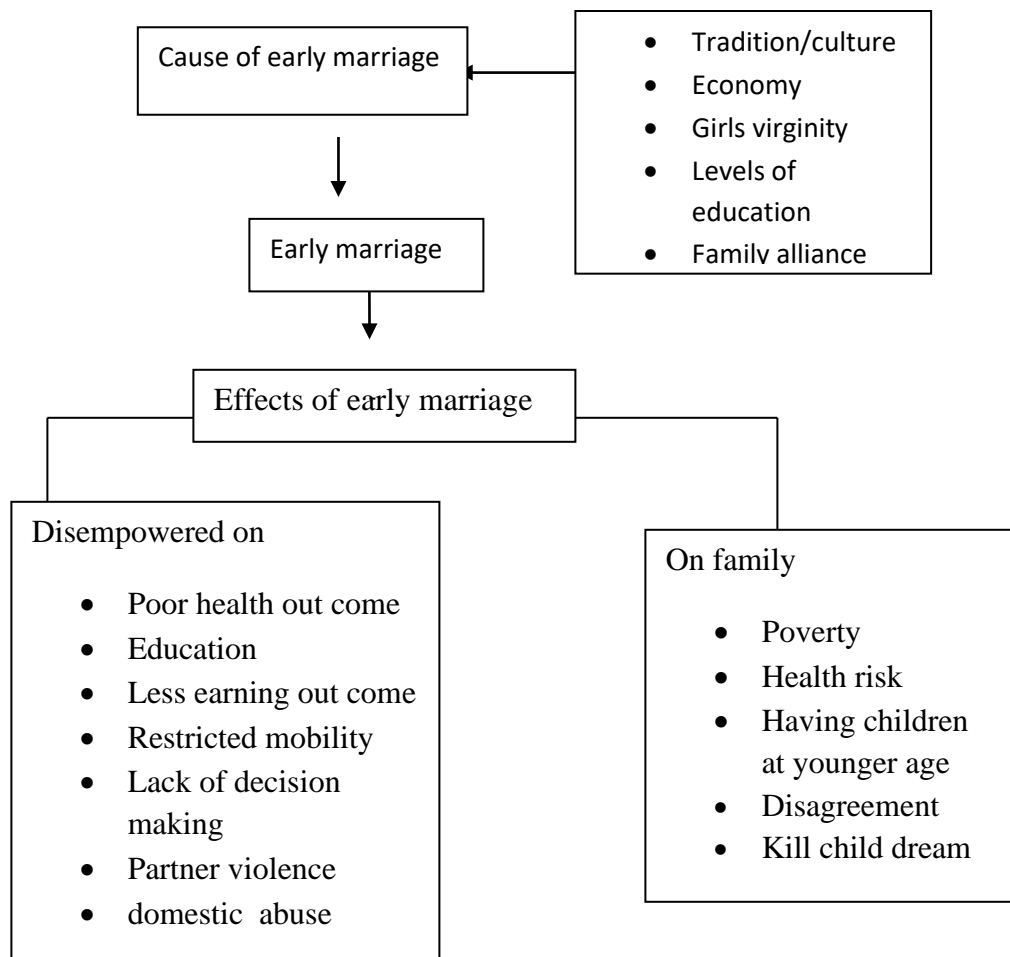
Child marriage invariably forced and often involves abduction of the girl which is clear violation of a Child's rights to choose her spouse. Some fathers arrange for their daughters to marry much older man (African Child Policy Forum, 2007).

Early child marriage is in Ethiopia widespread in developing countries. In many cultures, the tradition of marrying daughters at an early age is common. Female children are often undervalued and are regularly married to much older man (National Committee on Traditional Practices of Ethiopia, 2003).

As a result early marriage is one of the most harmful traditional practices that usually denies girls educational opportunities, leads to poverty and economic insecurity and has a serious negative impacts on their health and decision making capacities. It also reinforces other forms of gender-based violence and problems. The practice of marrying girls at a young age is most common in Sub-Saharan Africa and South Asia. It is also widespread in Ethiopia, although prevalence varies from one region to another. At the national level, 62% of Ethiopian women aged 20-49 get married before the age of 18(Bogalech, 2007).

Early marriage in Ethiopia includes a number of arrangements not all of which include sexual unions. In 2003 adopted the National Committee on Traditional Practices in Ethiopia (NCTPE) identified the major form of early marriage such as:

- ✓ **Promissory marriage:** is an oral agreement between two families to give their children in marriage to one another before or after the birth of children. In case it would be a boy, parents would think of a family from which the father would request the hand of a daughter. If the child is a girl, parents will wait until a good offer comes.
- ✓ **Child marriage:** is usually arranged for girls less than 10 years of age and the bride are usually placed under protection of the law.
- ✓ **Early adolescent marriage:** it is contracted between ages of 10 and 14 this type of marriage more of the time focused in the rural girls. **Adolescent and late adolescent marriage:** generally takes place when the bride is around the age of 15 and after 15 years age (NCPIE, 2001). Fig 2.1



The study is based on the concepts that the retaining of children marriage depend on various factors. These are independent variables as conceptualize by the study prevalence and effects of early marriage on woman empowerment (see Fig 2.1). According to the frame work retaining is influenced by nature, extent and outcomes of early marriage. These variables are by external variables such as cultural factor, poverty, levels of education believe in girl's virginity, fear of social stigma, economical status and family alliance. These factors are improved or decrease depends on the nature, extent and outcomes of early marriage factors. If the variables are necessary to measure are taken against nature, extent and outcomes of early marriage. The measure include sensitization of community, crating awareness on alternative right of passage(ARP) sponsor ship of child prosecution of perpetrators of nature, extent and outcomes of early marriage, involvements of government, local authorities and NGO in the improvement of the retaining conceptual frame of on reasons of affect on early marriage.

### **3. RESEARCH METHODOLOGY**

The objective of this chapter is to explore prevalence and effects of early marriage on women empowerment in the Amhara regional state West Gojjam zone by taking Dembecha Woreda rural Kebles. The study methodology develops with a view to understand prevalence and effects of early marriage in the community and households residing in Dembecha woreda rural kebele.

This chapter discusses the research methodology that is used in the study and provides a general framework for this research and entails the description of procedures employed in carrying out this research work with respect to the methodology part of the study. Included in the study are the study area and research site selection criteria, research design, sampling procedure and selection of respondents, sources of data, data collection instruments, methods of data collection, methods of data analysis and ethical considerations.

#### **3.1 Description of the study area**

The study on "early marriage and its effects" was conducted in Dembecha which is located in West Gojjam zone of the Amhara Regional State of Ethiopia on the main road of Addis Ababa to Bahir Dar. It is 349 km North West of Addis Ababa and 215 km south east of Bahir Dar. This district is surrounded by Machakel to the East, Jabitehinan to the West, Dega Damot to the North and Debre Elias and Burie to the South east and South west, respectively (Dembecha woreda Administrative office, 2014).

Dembecha woreda has a total population of 153,582 (76,833 male and 76,749 female). From its total population 17% or 26,142 (12,985 male and 13,156 female) of them live in urban and 83% reside in rural areas whose livelihood is agriculture (Dembecha Woreda Development and Plan office, 2014). The altitude of this district ranges from 1500 to 2995 meters above sea level (m.a.s.l) and its annual rainfall is 1006 mm and the average minimum and maximum temperature of this district is 18°C and 24°C, respectively (Dembecha woreda agricultural and rural development 2014).

The district has an area of 979.26 km<sup>2</sup> and has a total of 29 kebeles in which 25 of them are rural and 4 are urban. It is one of food secure areas in the Amhara region with no history of relief assistance. In 2014/15, the major crops grown in the area are estimated to be about

13,047 hectares of maize, 6006 hectares of teff and 7216 hectares of wheat (DWAORD, 2014). This woreda has a total of 29 kebeles, 25 rural and 4 urban. Due to geographic unit Wad, Yetsed, Yecherekaand Sholete are among the kebeles were considered to represent the remaining rural kebeles in the woreda.

### **3.2. Data type**

For this study the study employed both quantitative and qualitative data with reasons. The quantitative data would be employed in order to address research questions and objectives that are numeric and quantified. The qualitative data would be used in addressing study objectives which could be better addressed qualitatively. The data about the variables of the respondent's marital status and literacy level, the perceptions of individuals about the causes, extents and consequences of early marriage and other institutional and social factors were gathered.

### **3.3. Data Sources**

#### **3.3.1 Primary Data**

Household based survey was one of the sources for primary quantitative data. Quantitative data would be collected from respondents using structured questionnaire in the selected study sites. Other major sources of primary data were key informants. In this regard, qualitative data will generate from participants, of which were FGD participants (traditional marriage negotiators, women and men representatives from different villages, while other key informants (parents from different kebeles, School clubs, religious leaders, Women's Affairs, Justice, and Police officers). In each kebele two FGDs (8 in total) were conducted with groups of 12 members whose participants are school clubs, religious leaders and police officers.

### **3.4. Sampling Size Determination**

Dembecha woreda households in rural areas would be used as a source of population for quantitative and qualitative data collection. However, to find out sample respondents during data collection was difficult to use only number of women and men. With an assumption that women and men live in their own house or with partners house, the study used household to determine sample size. There are several methods to determine the

sample size of respondents from the finite population. The sample size of the study is determined based on Kothari formula of (2004) due to definite population and homogeneity of population as follows:

$$n = \frac{z^2 \cdot p \cdot q \cdot N}{e^2 \cdot (N-1) + Z^2 \cdot P \cdot q}$$

Where, N= total household population of the study

n= the sample size for finite population

p= sample proportion of successes (frequency estimated for a sample of size n), where p is 0.1 which is taken 10% when the population is greater than 1000.

q= 1-p

z= the value of the estimated standard variation at 95% confidence level e= acceptable error Thus, N= 1300 p= 0.1 q= 0.9 z=1.96 e=0.05

$$\text{Therefore } n = \frac{z^2 \cdot p \cdot q \cdot N}{e^2 \cdot (N-1) + Z^2 \cdot P \cdot q}$$

$$n = \frac{1.96^2 \cdot 0.1 \cdot 0.9 \cdot 1300}{0.05^2 \cdot (1300-1) + 1.96^2 \cdot 0.1 \cdot 0.9}$$

$$n = 125$$

The sample size allotted to the 4 kebeles is based on random/lottery system sampling method. Through this method each kebeles is fairly represented. Proportional allocation of the sample is made on the basis of size of households. The required sample households were selected randomly within each Keble, because every member of the population has an equal chance of inclusion in the sample. Therefore, a total sample size of 125 household respondents was selected systematic sampling method for the study. Then based on household number sample respondents were proportionally assigned to each Keble.

No	Kebele	Total Household	Household sample size
1	Wad	312	30
2	Yetsed	378	36
3	Sholet	310	30
4	Yecherka	300	29
5	Total	1300	125

### **3.5. Sampling Techniques**

According to Jones, Torres and Ariminio (2006) participant selection in both quantitative and qualitative research guided by the purpose of the study, methodological approach and research questions with particular attentions to the selections of cases most likely to provide in depth coverage and insight in to the phenomena under investigation. The target populations for this study were people who are the both men and women who are living in selected areas regardless their religions, beliefs, ethnicity and race who represent eslected house hold representstives. But mostly girls were taken into consideration as a whole popul ation to be studied under this study due to the fact that, Women are the back bone of family development and the community as well therefore involving them in early marriage is the distortion of the Community in large Ruth, (2014).

In this study, to select participants and areas of the study, the study predominantly uses simple sampling for surveys and purposive sampling techniques for interviews. According to Singh (2006), purposive sampling is important to pick out the sample in relation to some criterion, which are considered important for the particular study with the knowledge and experience they have on the case based on the judgment of the researcher.

Hence, the study set some criteria for selecting participants. The first criterion was parents that are marriage off their Children. This is to generate various responses and they can express their experience well. The second criterion was to include females who were married early by the perpetrators of parents so as to get diversified ideas and opinions. The third criterion chosen is the level of education that the parents has and other responsible agents. As it has been discussed previously, most of these parents are resorting to education in the hope of fearing their children to become pregnant out of marriage, loses of virginity and others. Thus, this criterion will help the researcher in trying to determine their future aspirations as well as their awareness to various issues that are to be covered in the research.

The last criterion was based on the role of the responsible bodies in combating early marriage. It has been said that in most cases, individuals engaged in their line of combating early marriage as a result of social discrimination forced them to be silent by the time they observe the illegal marriage.

Accordingly, the study area, Dembecha woreda was purposively selected because the study is familiar with the area, as he lived in the place for a long time and still now the study is working in the Dembecha district. It is believed that the problem is so serious and considerable of the resident there has been practicing. To address the objectives of the research on prevalence and effects of early marriage on woman empowerment, the sample respondents would be ever married women and men. Early marriage is practicing at all kebles, firstly four Keble would be selected randomly using lottery method so as to avoid biases. Secondly, in most scenarios in rural areas sample respondents live either in their own house or together with their partners in the house. To this end, sample households were selected using simple random method to get appropriate information since the study intended to address the unwanted effect of early marriage referring to women and men. Finally, data would be collected from men and women using simple random sampling method for survey to give equal chance for respondents and purposive sampling for interviews.

### **3.6. Procedures of data collection**

Data were collected by face to face interview using a structured, focus group discussion and pre-tested questionnaire. First the questionnaire was developed in English and then will be translated into Amharic (the local language) and back to English by different persons to check its consistency. Five percent of the questionnaires were pretested and unnecessary questions were corrected and skip patterns were modified. The data were collected by 5 data collectors in April, 2019. Data collection process was monitored by two supervisors. Both the data collectors and supervisors were given two days intensive training before the actual work regarding the aim of the study, procedures, and data collection techniques going through the questionnaires question by question, art of interviewing, ways of collecting the data and clarification were given. The contents of the interview questionnaire were structured in a logical manner into different themes.

### 3.7. Models of specification

**Model one:** estimating the effect of early marriage on educational achievements of women empowerment.

Here the dependent variable was empowerment of women through education measured in years of schooling and hence it will be continuous variable in which the study used OLS estimation technique via considering family size, household income level, father's education level, cultural practice of the household and other demographic variables as control variables along with the interest variable of early marriage in the study area which was measured by years of marriage. Accordingly, the model in the form of:

$$Y = \beta_0 + \beta_1X_1 + \beta_2X_2 + \beta_3X_3 + \beta_4X_4 + \varepsilon_i$$

Where Y stands for the dependent variable which is educational of child, X will represents a set of explanatory variables listed ( $x_1$ =family size,  $x_2$ =house hold income,  $x_3$ =fathers education level and  $x_4$ = cultural practice of house hold,  $\beta_0$ = is the constant or intercept,  $\beta_1$ =is regression coefficient for  $x_1$ ,  $\beta_2$  = is regression coefficient for  $x_2$ ,  $\beta_3$  = is regression coefficient for  $x_3$ ,  $\beta_4$  = is regression coefficient for  $x_4$  and  $\varepsilon$ =random error/distance. Here early marriage was be a binary variable in which 1 will indicate if women marred in the first time at age of less than 18 years and would be considered as victim of early marriage and 0 otherwise.

**Model two:** measuring effect of early marriage on women empowerment in the study area. This model estimated the possible effect of early marriage on women's empowerment level. Accordingly, women empowerment was be developed in the form of index and hence the study will use decision making power of a women, educational level, ownership asset, and access to resource, perception on gender awareness, contribution to household and psychological factors as indicators of women empowerment index construction. Accordingly, the multiple regression technique was applied to explore the factors on women's empowerment. The model incorporated in formal and non-formal education, sex of children, spousal relationship and exposure to media as control variable beside the interest of early marriage. Accordingly the multiple linear regression model

$$Y = \beta_0 + \beta_1X_1 + \beta_2X_2 + \beta_3X_3 + \beta_4X_4 + \beta_5X_5 + \beta_iX_i$$

Y stands for the dependent variable which is the women empowerment, x would be represents the independent variable listed ( $x_1$ =incomes of house hold,  $x_2$ = educational status of house hold,  $x_3$ = perception towards gender (femals) measured by dummy,  $x_4$ = religion and  $x_5$ =finanacial litracy measured by oridal runking),  $\beta$  =regression coficient and  $\beta_0$  =equestion constant.

### **3.8. Data Collection Instruments**

In order to get enough, sufficient and strong grounded information from each selected groups, three types of data collection instruments developed to collect both quantitative and qualitative information on prevalence and effects of early marriage on women empowerment. These included structured individual questionnaire, key informant interview guides and FGD guides.

#### **3.8.1 Questionnaires**

Household survey was employed to gather the quantitative data about the prevalence and consequences of early marriage women empowerment. The questionnaires were originally prepared in English and then translated into Amharic for easy understanding by the collectors.

Data collection was carried out by enumerator who has knowledge and familiar to the study area. To ensure data collection quality, a two hour orientation workshop was given for the enumerators. Household based survey was held in four selected kebele communities, namely Wad, Yetsed, Yechereka and Sholet. In order to undertake the study, four enumerators 2 female and 2 male were selected those who are interested for the researcher and have a commitment to accomplish their tasks responsibly in the kebeles.

The enumerators were selected based on the following parameter: First the enumerator should be at least grade ten complete in the study site; Second the enumerator should have good relation with the people in the study site; and the third the enumerator should have the responsibility to carry out data collection. In addition, supervisors were selected among rural health extension workers in respective based on their willingness, mastery of the local language, culture and the area under study and as they are living in those kebeles. Half day intensive training was provided to enumerators and supervisors on the objectives of the

study and contents of the questionnaire's and total of 125 households participants 50 males and 75 females were participated from the four rural kebles. In addition to the survey method, the following qualitative methods were employed to substantiate and crosscheck the information obtained from the questionnaire.

### **3.8.2 In-depth Interview with key Informants**

Key informant interview is a qualitative in-depth interview with people who have firsthand knowledge or understanding, and therefore, they can provide insight information on the nature of the problem and transfer recommendation for solution (Gilchrist, 1992). This method was employed to collect data from those pertinent sources, specifically linked to the purpose of this study because of being member of a particular organization or institution. For this reason, interviews were conducted with those knowledgeable individuals on the subject.

Interview guideline for key informants was specifically focused on the information about the general situation of early marriage, the problem they encountered including moral dissatisfaction, the impacts of moral dissatisfaction and their programs to combat the practice of early marriage in Dembecha Woreda in four selected study kebles. Accordingly , the interviews were conducted once at two levels: at community and *Woreda* levels.

At community level, interviews were conducted with peoples from the victims of Early Marriage, School Clubs, Development Agents, and Religious Leaders. The purpose was to gather data on prevalence and effects of early marriage women empowerment from different people and to evaluate the role of informants in combating the practice of early marriage and the challenges that faced them in fulfilling their responsibilities towards the community.

Among these a total of 14 key informants were selected, Interview guideline for key informants is specifically focused on their roles in supporting victims of early marriage and their challenges in fulfilling their roles and responsibilities towards early marriage victims, the factors that increase children vulnerability for being marriage and its negative consequences on victims as well as the society as a whole.

### **3.8.3 Focus Group Discussion**

The role of focus group discussion is to achieve fundamental information about the identified problem by interviewing a group of people together directly impressed by the problem (Centers for Disease Control and Prevention, 2008). Thus, in order to secure reliable data, the researcher was conducted focus group discussion. The discussion on the study was particularly concerned on the prevalence and consequences of early marriage on the wellbeing of the society and efforts made on counter marriage measures to tackle early marriage persons in the areas of study. The purpose of this method is to gather further information about early marriage and its impact in human security in the studied area. Therefore, in focus group discussion 12 participants were selected from local elders, police officers, health officers, judges and other individual who have knowledge to the issue of the study.

### **3.9. Data Processing and Analysis**

Once the study has collected the data using the appropriate method and has recorded it the task of analyzing and interpreting followed which is said to be the most complex part of the research process. The process of bringing order, structure, and interpretation to a mass of collected data is messy, ambiguous, time consuming, creative and fascinating (Marshall and Ross man 2006). Both quantitative and qualitative data analysis method were employed in order to answer the basic research questions and to achieve the objectives of the study.

Accordingly, for realization and successful accomplishment of the study, the collected data were recorded, edited, organized, analyzed, presented and interpreted in relation to research questions. In the case of quantitative data analysis, the data from the questionnaire is entered into computer using statistical package for social science (SPSS) version 20 computer programs for data analysis and quantitatively analyze by using descriptive statistics such as percentage and frequency. Qualitative data was analyzed by thematic analysis to transcribing respondent's idea and views through narrations, descriptions, and discussions to help capture aspects of the study that could not be done through the quantitative method and to triangulate research findings derived from the literature review and primary

sources. Qualitative data collected through key informant interview and focus group discussion were analyzed concurrently with quantitative data analysis.

### **3.10. Ethical consideration**

Madge(1984) states that the ethical research is considered as one does not harm and which gains informed consent from participants and respect the rights of individual being studied. Ethical clearance and supporting would be obtained from DebreMarkos University. In addition, formal letter of cooperation would be written to Dembecha Woreda. Furthermore, an informed consent will be obtained from each study participants to participate in the study. The research takes care as ethical issue in the research by obtaining permission from the relevant authorities and participants. The researcher informed the participants on the use of study strictly for research. Confidentiality would be granted for information to be collected from each study participants. Data were collected after full informed verbal consent is obtained and confidentiality of the information was maintained by omitting their names and personal identification or privacy. They were informed that the information obtained from them was not disclosed to the third person /body.

### **3.11. Dissemination of the Result**

The finding of this study will be disseminated through publication (local or international journals), presentation on annual scientific meeting, and conferences. A copy of it will be offered to DebreMarkos University and Dembecha woreda responsible office so that they can use the results for planning and implementation. Furthermore, the study findings will be presented in national and international conferences and it will be published in national and international journals as well. Publication in Scientific journal and online dissemination will also be consider

## **4. DATA ANALYSIS AND INTERPRATETION**

This chapter presents and discusses the findings of the study. The discussion is based on the results of research questions that addressed the two objectives of the study regarding the prevalence and effects of early marriage on empowerments of woman. Data presentation is made using frequencies, percentages, and other inferential statistical tests. The chapter is organized into four sections; the first present's demographic characteristics of participants, followed by the second section which displays the findings and discussion of the magnitude of early marriage practices in the study area. The third section is about the effects of early marriages on child education. The study was conducted at Dembecha woreda district in rural area.

### **4.1 Description of the sample respondent's characteristics**

A combination different descriptive statics was performed on the sample participant's data to inform the subsequent empirical data analysis. The analysis was performed based on general characteristics of the study respondents and participants. The required data was collected from four kebel which were Wad, Yetsed, Sholit and Yechereka in Dembecha Woreda. The data were collected fromin those kebel and the study participant sample size was proportional.

**Table 1 demographic characteristics of Respondents**

Demographic character		Frequency	Percentage
Sex	Male	50	40
	Female	75	60
	Total	125	100
Age	25-40 years	60	48
	41-51 years	60	48
	Greater than 50 years	5	4
	Total	125	100
Religion	Orthodox	115	92
	Muslim	10	8
	Total	125	100
Educational status	Can write and read	20	16
	Can not write and read	105	84
	Total	125	100
Marital status	Married	112	89.6
	Divorse	8	6.4
	Widowed	5	4
	Total	125	100
Income of house hold	Agriculture	112	89.6
	Government employe	10	8
	Others	3	2.4
	Total	125	100
Family size	Three	21	16.8
	Greater than three	104	83.2
	Total	125	100

As it has been illustrated in table 1, above, the sex composition of the respondents in assessing the prevalence and effects of early marriage on women empowerment activity was found to be predominantly comprised of 50 male and 75 females have been participated. Among these, 40% and 60% of the total sample size conducted by males and female respondents, respectively.

As presented in Table 1, above, among the respondents, 48% were between at the age of twenty five and forty, 48% between forty one and fifty and 4% were fifty one and above years, respectively. As it is mentioned in the Table, 1 above the age structures of respondents indicates that most respondents (96%) fall between 25-50 years. This suggests that respondents are adults with experience in life and are in a position to give opinion on the prevalence and effects of early marriage women empowerment. On the other hand when we see the educational status distribution of respondents indicates that 84% could not write and read while 16% could read and write.

As it can be observed in the above Table 1, above about 89.6% of the respondents were living with their wife (married), only 4% and 6.4% were widowed and divorced, respectively. Among the respondents 89.6% are engaged in farming and the remaining 8% and 2.4% was government employer and engaged in others activities correspondingly. This finding is more related with the finding of Damtie (2010). In this explanation indicate that early marriage is more prevalent in rural communities of Ethiopian society. As the number of childrens, 16.8 % of respondents have three and 83.2% of have four and above children's respectively.

#### **4.2 The description of early marriage in the study area**

Identify the prevalence of early marriage in the study area was very important before investigating its effects. The study was first interested to know the knowledge of respondents on early marriage. The overall description of early marriage situation in the kebles of study area have been explained with the information levels of the community, the sources of information's, the level of understanding of the concepts of early marriage, practice.

As presented in Table 2 about 72% of parents have married of their children's and 82.4% of children's have got married below 18 years which is much more than the national

prevalence of 54.6%. This result is more similar with the findings of Damtie (2010), which found that 86.5 of the female population have got married before 18 years old. This shows that as in other areas of the Amhara region, significant proportion of children enter into first marriage very early in the Wad, Yetsed, Sholit and Yecherka kebeles of Demebecha Woreda.

**Table 2. Respondents response towards first married of their childrens age.**

Item	Response	Frequeny	Percentage
Have you married your yo dau ghter or son?	Yes	90	72
	No	35	28
	Total	125	100
What is ths age of girls at the first marriage?	Below 10 year	22	17.6
	11-14 years	35	28
	15-18 years	46	36.8
	Above 18 yeas	22	17.6
	Total	125	100

### **4.3 The respondents interest to get assistance and their justifications**

Lack of awareness about legal marriage age contributes to the commonness and continual of early marriage practices. Assessing the level of knowledge of respondents on the legal marriage age will help to evaluate the relation between the knowledge and the prevalence rate. If societies have low knowledge about legal marriage age, it is expected that people are still stitch to the awareness of practice; as a result frequency rate will be high. Low level of awareness could be one of the reasons for the persistent of early marriage. Hence, during survey, this study asks respondents about the legal marriage age. Accordingly, the finding is presented as follows:

**Table 2: Parents reason to marriage of Children's' without asking their Consent**

Item	Response	Frequency	Percentage
Did you consent of children at first marriage	Yes	21	16.8
	No	104	83.2
	Total	125	100

As it is seen in Table4, above, irrespective of the consent, 83.2% of the sample respondents responded that they did not ask their authority when they married off their children's. Only16.8%of the respondents replied that they asked their consent when they married off their children's. This result confirms the previous finding; Damte (2010) stated that most customary marriages among the rural majorities of Ethiopia are arranged by parents, without the free consent of the spouses. In support of the qualitative findings, the survey data also clearly indicates that the majority of parents (47.1%) get married below 10 years.

#### **4.4 The respondents interest to get assistance and their justifications**

Lack of awareness about legal marriage age contributes to the commonness and continual of early marriage practices. Assessing the level of knowledge of respondents on the legal marriage age will help to evaluate the relation between the knowledge and the prevalence rate. If societies have low knowledge about legal marriage age, it is expected that people are still stitch to the awareness of practice; as a result frequency rate will be high. Low level of awareness could be one of the reasons for the persistent of early marriage. Hence, during survey, this study asks respondents about the legal marriage age. Accordingly, the finding is presented as follows:

**Table 3: The respondents’ interest to get assistance and their justifications**

Item	Response	Frequency	Percentage
When you decide to marriage off your children’s, did they seek assistance?	Yes	55	44
	No	70	56
	Total	125	100
If yes for whom	1. Religious leaders	16	29.1
	2. Neighbor	31	56.4
	3. Teachers	8	14.5
	4. Total	55	100
If no what is their justification?	1. Fear of family	30	42.8
	2. Not necessary	23	32.9
	3. Did not know responsible bodies	17	24.3
	Total	70	100
Do you agree the practice of early marriage should continue?	Yes	23	18.4
	No	102	81.6
	Total	125	100

As it is seen from the sample population of 125, all married off their children’s, respondents were asked to indicate their children interest to find help from the community at which their first married going on? It was found that (44%) of the respondents did look for help from the responsible bodies and other institutions whiles, (56%) of the respondents children did not seek peoples who could escape them from this harmful traditional practices. Moreover, this study attempts to investigate the reason why more than half of the respondents did not want to get assistances from the external community? They have mentioned their reasons the first is fear of the culture of the community that they live. It is considered as the violation of the tradition of the societies past history and the lack of awareness about the presence of responsible organizations and peoples.

In the culture of the study areas community there is a saying “የልጅ አዛዥ ሴት አባዛዥ”. Lastly the respondents asked their idea about the practice of early marriage should continue

or not? The result found that the majority of the respondents (81.6) the practice of early marriage should not be continued because it has played negative role on the life of the community especially children's are the first victims. This result more related with the finding of Path finder international /Ethiopia (2006).

#### **4.4 The knowledge and reasons of the community conducting early marriage**

The international community has become increasingly aware of the negative consequences of child marriage, yet investments to end the practice remain limited. While ending child marriage by 2030 is now a target under the Sustainable Development Goals (SDGs), relatively few countries have adopted comprehensive strategies to end the practice, and investments in programs and policies focusing on preventing and ending child marriage remain limited. In some respects, the government of Ethiopia has demonstrated a commitment to ending child marriage through both policy and programmatic efforts, including the adoption of a strategy against child marriage. Further, Ethiopia is included in a multi- country initiative, coordinated by UNFPA and UNICEF, to tackle child marriage.

Recognizing the array of consequences that stem from child marriage and childbearing, ranging from interrupted schooling to maternal to intergenerational poverty, the Ethiopian government has undertaken a range of legal, institutional and strategic measures. Most recently, the government has committed to ending child marriage by 2025 and has helped establish the National Alliance to End Child Marriage. It is also part of several other initiatives, including large projects funded by the World Bank, which aim to address child marriage either directly or through broader initiatives to empower women and provide education for girls. While these efforts represent good progress in addressing child marriage in Ethiopia, given the very significant negative impacts and high associated costs of the practice, more could and should be done (World Bank2017).

**Table 4: The knowledge and reasons of the community on early marriage**

Item	Response	Frequency	Percentage
What do you understand by the term early marriage?	Spacing for more than two years	9	7.2
	Avoid unplanned pregnancy	14	11.2
	It is social obligation	39	31.2
	Marriage the age of below the age of 18 years	63	50.4
	total	125	100

The above Table, 6 indicates that from the total participants of 125 respondents provided that they have been information about the concept of early marriage. The total share of aware of and non-aware on early marriage estimated that 50.4% and 49.6% respectively. Among 125 respondents the aware participants of 50.4% of response indicated that the current understanding of the community about early marriage is high. The qualitative results reflect a significant decrease in the prevalence of early marriage in recent times, attributable to measures undertaken by woreda and Kebele administrations, legal bodies, religious and other community leaders, kebele-level committees, teachers and students' clubs, the police, youth and women's associations, and the Office of Women's Affairs however, the great problem is the process of implementing the laws in to practice with in the environment.

**Table 5: practice of early marriage**

Item	response	frequency	percentage
What are the reasons for the community to practice early marriage?	to get back the resources	34	27.2
	Parents interest to their children	7	5.6
	For cultural privilege	18	14.4
	To prevent defection	27	21.6
	To prevent un wanted pregnancy	32	25.6
	by interst of children	7	5.6
	Total	125	100

As it is seen in Table, 7 above, irrespective of the reasons for the community to practice early marriage, 27.2% of the sample respondents responded that to get back their resources, 5.6% parent's interest to their children, 14.4% for cultural privilege, 21.6% to prevent defection, 25.6% to prevent un wanted pregnancy and 5.6% by the interest of children. 94.4 % of respondents agreed that the practice of early marriage is performed un willingness of children. The finding implied that the practice of early marriage was performed due to various justifications. In addition to the above investigation the key informants and focused group discussants identified the major causes and information source of early marriage in the community.

According to their response the early marriage is caused by lack of awareness, educational status, and traditional aspect of gender, economic problem and combination of all these causes. From their participation lacks of awareness and combination of all these causes have been taken as the highest share of the forces. In order to insure the reliability of the challenging factors of early marriage the sources of information were awareness rising program in the community, religious leaders awareness creation, different training and peer to peer discussion in the school.

#### **4.3.1 The conditions that fears the parents if their children's late in marriage**

There are various environments that fear the parents when their children are late in first marriage. These are the following:-

##### **4.3.1.1. Fear of Loss of Girls' Virginty**

Early marriage is one way to ensure that a wife is protected, or placed firmly under male control; that she is submissive to her husband and works hard for her in-laws' household; that the children she bears are legitimate, (UNICEF 2001; Mathur, 2003 and Nour 2006). On the other hand, for many societies that prize virginty before marriage, early marriage can manifest itself in a number of practices designed to 'protect' a girl from unsanctioned sexual activity. During the survey, parents were also asked to indicate whether "fear of loss of virginty" pushes parents to marry off their daughters early. As the data Chart, 1 exhibited below, 36% of respondents responded that "fear of loss of virginty" pushes them to marry off their children's early.

In-depth interviewees and FGD participants indicated that parents marry off their daughters early to avoid premarital sex resulting in loss of virginity, which is considered as a great shame for the family and the daughter. Patriarchal subordination of women and girls places high value on girls' virginity towards marriage and makes early marriage mainly a female child issue. Because of the high demand for girls' virginity, particularly from young priests it forces them to marry off daughters at an early age.

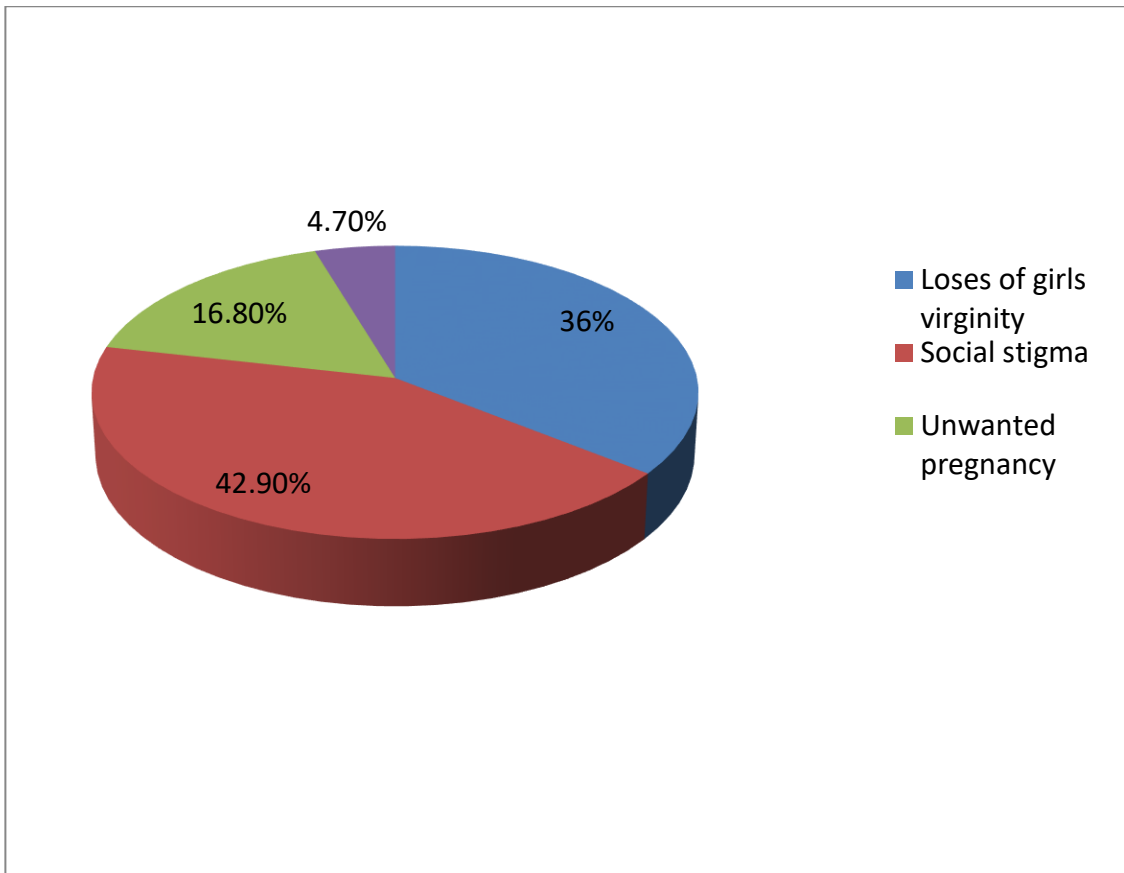
#### **4.3.1.2 To Avoid social Stigma by the name of Komo Ker**

In the Chart, 1 below, the survey result also indicated that 42.9% of respondents responded that they married off their children's early because of "fear of the stigma **by the name of Komo Ker**". In accordance with the participants of FGD and key informants, almost all parents wanted to conform to the traditional norm which is marrying off their children early. “መቀነቷን ትፍታው

#### **4.3.1.3 Fear of Unwanted Pregnancy before Marriage**

This is one of the reasons that guide parents to marry off their children's early the fear unwanted pregnancy before marriage. According to the FGD participants, in-depth interviewees and key informants, all parents fear unwanted pregnancy because it is shame for parents being pregnant of their children before marriage. This finding is related with the study of Ruth (2014) factors which contribute to early marriage among teenagers in rural areas in Tanzania. The survey result (chart: 1 below) also showed unwanted pregnancy before marriage is indicated as one of the reasons for parents to marry off their children's early. Accordingly, 16.8% of respondents indicated "fear of unwanted pregnancy."

**Figure 1: the conditions that fears parents to permit early marriage of their children's?**



Source: own computation based on data

#### 4.3.1.4 The other conditions that makes parents fears

According to FGD participants and key informants, there were other reasons the cause of early marriage in the study area. Parents assumed that children's cannot be successful in formal education as a result of lack of job opportunity after graduation.

According to focus group discussants and key informants, this reason is also considered as a pushing factor for early marriage. As explained from FGD discussants, in order to get job first children's should know the environment what looks like and they are to be aware of the current systems of leading life rather than engaging in such activities. In the same way, the survey result Chart, 1 above shows also ranked above other conditions are the reasons for parents to marry off their children's early. Accordingly, 4.7% of respondents indicated "others factors pushes parents to marriage of their children's."

Lack of knowledge about the presence of legal frameworks that prohibits the practice of early marriage contributes to the prevalence and persistent of early marriage practices. Assessing the level of awareness of parents on the legal marriage age will help to evaluate the relationbetween the knowledge and the prevalence rate. If societies have low knowledge about legal marriage age, it is expected that people are still stitched to the knowledge of tradition; as a result prevalence rate will be high. Low level of awareness could be one of the reasons for the persistent of early marriage. Hence, during survey, this study asks respondents about the legal marriage age. Accordingly, the finding is presented in table 8 below.

**Table 6: The Knowledge of the Respondents about the existence of Legal frameworks**

Item	Response	Frequency	Percentage
Do you know the existence of a legal framework which discourages early marriage?	yes	50	40.0
	no	75	60.0
	Total	125	100.0

As it is shown in Table 8, only below fifty percent of the respondents (40%) are able to identify correctly know the existence of a legal framework which discourages early marriage, whereas about 60% of the respondents are not know the presence of legal systems which discourage early marriage. This implies that the majority of the respondents are not aware of the legal marriage age. This shows that lack of knowledge contributes for the persistent of early marriage in the in the study sites.

According to the focused group discussants and key informants, when parents wants to search a marriage alliance for their children's, the primary issue to be given due attention is that of identity the grooms have from both sides of parents. The purpose is to make continues their heredity as it is without mixing in other heredity. Not only in the study area but also In all parts of Ethiopia there is a bad tradition to categories peoples in different hereditary classifications such as the gen of balabat, Shemanie,Faki,Buda etc. From this situation, it is possible to conclude that early marriage is taken as a strategy to keep hereditary alliances on its ways. As far as the traditional norm allows proposing, the grooms' father has a better chance to select the best of the well-to-do family and can alter

his proposal when he does not get the best family.

According to the in-depth interviewees and focused group discussion in the past years education, wealth, and privilege were considered as the basic criteria of the community to make marriage a relation with others, at present identity becomes the most focusing point compared with others. Further, they explain education, wealth, and privilege are not considered as the basic criteria of the community to make marriage contact because of the existence of hereditary differences between or among peoples. Besides, to the qualitative information, the following survey data indicates the demand parents to make marriage alliance.

**Table 7: Parents criteria to make marriage alliance to children's**

Item	Response	Frequency	Percentage
What are the criteria's do parents use when they make marriage alliance with others of their children?	Wealth	18	14.4
	Education	4	3.2
	Privilege	3	2.4
	Identity	100	80.0
	Total	125	100.0

As it is seen in Table 9, 3.2%, 14.4%, and 2.4% of the respondents, were preferred to education, wealth, and privilege were considered as the basic criteria of the community to make marriage relations with others and identity accounts 80%. This showed that identity is the only criteria to select marriage families. This shows that identity is more demanded than others in the marriage transaction. In this case, those who have similar identity are likely to marry off their children early since the demand for making alliance is high. As a result, because they have similar gens historically, they are also able to conform to the traditional norm.

#### **4.4. The effects of early marriage**

Early marriage has serious health and social implications for young brides, for the well-being of the family, and for society as a whole. Early marriage poses many dangers to young girls' health, psychosocial well-being, personal and social development, educational opportunities and other life choices. Poor health, especially reproductive health, social

exclusion and powerlessness affect young married girls and make them vulnerable to abject poverty. The disempowerment of young married girls results from lack of schooling, ability to earn income and inability to make strategic decision. It also results in marital instability, psychological trauma and limited alternatives, which often end in poor employment and even exposure to HIV/AIDS. In short, the lack of other opportunities and the powerlessness that accompanies early marriage perpetuate the gender roles of girls and women and reinforce cultural traditions that support early marriage as a desirable practice.

Early marriage threatens young girls' health and closes their educational prospects and other life choices. Here it is important to note that early marriage negatively affects girls more than boys because early and multiple pregnancy puts girls' health and lives at risk and then closes their access to formal education and other life opportunities. Above all, early marriage prevents young girls, the next generation of mothers, from receiving formal education, the basis of their personal and social development, and makes them vulnerable to illiteracy, poverty and social sufferings. Where girls are uneducated and not well-prepared for their roles as mothers and contributors to society, there are costs to be borne at every level, from the individual to the household to the national as a whole. In short, early marriage overwhelmingly affects the overall well-being of girls, the next generation of mothers. It has also a negative repercussion on family life and on the society as a whole (Guday, 2005).

#### **4.4.1. Effects of Early Marriage on Child education**

Early marriages can have harmful consequences for children; including health problems, spousal abuse and the denial of education. Once married, girls often do not go back to school (UNICEF, 2005). The key objective of the current study was to study the effects of early marriages on education for girls.

##### **4.4.1.1 Dropout of education**

Education has a central place in the realization of gender equality, creates better opportunity for employment and earning, decreasing dependency and enhancing self-reliance. Educating children enhances the probability of improved reproductive health,

family planning, well-being of children, higher economic earning, and improved household management. This and other studies reveal that early marriage has a major negative impact on children education.

According to the qualitative sources of information, in the study area early marriage is the major cause of school leaving for children, which directly affects the society's social and economic status. Especially, in rural areas, early marriage activity expands that resulted in discontinuing of education to children's.

Quantitative findings on literacy and the level of education presented in this Chapter clearly demonstrate the negative impact of early marriage upon school enrollment, as well as educational attainment of women in the region. According to the in depth interviews and focuses group discussant the activity of Early marriage limits children educational opportunity, thereby reducing their employment opportunity and economic independence and the victims are vulnerable to gender based violence, high fertility, marital instabilities and to reproductive health-related complications. The situation of early marriage is worse in most rural areas of the Regions particularly in the study area.

To assess the effect of early marriage on children's education, parents who married before the age of 18 years were asked, first, if they were attending school before their first marriage, and secondly, whether or not they discontinued their education due to marriage. The results are presented in table below.

**Table 8: The Percentage of parents attending school before and after first marriage**

Item	Response	Frequency	Percentage
Were you attending school before your marriage?	yes	78	62.4
	No	47	37.6
	Total	125	100.0
Did you continue to attend school after marriage	1.Yes	11	14.1
	2.No	67	85.9
	Total	78	100
Why did you stop attending school after marriage	1.due to economic problems	4	5.97
	2.Too busy with family life	31	46.27
	3.Husband (wife)did not want me to go to school	32	47.76
	Others		
	Total	67	100

Table: 9 above show the distribution of parents attending school before their first marriage. According to the respondents 62.4% were attending school before their first marriage. Only 37.6% of respondents did not attend school before their first marriage. Out-of the total 78 respondents who were asked did they were continued attending school after marriage. Among the respondents, 85.9 % were blocked their attending school after marriage and 14.1% of the respondents continued their education.

Out-of the respondents were asked why they were not attending school. The results are shown in Table 9, 5.97% cited due to economicProblems, 46.27percent cited childrearing-related problems, and 47.8% percent blamed a husband’s disapproval of their attending school.

According to the key informants, in the research sites, parents do not support children education’ after a certain age, especially after first marriage, due to fear of community pressures emanated from ,peers ,teachers and other societies that might be lead them to unwanted directions like divorce. Greater effort is therefore needed to create an

environment supportive of children education, which is an important aspect of human rights. 85.9% respondents of them agreed that girls in their schools dropped out with marriage.

According to interview and focus group, child education stops due to pregnancy, husband interest, work load, parents unable to happy or unwillingness those to school and the pressure on girls to stay at home.

**Table9: Characteristics of early married student have return to school after marriage**

What characteristics of early married student have return to school after marriage?	Response	frequency	Percentage
	Happy	2	18.2
	Sad	3	27.3
	Stressed	6	54.5
	Total	11	100

The research established that 54.5% of the participants said that the victims came back stressed, 18.2% said that the girls came back happy, 27.3% said the girls came back sad. 54.5% were stressed indicating that these were girls who were forced into the practice against their will.

#### 4.4.1.2 Performance of education

**Table 10: Married students continue with study as before**

Married students continue with study as before?	response	frequency	percentage
	Yes	2	18.2
	No	9	81.8
	Total	11	100

According to respondents shows from the Table 12 18.2% participants said married students continue with study while, 81.8% of participants said married students cannot continue with study after marriage as before. Majority of respondents said that married students cannot study as before.

According to FGD and key informants married students said that after marriage does not study effectively and does not follow attentively. Married students lost their time by the help of family and depends on tradition obeisance for family.

**Table 11: poorperformance girls’ education who participate early marriage**

Early marriage leads to poor performance of girl’s education who participate the practice?	response	Frequenc y	percentage
	Yes	8	72.7
	No	3	27.3
	total	11	100

According to the research findings 72.7% of the participants said early marriage leads poor performance on girl’s education, while 27.3 % of respondents said early marriage can leads to poor performance of girls education.It was true that early marriage had led to poor performance of girls’ education. Majority of the participants said that it was entirely the fault of early marriage that poor performance was being witnessed.

According to interview and focus group discussion, early marriage affects performance of girls education in school due to parents not focus on education, girls lost time on domestic work and girls abased and fear in lows, not provide attention for education.

#### **4.4.2 Health consequences of early marriage**

Early marriage is associated with higher health risks for these girls and their children. The implications of early marriage on the girl-child that negatively impacts her wellbeing and that of the society include education, lack of economic empowerment and lack of knowledge on reproductive health services which will enable them take informed decisions, enhance their ability to leverage resources and participate in community decision making. It also contributes to high population growth, thereby threatening access of households to the often scare resources they need to thrive, and putting pressures on government budgets to deliver quality services.

Discussants in FGDs and in depth interview have also strongly indicated that girls who married very young are at risk of health related complications, such as sexual intercourse

due to the physiological immaturity of the sexual organs. Physical pain during intercourse, when girls are not physically matured and other complications due to pregnancy and maternal are among the many health-related problems faced by young married women. Children married before the age of 18 were faced the health problems associated with sexual intercourse due to the physiological immaturity of the sexual organs. Physical pain during intercourse, when girls are not physically matured, and other complications due to pregnancy are among the many health-related problems faced by young married women.

Considering these facts, empirical data was gathered on the health-related consequences encountered by early-married women. Women married before the age of 18 were asked if they had encountered any health problems as a result of early marriage. To have a better picture of the situation, the responses are organized in the chart below. As expected women who married earliest encountered more health problems than those married above 18 years. Health consequences of early marriage include physical injury, pregnancy and sexually transmitted diseases.

#### **4.4.2.1 Physical injury**

The data in this study indicated that all female victims face physical pain and injury during forced sexual intercourse as all cases of early marriage involve force. From the reviewed literature the physical effects of unwanted sexual intercourse are bleeding, bruises, urinary tract infection, fistula, pain around joints, blindness, losing their teeth, wound around uterus, losing virginity, vaginal trauma, unusual discharge from vagina, fungus infection around vagina and widening up of uterus. The key informant from the participants said that most of the female victims who reported being physically injured sustained relatively minor injuries such as scratches, bruises and welts. Relatively few sustained more serious types of injuries.

*The data collected from an in-depth interview confirms that I think all of early marriage peoples especially girls are vulnerable to one or more than one of the above mentioned physical effects of early marriage and all were in words exposed. To exemplify, one informant said about the pain: 'that forced sexual intercourse one negative outcome of early marriage was very*

*painful and horrible. I was crying but the man did not want to discontinue. I tried to escape and delay his reaction. He didn't consider all my reactions and feelings. I was irritated and shocked.*

#### **4.4.2.2 Unwanted pregnancy**

This study disclosed that unwanted pregnancy is one of the results of early marriage with forced sexual intercourse. Even if pregnancy is not a concern to victims at that instant, it seems to prey on their minds in the next few weeks. Informants who were pregnant because of child marriage made their mental recovery more difficult. Women who had experienced suicidal thoughts after the unwanted marriage were likely to have pregnancy and abortion, which may indicate that they suffered particularly humiliating trauma. The study observed that victims were visibly shaken at a thought of pregnancy from the early marriage. Still now extremely painful for the women who were pregnant and made abortion to talk about it.

#### **4.4.2.3. Abortion**

Abortion is another grave health consequence of early marriage. Informants mentioned that they choose to have abortion because of the related social, psychological, economical and physical consequences of early marriage. Besides, they could not separate the potential child from the circumstances of its conception. An informant revealed the reasons for making abortion is she didn't want any part of her bad actions and don't want to remember the incident.

*Accordingly, key informant from the study area mentioned that victims who came early provide Emergency Contraceptive Pills (EPs) did not have awareness about contraceptive pill, which prevent unwanted pregnancies if used within seventy two hours of the incident of sex. However, most victims went to health care bureau after a long time of which the incident happened to them. Thus, most victims are unable to use it and they would be pregnant, hence unable to escape from making abortion.*

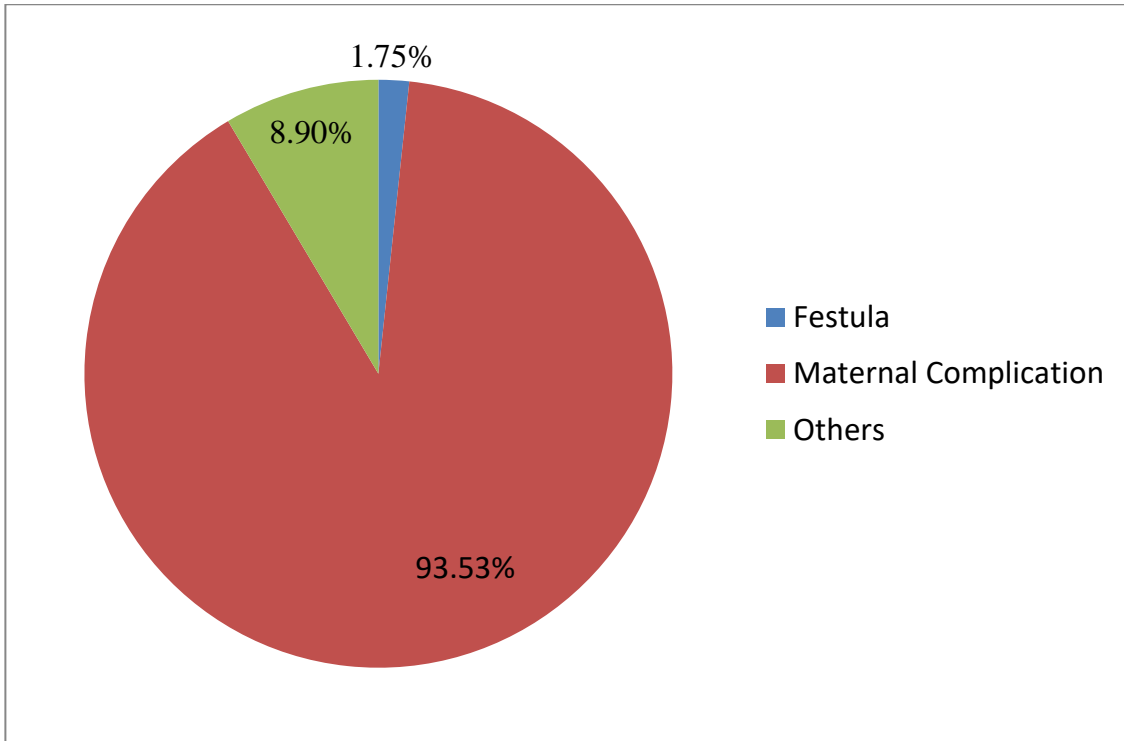
All informants asserted that they didn't have any awareness and knowledge to use contraceptive pills to protect unwanted pregnancy. As described by WHO, Emergency Contraceptive Pills (ECPs) work by interrupting a woman's reproductive cycle--by delaying or inhibiting ovulation, blocking fertilization or preventing implantation of the ovum (WHO, 2005). In this study, the informants who made an abortion because of unwanted marriage shared their experience as: making abortion is horrible. When they thought about it they feel guilty and desperate. But they hadn't any choice. However, if they knew about emergency contraceptive pills before, they would not do that in their life.

#### **4.4.2.4 Sexually Transmitted Disease**

The possibility of sexually transmitted disease (STD) is another top concern of early marriage victims especially HIV/AIDS. In this study, the researcher tried to identify the individuals who used condom or not at the time of sex from victims perspective. Many of them were performed by out of condom. Statistics from studies by UNAIDS in 2003 have shown that girls in sub-Saharan Africa between the ages of 15 and 19 are six times more likely to be HIV positive than boys of the same age, in large part due to rape, coercion and the inability to negotiate safer sex practices (Amnesty International, 2004).

**Chart: 2**

**Figure 2: the major health consequences of early marriage**



Source my own computation based on data

As it is portrayed in Chart: two, above from the respondents about the health consequences of early marriage 1.6% shared in fistula, 89.5% maternal complication and 8.9% other health problems. According to the key informants the problem of maternal complication is foremost among the health impacts of early marriage. Almost all respondents in the qualitative survey explained that the knowledge of the community about fistula is very low. It is important here to remember that problems with fistula are generally kept secret because the community did not have awareness about fistula; only those who are very close to the concerned individual know about it. Hence, the magnitude of the problem is most probably higher than what is we know here.

The other health problem that encountered peoples as result of early marriage is an increased level of exposure to infection by HIV/AIDS. Although the risk increase is not directly related to youth, instability is very common in early marriages, since the women enter the union by force and lack commitment and love to maintain the marriage. They run

away back to their parents or to towns in search of a better livelihood, getting employed as housemaids or sex workers. This increases their vulnerability to HIV/AIDS and other.

#### **4.4.3 Psychological Consequences of Early Marriage**

The study found out that, early marriage has psychological consequences. The major psychological consequences of early marriage are fear, demoralization, reduction of motivation and interest to go with other place .All are discussed below

##### **4.4.3.1 Fear**

The data collected from the research participants indicated that Fear is one of psychological consequences of early marriage. People especially girls perform different activities like child bearing, preparing food, and helping their parents outside the house and they have no freedom to express their ideas to their parents. Because of this reason some girls are exposed to sexual harassment from the people who live in the surrounding, this situation emanated from the cultural norms of the community. The situation leads girls to scare individuals who have such character. In line with this, one interviewee clearly described her experience as follows;

*There was one individual who love me and searching the suitable condition to rape. One day with unexpected time he met me and tried to take in to the froced and attempt to do what he wants, when he forced to move using gun I shout then one old man came with us and his dream was failed from to do so . Latter on I recognize that individual was gathering information about mehow he can get me.*

From the above issue, one can recognize that girls play a role in the community by performing different tasks such as cooking, bearing and keeping children, and taking care of the household.

As many literature notified regarding psychological consequences, the common immediate effects are shock and withdrawal that victim may be unable to speak about their experience, victim may be very distraught and show signs of extreme fear, recurrent and intrusive flash backs of the assault, sleeplessness and nightmares, hyper vigilance that a tendency to startle easily, inappropriate calm and rationality that behaving as if nothing

unusual had happened, obsessive washing that victim may feel dirty and tainted (Tjaden and Thoennes, 2006).

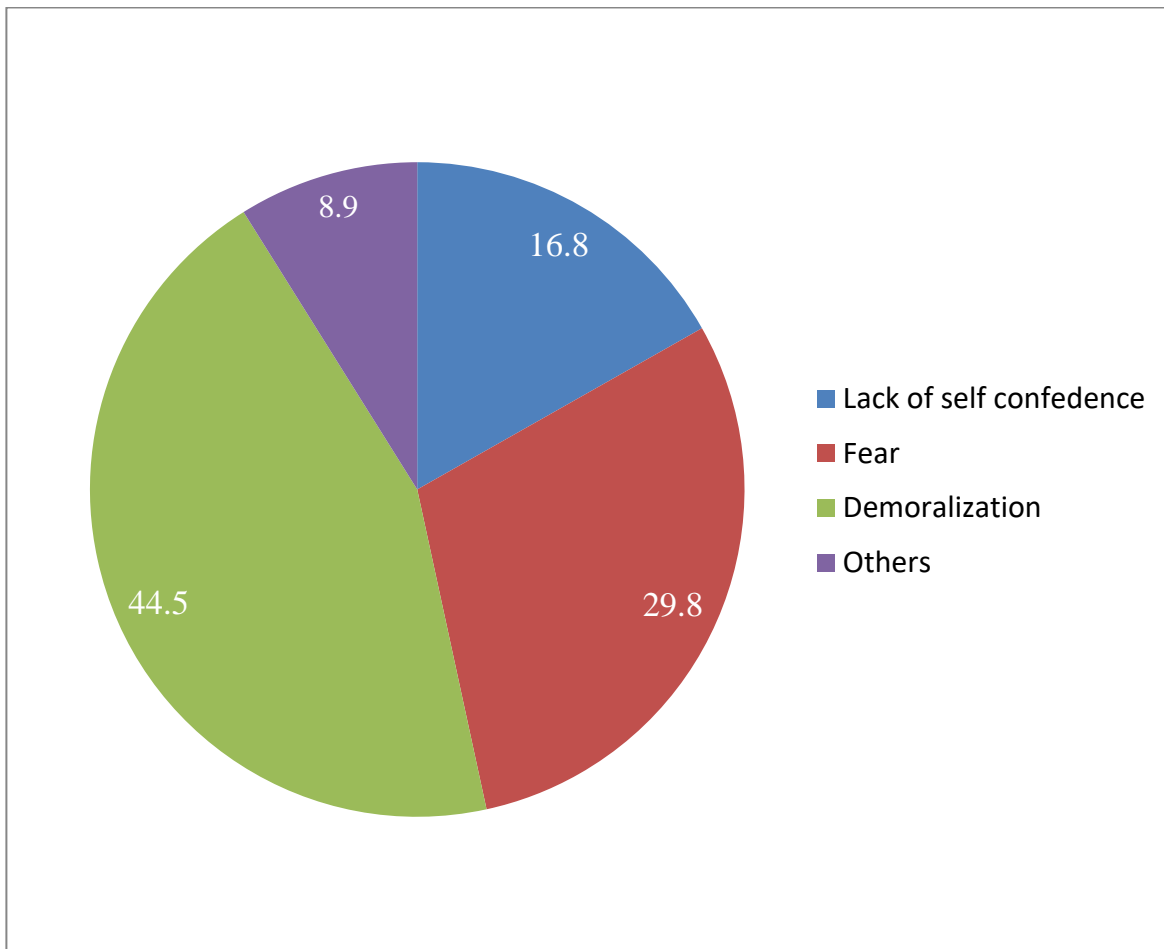
The common long term effects that happened in victims are recurrent and intrusive recollections of the assault, unsafe feelings even in familiar places, deep emotional pain that they experience strong feelings of anger, sadness, impaired concentration and memory and difficulty in coping with normal routines.

One of the informants explained regarding mental disorder as a result of early marriage said that she has been suffering from sleeplessness and stress. Besides, she tried to make suicide while she was giving her virginity without her consent to the unknown man the age was ten years greater than her and burdened of too much work where she was served as family leader. The findings of this study also indicate that all victims' attitudes to men had been affected by the event. By far the most common response was disbelieved of all men or certain groups of men. Many victims expressed are sorry at feeling so distrustful of men, but, given that the many had been marriage by their family they knew and had trusted.

As per the finding of the study, another consequence of early marriage is the issue of demoralization and lack of motivation to do thing effectively in their life as a result of that unnecessary harmful traditional practices. As described by the research participants due to the tradition of early marriage committed the family against her departed from her family and dropout the school and living with others as a house hold servant.

Lack of Motivation to do thing effectively in their life is identified by this research as a wellborn out by the study of UNICEF (2014) that lack of motivation is distinguished as one psychological consequence of early marriage in the wellbeing of the society especially women and girls.

**Figure 3: the psychological consequence of early marriage**



As the first item has shown on the above chart 3, irrespective of the psychological consequences of early marriage, 32 (16.8%) and 57 (29.8%) of the respondents were responded that lack of self confidence and fear. whereas 85 (44.5%) and 17 (8.9%) of the respondents replied demoralization and others respectively. As majority of the respondents responded that the psychological consequences of early marriage leads to the community with the sense of demoralization.

In addition to the above investigation this idea supported by the key informants and focused group discussants participants identified the major consequences of early marriage in the community is the sense of demoralization, fear, lack of confidence and others like in consistent behaviors.

#### **4.5. The challenges to combat early marriage**

There are different challenges to stop the practice of early marriage in the rural community of the study areas of Dembeccha woreda of west Gojjam Zone of Amhara Region. The challenges include lack of job opportunities, hidden early marriage arrangement, persistence of social norms, weak law enforcement and problem of age verification for marriage.

##### **4.5.1 The Presence of hidden early marriage arrangement**

The researcher found that parents who were living in the rural areas of the study sites arranged early marriage ceremonies for their children's in a hidden manner through religious and social gathering due to the fear of the existing laws that prohibited the practice of early marriage.

Key informants from the Women's Affairs Office of the Dembecha Woreda expressed the strong opinion that the presence of hidden early marriage is by far the most serious challenges to end child marriage in the Woreda. Other key informants and members of FGDs called hidden early marriage a central issue connected in the traditions of the community. These key informants believed that successful intervention on the practice of early marriage is the best remedy to address all other gender inequalities that women face in the Woreda, Zone, Region and the Country level at large.

##### **4.5.2 The persistence of gender social norms**

Even if there are some changes regarding to the improvements of children's access to education and thereby to fight against the practice of early marriage, there are some social norms that are still exist and they are negatively affects the wellbeing of the children's in the study areas.

##### **4.5.3. Weak law enforcement**

The interests of the responsible bodies to execute the law that is designed to punish the perpetrators of early marriage acts is low and the prevalence of early marriage is more prevalent .Regarding the interest of the government official to expose the perpetrators of that unwanted activity the key informants and focused group discussants said that when we

observe the practice of early marriage and try to expose there are problems that will encountered us like:

***Insulting***

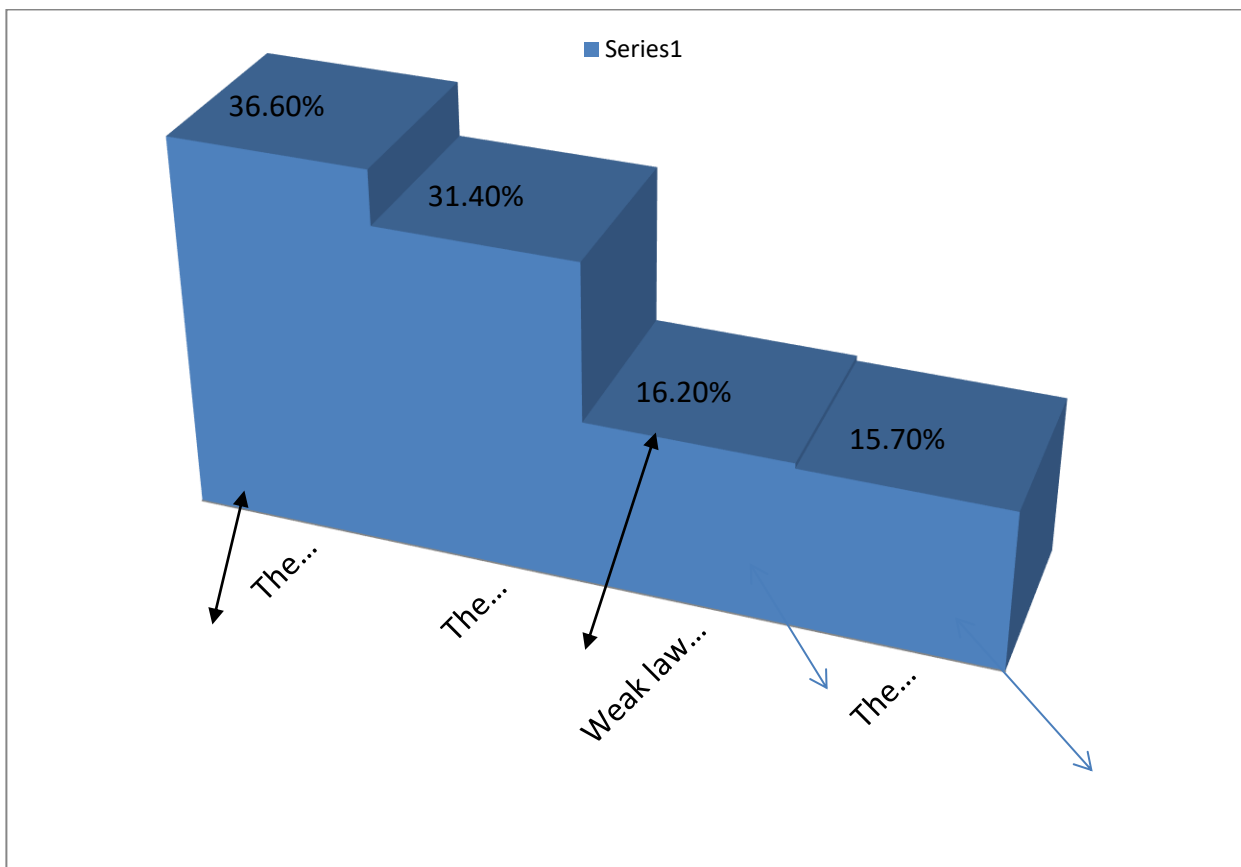
*The key informants and focused group discussants revealed: the police, women and child affairs and health extension workers have been faced the problem of insulting from the society, when they inform the early marriage practices in the study area. The situation could hurt their moral and felt psychological problem. This pressure forced them to keep silent when they observe, parents were ready to marriage off their children before the legally allowed age May, 2019*

For instance, a woman who was health extension worker in the study area, while she was teaching the impacts of early marriage for the member of the community was not welcomed by the members. Instead they ridicule on her by saying “*ሥራያጣቋስየአህያፍታትይፈታል*”

**4.5.4 The problem of age verification for marriage**

The researcher found that the problem of the absence of the vital registrations of birth certificate in the entire country up to now and lack of consistent school registration system to undertake the independent verification of age for marriage is one of the problem. As the key informants and focused group discussants explained the actual age of the children's is not perfectly known so, it is difficult to know the exact age of the children's and to take apposite measure by those parts of the community.

**Figure 4: the major challenges to end early marriage**



Source my own computation based on data

In addition to the above investigation, respondents identified the major challenges to end early marriage in the community. According to their response the major challenges to end early marriage listed as the Presence of hidden early marriage arrangement, the persistence of gender social norms, weak law enforcement, and the problem of age verification for marriage and the combinations of all these challenges. From their response the Presence of hidden early marriage arrangement and the persistence of gender social norms and the combinations of these challenges have been taken the highest share of the challenges which have been estimated 130(68%) and 61(32%) from the total responsive participants responded weak law enforcement and the problem of age verification for marriage.

#### **4.6. Women Disempowerment**

Women’s empowerment means women have equal earning opportunities, political participation and access to other constituents of development like health and Education (Duflo,

2011). The empowerment of women is an essential precondition for the elimination of world poverty and the upholding of human rights (DFID, 2000: 8), in particular at the individual level, it helps building a base for social change.

According to the qualitative sources of information, in the study area early marriage is the major cause of disempowering women, which directly affects the **society's social, political and economic status**. Especially, in rural areas, early marriage activity expands that resulted in disempowering of women.

Quantitative findings on decision making, political, economical and social participation of women is presented in this Chapter clearly demonstrate the disempowering of women in the region. According to the in depth interviews and focuses group discussion the activity of early marriage limits women empowerment opportunity, thereby reducing decision making power, political participation social participation, freely movement, domestic activities, and opportunity to get education economical participation. This result confirms that the previous findings; (Haregewoin and Emebet, 2003), (Federal Civil Service Commission, 2005), (EDHS 2005).

#### **4. 6.1 Extent of Women's Empowerment**

The main variable constructed in this study is women's empowerment and its distribution is depicted in Table 13. It reveals about women and men equality with in mobility, asset or property rights, domestic abuse and decision making in the society, 5.6% of the respondents fall under totally not equal, 26.4% very less equal, 40.8% less equal, 21.6% equal, 4% high equal and 1.6% very high equal. It can be noticed that majority of respondents (72.8%) said women doesn't equal as men. As the data obtained from focus group discussion and key informants women and men are not equal in the society in different aspects like mobility, freedom, property rights and decision making. The participants explain that even house, land and other properties are recorded with men in kebele administration or city hall. Due to the low level of empowerment, women feel their powerlessness and insecurity, their vulnerability and a lack of dignity within the household.

**Table 12: women empowerment**

Item	Response	Frequency	Percentage
How much women equqly with men in mobility, asset or propret rights, domestic abuse, freedom and decisio n making in your society?	1.Totally not equally	7	5.6
	2.Very less equqly	33	26.4
	3.Less equqly	51	40.8
	4.Equally	27	21.6
	5.High equally	5	4
	6.Very high equally	2	1.6
	Total	125	100

The data obtained from the table majority of respondents responed (72.8%) responed that womens are not equal as men in the society different aspect.The key informants explains that womenns are not equal in different way like mobility, able decide, raise their opinion, politically and payment to do work in rular area.

**Table 13: empowerment women**

Item	Response	Frequency	Percentage
Which women can equalize as men in mobility, voice, freedom domestic abuse, d ecision making power and property right?	1.Early married women	1	2.94
	2.old age married women	5	14.71
	3.non married women	26	76.47
	All women	2	5.88
	Total	34	100

According to respondents' response from table 14, 2.94% of early married women, 14.71% old age married women, 76.47% non married women and 5.88% of all womens are empow erment in mobility, voice, freedom, domestic abuse,and decision making power and property rights. Only 2.94% respondents agree that early married womens are empowerment, while more than 96% respondents agree that early married women more

vulnerable than old age married and non married women in society with different spect (disempowement).

As key informants saied that early married womens are affected psychologically, and more likely experience depression, partener violence and domestic violence. In adition early married women doesn't have coffidence the activity who doing.

#### 4.6.1 In terms of the mobility

**Table 14: decide about health care**

Item	Response	Frequency	Percentage
Who decide about obtaining health care?	Husband	31	24.8
	Wife	92	73.6
	Jiont with others	2	1.6
	Total	125	100.0

According to the respondents who decide health care of the household 24.8 % husband, 73.6 % wife and 1.6 % joint with others, which indicate that health care of house hold is do minated by womens. According to focus group discussion and key informant, health care of the household decide by wife/women. As explained from FGD health care of house hold depends on the activity of wife. It is discouraging that just under half of ever married women age 15-49 have no part in decision making about staying with family or about decisions as important as obtaining health care.

**Table 15: permission of husband for wife**

Item	Response	Frequency	Percentage
Women can go to this place without p ermission from husband to get: Outside your compound, local market fields outside the village, community center in the village, homes of relatives or friends, health center	strongly agree	6	4.8
	Agree	17	13.6
	Disagree	38	30.4
	strongly disagree	64	51.2
	Total	125	100.0

According to the respondents data show that about 51.2 % strongly disagree and 30.4 % disagree regard to movements of wife with permission from husband. While 13.6 % agree and 4.8 % of strongly agree, wife can move without permission of husband. From the data majority respondents 81.6 % said that wife cannot move freely without permission to get outside your compound, local market fields outside the village, community center in the village, homes of relatives or friends or villages and health center. According to the FGDs and interviews, it is thought in the societies that letting women to go out even for work could be opening door for them to be unfaithful and disrespectful to their husbands as it involves interactions and some level of independence. Conforming to the culture and tradition husbands do not allow women to go out and work; otherwise they will be considered as deviators from the norm.

**Table 16: women can get the place**

Item	Response	Frequency	Percentage
Women can get this place alone: Outside your compound, local market fields outside the village, community center in the village, homes of relatives or friends, health center	strongly agree	9	7.2
	Agree	20	16.0
	Disagree	69	55.2
	Strongly disagree	27	21.6
	Total	125	100.0

According to focus group discussion and key informants husband cannot allow her wife / women to move freely out of house. It is clear that on this dimension, women's empowerment in Dembecha woreda is extremely limited.

According to respondents from the table 21.6 % strongly disagree and 52.2 % disagree movements of wife alone outside from house. While of respondents 16 % agree and 7.2 % strongly agree, which means wife can move alone outside from house. About 76.8 % of respondents said that wife cannot move alone to get outside the compound, local market fields outside the village, community center in the village, homes of relatives or friends or villages and health center.

According to focus group discussion and key informants data husbands cannot willing her wife or girls move alone outside the house even to get the market .women cannot move freely due to fear and the man expects something.

**Table 17: about women permission from husban**

Item	Response	Frequency	Percentage
Wife can visit friend or families or others without permission of husband?	strongly agree	strongly agree	18.4
	Agree	Agree	24.0
	Disagree	Disagree	34.4
	strongly disagree	strongly disagree	23.2
	Total	Total	100.0

The data show that from the table respondents of 23.2% strongly disagree, 34.4% agree, 24% agree and 18.4% strongly agree about women can visit friends or families or others without permission of husband. 57.6% of respondents do not agree means that without permission of husband, wife cannot visit her friends or families or others. According to FGD and key informants wife cannot visit her families or friends or others without permission of husband. Wife depends on her husband to visit she want.

#### 4.6.2 Interm of asset

**Table 18: exchanges of goods**

Item	Response	Frequency	Percentage
Women can sell or purchase goods, capital or animal alone.	strongly agree	14	11.2
	Agree	25	20.0
	Disagree	49	39.2
	strongly disagree	37	29.6
	Total	125	100.0

The data obtained from the table respondents Saied that 29.6% strongly disagree, 39.2% disagree, 20% agree and 11.2% strongly agree about women sale or purchase goods, capital or animal alone.The data demonstrate that majority respondents (68.8%) Saied disagrees about womencan sale or purchase goods, capital, or animal alone.

According to FGD and key informants explanation women cannot sale or purchase capital, goods or animals due to different aspects, in the culture of the society believes women

cannot change by good price or does not estimate the price properly. Purchase, sale or transfers of assets seems to contribute more to women's disempowerment, especially muslim religion.

**Table 19: house hold income**

Item	Response	Frequency	Percentage
Women have the household income spent.	strongly agree	31	24.8
	Agree	44	35.2
	Disagree	28	22.4
	strongly disagree	22	17.6
	Total	125	100.0

According to the data respondents of 17.6% strongly disagree, 22.4% disagree, 35.2% agree and 24.8% strongly agree about women have spent the household income. About 60% of respondent agree means that women contribution of income for family is low.

According to the FGD and key informants women cannot pay equal many to doing work per a day. In the society view women can't doing work as like as men whatever.

#### 4.6.3 Interm of abuse

**Table 20: Husbands insult/hit his wife if she goes out without telling him.**

Item	Response	Frequency	Percentage
Husbands insult/hit his wife if she goes out without telling him.	strongly agree	33	26.4
	Agree	53	42.4
	Disagree	25	20.0
	strongly disagree	14	11.2
	Total	125	100.0

According to the research finding, participants said 26.4% strongly agree, 42.4% agree, 20% disagree and 11.2% strongly disagree. Most participants (68%) agree that husband insult his wife if she goes without telling him. This indicates that women are under controls of men.

The data obtained from FGD and key informants wife/ women can not travel with out telling his husband even for work. the participants said that if wife move with out

discussion, the community assumes that she abnegate or she is out of his husband and considere as crude.

**Table 21: husban hit or not his wife**

Item	Response	Frequency	Percentage
Husband may hit his wife if she does not cook on time.	strongly agree	35	28.0
	Agree	44	35.2
	Disagree	26	20.8
	strongly agree	20	16.0
	Total	125	100.0

The table demonstrates that respondents of 16% strongly disagree, 20.8 % disagree, 35.2% agree and 28% strongly agree on husband hit his wife she does not Cooke on time. Majority of respondents 63.2% agree (35.2% agree and 28% strongly agree) explain that wife hits by her husband when she does not Cooke on time. According to FGD and key informant explain husband expects all activities in the house must be ready on time by wife, otherwise she hited by husband. In addition participants saied that if she don't cooke properly and on time, hasban takes measurement until divorced.

**Table 22: use of many in house**

Item	Response	Frequency	Percentage
Husbands may hit his wife if she does not give many.	strongly agree	27	21.6
	Agree	41	32.8
	Disagree	39	31.2
	strongly disagree	18	14.4
	Total	125	100.0

According to the data from the table Saied that respondents of 14.4% strongly disagree, 31.2% disagree, 32.8% agree and 21.6% strongly agree by husband hit his wife if she does not give many. Majority of respondents 54.4% have agreement wife is hited when she does not give many her husband. According to FGD and key informants husband ask her wife to give many, if wife can refuse her husband, another things coming to her. Wifealways order for husband in the house.

**Table 23: respects of wife and husband**

Item	Response	Frequency	Percentage
Husband hit his wife if she does not respect him.	strongly agree	33	26.4
	Agree	45	36.0
	Disagree	29	23.2
	strongly disagree	18	14.4
	Total	125	100.0

According to respondents from the table 14.4% strongly disagree, 23.2% disagree, 36% agree and 26.4% strongly agree about husband hit his wife if she does not respect him. 62.4% respondents said that wife hits if she does not respect her husband.

In all focus group discussions (FGDs) and key informants most cultures strongly urge girls to get married early and take the responsibility of serving their husbands. The cultural pressure in favour of early marriage is so strong that families who do not get their daughters married at an acceptably young age will be scorned and ridiculed; the girls may also not get husbands if they pass that age.

**Table 24: controls of children**

Item	Response	Frequency	Percentage
Husband may hit his wife if she neglects the house or children.	strongly agree	29	23.2
	Agree	43	34.4
	Disagree	33	26.4
	strongly disagree	20	16.0
	Total	125	100.0

According to from the table respondents of 16% strongly disagree, 26.4% disagree, 34.4% agree and 23.2% strongly agree the action of husband hit his wife if she neglects the house or children. 57.6% of respondent agree means that husband hit his wife if she neglect the house or children. The data obtained from FGD and key informants, in the societies girls' main role is believed to be learning household activities, cooking, cleaning, rearing children and taking care of the family as a whole, rather than going to school, in general wife control or manages the house and children.

**Table 25: contribution of women**

Item	Response	Frequency	Percentage
Do you know that women Less capable of contributing to ec onomy?	strongly agree	21	16.8
	Agree	32	25.6
	Disagree	37	29.6
	strongly disagree	35	28.0
	Total	125	100.0

According to the table respondents of 28% strongly disagree, 29.6% disagree, 25.6% agree and 16.8% strongly agree about contribution of women to economy. As the question answered agree and strongly agree means that women have high contribution about economy of household. Majority of the respondents said that women have not less contribution to economy of the household. According to FGD and key informants women should not be regarded less capable of contributing to economic production. Here also, most claimed that they do not get the opportunity to prove it, but that women are as capable of working in a skilful job as men. Almost all of them understood that they are compelled to believe they are physically inferior and therefore not able to work as well as men.

**Table 26: duties of women**

Item	Response	Frequency	Percentage
Do you think that women should conce rned duties of child bearing rather than run business?	strongly agree	42	33.6
	Agree	54	43.2
	Disagree	19	15.2
	Strongly disagree	10	8.0
	Total	125	100.0

According to the data from the table respondents of 8% strongly disagree, 15.2% disagree, 43.2% agree and 33.6% strongly agree regard to activities of women concerned child bearing rather than run business. Majority of respondents 76.8% have agreement means that activities of women concerned in the child bearing rather than run business. According to the FGD and key informants demand for limiting family size is higher for women than men.

Man with many children has better prestige. Women cannot contribute house hold income as like men. In addition explain that the society believe that women effective in domestic work and child bearing rather than doing work outside the house.

**Table 27: girls work load**

Item	Response	Frequency	Percentage
Girls feel due to work load after early marriage?	Strongly agree	17	13.6
	Agree	58	46.4
	Disagree	32	25.6
	strongly disagree	18	14.4
	Total	125	100.0

The data obtained from the table respondents of 14.4% strongly disagree, 25.6% agree, 46.4% agree and 13.6% strongly agree about feelings of girls due to work load after marriage. Majority of respondents 60% of have agreement there is feeling of girls due to work load after marriage. According to FGD and key informants girls have feeling due to work load after marriage. In addition that the family focused on girls to do different works outside and inside the house, women hold domestic responsibilities.

#### 4.6.4 Interms of freedom

**Table 28:freedoms of women and men**

Item	Response	Frequency	Percentage
Do you think that women have the same freedom as men?	Strongly agree	2	1.6
	Agree	5	4.0
	Disagree	81	64.8
	Strongly disagree	37	29.6
	Total	125	100.0

According to the data obtained from the table respondents of 29.6% strongly disagree, 64.8% disagree, 4% agree and 1.6% strongly agree about women have the same freedom as men. Majority of respondents disagreement that women does not have the same freedom as men. According to FGD and key informants men does not have the same freedom as women. From the discussion explain that men do not have the same freedom as men from

different aspect especially married women is dominated or empowered by the husband. The member of FGD explain said that "ለሴት ልጅ መብት ከሰጠሁት ቁንጭን ላይ ትወጣለች"

**Table 29: political participation of women**

Item	Response	Frequency	Percentage
Is there women have equal position of political leadership in your community?	Strongly agree	9	7.2
	Agree	11	8.85
	Disagree	67	53.6
	strongly disagree	38	30.4
	Total	125	100.0

The data shown from the table respondents of 30.4 % strongly disagree, 53.6% disagree, 8.85% agree and 7.2% strongly agree women have equal position of men in political leadership the community. 84% of respondents said that a woman doesn't have equal political leadership as men. According to FGD and key informants explain women don't have equal political participation in the community even does not participate kebele meeting and training. The member of FGd said that "የሴት ፖለቲካ ቤት ያፈርሳል"

**Table 30: situation of women in the community**

Item	Response	Frequency	Percentage
Do you think that the situation of women in your community is improving	strongly agree	47	37.6
	Agree	57	45.6
	Disagree	14	11.2
	strongly disagree	7	5.6
	Total	125	100.0

About women situation improving in the community respondents said that 5.6% strongly disagree, 11.2% disagree, 45.6% agree and 37.6% strongly disagree. Majority of respondents 83.2% said agree and strongly agree means that situations of women in the community must be improved. According to FGD and key informants explanation participation of women in the community is very small and small. But women are part of social organization. As explanation women must participate as men in society in social organization, women group, sc

hool committee, fund raising cooperatives and politics. Participants stated that the situation of women in their community requires improving.

**Table 31: freedoms of women to choose their spouse**

Item	Response	Frequency	Percentage
Do you think that women should be free to choose their spouse and propose to marriage?	Strongly agree	6	4.8
	Agree	15	12.0
	Disagree	59	47.2
	strongly disagree	45	36.0
	Total	125	100.0

The table demonstrates that respondents of 36% strongly disagree, 47.2% disagree, 12% agree and 4.8% strongly agree answered about girls or women should free to choose their spouse and propose to marriage. Majority of respondents 83.2% disagree women freely to choose spouse and propose for marriage. Information obtained from FGD and keyinformants explain that women or girls doesn't choose freely spouse and propose for marriage. From the discussion said that women or girl is selected by men after that if women select men for marriage in the community. In addition said that "ሴት ልጅ ትመረጣለች እንጅ አትመርጥም"

**Table 32: authority of family**

Item	Response	Frequency	Percentage
Do you think that the father of the family should have greater authority than mother	strongly agree	39	31.2
	Agree	43	34.4
	Disagree	25	20.0
	strongly disagree	18	14.4
	Total	125	100.0

According to the data obtained from the respondents 31% strongly agree, 34.4% agree, 20.4% disagree and 14.4% strongly disagree of husband and mothers. 65% of respondents agree that fathers have higher authority than mothers. As information obtained from the FGD and key informants mostly women are below and docile the men. From most women expects house hold making in the house. The society believe that good woman doesnot ask question her husband's opinions, even if she disagrees with them. In relation to decision-

making in the home and control from the husband, studies have shown that women have relatively limited decision making power, even the child asks her/his mother about some thing, the mother says ask your father.

#### **4.7. Econometrics (Inferential analysis) Results**

##### **4.7.1. Ordinary least square method Diagnostic**

The results of the model must satisfy the assumptions of multiple linear regression models. based on the data shows variance inflation factor  $1/VIF$  is less than 10 multicollinearity  $VIF$  all explanatory variables less than 10(Annex D). There is multicollinearity between explanatory variables. Test for linearity: the relation between variable positive and negative association. The correlation result shows positive association between variables. The correlation ranges +1 to -1. It shows correlation result 0.184, 0.675, 0.815 and 0.136, 0.778 explanatory variables and dependent variable 1.000.

##### **Correlations**

To quantify the relationship and strength of the relationship between the variables, the study used Karl Pearson's coefficient of correlation. The Pearson product-moment correlation coefficient or Pearson correlation coefficient for short is a measure of the strength of a linear association between two variables and is denoted by  $r$ . The Pearson correlation coefficient,  $r$ , can take a range of values from +1 to -1. A value of 0 indicates that there is no association between the two variables. A value greater than 0 indicates a positive association, that is, as the value of one variable increases so does the value of the other variable. A value less than 0 indicates a negative association, that is, as the value of one variable increases the value of the other variable decreases.

**Table 33: correlation**

**Correlations**

		education of child	family size	Income	educational status	cultural practice
education of child	Pearson Correlation	1	.184*	.675**	.815**	.778**
	Sig. (2-tailed)		.040	.000	.000	.000
	N	125	125	125	125	125
family size	Pearson Correlation	.184*	1	.124	.196*	.131
	Sig. (2-tailed)	.040		.167	.028	.146
	N	125	125	125	125	125
Income	Pearson Correlation	.675**	.124	1	.634**	.654**
	Sig. (2-tailed)	.000	.167		.000	.000
	N	125	125	125	125	125
educational status	Pearson Correlation	.815**	.196*	.634**	1	.605**
	Sig. (2-tailed)	.000	.028	.000		.000
	N	125	125	125	125	125
cultural practice	Pearson Correlation	.778**	.131	.654**	.605**	1
	Sig. (2-tailed)	.000	.146	.000	.000	
	N	125	125	125	125	125

\*. Correlation is significant at the 0.05 level (2-tailed).

\*\*. Correlation is significant at the 0.01 level (2-tailed).

According to table 35, there is a positive relationship between education of child and family size, income, educational status and cultural practice (0.184, 0.675, 0.815, 0.778) respectively. The positive relationship indicates that there is a correlation between the determined factors and the disempowerments of women communities in Denbecha woreda rural area. The Pearson correlation coefficient states that explanatory variables and dependent variables co-related from (+1 to -1).

When to see significance of the variable family size, income, educational status and cultural practice are significant at .040, .000, .000 and .000 respectively. Girls' education affects positively by the independent variable.

**4.7.2 Cumulative Empowerment Index (CEI): Dependent Variable**

The CEI is a composite of six empowerment indicators combining both quantitative and qualitative data in order to get a comprehensive of women's empowerment. The

quantitative part represents five categories (e.g., 1 = very low, 2=low, 3=midium, 4 = high, 5=very high), which has been done on the basis of total obtained score for each empowerment indicator from the survey. The qualitative dimension stems out from total weighted scores indicated by tewelve focus group participants.The sample respondents' empowerment status analysed with individual scores against the six indicators and the relative scores of each member levelled into one of the five categories, these are, very low, low, medium, high, and very high. Based on that the five empowerment categories levelled from (25-35) very low, (36-46) low, (47-57) medium, (58-68) high, and (69-79) scores were under very high category.

The main indicators constructed in this study are women's CEI and its distribution is depicted in Table 36.

**Table 34: Measurement of Cumulative Empowerment Index (CEI)**

Indicator	Quantitative rank	Qualitative rank	CEI range 25-70
Decision making power of women	1 to 5	1	(1-5)x1=1-5
Ownership asset	1 to 5	2	(1-5)x2=2-10
Perception towards gender awareness	1 to 5	3	(1-5)x3=3-15
Contribution to household	1 to 5	4	(1-5)x4=4-20
Psychological factor	1 to 5	5	(1-5)x5=5-25
Educational level	1 to 5	6	(1-5)x6=6-30

Source: own computsion

**Table 35: Empowerment categories of sampled respondents**

Empowerment category	Empowerment scores range	Response	Percentage
Very low	25-35	7	5.6
Low	36-46	70	56
Medium	47-57	32	25.6
High	58-68	11	8.8
Very high	69-79	5	4
Total	25-70	125	100

Source: own computation

It can be noticed, however, that an overwhelming majority of women (61.6%) are concentrated in low empowerment distribution. Due to the low level of empowerment, poor women acutely feel their powerlessness and insecurity, their vulnerability and a lack of dignity within the household and the society.

#### **4.7.3 Multiple Linear Regression Analysis**

The multiple regression technique was applied to explore the effects of five key factors on women's empowerment. The analysis contained in Table 38 shows that positive and highly significant effect of income of household, educational status, types of religion, perception towards gender and financial literacy on CEI. These results support the proposition that women's empowerment is increased by the aforementioned five variables.

Women's contributions in economic and productive activities are not rewarded in cash or kind to household income. According to James and Trail (1995: 18-27), improving literacy skills of women have a beneficial impact on their socio-economic condition. Educational status is essential for the empowerment of women and this could be one of the best solutions to rural poverty. Literate women can more easily demand and protect their rights in order to change and improve their situations. Perception towards gender is noted as a positive factor in woman's empowerment, especially when one gives birth to a son. It is a common perception that sons will contribute to family income, provide all the necessary care and support to their parents when they are old and carry the family name. On the other hand,

daughters are often considered as an economic liability. Financial literacy affects women empowerment positively. Index of women empowerment increase with one unit financial literacy of women increase with 67.6% which indicate that strong positive relation. Empowerments of women increase women can able to know, monitor and use effectively money. The women also have self confidence and independence. Incomes of household and types of religion negative relation women empowerment. Empowerments of women decrease with .008 by incomes of house hold and .004 types of religion per unit. Traditionally in cultural attitudes affects women empowerment.

**Table 36: Effects of Determinants on Women’s Empowerment**

Independent variable	Dependent variable: cumulative empowerment index(CEI)		
	Coficient	t-value	Sig
Constant	1	0.265	.791
Incoms of house hold	-0.008	-0.188	.851
Educational status	0.041	0.694	.489
Perception toward gender	0.276	5.231	.000
Types of religion	-0.004	-0.085	.933
Financial literacy	0.676	11.627	.000
N=125, Adjusted R <sup>2</sup> =0.815 F=104.428 (significance level=.000)			

Source: own computation

**Table 37: regression**

Model	Coefficients <sup>a</sup>											
	Unstandardized Coefficients		Standardized Coefficients	T	Sig.	95.0% Confidence Interval for B		Correlations	Collinearity Statistics			
	B	Std. Error	Beta			Lower Bound	Upper Bound	Zero-order	Partial	Part	Tolerance	VIF
(Constant)	.030	.114		.265	.791	-.195	.255					
Income	-.007	.038	-.008	-.188	.851	-.083	.068	.191	-.017	-.007	.750	1.334
educational status	.011	.015	.041	.694	.489	-.020	.041	.662	.063	.027	.432	2.313
1 perception towards gender	.344	.066	.276	5.231	.000	.214	.475	.737	.432	.202	.533	1.876
types of religion	-.005	.060	-.004	-.085	.933	-.124	.113	.136	-.008	-.003	.817	1.225
financial literacy	.625	.054	.676	11.627	.000	.519	.732	.880	.729	.448	.439	2.277

a. Dependent Variable: women empowerment

When seen from the data table 38 significance of the variable perception towards girls and financial literacy is significant at .000 and .000 respectively. While income, educational status and types of religion insignificant at .851, .489 and .933 respectively.

According to table 38 the T- value of the variable incomes of house hold, educational status of house hold, perception towards gender, types of religion and financial literacy is -.188, .694, 5.23, -.085 and 11.627 respectively. The negative value indicates that it affected on women empowerment negatively. dependent variable, house hold income and types of religion which decrease empowerments of women .188 and .085 per unit. While empowerments of women increase with .695, 5.23 and 11.627 units of educational status perception towards gender and financial literacy respectively. As the data when women can take education perception of the society increase towards women and women can save, control and manage money.

T-value of the variable -.188, .694, 5.231, -.085 and 11.627 for incomes of house hold, educational status of house hold, perception towards gender, types of religion and financial literacy respectively. T-value of incomes of house hold (-.188) is between and types of religion (-.085).

#### **4.7.4. Multiple Regression diagnostic**

The results of the model must satisfy the assumptions of multiple linear regression models. based on the data shows variance inflation factor  $1/VIF$  is less than 10 multicollinearity VIF all explanatory variables less than 10. There is multicollinearity between explanatory variables.

Test for linearity: the relation between variable positive and negative association. The correlation result shows positive association between variables. The correlation ranges +1 to -1. It shows correlation result 0.128, 0.202, 0.737 and 0.136, 0.880 explanatory variables and dependent variable 1.000.

#### **Correlation analysis Results**

To quantify the relationship and strength of the relationship between the variables, the study used Karl Pearson's coefficient of correlation. The Pearson product-moment correlation coefficient or Pearson correlation coefficient for short is a measure of the strength of a linear association between two variables and is denoted by  $r$ . The Pearson correlation coefficient,  $r$ , can take a range of values from +1 to -1. A value of 0 indicates that there is no association between the two variables. A value greater than 0 indicates a positive association, that is, as the value of one variable increases so does the value of the other variable. A value less than 0 indicates a negative association, that is, as the value of one variable increases the value of the other variable decreases.

**Table 38: corelation**

**Correlations**

		women empowerment	income	educational status	perception towards gender	typesof religion	financial literacy
women empowerment	Pearson Correlation	1	.128	.202*	.737**	.136	.880**
	Sig. (2-tailed)		.155	.024	.000	.130	.000
	N	125	125	125	125	125	125
Income	Pearson Correlation	.128	1	.634**	.094	.703**	.145
	Sig. (2-tailed)	.155		.000	.296	.000	.106
	N	125	125	125	125	125	125
educational status	Pearson Correlation	.202*	.634**	1	.149	.676**	.229*
	Sig. (2-tailed)	.024	.000		.098	.000	.010
	N	125	125	125	125	125	125
perception towards gender	Pearson Correlation	.737**	.094	.149	1	.100	.649**
	Sig. (2-tailed)	.000	.296	.098		.265	.000
	N	125	125	125	125	125	125
types of religion	Pearson Correlation	.136	.703**	.676**	.100	1	.155
	Sig. (2-tailed)	.130	.000	.000	.265		.085
	N	125	125	125	125	125	125
financial literacy	Pearson Correlation	.880**	.145	.229*	.649**	.155	1
	Sig. (2-tailed)	.000	.106	.010	.000	.085	
	N	125	125	125	125	125	125

\*. Correlation is significant at the 0.05 level (2-tailed).

\*\*. Correlation is significant at the 0.01 level (2-tailed).

According the table 33, there is a positive relationship between women empowerment and income, educational status, perception towards gender religion and financial literacy. (0.128, 0.202, 0.737, 0.136, 0.880) respectively. The positive relationship indicates that there is a correlation between the determined factors and the disempowerments of women communities in Denbecha worda rular area. The Pearson correlation coefficient states that explanatory variables and dependent variables co-related from (+1 to -1).

#### 4.7.5 Result from Regression Analysis

Regression analysis was done to determine the relationship between the effects of early marriage and women empowerment of dembecha woreda rular area. R<sup>2</sup> shows the percentage in total variation of the dependent variable that can be explained by the changes in the explanatory variable(s).

**Table 39: indicator of women empowerment**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.907 <sup>a</sup>	.823	.815	.164	.823	110.428	5	119	.000

a. Predictors: (Constant), financial literacy, income, perception towards gender, educational status, types of religion

Table 35 shows that the coefficient of determination R- squared is 0.823 and R is 0.907 at 0.05 significant levels. The coefficient of determination (R<sup>2</sup>) indicates that 82.3% of the variation of the dependent variable that can be explained by the changes in the explanatory variable(s).population growth, coping mechanisms and appropriateness compensation. Based on the above table the Goodness model fit, because the significance level is less than 0.05 which is 0.000. This implies that there is a positive significant relationship between the determine effects of early marriage on women empowerment.

## Summary

The purpose of the study was to assess the prevalence and effects of early marriage on women empowerment nature and consequence of early marriage on the whole life of the human environment particularly in the girls welfare of early marriage and the laws that prohibit this back ward traditional practices in Dembecha Woreda of the four selected Kebles of West Gojjam Zone of Amhara Regional State, Ethiopia.

Descriptive survey with mixed approach was employed. 125 samples were selected from 4 Keble's house hold populations for survey by systematic sampling and health office and school Keble's level leaders and others were selected by purposive sampling techniques for interviews. 46 questionnaires were distributed for respected respondents and 100% of them filled and returned properly more over 22 interview questions asked for key informants interviews and focused group discussants for health and police office heads and school principals and woman and children affairs bureaus and others.

The data collected from primary sources through questionnaires and interview, were presented in tables, figures and charts and then analyzed by descriptive statistics such as percentage and interpreted quantitatively and qualitatively by thematic analysis in relation to basic research questions.

The characteristics of respondents have been described in terms of sex, number of children's, religions, and ages, educational and marital status. As indicated in the analysis sex of respondent 40% males and 60% females have participated and it showed that women's participation is greater in percentage because the issue of early marriage mostly affects Women's and Girls. The summary of the main findings are presented hereunder.

Concerning the popularity of early marriage, 82.6% of parents were matrimonial off their children below the legal marriage age .The carry out of early marriage is significantly related with the social, cultural, economical and political attitudes of the society. This finding has identified that about 27.2 % of to get back resource, 5.6% ofparents interst to children,14.4% of cultural previlage, 21.6% to prevent defection and 25.6 to prevent unwanted pregnancy causes that forces of parents to married off their children's at an early age.

The current status of early marriage is not as its expected range with the minimum contributions of the responsible body's who were standing to alleviate the harmful traditional practices and most of the study participants (60%) of the respondents agreed the awareness of the community about the existence of legal frameworks and their committed punishment is not as such much available and women and girls are not participated equally with men's and boy in every activities. 94.4% of respondents agreed that the expansion of early marriage is to get back resource, parents interest towards children, cultural privilege, to prevent defection and unwanted pregnancy.

As most of the respondents agreed that women have more responsible to home and family issues than their male counter parts and these too many work and family responsibility as well as lack of support from their family or spouses are the major challenges of their stopping education after first marriage. This idea supported by the interviewed that family responsibility is the major problem next to economic problems of women to educate and upgrade them and to participate equally with men in every aspects of their life and also the society's attitude affects women's interest to education. This is due to lack of encouragement /support from family and colleagues; attitude of the society towards women education they think that women lack of confidence and ability to compute with men's; lack of community respect; lack of income to teach themselves; biological and religious factors and sexual harassment are some of the challenges to end child marriage.

This thesis has also evaluated whether willingness was ensured when parents married off their children's. The study result showed that about 83.2% of parents married off their children's without asking their permission.

The major reasons for the children's did not look for any assistant from the responsible bodies when their parents decided to marry off them is the first is fear of the culture of the community that they live. It is considered as the violation of the tradition of the societies past history and the lack of awareness about the presence of responsible organizations and peoples. As majority of the respondents (81.2) the practice of early marriage should not be continued because it has plied a negative role on the life of the community. This idea supported by the key informant interview that that the practice of early marriage should be stopped by using different mechanisms because it is the shame for the present and future

generations and have various negative outcomes.

Additionally, this thesis found that what are parent's criteria to make mirage grouping with other societies there are many criteria's that parents put to choose their children's husband (wife) such as education, wealth, and privilege were considered as the basic criteria of the community to make marriage relations with others and identity accounts .AS majority (80%) of the respondents showed that identity is the main criteria to select marriage families. This shows that identity is more demanded than others in the marriage transaction. In this case, those who have similar identity are likely to marry off their children early since the demand for making alliance is high. As a result, because they have similar gens historically, they are also able to conform to the traditional norm.

The major reasons for the practice of early marriage among the peasant communities of Wad, Yetsed, Yecheraka and Sholite of Dembecha *Woreda* similar according to the attitudes of parents. Of course, the majority of the parents in the studied Keble's commonly accept the traditional norm i.e. marrying off their children below the age 18 years. Furthermore, this study found the major cause and effects of early marriage parents married off their children early. The following are the major reasons: forming marriage alliance with respected families, for honor, to avoid the stigma of being unmarriageable, to get their children married before the resource is getting low and fear of unwanted pregnancy before marriage.

At last this study tried to see the consequences of early marriage, especially for girls, reproductive health and psychosocial problems resulting from early and multiple births, dropout of educational opportunities, low performance 90cademically and poverty are the major harmful consequences of the practice among the studied Keble's communities. Health problems and psychosocial impacts and dropout of educational opportunities for girls are some of the multi-dimensional impacts of early marriage discussed in the reviewed studies on early marriage in the Ethiopian context. This study, in line with most of the reviewed studies on the issue at hand, underlines reproductive health and psychosocial problems, illiteracy and poverty as the major harmful consequences of early marriage, particularly for young girls.

Additional in this study understand about the women empowerment in the community. 81.6% of respondents agreed that women cannot get the place outside the compound, local market, community center, homes of relatives or friends and health center without permission of husband. 76.8% of respondents said that women cannot move to those places alone. The majority of respondent (68.8%) explained that women can sell or purchase capital, goods, animal or other capitals alone. As the attitude of studied community women spent household income.

Majority of respondents agreed that husband hit his wife if she does not respect him, does not give money, going out the house without permission, does not control child and house and does not cook properly and on time. 57.6% of respondents said that women have low contribution to household economy. As the idea of the community 76.8% agreed that can work in the house rather than run business but 60% respondents said that women feel due to work load.

This study also explained freedoms of women that 93.4% respondents agreed women does not have freedom as men. 56.6% respondents agreed that women cannot visit she want without the permission of husband and 83.2% respondents' women showed that women cannot freely spouse and propose to marriage. Political and social participation of women also restricted which is 94% of respondents' said and does not have authority in the house. 83.2% of respondents agreed that the situation of women in the community is improving.

At this study I tried to see the effects early marriage on women empowerment. I get that women can marry early and can have house wife and then disempowered in freedom, enjoyment, economically, decision making, politically and socially.

## **5. CONCLUSION AND RECOMMENDATION**

### **5.1 Conclusion**

This study has shown that child marriage is an accepted cultural practice in many countries especially in developing countries with more prevalence in Sub-Saharan Africa. Child marriage remains common in Ethiopia. Recognizing the health, psychological, economic and social costs of child marriage, the Government of Ethiopia and the international community have directed and are continuing to direct considerable resources towards the abandonment of the practice. However, despite a strong policy environment which includes improvements in education as well as a legal code which makes marriage before the age of 18 illegal, child marriage continues to be seen by many as the best way to preserve girls and therefore families honor and place in the community.

Early marriage can violate the rights of girls and boys, both in this generation and the next but this is an issue that impacts upon girls in far larger numbers and with more intensity. More emphasis has been given to girls as the experience for boys is, less likely to be exploitative or physically harmful as it is for girls. The majority of the women entered into marriage as a result of someone's pressure and more than 90% of the marriages were arranged by parents. The main reasons for early marriage included a combination of socio-economic and cultural traditional factors.

In general, inadequate education was the main social factor which accelerates high contribution factors to early marriage because and all schools do not offer sex education and reproductive health as a result young girls who are at young age forced to get married and enter into marriage without adequate health education. Ignorance on reproductive health was seen to be the factors contributing to early marriage. There are numerous severe consequences that result from the practice of early marriage, such as discontinueof education, high levels of violence and abuse, social isolation, severe health risks and harmful power dynamics and results in increased gender inequality and vulnerability to poverty for girls, young women, families and the society as a whole. There are different challenges to end early marriage such as the existence of hidden early marriage practices,

age verification for first marriage, weak law enforcement and the persistence of gender social norms.

## **Recommendations**

Early marriage is recognized as a violation of human rights and a grave social, economic and political problem with multifaceted consequences, particularly for women and children. The practice is also recognized as a barrier that inhibits young generations from attaining education that would have a lasting positive impact on their life and well-being. In view of these facts, and based on the findings of the study, the following are the recommendations that Government and other agencies should observe. In this regard in order to solve the problems of Psychological, Health, Economical and social factors of contributing early marriage to the Community, the society should negate the bad values by introducing education for all boys, girls, parents, their relative and the community. Also the society must recognize the gender strategic needs and practical gender needs for both men and women.

- A special emphasis should be given to education designed to make children and women aware of their rights and to make society at large conscious of their duty to respect the human rights, existing laws and fundamental freedoms of women and girl-children. Education in the human rights of women and girl-children should be integrated in all education and existing policies of different sectors at the national level.
- The government and the concerned institutions should take preventive measures through educating the society so as to change attitudes of the society towards children early marriage and socially and culturally constructed beliefs which have been taken as normal and harmless. The society should also challenge late marriage-blaming remarks and myths of komo ker that no one deserves it.
- Government and other authorities should bring leading professional women to communities to talk to girls as role models and a source of inspiration, so that they can aspire to a new and different future. It is the girls themselves that will ultimately change the customs and end the prevalence of early marriage in Ethiopia.

- The woreda and kebele administrators, legal bodies, youth and women's associations, school administrators, and local leaders are taking more responsibilities to combat the activity of early marriages.
- Significantly, girls and women's themselves, as they know of the law, are seeking the support of local authorities to help them remain single and attending in school to save them and others from illegal early marriages. Therefore youth should have access to education especially girls.
- Action to eliminate early marriage must involve strong commitment and concerted action by stakeholders at international, regional, national, community, family and individual levels, so all concerned bodies should work hand in hand to prevent the practice of early marriage.
- Public policy and programmatic interventions should take a holistic approach that supports and promotes children's rights, and enables and empowers individuals and communities to address the social, economic, cultural and religious norms and attitudes which perpetuate child marriage.
- Governments should adopt and implement national frameworks to end child marriage and ensure that all girls are able to realize their right to perform every acts what they like regarding to their interest.
- The concerned body should strengthen local and national monitoring and enforcement mechanisms which includes establishing a comprehensive protective environment for children through the effective combination of a national child protection system and community-based child protection mechanisms.
- The community should be committed to expose those who are engaged in as the facilitator of early marriage and the government should take positive measures on these individuals.
- The community should allocate appropriate technical, financial and human resources for, and strengthen the capacity of, key actors in eliminating child marriage. These include school authorities, health providers, relevant government departments, the justice system, child protection services, law enforcement agencies, civil society, families, caregivers and communities.

- Provide opportunities for girls and women to access vocational training and develop skills to enable them to secure their livelihood.
- The society should support measures to ensure that all those responsible for the human rights abuses are brought to justice.

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## AnnexI

**Table 32**Multicollinearity

Variable	VIF	1/VIF
Income	2.179	0.4589261
Educational status	2.082	0.48
Perception towards gender	1.728	0.5787
Types of religion	2.397	0.417188
Financial literacy	1.783	0.560852
Mean VIF	2.0338	

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**Appendix II**

**Questioner for the community**

The purpose of this questioner is to gather information related to early marriage and its effects in DembechaWoredaof West GojjamZone, Amhara Region. The data to be collected from this questioner will be used only for educational research purpose. Your responses will be kept confidential. Therefore, I kindly request you to participate in this study voluntarily. The quality of this study depends on your genuine response.

Thank you for your valuable information's

Se.No	Questions	Response Options	Skip
<b>Part one</b>			
<b>Socio- demographic Characteristics</b>			
100	Age	1. 25-40Years 2. 41-50 years 3. 51 and above	
101	Sex	1.male 2.female	
102	Religion	1.Orthodox 2.Muslim 3.Protestant 4. others	
103	Educational Status	1.grade 1-8 2. grade 9-12 3. diploma 4. degree 5.non formal education 6. cannot attained education	
104	Occupation	1. Government employer 2. agriculture 3. others	

106	Current marital status	1. Married 2. Divorce 3. Widowed	
<b>Part two Nature and Attitude towards early marriage</b>			
201	Have you married off your daughter or son?	1, yes 2. No	<i>Skip to question 203</i>

202	What were your daughters or sons age at their first marriage?	1. below ten years old 2. between 10-14 years old 3. 15-18 4 above 18	
203	When you think of to married off your daughter, did you ask her willingness about her marriage?	1.Yes 2.No	
204	Are you currently living with a man as if married?	1.Yes 2.No	
205	How old were children at their first married?	1.Below 10 year 2.Between 10-14 years 3.Between 15-18 4.Above 18	
206	Who decides children's first marriage?	1.Myself 2.parents 3. Others.....	
208	For the above question If your answer is yes for who have they sought help?	1. Religious leaders 2.Neighbor 3.Teachers or health extension workers 4.Women and child office	
209	If not seek help at a time what is your justification?	1. Fear of family 2. Not necessary 3. Did not know responsible bodies	
210	Do you agree early marriage should continue?	1.Yes 2.No	
211	Does some parents in village marry their daughters before the marriage age?	1. Yes 2. No	

<b>Part Three Knowledge/ Awareness and causes of early marriages</b>			
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301	What do you understand by the term early marriage?	1.Spacing children for more than two years 2. Avoid unplanned pregnancies 3. Is the social power 4.Marriage below the age of 18	<i>If no skip to Q. 302</i>
302	What are the reasons for the community to practice early marriage?	1.To get back the resources what they have been contributing to the others 2.Parents interest to their children to be married before parents die 3.For cultural privilege	
303	What conditions fears the families if their daughter is late in marriage (above 18 years)?	1. Loses of girls virginity 2. Social stigma by the name of koma kir 3. Unwanted pregnancy 4.. others,	
304	What are the criteria's do parents use when they make marriage alliance with others of their children?	1. Wealth 2. Privilege 3. Education 4. Identity	
305	Do you know the existence of a legal framework which discourages early marriage?	1. Yes 2. No	

<b>Part Four Question related to effect of early marriage</b>			
401	Were you attending school before your marriage?	1.Yes 2.No	<i>If yes, skip to Q 402</i>
402	Did you continue to attend school after marriage?	1.Yes 2. No	<i>If no skip to q 403</i>
403	Why did you stop attending school after marriage?	1.due to economical problems 2.Too busy with family life 3.Husband (Wife) did not want me to go to school 4.Others	
404	What health problems faced women's as a result of early marriage?	1.Fistula 2.Maternal complication 3.Others	
405	Does the early marriage affect human psychosocial and emotional development?	1.yes 2.No	
406	What psychosocial and emotional development people faced?	1.lack of self –confidence 2.Fear 3.Demoralization 4.Lack of motivation 5.All	

407	What are the major challenges to end early marriage?	1.the existence of hidden early marriage practices 2.age verification for first marriage 3.weak law enforcement 4.the persistence of gender social norms	
<b>Part five Question Related to Woman Empowerment</b>			
501	How much women equqly with men in mobility, asset or propert rights, domestic abuse, freedom and decision making in your society?	1. Totally not equal 2. Very less equally 3. Equally 4. High equally 5. Very high equally	If you say not equaly
502	Which women equalize as men in mobility, voice, freedom domestic abuse, decision making power in house and property righte?	1.Early married 2.Old age married women 3.non married women 4. all women	
503	Who decide about obtaining health care?	1. Husband 2. Wife 3. Joint with others	
504	Wife can go to this place without permission from husband to get 1. Outside your compound 2. Local market fields outside the village 3. Community center in the village 4. Homes of relatives or friends or villages 5. Health center	1. Strongly disagree 2. Disagree 3. Agree 4. Strongly agree	
505	Wife canget this place alone. 1. Outside your compound 2. Local market fields outside the village 3. Community center in the village 4. Homes of relatives or friends or villages 5. Health center	1. Strongly disagree 2. Disagree 3. Agree 4. Strongly agree	
506	Women can work outside from home.	1. Strongly disagree 2. Disagree 3. Agree 4. Strongly agree	
507	Women can sell or purchase goods, capital or animal.	1. Strongly disagree 2. Disagree 3. Agree 4. Strongly agree	
508	Women have the household income spent.	1. Strongly disagree 2. Disagree 3. Agree 4. Strongly agree	
509	Women can decide how many children's have.	1. Strongly disagree 2. Disagree	

		3. Agree 4. Strongly agree	
510	Wife can visit friend or families or others without permission of husband.	1. Strongly disagree 2. Disagree 3. Agree 4. Strongly agree	
511	Husbands may hit his wife if her family does not give many.	1. Strongly disagree 2. Disagree 3. Agree 4. Strongly agree	
512	Husband hit his wife if she does not respect him.	1. Strongly disagree 2. Disagree 3. Agree 4. Strongly agree	
513	Husbands hit his wife if she goes out without telling him.	1. Strongly disagree 2. Disagree 3. Agree 4. Strongly agree	
514	Husband may hit his wife if she neglects the house or children.	1. Strongly disagree 2. Disagree 3. Agree 4. Strongly agree	
515	Husband may hit his wife if she cooks improperly.	1. Strongly disagree 2. Disagree 3. Agree 4. Strongly agree	
516	Do you those women less capable of contributing to economy?	1. Strongly disagree 2. Disagree 3. Agree 4. Strongly agree	
517	Do you think that women should concerned duties of child bearing rather than run business?	1. Strongly disagree 2. Disagree 3. Agree 4. Strongly agree	
518	Women feels due to work load after early marriage?	1. Strongly disagree 2. Disagree 3. Agree 4. Strongly agree	
519	Do you think that women have the same freedom as men?	1. Strongly disagree 2. Disagree 3. Agree 4. Strongly agree	
520	Do you think that women should be in position of political leadership in your community?	1. Strongly disagree 2. Disagree 3. Agree 4. Strongly agree	
521	Do you think that the situation of women in your	1. Strongly disagree 2. Disagree	

	community is improving	3. Agree 4. Strongly agree	
522	Do you think that women should be free to choose their spouse and propose to marriage?	1. Strongly disagree 2. Disagree 3. Agree 4. Strongly agree	
523	Do you think that the father of the family should have greater authority than mother?	1. Strongly disagree 2. Disagree 3. Agree 4. Strongly agree	
524	How much women equqly with men in mobility, asset or propert rights, domestic abuse, freedom and decision making in your society?	1. Totally not equally 2. Very less equqly 3. Less equqly 4. Equally 5. High equally 6. Very equaly	

THANK YOU!!!

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**Appendix: II Interview for the community and other concerned bodies**

**Consent form**

Participants Name-----

Dear Respondent,

The purpose of this study is the prevalence and effects of early marriage on woman empowerment in the case of Dembecha Woreda of West Gojjam Zone Amhara Region and come up with workable ideas for intervention to alleviate the problem in the study area. This interview is the one part of data collection for the study.

The objective of the interview is to gather background information about the prevalence and effects of early marriage on woman empowerment .It are important that you answer each item as thoughtfully and frankly possible.

An explanation of the procedure and /or activities & their purpose were provided in to me in an oral presentation by Getahun Atinkut (researcher).

I understand that these interviews will be protected by the use of factious name assigned to me. Confidentiality will be provided & my identity will not be revealed. Additionally, I may withdraw from the study at any time without any penalties. I further understand that the transcripts may be used for publications including but not limited to articles, bookstore, and newsletters.

Signature of Interviewer: -----

Date: -----

**Key informant Interview guides with selected members of community**

**Appendix: III Interview questions guide for community and the Keble administrators**

- Keble -----
- Age-----
- Religion -----

- Sex -----
- Educational level -----
- Occupation -----
- Martial statuses-----

1. What are parents' reasons to marry-off their children below the age of 18 years? Please enumerate the major ones?
2. What are the effects of Early marriage on girls education?
3. Which part of the community is early marriage mostly practicing in this worda the rural or urban areas?
4. To end early marriage what are the strategies that the government should design?
5. Do you believe that females are more vulnerable than males to all forms of early marriage?
6. What are parents' criteria to form marriage alliance with other families?
7. Why parents did not take in to consideration the consent of their children during their first marriage of their daughters or sons?
8. Why some government employers are not voluntary to expose the problem of early marriage when they observe?
9. What measures should be taken to reduce early marriage in your locality? Who are partners in reducing early marriage? Are the people aware of the legal minimum age at first marriage?
10. Is the prevalence of early marriage decreasing or increasing? If decreasing, how? If increasing, why?
11. Any additional points related to early marriage and parents socio economic status?
12. What is spousal relation in the house?
13. Does women participate social activity in your community equally?
14. Does women move freely any where?
15. Can women visit relation, friends and other place freely?
16. Can women make decision with man equally?
17. What is the work division in your family?
18. What is political situation of women in your community?
19. Do you think that women men equal freedom to move?
20. Do you think women and men equal contribution to asset and property
21. What are the problems of child marriage on women?
22. What is the feeling of drop out students?

Thank you very much for your valuable information!

**Appendix: IV Interview questions guide for health, education and women and child affair's office**

- Keble -----
- Age-----
- Religion -----
- Educational level -----
- Occupation -----
- Martial statues

1. At what sex early marriage is more prevalent in this woreda in girls/boys?
2. What are the effects of of Early Marriage?
3. Do you have any data/assessment that you can share me in relation to Early Marriage that faced individuals?
4. Did your office ever receive any complaint from people who are forced to early marriage?
5. Do you believe that females are more vulnerable than males to all forms of early marriage?
6. What are the challenges to end child marriage?
7. What the current forms are of early carried out by the society?
8. What are parents' reasons to marry-off their female children below the age of 18 years? Please enumerate the major ones?
9. What measures should be taken to reduce early marriage in your locality? Who are partners in reducing early marriage? Are the people aware of the legal minimum age at first marriage?
10. Is the prevalence of early marriage decreasing or increasing? If decreasing, how? If increasing, why?
11. Which part of the community is early marriage mostly practicing in this woreda the rural or urban areas?
12. What are parents' criteria to form marriage alliance with other families?
13. Why some government employees are not voluntary to expose the problem of early marriage when they observe?

14. Does woman participate social activity in your community equally?
15. Does woman move freely any where?
16. Can woman visit relation, friends and other place freely?
17. Can woman make decision with man equally?
18. What is the work division in your family?
19. What is political situation of women in your community?
20. Do you think that women men equal freedom to move?
21. Do you think women and men equal contribution to asset and property?
22. What are the problems of child marriage on women?
23. What is the feeling of drop out students?

**Appendix: V Interview guides for courts and police officer**

- Keble -----
- Age-----
- Religion -----
- Educational level -----
- Occupation -----
- Martial statues

1. At what sex early marriage is more prevalent in woreda in girls/boys?
2. Did your office ever receive any compliant from people who are forced to early marriage?
3. What measures should be taken to reduce early marriage in your locality? Who are partners in reducing early marriage? Are the people aware of the legal minimum age at first marriage?
4. What are the challenges to end child marriage?
5. To end early marriage what are the strategies that the government should apply?
6. Is the prevalence of early marriage decreasing or increasing? If decreasing, how? If increasing, why?
7. Did your office ever receive any compliant from people who are forced to early marriage?

8. What measures should be taken to reduce early marriage in your locality? Who are partners in reducing early marriage? Are the people aware of the legal minimum age at first marriage?
9. Do you have any data/assessment that you can share me in relation to on which groups of community Early Marriage could be exercised in educated or uneducated?
10. What are parents' reasons to marry-off their female children below the age of 18 years? Please enumerate the major ones?
11. Is the prevalence of early marriage decreasing or increasing? If decreasing, how? If increasing, why?
12. Which part of the community is early marriage mostly practicing in this worda the rural or urban areas?
13. Why some government employers are not voluntary to expose the problem of early marriage when they observe?
14. Any additional points related to early marriage and parents socio economic status?
15. Does woman participate social activity in your community equally?
16. Does woman move freely any where?
17. Can woman visit relation, friends and other place freely?
18. Can woman make decision with man equally?
19. What is the work division in your family?
20. What is political situation of women in your community?
21. Do you think that women men equal freedom to move?
22. Do you think women and men equal contribution to asset and property?
23. What are the problems of child marriage on women?
24. What is the feeling of drop out students?

Thank you very much for your valuable information!

**Annex: VII Interview question guide for Focus Group Discussion (FGD)**

Keble -----

Age-----

Religion -----

Educational level -----

Occupation -----

Marital statuses

1. Which group of people more vulnerable for the practice of early marriage from male and female in your Keble?
2. What are the consequences of Early Marriage?
3. Do you have any data/assessment that you can share me in relation to Early Marriage?
- 4.5. Did your office ever receive any complaint from people who are forced to early marriage?
5. To end early marriage what are the strategies that the government should apply?
6. What are the challenges to end child marriage?
7. Is the prevalence of early marriage decreasing or increasing? If decreasing, how? If increasing, why?
8. What are parents' reasons to marry-off their female children below the age of 18 years? Please enumerate the major ones?
9. What measures should be taken to reduce early marriage in your locality? Who are partners in reducing early marriage? Are the people aware of the legal minimum age at first marriage?
10. Do you have any data/assessment that you can share me in relation to on which groups of community Early Marriage could be exercised in educated or uneducated?
11. Which part of the community is early marriage mostly practicing in this woreda the rural or urban areas?
12. Why some government employers are not voluntary to expose the problem of early marriage when they observe?
13. Any additional points related to early marriage?
14. Does woman participate social activity in your community equally?
15. Does woman move freely any where?
16. Can woman visit relation, friends and other place freely?
17. Can woman make decision with man equally?
18. What is the work division in your family?
19. What is political situation of women in your community?
20. Do you think that women men equal freedom to move?
21. Do you think women and men equal contribution to asset and property?
22. What are the problems of child marriage on women?
23. What is the feeling of drop out students?

Thank you very much for your valuable information!

**ደብረማረቆስዩንሽርሰቲ**

**ቢዝነስእናኢኮኖሚክስትምህርትክፍል**

**የአማርኛመጠይቅ**

ለሁለተኛ ድግሪ የመመረቂያ ጽሁፍ የሚሆን ያለዕድሜ ጋብቻ ስርጭት በሴቶች ላይ የሚያስከትላቸው ችግሮች በሚለው ጥናት ለማካሄድየተዘጋጀ መጠይቅ

በደምበጫ ወረዳ በሚገኙ ማህበረሰቦች ያለዕድሜ ጋብቻ ሁኔታእና ስርጭት በሴቶች ላይ የሚያስከትለውን ተፅዕኖዎች ወይም ችግሮች ለማጥናት የተዘጋጀ የፅሁፍ መጠይቅ።

**ለአካባቢው ማህበረሰብ የቀረበ መጠይቅ አጠቃላይ መግለጫ**

የዚህ መጠይቅ ዋና አላማ በደምበጫ ወረዳ በሚገኙ ማህበረሰቦች ያለዕድሜ ጋብቻ ሁኔታእና በሴቶች ላይ የሚያስከትለውን ተፅዕኖዎች ለማጥናት አጠቃላይ መረጃ መሰብሰብ ነው። በመሆኑም የአካባቢው ማህበረሰብ መረጃ ጠቃሚ በመሆኑ ትክክለኛውን መረጃ እንድትሰጡ በአክብሮት ዕጠይቃለሁ። የዚህ ጥናት እና ምርምር ዉጤት ያለእድሜ ጋብቻ በማህበረሰቡ ዘንድ ሚያስከትለውን ችግር ለመፍታት ትልቅ አስተዋፅኦ አለው። የእርስዎ ትክክለኛ መልስ ለጥናቱ ወሳኝ ነው ። በጥያቄዎች ዙሪያ መጠራጠር ካደረገዎት ጥያቄዉን እንደገና መጠየቅ ይችላሉ ። ከእርስዎ የምናገኘውን ማነኛውንም መረጃ በሚስጥር የምንጠብቅ መሆኑን በትብቅ እናረጋግጥለዎታለን ። እንዲሁም ከዚህ ጥናት ጋር በተያያዘ ስምዎ በማነኛውም ጊዜእና ቦታ እንደማይመዘገብእና እንደማይጠቀስ ልናረጋግጥለዎት እንፈልጋለን። ለጥናቱ የምናሳትፈዎ የእርስዎን ሙሉ ፈቃደኝነት ስናገኝብቻ ነው። ከዚህም ጋር ተያይዞ መረጃ በመስጠት ጊዜያችሁን መሰዋት በማድረግ ለምታደርጉልኝ ትብብር አስቀድሜ በጣም አመሰግናለሁ።

የመረጃስብሰባቢዉስም -----ፊርማ-----

መጠየቂየተሞላበትቀን-----የተቆጣታሪዉስም-----

---ፊርማ-----

የቀበሌዉስም

ኮድ-----

ለትብብርዎበጣምአመሰግናለሁ።

ክፍልአንድ

አጠቃላይየማህበራዊሁኔታዎችመጠይቅ

ክፍልእናተ.ቁ	ጥያቄዎች	ለጥያቄዎችመልስ	
<b>ክፍልአንድ:- አጠቃላይየማህበራዊሁኔታዎችመጠይቅ</b>			
100	እድሜ	1.30-40 2.41-50 3.51 እናከዛበላይ	
101	ፆታ	1. ወንድ 2. ሴት	
102	ሄይማኖት	1. ኦርቶዶክስ 2. ሙስሊም 3. ፕሮቴስታንት	
103	የትምህርትደረጃ	1- ማንበብናመጻፍየሚችል/የምትችል 2- ማንበብናመጻፍየማይችል/የማትችል	
104	ስራ	1- አርሶአደር 2- የመንግስትስራተኛ 3- ሌላካለይገለፅ.....	
105	አሁንያለበት/ችበት/ የትዳርሁኔታ	A. ያገባ B) . አግብቶ/ታ/ የፈታ/ች/የሞተባት /ችበት C. ወንደላጤወይምሴተላጤ	
106	የተወለዱትልጆችብዛት	1.አንድ 2. ሁለት 3.ሶስት 4. አራትእናከዛበላይ	

**ክፍልሁለት :- ያለእድሜጋብቻንሁኔታእናየህብረተሰቡንእመለካክትበተመለከተየተዘጋጀመጠይቅ**

201	አንተ/ች/ ልጅድረሀል/ሻል ?	1.አዎ 2. የለም
202	ለጥያቄቁጥር 201 መልስዎአዎከሆነበስንትአመትእድሜው/ዋ/ ነውልጅዎንየዳሩት	1.በ10 ዓመትበታች 2. ከ 10-14 ባለዎዕድሜውስጥ 3. ከ 15-18 ባለዎዕድሜውስጥ 4. ከ18 ዓመትበላይሲሆንወይምስትሆን
203	ልጅዎንመዳርበፈለጉበትሰዓትየእርሱን/ሷንፈቃደኝነትጠይቀውያውቃሉ?	1.አዎ 2.የለም
204	የእርስዎበአሁኑሰዓትከመጀመሪያባለቤትዎጋርነውየሚኖሩትወይስተፋተዋል?	1- አዎንከባለቤቱጋርነውየምኖረው 2- ተፋትቻለሁኝ
205	የአካባቢውማህበረሰብያለእድሜጋብቻንየሚያከናወንበትምከንያትምንድንነው ?	1. በባህላዊተዕኖ 2. በኢኮኖሚያዊ 3. በፖለቲካዊ 4. በማህበራዊ
206	ለጥያቄቁጥር 205 መልስዎአዎከሆነበስንትአመትዎተዳሩ ?	1.በ 10 ዓመቱ 2.በ12 ዓመቱ 3.በ15 ዓመቱ 4.በ18 ዓመቱ
207	እርስዎበሚዳሩበትወቅትውሳኔወንያሳረፈውማንነበር?	1- እኔእራሴ 2- ቤተሰቦቼ 3- ዘመዶቼእናሌሎችሰዎች 4- ሌላካለይጠቀስ.....
208	ቤተሰቦችዎበሚድርዎትሰዓትፈቃደኝነበሩ	1. አዎ 2. የለም
209	ለጥያቄቁጥር 208 መልስዎአልነበርሁምከሆነለመዳርፈቃደኛአለመሆንዎለማንአሳውቀውነበር?	1. በጣምለሚቀርቡኝቤተሰቦቼእናዘመዶቼ 2. ለሃይማኖትአባቶች 3. ለጎረቤቶቼ 4. ለመምህራንእናለጤናባለሙያዎች
210	ለጥያቄቁጥር 208 መልስዎአዎከሆነለመዳርፈቃደኛያደረጉዎትነገሮችምንምንነበሩ?	1.ቤተሰብንከመፍራትአኳያ 2.ህግባለማዎቅ 3. የማህበረሰቡንባህልመጣስመስሎስለታየኝ
211	ያለእድሜጋብቻመቀጠልአለበትብለውያስባሉ	1. አዎ 2. አላስብም

**ክፍልሦስት :- ስለያለዕድሜጋብቻምከንያቶችእናማህበረሰቡያለውንግንዛቤበተመለከተየተዘጋጀመጠይቅ**

301	የለዕዳሜጋብቻንእንዴትትገልፀዋልህ/ሽ/?	1. በልጆችመካከልያለውንየእድሜልዩነትማስፋት 2. ያልተፈለገእርግዝናንማስወገድ 3. ከማህበራዊግዴታዎችአንዱእንደሆነመረዳት 4. ከ18 ዓመትበታችባለሁፃናትየሚፈፀምጋብቻነው
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302	ያለእድሜጋብቻንበጥያቄቁጥር 301 ከተገለጸው ወይም ሌላ ማብራሪያ ካለው ይግለጹት?	1. -----
303	ህብረተሰቡ ያለዕድሜጋብቻን ተግባራዊ የሚደርግበት ምክንያቶች ምንምን ናቸው?	1. ለሰው የከፈሉትን ገንዘብ ለማስመለስ 2. ወላጆች ሃብታቸው ከማለቁ በፊት ልጆቻቸውን ለመዳርፍ ላጎት ስላላቸው 3. በማህበረሰቡ ዘንድ ክብርን ለማግኘት
304	ወላጆች ልጆቻቸው ሳይዳሩ ከ18 ዓመት በላይ ከሆናቸው ምንምን ስጋቶች ያድሩባቸዋል?	1. ክብረት ስህተቶቻቸውን ያያግሉ በሎመፍራት 2. ቆሞቀር በመባል ማህበራዊ ተፅዕኖ ይደርሳል በሎመፍራት 3. ያልተፈለገ እርግዝና ይከሰታል በሚል ስጋት
305	ወላጆች ልጆቻቸውን ለሌላ ሰው ለመዳር ወይም ከሌላ ሰው ጋር ጋብቻ ለመፈጸም ከግንዛቤ ወይም ስጥ የሚያስገቡ ዋቸው ነገሮች ምንምን ናቸው?	1. ሃብት 2. ትምህርት 3. ማንነት 4. ክብር
306	ያለእድሜጋብቻን የሚከለክሉ ህጎች እና መመሪያዎች እንዳሉ ያውቃሉ ?	1. አዎ 2. የለም

**ክፍል አራት:- ስለ ያለዕድሜጋብቻ የሚያስከትላቸውን ተፅዕኖዎች/ችግሮች/ በተመለከተ የተዘጋጀ መጠይቅ**

401	እርስዎ ከመዳርዎ በፊት ትምህርት ይማሩ ነበር ?	1- አዎ 2- የለም
402	እርስዎ ከተዳሩ በኋላ ትምህርት መማሩን ቀጠሉ ?	1. አዎ 2. የለም
403	እርስዎ ከተዳሩ በኋላ ትምህርት አቋርጠው ከሆነ የቋረጡ በትምክንያት ምን ነበር ?	1. ትምህርት እና ቤተሰብ መምራት አብሮ ማስሄድ ስለከበደኝ 1. ባለቤቱ ትምህርት እንደ ማርፍ ላጎት ስለሌለው/ላት/ 2. ሌሎች ካሉ ይግለጹ
404	ያለዕድሜጋብቻ በሰዎች ላይ ምን ዓይነት የጤና ችግር ያስከትላል ?	1. ፊስቱላ 2. ልጅ ወልደ የማሳደግ ችግር 3. ሌሎች ካሉ ይግለጹ
405	ያለዕድሜጋብቻ በሰዎች ላይ የስነ-ልቦና እና አእምሮአዊ ችግር ያስከትላል ብለው ያምናሉ ?	1. አዎ 3. የለም
406	ለጥያቄ ቁጥር 406 መልስዎ አዎ ከሆነ ምን ዓይነት የስነ-ልቦና እና አእምሮአዊ ችግር ያስከትላል?	1. በራስ ያለ መተማመን 2. የቦታ ችግር 3. ፍርሀት 4. ሌሎች
407	ያለእድሜጋብቻን ለማስቆም የሚያጋጥሙ ዋና ዋና ተግዳሮቶች ምንምን ናቸው?	1. ያለእድሜጋብቻ በድብቅ ሁኔታ መካሄድ 2. ትክክለኛ የእድሜ መርጃ አለመኖር 3. የህግ አተገባብር ሂደት ዝቅተኛ መሆን 4. በጾታ ላይ ያለው የባህል ተፅዕኖ

**ክፍል አምስት፡- ያለ ያለ ዕድሜ ጋብቻ በሴቶች እኩልነት ላይ የሚያስከትላቸውን ተፅዕኖዎች/ችግሮች/ በተመለከተ የተዘጋጀ መጠይቅ**

501	ስለ ጤንነታችሁ ውሳኔ የሚሰጥ ማንነው	5.
502	ሴቶች ያለ ባሎቻቸው ፈቃድ የሚከተሉትን ቦታዎች ማግኘት ይችላሉ 1. ከግቢያቸው ውጭ 2. ከሰፈር ውጭ ያሉ የገበያ ቦታዎችን 3. በሰፈር ያሉ የህዝብ ማዕከላትን 4. የቤተሰብን ወይም የጓደኛ ቤት 5. የጤና ተቋምን	1. በጣም አስማማለሁ 2. እስማማለሁ 3. አልስማማም 4. በጣም አልስማማም
503	ሴቶች በቻቸውን እነዚህን ቦታዎች በቻቸውን ማግኘት ይችላሉ 1. ከግቢያቸው ውጭ 2. ከሰፈር ውጭ ያሉ የገበያ ቦታዎችን 3. በሰፈር ያሉ የህዝብ ማዕከላትን 4. የቤተሰብን ወይም የጓደኛ ቤት 5. የጤና ተቋምን	1. በጣም አስማማለሁ 2. እስማማለሁ 3. አልስማማም 4. በጣም አልስማማም
504	ሴቶች ከቤታቸው ውጭ ስራ መስራት ስላሉ፡፡	1. በጣም አስማማለሁ 2. እስማማለሁ 3. አልስማማም 4. በጣም አልስማማም
505	ሴቶች በቻቸውን ንብረታቸውን ወይም እንስሳትን በቻቸውን መሸጥ እና መግዛት ይችላሉ፡	1. በጣም አስማማለሁ 2. እስማማለሁ 3. አልስማማም 4. በጣም አልስማማም
506	ሴቶች የሚያስገኙት የገቢ ምንጭ ደካማነው፡፡	1. በጣም አስማማለሁ 2. እስማማለሁ 3. አልስማማም 4. በጣም አልስማማም
507	ሴቶች ምንም ዓይነት ገንዘብ ለማግኘት ስላሉ፡፡	1. በጣም አስማማለሁ 2. እስማማለሁ 3. አልስማማም 4. በጣም አልስማማም
508	ሚስቶች ያለ ባሎቻቸው ፈቃድ ቤተሰባቸውን ወይም ጓደኞቻቸውን መጎበኘት ስላሉ፡፡	1. በጣም አስማማለሁ 2. እስማማለሁ 3. አልስማማም 4. በጣም አልስማማም
509	ባልሚስቱን ለብድር ስጦት ስለሆነ ይደበድባታል፡፡	1. በጣም አስማማለሁ 2. እስማማለሁ 3. አልስማማም

		4.በጣምአልስማማም
510	ባልሚስቱየማታከብረውከሆነይደበድባታል።	1.በጣምአስማማለሁ 2.አስማማለሁ 3.አልስማማም 4.በጣምአልስማማም
511	ሚስትከባሏሳታስፈቅድከቤትከወጣችበሏይደበድባታል።	1.በጣምአስማማለሁ 2.አስማማለሁ 3.አልስማማም 4.በጣምአልስማማም
512	ሚስትቤቷንእናልጆችንየማትንከባከብከሆነባሏይደበድባታል።	1.በጣምአስማማለሁ 2.አስማማለሁ 3.አልስማማም 4.በጣምአልስማማም
513	ሚስትበስሀቱእናበድንብምግብየማትሰራከሆነባሏይደበድባታል።	1.በጣምአስማማለሁ 2.አስማማለሁ 3.አልስማማም 4.በጣምአልስማማም
514	ሴቶችለኢኮኖሚያላቸውአስተወጻዝቅተኛነው።	1.በጣምአስማማለሁ 2.አስማማለሁ 3.አልስማማም 4.በጣምአልስማማም
515	ሴቶችንግድወይምሌላስራከሚሰሩልጅቢያሳድጉየተሻለነው።	1.በጣምአስማማለሁ 2.አስማማለሁ 3.አልስማማም 4.በጣምአልስማማም
516	ሴቶችከጋብቻበኋለበሚደርስባቸውየስራጫናጥሩስሜትየላቸውም።	1.በጣምአስማማለሁ 2.አስማማለሁ 3.አልስማማም 4.በጣምአልስማማም
517	ሴቶችከወንዶችጋርእኩልነገነትአላቸው።	1.በጣምአስማማለሁ 2.አስማማለሁ 3.አልስማማም 4.በጣምአልስማማም
518	ሴቶች በማህበረሰቡ ውስጥ ፖለቲካ ሊይይሳተፉሉወይንምቦታአላቸው።	1.በጣምአስማማለሁ 2.አስማማለሁ 3.አልስማማም 4.በጣምአልስማማም
519	ሴቶች በነፃነት እጮኛቸውን መምረጥ እናመግባትይችላሉ።	1.በጣምአስማማለሁ 2.አስማማለሁ 3.አልስማማም 4.በጣምአልስማማም

520	በቤተሰብ ውስጥ አባት ከእና ትባላይ ሀላፊነት አለው።	1.በጣምአስማማለሁ 2.እስማማለሁ 3.አልስማማም 4.በጣምአልስማማም
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አመሰግናለሁ/THANK You

**ደብረማረቆስዩንሸርሱቲ**

**ቢዝነስእናኢኮኖሚክስትምህርትክፍል**

**የአማርኛመጠይቅ**

ለሁለተኛ ድግሪ የመመረቂያ ጽሁፍ የሚሆን ያለዕድሜ ጋብቻ ስርጭት በሴቶች ላይ የሚያስከትላቸው ችግሮች በሚለው ጥናት ለማካሄድ የተዘጋጀ ቃለ-መጠይቅ በደምበጫ ወረዳ በሚገኙ ማህበረሰቦች ያለዕድሜ ጋብቻ ሁኔታ እና ስርጭት የሚያከትለውን ተፅዕኖዎች ወይም ችግሮች ለማጥናት የተዘጋጀቃለ- መጠይቅ።

**ለባለድርሻ አካላት የቀረበ ቃለ-መጠይቅ አጠቃላይ መግለጫ**

የዚህቃለ-መጠይቅ ዋና አላማ በደምበጫ ወረዳ በሚገኙ ማህበረሰቦች ያለዕድሜ ጋብቻ ሁኔታ እና ስርጭት የሚያከትለውን ተፅዕኖዎች ለማጥናት አጠቃላይ መረጃ መሰብሰብነው። በመሆኑም የአካባቢው ማህበረሰብ መረጃጠቃሚ በመሆኑ ትክክለኛውን መረጃ እንድትሰጡ በአክብሮት ዕጠይቃለሁ። የዚህ ጥናት እና ምርምር ውጤት ያለ እድሜ ጋብቻ በማህበረሰቡ ዘንድ የሚያከትለውን ችግር ለመፍታት ትልቅ አስተዋፅኦ አለው። የእርስዎ ትክክለኛ መልስ ለጥናቱ ወሳኝነት ወይም ። በጥያቄዎች ዙሪያ መጠራጠር ካደረግዎት ጥያቄዎን እንደገና መጠየቅ ይችላሉ ። ከእርስዎ የምናገኘውን ማህበረሰብ መረጃ በሚስጥር የምንጠብቅ መሆኑን በትብቅ እናረጋግጥለዎታለን ። እንዲሁም ከዚህ ጥናት ጋር በተያያዘ ስምዎ በማህበረሰብ ጊዜ እና ቦታ እንደማይመዘገብ እና እንደማይጠቀስ ልናረጋግጥለዎት እንፈልጋለን ። ለጥናቱ የምናሳትፈዎ የእርስዎን ሙሉፈቃደኝነት

ስናገኝብቻ ነዉ :: ከዚህም ጋር ተያይዞ መረጃ በመስጠት ጊዜያችሁን መሰዋት በማድረግ ለምታደርጉልኝ ትብብር አስቀድሜ በጣምአመሰግናለሁ ::

የጠያቂዉስም -----ፊርማ-----  
ቃለ-መጠየቁ የተፈፀመበ ትቀን-----የተቆጣታሪዉ ስም-----  
-----ፊርማ-----  
የቀበሌዉስም  
ኮድ-----  
ለትብብርዎ በጣም አመሰግናለሁ::

**ለዎላጆችየቀረበቃለመጠይቅ**

ቀበሌ -----  
እድሜ-----  
ሃይማኖት -----  
የትምህርትደረጃ -----

1. ያለ እድሜ ጋብቻ ምንምን ችግሮችን ሊያስከትል ይችላልብለው የሰባሉ?
2. ያለ እድሜ ጋብቻን ለማስቆም መንግስት ምን ምን እስትራቴጂዎችን መንደፍ አለበት ብለህ/ሽ ታምናለህ/ሽ?
3. በአካባቢያችሁ ያለ እድሜ ጋብቻ በአብዛኛው የሚፈጸሙባቸው በየትኞቹ የማህበረሰብ ክፍል ነው በተማሩትወይስሰልተማሩት?
4. በዚህ ወረዳያ ለእድሜ ጋብቻን የሚፈፀሙ በየትኛው አካባቢ የሚኖሩ ማህበረሰቦች ናቸው በገፀር ወይስ በከተማ?
5. ወላጆች ልጆቻቸውን ለሌላ ሰዉ ለመዳር ወይም ከሌላሰዉ ጋር ጋብቻ ለመፈፀም ከግንዛቤ ዉስጥ የሚያስገቡባቸው ነገሮች ምን ምን ናቸው?
6. ወላጆች ልጆቻቸውን በሚድሩበት ወቅት የልጆችን ፈቃደኝነት ከግንዛቤ ዉስጥ የማያስገቡት ለምንድን?
7. በአካባቢያችሁ ያለእድሜ ጋብቻ ድርጊት ሲፈፀም አንዳንድ ባለሙያዎች ድርጊቱን ለማጋለጥ ፈቃደኛ የማይሆኑበት አጋጣሚ ይከሰታል ይህ ለምን ይሆናል?
8. የልጅነትጋብቻን ለማስቆም የባለድርሻ አቃላት ሚና ምን መሆን አለበት ብለዉ ያምናሉ?
9. በአሁኑ ሰአት ያለእድሜ ጋብቻ መጠን በምን አይነት ሁኔታ ላይ ይገኛል እየጨመረ ወይስ እየቀነሰ እንዴትና ለምን
10. ስለ ያለ እድሜ ጋብቻ መግለጽ ሚፈልጉት ተጨማሪ ሀሳብ ካለ መግለፅ ይችላሉ?
11. ሴቶች በማህበረሰቡ ውስጥ ማህበራዊ ተሳትፎቸው ከወንዶችጋርእኩልነው?

12. ሴቶች በማንኛውም ቦታ በነፃነት መንቀሳቀስ ይችላሉ? ካልቻሉለም?
13. ሴቶች በነፃነት ቤተሰባቸውን እና ጓደኞቻቸውን መጠየቅ ይችላሉ?
14. ሴቶች ከወንዶች ጋር እኩል ወሳኔ ወሰን ይችላሉ?
15. በቤታችሁ ውስጥ የወንድ እና የሴት የስራ ክፍፍል አለ?
16. በማህበረሰባችሁ ውስጥ የሴቶች ፖለቲካዊ ተሳትፎች ንዴት ነው?
17. ሴቶች ከወንዶች የመንቀሳቀስ ነፃነታቸው እኩል ነው በለህ ታስብለህ?
18. ሴቶች ከወንዶችን ብረት የማፍራተ የባለቤትነት ያላቸው አስተዋፅዖ እኩል ነው በለህ ታስባለህ?
19. በአካባቢያችሁ ትምህርታቸውን ያቋረጡ ተማሪዎች ካሉ ያላቸው ስሜት ምን ይመስላል?

ለትብብርዎ በጣም አመሰግናለሁ

**ለሴቶች እና ህጻናት ጉዳይ ቢሮ እና ለጤና ፅፈትቤት የተዘጋጀ ቃለ መጠይቅ**

ቀበሌ -----  
 እድሜ-----  
 ሃይማኖት -----  
 የትምህርት ደረጃ -----  
 ሥራ -----

1. በዚህ ወረዳ ያለእድሜ ጋብቻ ይፈፀማል ወይ ከተፈፀመ በየትኛው ይታወቃል? በሴቶች ወይስ በወንዶች?
2. ስለ ያለእድሜ ጋብቻ መፈጸም ወይም መካሄድ መንስኤዎችን ልትገልጽልኝ ትችላለህ/ትቺያለሽ?
3. ያለእድሜ ጋብቻ ምን ምን ችግሮችን ሊያስከትል ይችላል?
4. አንተ/ችስ ለያለ እድሜ ጋብቻ ያለህን መረጃል ታካፍለኝ ትችላለህ/ሽ?
5. ለእናንተ መስሪያቤት ያለእድሜ ጋብቻ ሊፈፀምብኝ ነው ብለው ጠቅረው ታያቸውባቸው ከሌሎች ጋር ለመነጨ ይቻላል?
6. ያለእድሜ ጋብቻን ለማስቆም መስሪያቤታችሁ ምንምን እስትራቴጂዎችን መንደፍ አለበት ትብሉ/ሽ ታምናለህ/ሽ?
7. ያለእድሜ ጋብቻ ንግድ ለማስቆም ምንምን ተግዳሮቶችን ማለፍ አለብን?
8. እንደባለሙያነትህ/ሽ ያለእድሜ ጋብቻ የተፈፀመበት ግለሰብ ታውቃለህ/ሽ?
9. በአካባቢያችሁ ወላጅ ሴት ልጆችን በሌላ ዕድሜያቸው ለምን ይደራሉ?
10. ያለእድሜ ጋብቻን ለማስቆም ምንምን እርምጃዎች መወጣት አለባቸው ብለህ/ሽ ታሥባለህ/ሽ?
11. በአካባቢያችሁ ያለእድሜ ጋብቻ የሚፈጸሙባቸው በየትኛው የማህበረሰብ ክፍል ነው በተማሩት ወይስ ባልተማሩት?
12. በዚህ ወረዳ ያለእድሜ ጋብቻን የሚፈፀሙ በየትኛው አካባቢ የሚኖሩ ማህበረሰቦች ናቸው በገፀር ወይስ በከተማ?
13. በአካባቢያችሁ ያለእድሜ ጋብቻ ድርጊት ሲፈፀም አንዳንድ ባለሙያዎች ድርጊቱን ለማጋለጥ ፈቃደኛ የማይሆኑበት አጋጣሚ ይከሰታል ይህ ለምን ይሆናል?

14. ስለያለጅድም ጋብቻ መግለጽ ሚፈልጉት ተጨማሪ ሀሳብ ካለ መግለፅ ይችላሉ?
15. ሴቶች በነፃነት ቤተሰባቸውን እና ጓደኞቻቸውን መጠየቅ ይችላሉ?
16. ሴቶች ከወንዶች ጋር እኩል ውሳኔ መወሰን ይችላሉ?
17. በቤታችሁ ውስጥ የወንድ እና የሴት የሥራ ክፍፍል አለ?
18. በማህበረሰባችሁ ውስጥ የሴቶች ፖለቲካዊ ተሳትፎችን ይወስኑ?
19. ሴቶች ከ ወንዶች የመንቀሳቀስ ነፃነታቸው እኩልነት በለህ ታስብለህ?
20. ሴቶች ከወንዶች ጉብኝት የማፍራተ የባለቤትነት ያላቸው አስተዋፅዖ እኩል ነውብለህ ታስባለህ?
21. በአካባቢያችሁ ትምህርታቸውን ያቋረጡ ተማሪዎች ካሉ ያላቸው ስሜ ትምን ይመስላል?

ለትብብርዎ በጣም አመሰግናለሁ

**ለፍርድ ቤቶች እና ፖሊስ ፅፈት ቤት ቢሮ የተዘጋጀ ቃለ መጠይቅ**

ቀበሌ -----  
 እድሜ-----  
 ሃይማኖት -----  
 የትምህርት ደረጃ -----  
 ሥራ -----  
 የጋብቻ ሁኔታ-----

1. በዚህ ወረዳ ያለጅድም ጋብቻ ይፈፀማል ወይ ከተፈፀመ በየትኛው ይታወቅ በሴቶች ወይስ በወንዶች?
2. ለእናንተ መሰሪያ ቤት ያለጅድም ጋብቻ ሊፈፀምብኝ ነው ብሎ ክስ የመሰረተ ግለሰብ አጋጥመዎት ያውቃል?
3. ያለጅድም ጋብቻን ለማስቆም መሰሪያ ቤታችሁ ምን ምን እርምጃዎችን መውሰድ አለበት ብለህ/ሽ ታምናለህ/ሽ?
4. በአካባቢያችን እየተከናወነ ወይም እየተፈፀመ ያለውን ያለጅድም ጋብቻን ለማስቆም ምን ምን ተግዳሮቶችን ማለፍ አለብን ብለህ/ሽ ታምናለህ/ሽ?
5. ያለጅድም ጋብቻን ለማስቆም መሰሪያ ቤታችሁ ምን ምን እስትራቴጂዎችን መንደፍ አለበት ብለህ/ሽ ታምናለህ/ሽ?
6. በአሁኑ ሰአት ያለጅድም ጋብቻ መጠን በምን አይነት ሁኔታ ላይ ይገኛል እየጨመረ ወይስ እየቀነሰ እንዴት ነው?

7. እንደህግ ባለሙያነትህ/ሽያ ለእድሜ ጋብቻ የተፈጸመበት ግለሰብ አጋጥሞህ/ሽ ታውቃለህ/ሽ?
8. ያለእድሜ ጋብቻን ለማስቆም ምንምን እርምጃዎችመዎድ አለባቸውብለህ/ሽ ታሥባለህ/ሽ?
9. በአካባቢያችሁ ያለእድሜ ጋብቻ የሚፈጸሙባቸውብ የትኞቻቸው የማህበረሰብ ክፍል ነው በተማሩት ወይስ ባልተማሩት?
10. በዚህ ወረዳ ያለእድሜ ጋብቻን የሚፈጸሙ በየትኛው አካባቢ የሚኖሩ ማህበረሰቦች ናቸው በገጠር ወይ ስበከተማ?
11. በአካባቢያችሁ ያለእድሜ ጋብቻ ድርጊት ሲፈጸም አንዳንድ ባለሙያዎች ድርጊቱን ለማጋለጥ ፈቃደኛ የማይሆኑበት አጋጣሚ ይከሰታለይህለምንይሆናል?
12. ስለያለእድሜ ጋብቻ መግለጽ ሚፈልጉት ተጨማሪ ሀሳብ ካለ መግለፅ ይችላሉ?
13. በአካባቢያችሁ ያለእድሜ ጋብቻ ድርጊት ሲፈጸም አንዳንድ ባለሙያዎች ድርጊቱን ለማጋለጥ ፈቃደኛ የማይሆኑበት አጋጣሚ ይከሰታለ ይህ ለምን ይሆናል?
14. ስለ ያለእድሜ ጋብቻ መግለጽ ሚፈልጉት ተጨማሪ ሀሳብ ካለ መግለፅ ይችላሉ?
15. ሴቶች በነፃነት ቤተሰባቸውን እና ጓደኞቻቸውን መጠየቅ ይችላሉ?
16. ሴቶች ከወንዶች ጋር እኩል ወውሳኔ መወሰን ይችላሉ?
17. በቤታችሁ ውስጥ የወንድ እና የሴት የስራ ክፍፍል አለ?
18. በማህበረሰባችሁ ውስጥ የሴቶች ፖለቲካዊ ተሳትፎች ንዴትነው?
19. ሴቶች ከወንዶች የመንቀሳቀስ ነፃነታቸው እኩል ነው በለህ ታስብለህ?
20. ሴቶች ከወንዶች ንብረት የማፍራተ የባለቤትነት ያላቸው አስተዋፅዖ እኩልነው ብለህ ታስባለህ?
21. በአካባቢያችሁ ትምህርታቸውን ያቋረጡ ተማሪዎች ካሉ ያላቸው ስሜት ምን ይመስላል?

**ለቡድን ወይይት የተዘጋጀ ቃለ መጠይቅ**

ቀበሌ -----

እድሜ-----

ሃይማኖት -----

የትምህር ትደረጃ -----

ሥራ -----

1. በዚህ ወረዳ ያለእድሜ ጋብቻ ይፈጸማል ወይ ከተፈጸመ በየትኛው ይታ በሴቶች ወይ ስበወንዶች;
2. ስለያለእድሜ ጋብቻ መፈጸም ወይም መካሄድ መንስኤዎችን ልትገልጽልኝ ትችላለህ/ትቺያለሽ?
3. ያለእድሜ ጋብቻ ምንምን ችግሮችን ሊያስከት ልይችላል?
4. አንተ/ች ስለያለእድሜ ጋብቻ ያለህን መረጃል ታካፍለኝ ትችላለህ/ሽ?
5. ለእናንተ መስሪያቤት ያለእድሜ ጋብቻ ሊፈጸምብኝ ነው ብሎ ቅሬታ ያቀረበ ግለሰብ አጋጥሞዎት ያውቃል?
6. ያለእድሜ ጋብቻን ለማስቆም መስሪያቤታችሁ ምንምን እስትራቴጂዎችን መንደፍ አለበት ብለህ/ሽ ታምናለህ/ሽ?

7. ያለእድሜ ጋብቻን ለማስቆ ምምንም ንተግዳሮቶችን ማለፍአለብን?
8. በአሁኑ ሰዓት ያለእድሜ ጋብቻ መጠን በምን አይነ ትሁኔታ ላይ ይገኛል እየጨመረ ወይስ እየቀነሰ እንዴት ናለምን?
9. በአካባቢያችሁ ወላጆ ሴት ልጆችን በለጋ ዕድሜያቸው ምን ይድራሉ?
10. ያለእድሜ ጋብቻን ለማስቆ ምንምን እርምጃዎች መዎድ አለባቸው ብለህ/ሽታሥባለህ/ሽ?
11. በአካባቢያችሁ ያለእድሜ ጋብቻ የሚፈጸምባቸው በየትኞቻቸው የማህበረሰብ ክፍል ነው በተማሩት ወይስ ባልተማሩት?
12. በዚህ ወረዳ ያለእድሜ ጋብቻን የሚፈፅሙ በየትኛው አካባቢ የሚኖሩ ማህበረሰቦች ናቸው በገፀር ወይስ በከተማ?
13. በአካባቢያችሁ ያለእድሜ ጋብቻ ድርጊት ሲፈፀም አንዳንድ ባለሙያዎች ድርጊቱን ለማጋለጥ ፈቃደኛ የማይሆኑበት አጋጣሚ ይከሰታል ይህ ለምን ይሆናል?
14. ስለ ያለእድሜ ጋብቻ መግለጽ ሚፈልጉት ተጨማሪ ሀሳብ ካለ መግለፅ ይችላሉ?
15. ሴቶች በነፃነት ቤተሰባቸውን እና ጓደኞቻቸውን መጠየቅ ይችላሉ?
16. ሴቶች ከወንዶች ጋር እኩል ውሳኔ መወሰን ይችላሉ?
17. በቤታችሁ ውስጥ የወንድ እና የሴት የስራ ክፍፍል አለ?
18. በማህበረሰባችሁ ውስጥ የሴቶች ፖለቲካዊ ተሳትፎች እንዴት ነው?
19. ሴቶች ከወንዶች የመንቀሳቀስ ነፃነታቸው እኩል ነው ብለህ ታስብለህ?
20. ሴቶች ከወንዶች ንብረት የማፍራተ የባለቤትነት ያላቸው አስተዋፅዖ እኩል ነው ብለህ ታስባለህ?
21. በአካባቢያችሁ ትምህርታቸውን ያቋረጡ ተማሪዎች ካሉ ያላቸው ስሜት ምን ይመስላል?

ለትብብርዎ በጣም አመሰግናለሁ:::