



**Coverage and Effects of Child Marriage  
Prevention Activities in Amhara Region, Ethiopia**

Findings from a 2007 Study



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Anastasia J. Gage (Ed.)



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Cover photo by Anastasia Gage

United Nations Population Fund (UNFPA) organized a canvas painting event at Meskel Square on March 7 and 8, 2008, under the theme “Stop Early Marriage”. The painting of a 100 meter canvas, which is the largest piece of painting ever painted in Ethiopia, was undertaken on those two days by 30 of Ethiopia’s prominent artists, and the painting was launched on March 8, International Women’s Day, which was commemorated with the theme “Investing in Women and Girls.” The event was attended by His Holiness Abuna Paulos, Patriarch of the Ethiopian Orthodox Church and President of the World Council of Churches, Mr. Abdoulie Janneh, Executive Secretary of the Economic Commission for Africa, members of the diplomatic corps, and other high level dignitaries. The cover photo shows a small part of this unique, participatory and big-impact canvas painting event that was believed to be a key milestone in enhancing the understanding of the public, policy-makers, and development stakeholders on early marriage.

# TABLE OF CONTENTS

Acknowledgements.....	iii
List of Tables .....	vii
List of Figures .....	ix
Acronyms .....	xi
Executive Summary .....	xiii
<b>Chapter 1. Introduction.....</b>	<b>1</b>
1.1. Background .....	1
1.2. Early Marriage Prevention Activities .....	2
1.3. The Legal Context .....	7
1.4. Objectives of the Survey .....	8
1.5. Organization of the Survey.....	9
1.5.1. Sample Size .....	9
1.5.2. Sample Design.....	10
1.5.3. Questionnaires .....	11
1.5.4. Training and Pretest.....	12
1.5.5. Fieldwork.....	12
1.5.6. Ethical Procedures.....	12
1.6. Data Entry, Management, and Analysis .....	13
1.7. Response Rates.....	14
<b>Chapter 2. Background Characteristics of Households and Respondents.....</b>	<b>15</b>
2.1. Introduction .....	15
2.2. Households .....	15
2.2.1. Household Population.....	15
2.2.2. Housing Characteristics .....	16
2.2.3. Household Possessions .....	19
2.2.4. Household Socioeconomic Status.....	20
2.3. Respondents .....	21
2.3.1. Female Adolescents Aged 10-19.....	21
2.3.2. Male Youth Aged 15-24.....	23
2.3.3. Caretakers .....	27
2.4. Summary .....	29
<b>Chapter 3. Exposure to Early Marriage Prevention Messages .....</b>	<b>31</b>
3.1. Introduction .....	31
3.2. Exposure to Media Messages.....	31
3.3. Direct Contact with Community-Level Information Sources.....	37
3.4. Summary .....	41
<b>Chapter 4. Knowledge of and Attitudes Towards Early Marriage and Its Prevention.....</b>	<b>43</b>
4.1. Introduction .....	43
4.2. Advantages and Disadvantages of Early Marriage.....	43
4.3. Knowledge of Marriage Laws .....	48
4.4. Effect of Exposure to Prevention Messages.....	51
4.5. Summary .....	56

<b>Chapter 5. Marriage Formation .....</b>	<b>57</b>
5.1. Introduction .....	57
5.2. Marriage Process.....	57
5.3. Partner Choice and Decision-Making Ability.....	64
5.4. Effects of Early Marriage Prevention Activities .....	66
5.5. Summary .....	69
<b>Chapter 6. Stopping Early Marriage .....</b>	<b>71</b>
6.1. Introduction .....	71
6.2. Discussion about Stopping the Marriage Process.....	71
6.3. Prevalence of Stopped Marriages .....	75
6.4. Effect of Message Exposure.....	79
6.5. Knowledge of What to Do if Marriage is Unwanted .....	81
6.6. Summary .....	82
<b>Chapter 7. Consequences of Early Marriage .....</b>	<b>83</b>
7.1. Introduction .....	83
7.2. School Dropout .....	84
7.3. Running Away from Home .....	84
7.4. Fertility.....	85
7.5. Reproductive Health Complications.....	87
7.6. Mental Health.....	87
7.7. Outcomes for Girls Whose Marriages Were Stopped .....	89
7.8. Summary .....	92
<b>Chapter 8. Gender Norms and Intimate Partner Violence .....</b>	<b>93</b>
8.1. Introduction .....	93
8.2. Gender Norms .....	95
8.3. Female Adolescents' Experience of Sexual Violence.....	98
8.3.1. Differentials in Sexual Violence Victimization .....	100
8.3.2. Reporting of Sexual Violence.....	103
8.3.3. Perceptions Regarding What Could Help Sexual Violence Victims .....	105
8.4. Male Perpetration of Intimate Partner Violence.....	108
8.4.1. Differentials in Male Perpetration of Intimate Partner Violence.....	110
8.5. Summary .....	111
<b>Chapter 9. Conclusions and Recommendations.....</b>	<b>113</b>
9.1. Introduction .....	113
9.2. Areas of Success for Early Marriage Prevention Activities .....	113
9.3. Findings Requiring Program and Policy Attention.....	114
9.4. Recommendations.....	116
<b>References .....</b>	<b>121</b>
<b>Appendix 1. Questionnaires.....</b>	<b>123</b>

## LIST OF TABLES

Table 1.1. Results of the household and individual interviews.....	14
Table 2.1. Household population by age, sex, and residence .....	15
Table 2.2. Housing characteristics .....	17
Table 2.3. Household possessions .....	19
Table 2.4. Household wealth index .....	21
Table 2.5. Background characteristics of female adolescents aged 10-19.....	21
Table 2.6. Background characteristics of male adolescents aged 15-24.....	24
Table 2.7. Distribution of adolescents by parental characteristics.....	26
Table 2.8. Background characteristics of caretakers .....	27
Table 3.1. Exposure to early marriage prevention messages in the media .....	32
Table 3.2. Exposure to early marriage prevention messages in the community .....	34
Table 3.3. Direct contact with targeted community-level information sources.....	37
Table 3.4. Number of sources of information about early marriage prevention .....	40
Table 4.1. Perceived advantages of marrying late – adolescents.....	44
Table 4.2. Perceived advantages of marrying late – caretakers .....	46
Table 4.3. Personal definitions of early marriage .....	47
Table 4.4. Perceived consequences of early marriage – caretakers.....	48
Table 4.5. Knowledge of the legal minimum age at marriage.....	49
Table 4.6. Knowledge of the legal consequences of early marriage .....	50
Table 4.7. Effect of exposure to early marriage prevention messages on personal age definition of early marriage for girls.....	51
Table 4.8. Effect of exposure to early marriage prevention messages on personal age definition of early marriage for boys .....	53
Table 4.9. Effect of exposure to early marriage prevention messages on correct knowledge of the legal minimum age at marriage.....	55
Table 5.1. Stages of marriage.....	58
Table 5.2. Promissory marriage .....	59
Table 5.3. Formal engagement.....	61
Table 5.4. Demand for child marriage.....	62
Table 5.5. Partner choice .....	64
Table 5.6. Marriage timing preferences .....	65
Table 5.7. Caretakers’ attitudes and perceptions regarding marriage formation .....	66
Table 5.8. Religious leader involvement in marriage formation .....	67
Table 5.9. Effect of exposure to prevention messages on the marriage process.....	69
Table 6.1. Discussion about stopping the formal engagement .....	72
Table 6.2. Persons with whom marriage cancellation was discussed .....	74
Table 6.3. Reasons for non-help seeking to stop the marriage process.....	74
Table 6.4. Community involvement in stopping the marriage of underage girls.....	75
Table 6.5. Prevalence of stopped marriages.....	76
Table 6.6. Socioeconomic differentials in the prevalence of stopped marriages.....	77
Table 6.7. Exposure to prevention messages and marriage cancellation .....	79
Table 6.8. Exposure to prevention messages and knowledge of a girl in the community whose marriage was stopped .....	80

Table 6.9. Knowledge of what to do if marriage is unwanted .....	82
Table 7.1. School dropout .....	84
Table 7.2. Running away from home .....	85
Table 7.3. Childbearing .....	86
Table 7.4. Fertility planning status.....	86
Table 7.5. Delivery complications.....	87
Table 7.6. Sources of worry among never married girls .....	88
Table 7.7. Prevalence of depressive symptoms .....	89
Table 7.8. Health and social outcomes for girls whose marriages were stopped .....	90
Table 8.1. Attitudes toward traditional gender norms .....	96
Table 8.2. Types of sexual violence.....	99
Table 8.3. Onset of sexual violence.....	100
Table 8.4. Differentials in sexual violence victimization .....	100
Table 8.5. Perpetrators of sexual violence.....	103
Table 8.6. Reporting of sexual violence.....	104
Table 8.7. Reasons for non-reporting to police.....	105
Table 8.8. Respondents' perceptions regarding what could help sexual violence victims .....	106
Table 8.9. Belief that law can prevent/stop sexual violence against women and children .....	107
Table 8.10. Acts of emotional and sexual violence committed by husbands against wives.....	108
Table 8.11. Acts of physical violence committed by husbands against wives.....	109
Table 8.12. Differentials in violence perpetration .....	111

## LIST OF FIGURES

Figure 3.1. Percent of female adolescents aged 10-19 who heard early marriage prevention messages from teachers by place of residence, program presence, and current school attendance, Amhara Region, Ethiopia 2007.....	35
Figure 3.2. Percent of caretakers who have heard or seen early marriage prevention messages by source of information, Amhara Region, Ethiopia 2007 .....	36
Figure 3.3. Percentage of in-school female adolescents aged 10-19 who reported that a teacher has ever told them what to do to avoid being married, by membership in a GC/GAC, Amhara Region, Ethiopia 2007 .....	38
Figure 3.4. Percent of in-school female adolescents aged 10-19 who reported that a GC member has ever told them what to do to avoid being married, by membership in a GC/GAC, Amhara Region, Ethiopia 2007 .....	39
Figure 3.5. Percentage of female adolescents aged 10-19 and male youth aged 15-24 who had been exposed to seven or more information sources about early marriage according to place of residence and program presence, Amhara Region, Ethiopia 2007 .....	41
Figure 4.1. Percentage of caretakers who mentioned specific advantages of marrying late, Amhara Region, Ethiopia 2007 .....	46
Figure 4.2. Percentage of respondents who had heard about the legal minimum age at marriage (LMAM) and the new Criminal Code, Amhara Region, Ethiopia 2007 .....	50
Figure 4.3. Mean age below which caretakers considered marriage as occurring “too early” for girls and boys, by number of information sources about early marriage prevention, Amhara Region, Ethiopia 2007 .....	54
Figure 4.4. Percentage of respondents who knew the legal minimum age at marriage was 18 years, by number of information sources about early marriage prevention, Amhara Region, Ethiopia 2007.....	56
Figure 5.1. Percentage of females aged 10-19 and males aged 15-24 who had gone through various stages of the marriage process, Amhara Region, Ethiopia 2007.....	58
Figure 5.2. Percentage of females younger than 18 who reported that their families have ever been approached by a suitor asking to marry the girl by current school attendance, Amhara Region, Ethiopia 2007 .....	63
Figure 5.3. Percentage of last marriages in the past five years of female adolescents who were under age 18 at that time of the union that were blessed by religious leaders, according to place of residence and program presence, Amhara Region, Ethiopia 2007 .....	68
Figure 6.1. Among females aged 10-19 who heard that their last formal engagement was being planned, the percentage who talked to specific persons about stopping the marriage, Amhara Region, Ethiopia 2007 .....	73
Figure 6.2. Percent of respondents who knew a girl in the community whose marriage was stopped by place of residence and program presence, Ethiopia 2007.....	78

Figure 6.3. Percent of female adolescents aged 10-19 who reported specific actions that a girl could take to stop an unwanted marriage, Amhara Region, Ethiopia 2007.....	81
Figure 7.1. Sources of worry among girls whose marriages were stopped and all other girls surveyed, Amhara Region, Ethiopia 2007 .....	91
Figure 7.2. Prevalence of depressive symptoms in the past three months among girls whose marriages were stopped and all other girls surveyed, Amhara Region, Ethiopia, 2007 .....	91
Figure 8.1. Percentage of males aged 15-24 agreeing with all gender-equitable norms by type of place of residence and program presence, Amhara Region, Ethiopia 2007.....	97
Figure 8.2. Mean age below which male youth aged 15-24 considered marriage for girls and boys to occur “too early” by level of agreement with gender norms, Amhara Region, Ethiopia 2007.....	98

## ACRONYMS

ACIPH	Addis Continental Institute of Public Health
AIDS	Acquired Immune Deficiency Syndrome
AWA	Amhara Women's Association
CBRHA	Community-Based Reproductive Health Agent
CGPP	Community-Government Partnership Program
CSA	Central Statistical Agency
DHS	Demographic and Health Survey
EGLDAM	Ye Ethiopia Goji Limadawi Dirgitoch Aswegaj Mahiber
EMES	Early Marriage Evaluation Study
EFPRHP	Ethiopia Family Planning and Reproductive Health Project
EWLA	Ethiopian Women Lawyers Association
GAC	Girls' Advisory Committee
GC	Girls' Club
GEM	Gender-Equitable Men
GHQ	General Health Questionnaire
HEW	Health Extension Worker
HIV	Human Immunodeficiency Virus
HTP	Harmful Traditional Practice
KAC	Kebele Advisory Committee
LMAM	Legal Minimum Age at Marriage
MEASURE	Monitoring and Evaluation to Assess and Use Results
NGO	Non-Governmental Organization
ORC	Opinion Research Corporation
OVC	Orphans and Vulnerable Children
NPA	Non-Program Area
PA	Program Area
PTA	Parent-Teachers Association
SDA	School Development Agent
UNICEF	United Nations Children's Fund
UNFPA	United Nations Fund for Population Activities
USAID	United States Agency for International Development
WAC	Woreda Advisory Committee
WHO	World Health Organization



## **EXECUTIVE SUMMARY**

This study, hereafter referred to as the Early Marriage Evaluation Study (EMES), was a household survey of 3,677 female adolescents aged 10-19 years, 1,737 male youth aged 15-24 years, and 4,670 caretakers in Amhara Region, Ethiopia. The primary purpose of the EMES was to provide policymakers and program managers with detailed information on the reach and effects of early marriage prevention activities in the region to support program efforts in addressing the challenges posed by child marriage for women's reproductive health, education and status, and for national development. The 2007 EMES is the first large-scale household survey in Ethiopia to provide population-based estimates on levels of exposure to early marriage prevention messages and their influence on knowledge, attitudes, and skills conducive to delaying marriage. The survey was conducted from July 16 to August 20, 2007.

The study differentiated woredas (that is, districts) in which early marriage prevention activities were integrated into USAID-funded community-based reproductive health and basic education programs (hereafter referred to as program areas) from woredas in which early marriage prevention activities were not integrated into these USAID-funded programs (hereafter referred to as non-program areas). It is to be noted that the study collected largely descriptive information and could not determine the impact of early marriage prevention activities as there were no comparable baseline surveys and no control/comparison woredas were selected before the start of early marriage prevention activities. As a result of the lack of control/comparison woredas and the widespread dissemination of early marriage prevention messages by various parties throughout Amhara Region since the enactment of the legal minimum age at marriage, the distinctions made between "program areas" and "non-program areas" were not clear-cut. Moreover, it was difficult to assess how much change had occurred over time in early marriage knowledge, attitudes, and practices. Given these considerations, the study was an assessment of early marriage knowledge, attitudes, and preferences and showed whether areas in which early marriage prevention activities were integrated in a systematic way into USAID-funded reproductive health and basic education programs differed in the outcomes of interest from other areas.

### **Exposure to Early Marriage Prevention Messages**

Survey results indicate that early marriage prevention messages were largely received by adolescent girls and male youth through religious leaders and by caretakers through community meetings. Non-print media reached more people than print media. Seventy-five percent of adolescent girls, 83 percent of male youth, and 65 percent of caretakers heard or saw early marriage prevention messages through non-print media. The proportion of respondents who were exposed to early marriage prevention messages through print media was 26 percent among adolescent girls, 36 percent among male youth, and 15 percent among caretakers. More urban adolescent girls and their families received home visits from community-based reproductive health agents speaking out against early marriage and direct advice from religious leaders advocating against early marriage in program areas than in non-program areas. The average number of information sources about early marriage prevention was significantly higher in program areas than in non-program areas among adolescent girls.

## **Attitudes towards Early Marriage**

Over 95 percent of respondents stated that there were no advantages of marrying early. However, the age cut-off used by respondents to define early marriage for girls was two to three years lower than the legal minimum age at marriage of 18 years. On average, adolescent girls considered marriage to be too early if it occurred before age 15.3 for girls and age 18.3 for boys. Male youth considered marriage to be too early if it occurred before age 16.3 for girls and age 19.5 for boys. Caretakers considered marriage to be too early if it occurred before age 15.9 for girls and age 20.1 for boys. In general, respondents in program areas had lower age definitions of early marriage than those in non-program areas. Caretakers' attitudes towards children's rights to choose when and whom to marry differed for daughters and sons, with daughters being considered to have fewer rights in partner choice and marriage timing. Eighty-three percent of caretakers agreed that sons have the right to choose when to marry but only 67 percent said that daughters have this right. There were no differences between program areas and non-program areas in this regard.

The age cut-off used to define early marriage tended to increase with the number of information sources about early marriage prevention reported by the respondent. For example, the age below which caretakers considered marriage to occur too early was 14.5 among those who had been exposed to no sources of information about early marriage prevention compared to 15.5, 15.8, 16.3, and 17.1 years among those who had been exposed to 1-3, 4-6, 7-9, and 10 or more sources of information, respectively.

## **Knowledge about Marriage Laws**

Levels of knowledge about marriage laws were low. Only half of respondents were aware that there was a legal minimum age at marriage. Among those who knew that there was a legal minimum age at marriage, 30 percent of adolescent girls, 24 percent of male youth, and 34 percent of caretakers did not know that the legal minimum age at marriage was 18. Even fewer respondents had heard about the new Criminal Code: 28 percent of female adolescents, 24 percent of male youth, and 27 percent of caretakers. Of those who had heard about the new Criminal Code, at least one out of three could not identify two or more persons legally punishable for child marriage. In general, respondents in program areas had lower levels of knowledge about marriage laws than those in non-program areas.

Correct knowledge of the legal minimum age at marriage tended to increase with the number of information sources from which the respondent had heard or seen early marriage prevention messages. The percentage of caretakers who knew that the legal minimum age at marriage was 18 years increased from eight percent among those who had not been exposed to early marriage prevention messages to 22 percent, 34 percent, 41 percent, and 55 percent among those who had seen or heard these messages from 1-3, 4-6, 7-9, and 10 or more different sources, respectively.

## **Marriage Formation**

Results from the 2007 EMES indicated that 15 percent of female adolescents surveyed were promised in marriage, 12 percent had ever been formally engaged, and 13 percent had ever been married. Despite their older age, fewer male youth had ever been promised, formally engaged or married (9 percent, nine percent and seven percent, respectively). Socioeconomic variations in the prevalence

of promissory marriage were substantial. In general, both adolescent girls and male youth residing in rural areas, living in the poorest households, who had incomplete primary or no education, whose parents were illiterate, and who were employed were more likely to have ever been promised in marriage. One out of five underage girls (younger than 18 years) reported that their families had ever received a request from a suitor asking to marry the girl. The highest demand for underage brides (25 percent or higher) was found among girls who were 15-17 years old, had secondary education or were out of school, employed, or double orphans. There had been little change in partner choice across generations. The family was the main decision maker for last marriages among female adolescents (70 percent) and first marriages among caretakers (65 percent). Thirty-eight percent of last marriages among female adolescents and a similar proportion of first marriages among caretakers were unwanted. No significant differences were observed between program and non-program areas in the proportion of adolescents who had gone through various stages of the marriage process and in marriage timing preferences.

### **Stopping Early Marriage**

Nearly one out of three adolescent girls who last heard that their formal engagement was being planned talked to someone about stopping the marriage, that is, about preventing the marriage from going forward. The percentage of girls who discussed stopping the marriage was highest among current members of the Girls' Club (GC) (53 percent) and lowest among rural girls (27 percent). Adolescent girls tended to talk more to their friends than to their family members about stopping the marriage. Community members were involved in stopping the planned marriages of one out of five underage girls. Police or legal intervention in child marriage prevention through family visitation, advice, or an arrest was reported by only four percent of girls who were younger than age 18 at the time they last heard that their formal engagement was being planned.

The data revealed that approximately one out of four planned marriages of underage girls (younger than 18) was stopped. In urban settings, the proportion of child marriages that were stopped was significantly higher in program areas than in non-program areas (34 percent versus 19 percent). In rural settings, there were no differences between program areas and non-program areas in the proportion of planned child marriages that were stopped (20 percent versus 22 percent). The highest proportion of stopped marriages was found among GC members (49 percent) and the lowest was among girls who were uneducated or who did not complete primary school (10 percent). Among adolescent girls, knowledge of stopped marriages was higher in program areas than in non-program areas.

### **Consequences of Early Marriage**

Only 27 percent of girls who were attending school at the time of their last marriage continued their schooling for more than one year after the marriage. Levels of childbearing were consistently higher among girls who married before age 15 than among those who married at older ages or were never married. Sixty-eight percent of adolescent mothers aged 15-19 reported at least one of the following delivery complications at the birth of their first child: long labor, excessive bleeding, fever with bad-smelling discharge, and convulsions. The prevalence of delivery complications did not differ between those who first married before age 15, those who married at older ages, and those who were never married.

Early marriage had a strong association with the prevalence of depressive symptoms in the past three months among adolescent girls. In general, depressive symptoms were more common among ever married adolescent girls than among those who were never married. This was most pronounced for girls who first married before age 15. Among girls who first married below age 15, 23 percent said that they lost much sleep over worry, 33 percent said they felt constantly under strain, 21 percent said they felt they could not overcome their difficulties, 10 percent said they were losing confidence in themselves, and 12 percent said that they thought of themselves as a worthless person. Among girls who were never married, 15 percent said that they lost much sleep over worry, 15 percent said they felt constantly under strain, nine percent said they felt they could not overcome their difficulties, four percent said they were losing confidence in themselves, and four percent said that they thought of themselves as a worthless person. Thirteen percent of adolescent girls in the sample had suicidal thoughts and three percent had tried to commit suicide in the past three months.

### **Outcomes for Girls Whose Marriages Were Stopped**

Seventy-six percent of girls whose marriages were stopped were currently attending school at the time of the survey and 97 percent were never married. Only five percent had ever given birth. Girls whose marriages were stopped tended to worry more about issues pertaining to marriage and sexual activity in the past three months. Fifteen percent of girls whose marriages were stopped worried about being pressured to marry compared to five percent of never married girls in the general population. Fourteen percent of girls whose marriages were stopped worried about being forced to have sex compared to six percent of never married girls in the general population. More girls whose marriages were stopped reported that they felt unhappy and depressed, unable to overcome their difficulties and constantly under strain, and that they lost much sleep over worry in the past three months than other girls in the sample. There were no differences between program and non-program areas in the prevalence of specific depressive symptoms among girls whose planned marriages were stopped.

### **Gender Norms**

More than half of young men in the sample supported at least one traditional gender norm in each of the following domains: sexual relationships, sexual and reproductive health, domestic work and child care, and violence. Endorsement of traditional gender norms was strongly associated with attitudes towards early marriage. As young men's support for traditional gender norms increased, the age below which they considered marriage to occur "too early" declined. The average age below which girls' marriages were considered to occur too early was 17.0 years among young men who did not support any of the 15 traditional gender norms included in the study as compared to 13.1 years among those who supported all of the traditional gender norms. The average age below which young men consider boys' marriages to occur too early ranged from 19.9 years among those who did not endorse any of the traditional gender norms to 16.9 years among those who endorsed all the traditional gender norms.

### **Gender-Related Violence**

The EMES shed some light on adolescent girls' experience of sexual violence and male youth perpetration of intimate partner violence. The data showed that 12 percent of adolescent girls had ever experienced sexual violence. Rates of sexual violence in the past 12 months were at least twice

as high among girls whose marriages had been stopped (14 percent) as in the general population (six percent). Thirty-one percent of girls who had experienced sexual violence reported that the perpetrator was a family friend or someone that they trusted. The survey further found that 37 percent of sexual violence victims reported that the perpetrator was someone who was at least 10 years older. Half of the adolescent girls who had experienced sexual violence told no one about the incident. At least one out of four victims sought help from their friends. Seventy-five percent of adolescents in the sample believed that the law could prevent or stop sexual violence against women and children.

The survey further found that 67 percent of ever married male youth had ever committed acts of emotional violence, three percent had ever perpetrated sexual violence, and 19 percent had ever committed acts of physical violence against their current or most recent partner. The factor most strongly related to young men's perpetration of emotional violence was use of khat (that is, the chewing of the leaves of the *Catha Edulis* plant, a recreational drug that is common in the Horn of Africa and the Arabian Peninsula). Physical violence was more than twice as prevalent among young men who reported that they had ever been physically mistreated by a family member as among those who did not. The data also showed a high level of support among male youth for traditional gender norms in the domains of sexual relationships, reproductive health, and violence, particularly in rural areas.

## **Policy and Program Recommendations**

### ***Reinforce Community Involvement in Child Marriage Prevention and Strengthen Peer Programs***

The EMES findings revealed that in program areas, religious leaders have been key agents of change, exerting considerable influence over public opinion, building trust within communities, and fostering the cultural acceptability of deferred marriages. Religious leaders may also hold the key to changing social norms around the expected age at marriage for girls. CRBHAs, peer educators, and health workers have also played and should continue to play an important role in disseminating early marriage prevention messages. Peer education programs are critical as more adolescent girls turn to their friends than to their family members or teachers when faced with an unwanted marriage. Training programs should prepare peer educators to inform, support and encourage girls in decision making about circumstances affecting their lives, including delaying their own marriages. Programs should continue to explore new channels of information dissemination on early marriage prevention such as *iddirs* (indigenous social insurance associations).

### ***Educate the Public About and Enforce Existing Marriage Laws and Regulations***

More work is needed to increase awareness of the legal minimum age at marriage and of the new Criminal Code. Police intervened to stop only four percent of planned marriages of under-age girls in the EMES. The police and justice departments need to be more visible in child marriage prevention. Activities should also be conducted to strengthen the capacity of law enforcement bodies to work more closely with communities, schools and governmental and non-governmental organizations (NGOs) to prevent child marriages.

### ***Introduce and Enforce Vital Registration***

Ethiopia is one of the countries without a functional national or regional system for the registration and certification of births, deaths, marriages, and divorces, which is important for safeguarding women's basic human rights in choosing when and whom to marry, enforcing the country's marriage laws, and reinforcing relevant international conventions that the country has endorsed. Only three percent of female adolescents aged 10-19 years surveyed in the EMES had a birth certificate. In April 2008, the World Health Organization (WHO), United Nations Children's Fund (UNICEF) in collaboration with Ethiopian Human Rights Commission (EHRC), Ministry of Women's Affairs, and other government and non-government organizations held a Consultative Workshop on the Preparation for the Establishment of Vital Events, Birth, Death, Marriage and Divorce Registration System in Ethiopia. It is necessary to lobby the government to make marriage registration mandatory and to follow through with its enforcement if proof of age and documentation of marriage are to be provided for the prevention of child marriage and the prosecution of child marriage cases.

### ***Integrate Knowledge of Marriage Laws into Life Skills Training for Unmarried Girls***

Girls themselves are the key to social transformation around early marriage. Knowledge of marriage laws could be integrated into existing life skills training in order to improve girls' knowledge about their reproductive health and legal rights, including the right not to marry before age 18 and the right to give free and full consent to marriage. Activities could also include increasing girls' self-confidence and ability to negotiate key life decisions including continued schooling and deferred marriage. These activities could be introduced in the context of Girls' Clubs. The EMES showed that Girls' Club members were more likely than other girls to initiate discussions about stopping their planned marriages and to have a higher prevalence of stopped marriages. Girls' Clubs had only a slightly lower reach than radio (46 percent versus 53 percent, respectively) in reaching adolescent girls with early marriage prevention messages. Introducing "secret" boxes in Girls' Clubs or in school settings to allow girls to provide information about planned early marriages in their community could facilitate peer and self-reporting of planned child marriages.

### ***Design a Strategy to Address Mental Health Needs of Young Girls***

A strategy is needed to address depressive symptoms among young married girls and girls whose marriages have been stopped. Such a strategy could include public information and education to increase awareness about the importance of protecting the mental health of young married girls and for girls whose marriages have been stopped. Due to the stigma that is often associated with depression, concerted efforts are needed to foster the recognition that children and young people may have depressive symptoms and to encourage caregivers to seek early and appropriate counseling and treatment. Support networks for girls whose marriages have been stopped and for young married girls to meet each other could help to combat loneliness, a sense of isolation, and depressive symptoms. Religious leaders and CBRHAs should be trained as para-counselors to look for and identify depressive symptoms in young people and refer them to medical services as needed.

### ***Address Child Marriage in OVC Programs***

OVC programs in Ethiopia have tended to provide direct financial support to orphans to pay for their health care, education, and food or to provide scholarships, uniforms, and school supplies to OVC from HIV/AIDS-affected families to ensure that families have the financial resources needed

to enable OVC to complete their education. The EMES findings suggest that OVC programs in Amhara Region need to broaden their mandate to include child marriage prevention activities.

### ***Develop Program Activities to Change Beliefs in Traditional Gender Norms and Reduce Violence Perpetration by Young Men***

Activities should be established in the context of reproductive health and HIV/AIDS programs to improve relations between the sexes and reduce gender-based violence. Workshops should be conducted with young and older men to address how traditional norms have affected men's and women's lives and activities, to challenge gender-based violence, and to highlight men's responsibility in ending violence and in creating safe communities for women and children.

### ***Focus Program Efforts on Increasing the Age at First Marriage Rather Than on Stopping Marriages***

Marriage cancellation is a short-term solution for the problem of child marriage. Rather than measure their success by the number or proportion of planned marriages that are stopped, programs should focus on increasing the age at first marriage as their ultimate goal. A focus on increasing the age at first marriage could help address the underlying demand for child brides, which was substantial — nearly one out of five girls younger than 18 years reported that their parents have ever been approached by a suitor asking to marry the girl, with the proportion rising to one out of three among those who were 15-17 years old at the time of the survey or currently employed. Encouraging parents to pledge to enroll their daughters in school for a given number of years and providing scholarships for girls, especially for those from economically disadvantaged families, could help stimulate broader community support for delaying girls' marriages until they have completed secondary school.

### ***Address Sexual Violence in the Community***

The EMES showed that the proportions of girls who worried about forced sex and the reported prevalence of sexual violence in the past 12 months were twice as high among girls whose marriages were stopped as among girls in the general population. These findings highlight the need to address sexual violence prevention in the community. Activities could include:

1. Undertaking more in-depth studies of sexual violence to document the nature and prevalence of sexual violence in Amhara Region and help local and regional authorities better understand the problem.
2. Launching a communication campaign and coordinating local sexual violence awareness-raising activities through schools, community-based organizations, and community outreach to inform women and girls about sexual violence and the rights of victims to seek justice. Awareness-raising activities should include community conversations and working with men and boys to address norms, values, and practices that contribute to sexual violence and to reflect on how sexual violence affects the community as a whole.
3. Establishing multidisciplinary coalitions to work with individuals and organizations to identify community needs and assets, create and mobilize local-level partnerships, and help develop community-based initiatives to address sexual violence, measure success, obtain funding, and ensure sustainability.

4. Creating victim support teams to ensure a holistic approach to responding to the needs of women and girls who have been victims of sexual violence. This strategy could include supportive individual services at the health facility and community levels to help victims talk about their experiences, give them information about the consequences of sexual violence, help them identify problems that may have arisen as a result of the violence, present options available to meet their needs, and referrals to appropriate service providers.

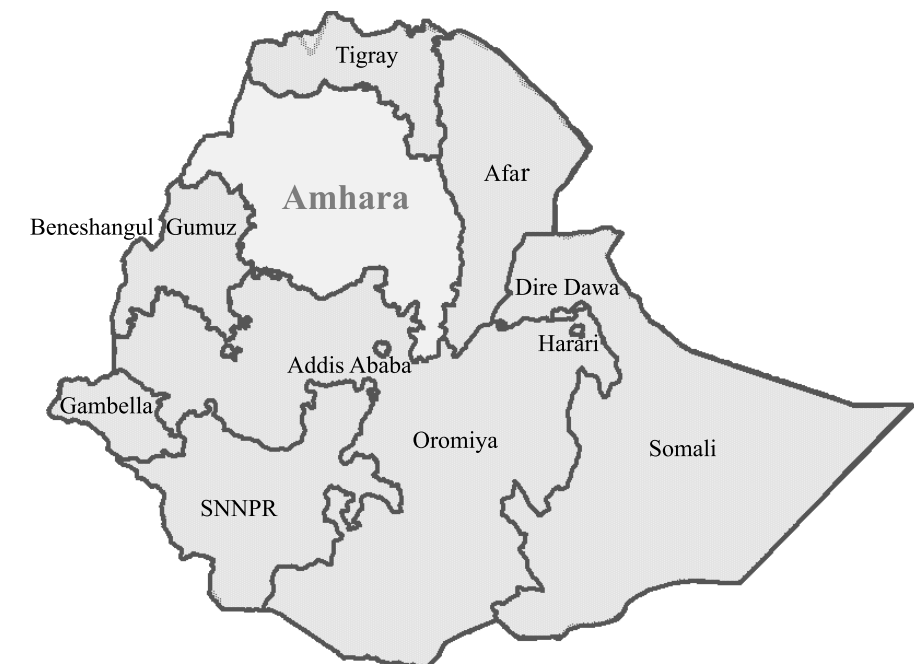
### ***Follow-up with Girls Whose Marriages Were Stopped***

As the EMES was a cross-sectional study, it was limited in its ability to assess longer-term outcomes for girls whose marriages were stopped. Information was not collected on the date at which a marriage was stopped, making it difficult to determine how many months had elapsed from that time until the date of the interview. It is recommended that a longitudinal study be conducted to follow-up with a selected group of girls whose marriages were stopped every six months until they turn 18 in order to assess for how long marriages are deferred and to better understand health and social outcomes for those girls. It is also important to understand community characteristics that contribute to the success of child marriage prevention efforts.

### ***Utilize Stronger Evaluation Designs***

The EMES is one of the few detailed studies of child marriage prevention activities in Amhara region. The assessment of the impact of program activities was limited by the lack of baseline data. It is recommended that future evaluations be planned before the start of program activities and include, at the very minimum, a baseline survey and comparison areas/groups to enable an assessment of how much change has occurred over time and to determine the impact of prevention activities.

### **Map of Ethiopia and Amhara Region**



# CHAPTER 1. INTRODUCTION

Anastasia J. Gage

## 1.1. Background

The Amhara region of Ethiopia has one of the highest rates of child marriage in the world. According to the 2000 Ethiopia Demographic and Health Survey (DHS), 31 percent of women aged 15-49 years were married before the age of 15 (Central Statistical Authority [CSA] and ORC Macro, 2001). Although child marriage appears to be declining, the 2005 Ethiopia DHS shows that, nationwide, close to half of women aged 20-24 were married before age 18 and that men continued to marry at a much older age than women. The Amhara and Tigray regions have the highest rates of early marriage in the country. In the Amhara region, the median age at first marriage was 16.6 years for women aged 25-29 compared to 24.2 years for men of a similar age (CSA and ORC Macro, 2006). Many girls may be married even earlier, as young as age eight or nine, and in some situations, are even promised in marriage at birth.

Child marriage is of concern for several reasons. Child marriage constitutes a violation of basic human rights. Child marriage reduces girls' educational attainment, undermines women's status, and reduces women's prospects for economic and social advancement. Poor adolescent girls whose economic survival depends on marriage are particularly vulnerable, since they may have little decision-making power around pregnancy prevention and safe sex. Women who marry young are also more likely to be married to older men. A study of Amhara region found that more than half of young marriages were arranged with a man who was at least 10 years older the girl (Pathfinder International, 2006). In arranged marriages, parents and families play a leading role in partner choice, regardless of the age of the persons getting married, and the prospective spouses may or may not be able to choose whether to marry or not. A large age gap between spouses may be associated with unequal power in the relationship, which may discourage partner communication about contraceptive use and family size desires, and safe sexual relations within marriage. This may reduce, in turn, the ability of a young bride to negotiate whether sex will occur and whether contraception and condoms will be used.

Older husbands have on average more sexual experience, a greater number of lifetime sexual partners, and a greater lifetime risk of sexually transmitted infections, including HIV, which increases young women's vulnerability to these infectious diseases. In addition, married adolescent girls who experience forced sexual initiation may be susceptible to sexually transmitted infections not only as a result of physical trauma but also because their reproductive tracts are not yet fully developed (Bruce, 2005).

In Ethiopia, marriage marks the point in a woman's life when childbearing becomes socially acceptable. Thus, marriage is associated with social pressures to begin sexual intercourse, increased sexual frequency, and pressures to begin childbearing. Therefore, women who marry early have, invariably, a longer exposure to the risks of childbearing and a greater number of lifetime births. Teenage women are twice as likely as older women to die in pregnancy and childbirth. In some poor countries, pregnancy is the leading cause of death for teenage girls (Save the Children, 2004; UNFPA and the University of Aberdeen, 2004).

Child marriage may compromise women’s reproductive health in other ways. Early pregnancy and childbearing are commonly associated with vesicovaginal fistula and cephalopelvic disproportion, which commonly occur when first pregnancy occurs before the growth of the pelvis is complete. The 2005 Ethiopia DHS revealed that, in Amhara Region, 0.5 percent of women reported having ever experienced an obstetric fistula and among those who had ever heard of obstetric fistula, 1.6 percent lived in a household where someone else had experienced obstetric fistula (CSA and ORC Macro, 2006). In general, the risk of vesicovaginal fistula is highest among teenage women who have their first pregnancy before age 16 than among older women. Women below the age of 20 are more likely than older women to suffer from other complications of pregnancy and delivery, including hypertensive disorders of pregnancy, hemorrhage, toxemia of pregnancy, and anemia. Due to its association with early sexual activity and childbearing, child marriage also has implications for children’s health. Infants of teenage mothers are more likely to suffer from low birth weight and to die when compared with infants of mothers who delayed childbearing, even after taking into consideration differences in birth order, sex of the child, multiple births, and socioeconomic status (Nour, 2006).

## **1.2. Early Marriage Prevention Activities**

Since 2002, USAID/Ethiopia has funded several initiatives to help communities acquire the knowledge, skills, and information needed to forestall marriage. This section describes the activities that have been implemented by these organizations in order to prevent child marriages. Child marriage prevention activities in Amhara Region fall into four main categories: those integrated into basic education programs; those integrated into community-based reproductive health programs; public education activities; and collaborative partnerships with national and regional legal and civil society organizations.

The BESO-II Community-Government Partnership Program (CGPP) was a five-year USAID-funded project, the primary objective of which was to improve the quality of and equity in basic education by strengthening support for local primary schools. “Quality” referred to increased retention, reducing dropouts, and strengthening learning at the school level and “equity” to greater access, retention, and success in school for girls and other underserved populations (Gurevich, 2004). The project was implemented from 2002-2007 by World Learning Ethiopia. Child marriage prevention was an offshoot of the promotion of basic education and was implemented in CGPP schools through Girls Advisory Committees and School Development Agents. GACs are school committees that are formed with the approval of local and regional education officials and teachers, with teachers serving as advisors. GACs link young female students with adults in the school setting who are socially powerful and can advocate on girls’ behalf. In general, the objectives of GACs are to:

- Create an environment conducive to discussing and addressing problems that girls face in school, at home, and in the community;
- Foster open and age-appropriate discussion and carefully address sexuality, sexual abuse, sexual harassment, gender discrimination, reproductive health, and sexually transmitted diseases in the school environment;
- Assist girls to participate fully in schooling;
- Foster equal opportunities to learn and develop equal treatment for girls and boys in the school environment; and

- Increase awareness among administrative bodies, parents, community members, and local government officials about the issues that girls face, and encourage their positive and active involvement in the successful participation of girls in schooling (Gurevich and Gero, 2005).

GACs meet at least monthly to address the special needs of girls and implement programs at the school or community level to address those needs. Such programs include mentoring and tutorial classes, health education, and fund raising to provide girls from poorer families with school supplies and other materials to enable them to remain in school (Gurevich, 2004). At the time of the study, World Learning had established 1,118 Girls Advisory Committees in Amhara Region alone and a total of 3,200 GACs in Ethiopian primary schools.

School Development Agents (who are experienced teachers and/or school directors seconded by local education authorities to support the work of the CGPP) play an important role in motivating parents to send their children, particularly daughters, to school and work with PTAs to reduce dropout and advocate against early marriage and marriage by abduction. Marriage by abduction is a harmful traditional practice that is often used in several communities in Ethiopia as a short-cut to marriage. Marriage by abduction often involves physical and/or sexual abuse including rape. The would-be abductor, accompanied by a group of intimate friends and relatives, would forcefully drag an unmarried young girl or carry her over the shoulder (National Committee on Traditional Practices of Ethiopia, 1998). The abductor may beat the girl to subdue her. The girl would then be taken to a hideaway where she may be raped.

Gender and early marriage-related activities conducted by SDAs typically include, but are not limited to, the following: (1) arranging community discussions involving religious, traditional, and political leaders to encourage the community to give girls equal educational opportunities as boys; (2) conducting house-to-house visits with community leaders to improve attitudes towards girls' education and to collaboratively advocate against early marriage; (3) organizing school registration periods and having these periods extended for girls if necessary; (4) providing public recognition of parents who send girls to school to help motivate other parents to do the same; (5) promoting gender equity through ongoing campaigns against abduction and early marriage, in collaboration with GACs; (6) strengthening PTAs and Kebele (that is, communities/towns) Education and Training Boards; and (7) enhancing the sustainability of community support and government collaboration (Gurevich and Beyene, 2005).

Child marriage prevention activities undertaken by GACs and SDAs to promote girls' education have varied from one setting to the next and have generally included: (1) convening meetings with community stakeholders (elders, community leaders, and religious leaders) to convince them about how parents could benefit by sending their daughters to school and to encourage these stakeholders to talk to other members of the community about the value of girls' education; and (2) collaborating with government bodies and law enforcement agencies to enforce legal actions against those who commit crimes against girls, such as early marriage, rape, and abduction. Sensitization against early marriage have resulted in some communities (for example, Christian communities in Guangua Woreda, Awi Zone) establishing customary laws penalizing or sanctioning parents who marry off their daughters before the age of maturity or without her full consent (Gurevich, 2005).

Documented case studies of SDA and GAC involvement in child marriage prevention provide further insight into the different activities conducted through the CGPP to prevent child marriages. In one instance, faced with the challenge posed by religious values to delayed marriage for girls, a School Development Agent wrote a letter to the Woreda Administration requesting support in his efforts to prevent early marriage for girls who were currently attending school. This led to a meeting between the representatives of the Woreda Justice Office, the Woreda Sharia Court, and the School Development Agent. As a result of these deliberations, the Woreda Sharia court agreed to end the practice of early marriage and sent a letter to Mosques, preachers, and followers of Islam ordering them not to force girls to marry against their will, informing them that the Sharia court would closely follow the enforcement of children's rights, and explaining that violating children's constitutional rights would result in penalties (Gurevich and Gero, 2005).

GACs also bring problems involving early marriage, abduction, rape, absenteeism, or dropout to the attention of school authorities and the PTA. Upon hearing that a female student's parents have entered into agreements to offer her in marriage, the GAC, through the school administration, informs the Woreda Public Mobilization Office or the Kebele Administrator in writing about the matter. The Woreda Public Mobilization Office or the Kebele Administrator, GAC members, and school community typically meets with the girl's parents or village elders to sensitize them about the physical and psychological effects of early marriage on young girls, to inform them that child marriage is a crime and that the parents would be taken to court, and to convince them not to continue with the marriage plans and to allow the girl to continue her education. In some circumstances, these actions are sufficient to convince parents to cancel the marriage plans. In cases where the actual age of the girl is in question, the Kebele Administrator can appeal to the Prosecution Office to issue an order to stop the child marriage. In one instance in which a female student's parents continued the wedding preparations despite the order, the Kebele leaders removed the girl from her family's home temporarily to protect her.

Community-based early marriage prevention activities were implemented by Pathfinder International through the Ethiopia Family Planning and Reproductive Health Project (EFPRHP), a five-year project funded by USAID from October 1, 2002 to September 30, 2007 and in partnership with 16 implementing partner organizations and a network of 150 private for-profit clinics. The primary objective of the project was to provide integrated family planning and reproductive health services and improve health care service delivery primarily in four regions of Ethiopia. The EFPRH Project worked toward eight outcomes: (1) health of families at the rural level improved; (2) contraceptive prevalence rate increased; (3) post-abortion care enhanced; (4) HIV/AIDS prevention increased; (5) quality of reproductive health services improved; (6) woreda, zonal, and regional capacity to develop, manage, and implement community-based services enhanced; (7) community capacity to develop and manage community-based services improved; and (8) gender issues addressed. Activities contributing to outcome 8 addressed many of the harmful traditional practices affecting women's sexual and reproductive health, rights, and well-being, including early marriage of girls, abduction of women, bride price, widow inheritance, and female genital mutilation (Pathfinder International, 2008).

The core of the EFPRHP was a broad network of community-based reproductive health agents (CBRHAs) who were trained by the project to provide RH/FP information the community level and maintain referral linkages with fixed facilities, with the goal of increasing the use made of RH/FP

and maternal and child health services. CBRHAs work to achieve this goal through house-to-house counseling and the provision of selected FP methods (pills and condoms); counseling at religious gatherings, festivals, and other community celebrations; holding discussions at market places; and mobilizing women and families to use formal health outreach services. Although the CBRHA focus has been primarily on increased coverage and use of FP and RH services, significant attention has been given to the reduction of harmful traditional practices (HTPs), including early marriage, and abduction and their reproductive health consequences (Pathfinder International, 2008). CBRHAs have disseminated reproductive health information and early marriage prevention; counseled women suffering from obstetric fistulae, and referred women to clinics for emergencies, HIV/AIDS testing, and restorative surgery for fistulae. Fistulae victims are identified through the CBRHAs' home visits and the referral and transportation of the victims for restorative surgery facilitated through the Pathfinder Regional Offices.

Early marriage prevention activities conducted under the EFPRHP have included extensive advocacy, awareness raising/sensitization, training, and collaborative partnerships with communities, local non-governmental organizations, women's associations, the Ministry of Women's Affairs, the Ministry of Justice, legal and civil society organizations, and schools. The project also produced and distributed a variety of information education/behavior change communication materials on early marriage during the five-year period. These materials included brochures, a poster, a monitoring toolkit with indicators, a training manual and trainers' guide, a gender mainstreaming manual, and a film on gender-based violence (Pathfinder International, 2008).

In order to raise community awareness about the negative consequences of early marriage and childbearing for women, the EFPRHP organized public forums to reach community stakeholders, including Kebele officials, prominent persons, youth, women, and girls. Community conversations were held to engage traditional leaders in intervening against early marriage. Woreda Advisory Committees (WACs) composed of the Woreda Health Officer, the Woreda Administrator, representatives from the Ministry of Women's Affairs, youth groups, major religious groups, representatives of women's associations and teachers, were established by the project to help create a supportive environment for RH and early marriage prevention activities. In some kebeles, Kebele Advisory Committees (KACs) were created as well to assume a similar function. WACs and KACs organized campaigns against early marriage and helped to promote ownership of early marriage prevention activities at the local level. Some communities require WACs to formally approve all marriages, which requires that parents provide proof of their children's eligibility for marriage (Asnake and Alemu, 2007).

Pathfinder International's collaborative partnerships have included *Ye Ethiopia Goji Limadawi Dirgitoch Aswegaj Mahiber* (EGLDAM, the former National Committee on Traditional Practices of Ethiopia), the Amhara Women's Association (AWA), the Ethiopian Women Lawyers Association (EWLA), and the Ministry of Women's Affairs. EGLDAM has developed a training manual on early marriage, HTPs, and reproductive health. The organization also provides material support to GCs, promotes community conversations, and develops and disseminates behavior change communication materials around early marriage. EWLA gives free legal counsel to victims of early marriage and abduction, rape, and gender-based violence.

Through the school sensitization program organized in collaboration with AWA (an organization that is also funded by the David and Lucile Packard Foundation to fight harmful traditional practices) and EGLDAM, the EFPRHP educated students, teachers, and other school communities in Amhara Region and in other parts of Ethiopia on HTPs, including early marriage, women's rights, and gender-based violence. In collaboration with AWA, the project organized and strengthened Girls' Clubs (GCs) at the primary and secondary school levels by training members as peer educators, educating them on early marriage and other HTPs, RH/FP and gender issues, and providing materials to facilitate their activities. GCs are made up of female students and are loosely linked to teachers and other members of the school community. In addition to providing peer education on child marriage, harmful traditional practices (HTPs), reproductive health, and life skills, GCs also serve as a support network for girls who were "escaping" early marriage and withdrawal from school. Members of the GC frequently report planned child marriages to women's associations, teachers, or School Directors who would then intervene to stop underage marriages. GCs also promote community conversations around early marriage at social gatherings such as coffee ceremonies. A coffee ceremony is a popular cultural event in which coffee beans are taken through their full life cycle of preparation in a ceremonial manner in front of an audience — from washing to roasting, grinding, boiling, and serving. Traditionally, the ceremony can take place two to three times a day and is an opportunity for family members, friends, neighbors, and/or community members to get together, socialize, and discuss issues that could range from the weather to cows, marriage, etc.

Recognizing the association between poverty and the early marriage of girls and school drop-out, the EFPRHP initiated an in-country scholarship program to encourage girls from poor families to stay in school. Scholarships covered living and educational costs and over half of the recipients were young girls whose proposed under-age marriages were cancelled through community action committees (Pathfinder International, 2008). These activities were complemented by school-based role modeling and mentoring programs that linked successful women professionals from similar backgrounds as students with rural schools. By sharing their experiences while growing up and how they surmounted various challenges to attain their current professional positions and by participating in pre- and post-mentoring session interviews, role models and mentors encouraged female students to continue their education and aim for high-level professional careers.

Considering the critical role played by religious leaders and their level of acceptance and influence in the community, the EFPRH project conducted advocacy sessions with religious leaders of the major faiths in Ethiopia (Ethiopian Orthodox Church, the Muslim Faith, the Catholic Church and Protestant Churches) in order to obtain their support for early marriage prevention. One outcome of these sessions was the signing of statements condemning early marriage and other harmful traditional practices by religious leaders and their exhorting of religious bodies throughout Ethiopia to speak out against these practices in their communities. Further, training was given to over 1,200 law enforcement officials including judges, prosecutors, and police officers throughout the country on the implementation of new laws, including those pertaining to early marriage, with supplemental funding from the David and Lucile Packard Foundation (Alemu and Asnake, 2007). The training also covered issues related to women's reproductive health and rights. Law enforcement agents have participated in raising awareness of the new Criminal Code, informing the public about the consequences of breaking the law, and enforcing the legal minimum age at marriage (LMAM).

In February 2007, the United Nations Population Fund (UNFPA), through the Nike Foundation, and with technical support from the Population Council, launched a project entitled Berhane Hewan—Amharic for ‘Light of Eve’—in one locality of Amhara Region (the Messobo locality in Yilma Densa Woreda) to equip adolescent girls in rural areas with the knowledge, skills, and resources they need to avoid early marriage. Additional support was also provided to married girls. The project is implemented by the Ministry of Youth and Sports and the Amhara Region Youth and Sports Bureau and is a mentoring scheme for married and unmarried girls aged 10-19. Adult women tutor unmarried girls five days a week and married girls once a week in functional literacy, life skills, livelihood skills, and reproductive health. This educational program lasts for six months. The project holds monthly community dialogues, where Kebele members can discuss issues of concern such as reproductive health, HIV/AIDS, and household management issues. Project activities also include teaching families household management skills and how to construct improved stoves and water wells in order to alleviate the workload of married girls and give them time to participate in the discussions held by the girls’ clubs. Free family planning counseling and services are also supported by the project at the local health post.

### 1.3. The Legal Context

According to Article 7 of Ethiopia’s Revised Family Code of 2000, no marriage may be concluded between a man and a woman who have not attained the full age of 18. The consent parameters of the Revised Family Code also consider marriage to be valid only if spouses give free and full consent to the conclusion of the marriage. The new Criminal Code that came into force as of May 2005 contains specific provisions with regard to the violation of marriage laws (Teshome, 2005). Regarding early marriage, Article 648 of the new Criminal Code specifies as follows:

***“Whosoever gets married to a minor girl in contravention of the provisions prescribed specified by the relevant family law:***

- a. shall be punishable with rigorous imprisonment not exceeding three years where the victim is thirteen years old or above; or***
- b. shall be punishable with rigorous imprisonment of not less than seven years where the victim is less than thirteen years old.”***

Article 647, stipulates that a person who solemnizes an unlawful marriage, including early marriage with full knowledge of the facts, is punishable with imprisonment not exceeding three years or with a fine not exceeding Birr 5,000. “Even a person who was present during conclusion of the marriage as a family member to give his consent thereto or one who appeared in the capacity of a witness is also liable to similar punishment” (Teschome, 2005, p. 29). However, large sections of the Ethiopian population are unaware of the legal minimum age at marriage and there is only limited enforcement of the new laws (Alemu and Asnake, 2007).

The Ethiopian Government has ratified many of the United Nations and regional human rights conventions that are relevant to early marriage and marriage with consent by both spouses. These include the Convention on the Rights of the Child, the Convention on the Elimination of All Forms of Discrimination against Women, the African Charter on Human and People’s Rights, and the African Charter on the Rights and Welfare of the Child. Article 16 of the Convention on the Elimination of

all Forms of Discrimination against Women mentions the right to protection from child marriage and states that: “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” and to make the registration of marriages compulsory (<http://www.un.org/womenwatch/daw/cedaw/text/econvention.htm>). While marriage is not considered directly in the Convention on the Rights of the Child, Article 1 of the Convention defines children as persons younger than 18 years of age and links child marriage to other rights — such as the right to express one’s views freely, the right to protection from all forms of abuse, and the right to be protected from harmful traditional practices. The 1990 African Charter on the Rights and Welfare of the Child forbids child marriage and the betrothal of girls and boys and calls on governments to take effective action, including legislation, to specify a minimum age of marriage of 18 years.

#### **1.4. Objectives of the Survey**

The primary purpose of the study (hereafter referred to as the Early Marriage Evaluation Study [EMES]) was to document the coverage and effects of early marriage prevention initiatives in the woredas in Amhara Region in which the USAID-funded CGPP and EFPRHP had integrated early marriage prevention activities into their basic education and reproductive health programs, respectively (hereafter referred to as program areas). In more specific terms, the EMES was designed to:

- Document the contexts of early marriage and marriage by abduction, including their prevalence, determinants, and consequences;
- Determine levels of exposure to early marriage prevention activities and their association with knowledge, attitudes, and skills needed to forestall early marriage;
- Document the process of early marriage cancellation;
- Assess the relationship between early marriage and reproductive health, unintended pregnancy, involvement in/exposure to physical and sexual violence, and mental health; and
- Identify factors that shape health and social outcomes for girls whose marriages were stopped. A stopped marriage was defined as a marriage that was prevented from going forward or taking place.

The study examined whether administrative areas (woredas and kebeles) in which the USAID-funded CGPP and the EFPRHP had integrated early marriage prevention activities into basic education and FP/RH programs (hereafter referred to as “program areas”) differed in early marriage-related knowledge, attitudes, and practices from administrative areas in which CGPP and EFPRHP did not conduct any activities (hereafter referred to as “non-program areas”). It is to be noted that the study was conducted from July to August 2007, during the last year of the implementation of the CGPP and EFPRH projects. As no comparable baseline surveys were conducted before or around the start of these projects, the degree of change in knowledge, attitudes, and practices related to early marriage cannot be assessed. No control or comparison areas were designated at the start of the projects, making attribution of the observed effects to any particular program impossible. Furthermore, nationwide attention to early marriage and abduction as harmful traditional practices and crimes followed the enactment of the new Criminal Code in 2005 and led to widespread dissemination of messages on the prevention of early marriage and abduction throughout the country by governmental and non-

governmental organizations. Given that it was difficult to control for these effects, the contribution of these events cannot be distinguished from the contributions of the CGPP and EFPRHP.

It is anticipated that the information collected would be used to measure differentials in the prevalence of early marriage, abduction, unintended pregnancy, and forced sex. The data would also allow key stakeholders to assess exposure to and the effects of early marriage prevention activities and will provide information for the refinement of strategies for future project activities. Furthermore, the data will support the efforts of organizations in Ethiopia to address the challenges posed by early marriage in the areas of reproductive health, education, women’s status, and development.

## 1.5. Organization of the Survey

### 1.5.1. Sample Size

The national prevalence of early marriage (i.e., the proportion marrying before age 18) as reported in the 2005 DHS was used to determine the ideal sample size for the study. The ideal sample size was calculated based on the following assumption and stratified by urban-rural residence: a Type I error of five percent; 80 percent power; a design effect of two; and a 10 percent non-response rate. It was also assumed that the prevalence of early marriage in urban settings was 15 percent lower than the rural, which was derived from the knowledge that the median age at fist marriage was 23.3 years for urban areas and 17.3 years for rural areas, according to the Ethiopian DHS 2005. The sample size to detect a 20 percent difference between program and non-program areas with 80 percent power was estimated as follows:

Urban:  
     Program Areas: 1580  
     Non-program Areas: 1580  
 Rural:  
     Program Areas: 980  
     Non-program Areas: 980

The following formula, for comparing two population proportions (prevalence), was used to determine the sample size:

$$n_1 = \frac{\left[ Z_a \sqrt{\left(1 + \frac{1}{r}\right) P(1 - P)} + Z_b \sqrt{P_1(1 - P_1) + \frac{P_2(1 - P_2)}{r}} \right]^2}{(P_1 - P_2)^2}$$

Where:

$P_1$  is the prevalence of early marriage in program area.

$P_2$  is the prevalence of early marriage in Non-program area.

$r$  is the allocation ratio. In this survey 1:1 (for one subject from program areas and one subject from non-program areas).

P is the pooled estimator of the common population prevalence and given by  $P = \frac{P_1 + rP_2}{1 + r}$

$Z_{\alpha/2}$  is the standard normal distribution value related to Type I error.

$Z_{\beta}$  is the lower one-tailed standard normal distribution value related to the power.

Moreover a design effect and non-response rate is added in the above formula. Only one adolescent and one parent/guardian were selected per household.

### ***1.5.2. Sample Design***

The 2007 EMES was designed to provide estimates for program areas, non-program areas, and for rural and urban areas. The survey employed a three-stage cluster sampling design. Woredas were the primary sampling units. Using the 1994 Ethiopia census as the sampling frame, the first stage of sampling involved two steps: first, all woredas in Amhara Region were divided into the following three groups according to the type of activities into which early marriage prevention was integrated by the CGPP and EFPRHP: (1) community-based and school-based; (2) school-based only; and (3) no CGPP or EFPRHP activities. The first two groups comprised “program areas” and the third group comprised “non-program areas.” Within each of the aforementioned three groups, six woredas were randomly selected for study implementation, amounting to a total of 18 woredas but due to security reasons, the actual survey was conducted in 15 woredas. The security problems were related to bandit activities in the remote woredas of Sanja and Beyeda. Although the interviewing teams went to these woredas, the local authorities did not give them clearance to go out for the survey.

Therefore, the corresponding non-intervention area was omitted in order to maintain the ratio of 2:1 (program: non-program).

The second stage of sampling entailed random selection of 3 urban kebeles (communities/towns) and 3 rural kebeles (communities/villages) from each sample woreda, with the probability of selection proportional to size. This was estimated to result in a total of 108 kebeles. Household listings of each sample kebele were then obtained from the regional authorities. These listings were recently updated by the CSA for the 2007 national population census.

At the third stage of sampling, 50 households were randomly selected for study from each urban sample kebele and 30 households from each rural sample kebele, based on the household listings. At this stage a systematic random sampling technique was used.

Within each sample household, a list of all household members was compiled on the household form. From the list of household members, all female adolescents aged 10-19 and all male adolescents aged 15-24 were identified. Previous studies have indicated that, in Ethiopia, men tend to marry at much older ages than women. The 2005 DHS shows that among men aged 20-24 years, only 5.7 percent were married by 18 compared to 49.2 percent of women in the same age group (CSA and ORC Macro, 2006). Given that the study focused on marriage practices, a decision was made to interview male youth 20-24 rather than 15-19 in order to take into consideration gender disparities in marriage timing. Each adolescent in the appropriate age range (age 10-19 for females and 15-24 for males)

was assigned a unique identification number. One adolescent of the appropriate age was randomly selected for interview using random draw procedures. Next, the parents/caretakers/guardians of the randomly selected adolescent were identified on the household form. Only one parent/guardian/caretaker of the selected adolescent was eligible for interview. If more than one parent/guardian/caretaker was present in the household, only one was selected for interview using a random draw procedure. Because of the way the sample was designed, the 2007 EMES must be weighted for analysis. All the tabulations in this report are weighted with the exception of the caretaker data.

### *1.5.3. Questionnaires*

Four types of questionnaires were used in the 2007 EMES: the Household Questionnaire; the Female Adolescent Questionnaire; the Male Adolescent Questionnaire; and the Parent/Guardian Questionnaire. The Household Questionnaire was used to identify all adolescents eligible to be interviewed with the Female Adolescent and Male Adolescent Questionnaires. To be eligible, female adolescents had to be 10-19 years of age and male adolescents 15-24 years of age. In addition, information was collected about the condition of the dwelling and household amenities and possessions such as source of drinking water, type of sanitation facilities, materials used to construct the dwelling, and ownership of various consumer durables, land, and farm animals.

The Female Adolescent Questionnaire collected information on the following topics:

- Background characteristics (age, religion, living arrangement, education, literacy, employment status, and parental education and survival status);
- Reproduction (date at first birth, obstetric complications, including fistula, sexual activity, and contraceptive use);
- Marriage (stages of marriage and their timing);
- Marriage cancellation (experience of stopped and annulled marriages, the process of marriage cancellation, legal intervention, and stigma);
- Marriage by abduction (respondent's own experience with abduction);
- Exposure to prevention messages and knowledge of the law (ideal age at marriage, attitudes toward early marriage, exposure to prevention messages, and awareness of laws against early marriage and consequences of violating those laws);
- Sexual violence; and
- Emotions and fears (respondent's psychosocial health and systems of support).

The Male Adolescent Questionnaire covered many of the same topics as the Female Adolescent questionnaire (with the exception of marriage by abduction, sexual violence, and emotions and fears) but included questions about gender norms and domestic violence perpetration. The Parent/Guardian Questionnaire was much shorter than the Female and Male Adolescent Questionnaires and collected information on the following topics:

- Background characteristics;
- Exposure to prevention messages and knowledge of the law; and
- Marriage (parent/guardian's own marriage process and daughters' experience with marriage by abduction).

All questionnaires were translated into Amharic for field implementation. Ethical approval of the survey procedures and instruments was granted by the Office of Human Research Protection Institutional Review Board at Tulane University and by the Ethiopian Public Health Association.

#### ***1.5.4. Training and Pretest***

A total of 12 data collection teams, each composed of a supervisor, four data collectors (two females and two males), a Woreda Coordinator, a local kebele guide, and a driver were organized for the main field work. A five-day training of interviewers, supervisors, and editors was conducted from June 25-30, 2007. The curriculum for training field staff covered the survey methodology, interviewing techniques, the data collection instruments, techniques for interviewing youth, the importance of safety, privacy, and maintaining confidentiality, sensitization activities on domestic violence; data quality (i.e., missing responses, clarifying contradictory answers, importance of accuracy); and recognizing youth in need of higher level interventions and referral procedures. Training exercises included role-playing and mock interviews, and discussions regarding the research and likely issues that could arise. Only field staff who performed well during the training were selected for actual data collection,

Prior to the start of field work, the questionnaires were field tested in Debreberhan Zuria Woreda on June 31, 2007. Based on the findings from the pretest, the questionnaires were further refined in Amharic. The pretest questionnaires were also used to pilot test the data entry screens and train the data entry clerks.

#### ***1.5.5. Fieldwork***

The survey was fielded on July 16 – August 20, 2007. To ensure privacy, interviews were conducted in private rooms or private spaces outside the house. Only the interviewer and the participating respondent were present. Parents and other family members (over age three years) were not allowed to be present during the interview. If a parent expresses an interest in being present during the interview, permission was obtained from the parent to interview the adolescent alone.

The fieldwork was closely monitored for data quality through regular supervisory visits by senior staff from ACIPH and MEASURE Evaluation. All questionnaires for the EMES were transferred in a locked questionnaire bag to the ACIPH office in Addis Ababa for data processing as soon as data collection was completed. Fieldwork was successfully completed in 15 woredas and 120 clusters.

#### ***1.5.6. Ethical Procedures***

*The study was cognizant of the following ethical issues:*

##### **Sensitivity of Research Topic**

This research covered sensitive and stigmatized issues such as sexual violence, physical violence, marriage cancellation, and mental health. Care was taken to ensure that all questions were asked in a supportive and non-judgmental manner. This was achieved through the careful selection and training of interviewers as well as by the design of the questionnaire. Interviewers were trained on the sensitivity of the research topic and possible effects that the questions could have on the

respondent and, if necessary, to terminate the interview if the effect seemed too negative. Furthermore, interviewers were trained to recognize adolescents in need of immediate higher-level interventions and, where appropriate, to refer adolescents in need to health centers, AWA, or EWLA. The team mapped available mental health resources and para-counselors in the woreda and its vicinity so that the most severely affected adolescents could be served adequately.

### Consent Provisions

All potential respondents were made aware at the outset that their participation was voluntary and did not affect their rights in any way. At the start of all interviews, participants were informed orally of the purpose and nature of the study, and its expected benefits. Written consent was obtained for participants who were literate and witnessed consent for those who were unable to read. As part of the consent procedure, respondents were informed that the data collected were to be held in strict confidence. To ensure that the respondent was aware that the survey included questions on highly personal and sensitive topics, the interviewer forewarned the participant that some of the topics could be difficult to talk about. The respondent was made aware at the outset that he or she was free to terminate the interview at any point, and to skip any questions that he/she did not wish to respond to. In the case of child assent forms, particular age-appropriate statements were included to ensure that the research was understood and to prevent children from feeling obliged to participate. All consent forms were written in Amharic.

### Provision of Crisis Intervention

Prior to conducting the interview in a given woreda, the field team mapped potential providers of support in the woreda, including existing government health, social service, and mental health resources in the community, and less formal providers of support (including community representatives, religious leaders, and traditional healers). Discussions were held with woreda authorities and available agencies to identify the forms of support that each was able to provide to victims of sexual violence and to adolescents in need of counseling. Interviewers were provided with this resource-list of agencies and individuals who could provide support, so that, where needed, they could connect severely affected respondents to these services. At the end of the interview, all female adolescent respondents were also provided with a list of organizations that provide support, legal advice, and counseling to women in the study location. These respondents were informed that they could contact these organizations if they wished to talk over their situation with anyone or if they or their friends and relatives needed help. A counselor also accompanied the field teams.

## ***1.6. Data Entry, Management, and Analysis***

### Data Entry and Management

Data entry, cleaning, and processing was done using a computerized data management system. The quality of survey data was enhanced by careful review of completed questionnaires for inconsistencies or skipped questions, thereby enabling corrections to be made before data entry occurred. Data quality was further ensured by double data entry and immediate rectification of any discrepancies found between the two resulting datasets. Manual checks for completeness were also done at the office level. Data entry was performed using EPI-Info for Windows, version 3.3. A customized check file was developed and automatically used to check for ranges, skips, and legal values during the data entry process. Computer printouts of frequencies were used to check for outliers. After validity and

consistency checks are completed and the data are cleaned, all identifiers were removed from the dataset. Each questionnaire was given a unique identification number using codes for Zone, woreda, kebele, household and individual.

### 1.7. Response Rates

Table 1.1 shows the results of the household and individual interviews for the EMES by program presence and type of place of residence. A total of 5,533 households were selected in the sample, of which 5,440 were interviewed, yielding a household response rate of 98 percent. Households were considered eligible for interview if at least one adolescent was present.

In the interviewed households, 3,720 female adolescents aged 10-19 were identified as eligible for individual interview and interviews were completed for 3,677, yielding a 99 percent response rate. Of the 1,777 male adolescents aged 15-24 identified as eligible for individual interview, 1,737 were interviewed, resulting in a 98 percent response rate. As some households with adolescents did not include a parent or older adult relatives, the number of eligible caretakers was less than the number of eligible households. A total of 4,894 caretakers were identified in the households, of whom 4,670 were successfully interviewed, yielding a response rate of 95 percent. In non-program areas, non-household response rates were slightly lower in rural than in urban areas.

**Table 1.1. Results of the Household and Individual Interviews**

Number of households, number of interviews, and response rates, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Result	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
<b>Household interviews</b>					
Households selected	1687	1711	1072	1063	5533
Households interviewed	1664	1654	1063	1059	5440
Household response rate	98.6	96.7	99.2	99.6	98.3
<b>Interviews with adolescent females aged 10-19</b>					
Number of eligible females	1186	1196	674	664	3720
Number of eligible females interviewed	1172	1186	671	648	3677
Eligible females response rate	98.8	99.2	99.6	97.6	99.2
<b>Interviews with adolescent males aged 15-24</b>					
Number of eligible males	507	462	392	416	1777
Number of eligible males interviewed	482	461	386	408	1737
Eligible males response rate	95.1	99.8	98.7	98.1	97.8
<b>Interviews with caretakers</b>					
Number of eligible caretakers	1505	1466	960	963	4894
Number of eligible caretakers interviewed	1449	1407	930	884	4670
Eligible caretakers response rate	96.3	96.0	96.9	91.8	95.4

## CHAPTER 2. BACKGROUND CHARACTERISTICS OF HOUSEHOLDS AND RESPONDENTS

Anastasia J. Gage

### 2.1. Introduction

This chapter presents information on the age and sex composition of the household population, the socioeconomic condition of households in the sample (including amenities and ownership of consumer durables), and the socioeconomic and demographic characteristics of respondents. The information is essential for the assessment of the comparability of the sample in program and non-program areas and for the interpretation of the findings presented later in this report. As noted earlier, the term “program areas” refers to woredas in which early marriage prevention activities were integrated into the USAID-funded CGPP and EFPRHP activities and the term “non-program areas” to woredas in which the CGPP and EFPRHP did not implement activities.

### 2.2. Households

#### 2.2.1. Household Population

The household questionnaire collected information on the age, sex, and relationship to head of all household members and housing characteristics. In the 2007 EMES, a household was defined as a person or group of persons who usually live and eat together. Table 2.1 presents the distribution of the household population by five-year age group, according to sex, urban-rural residence and program presence. The household population consisted of 26,908 persons of whom 45 percent were male and 55 percent were female. There were substantially more people in the younger age groups than in the older age groups. The share of the population under 15 years of age was 36.3 percent. Those aged 15-64 comprised 60.6 percent of the household population and those aged 65 years and older made up 3.1 percent of the total. The household population had a mean age of 23.0 years. In program areas, males were slightly older than females.

**Table 2.1. Household population by age, sex, and residence**

Percent distribution of the household population by five-year age groups, according to place of residence, sex, and program presence, Amhara Region, Ethiopia 2007.

Age	Urban				Rural				Total
	Male		Female		Male		Female		
	Program Area	Non-Program Area	Program Area	Non-Program Area	Program Area	Non-Program Area	Program Area	Non-Program Area	
<5	7.0	8.5	5.4	5.9	8.8	9.6	8.0	7.5	7.4
5-9	11.4	12.1	8.6	9.0	13.4	13.2	12.8	12.5	11.3
10-14	14.5	14.6	19.1	19.7	15.9	14.0	20.2	21.1	17.6
15-19	21.0	20.4	26.1	24.9	18.7	19.4	22.5	21.7	22.2
20-24	12.7	11.5	6.0	5.6	13.5	13.2	3.8	3.5	8.5
25-29	5.0	5.2	4.7	6.2	3.9	4.1	3.3	3.4	4.6
30-34	2.7	3.7	5.3	5.0	2.3	2.1	4.4	3.9	3.9

Age	Urban				Rural				Total
	Male		Female		Male		Female		
	Program Area	Non-Program Area	Program Area	Non-Program Area	Program Area	Non-Program Area	Program Area	Non-Program Area	
35-39	4.4	4.1	6.1	7.3	2.5	2.6	6.6	7.0	5.3
40-44	4.6	4.9	4.6	4.1	4.1	3.9	5.6	4.9	4.6
45-49	4.4	4.7	4.4	3.9	4.0	4.0	4.6	4.5	4.3
50-54	3.3	3.5	3.2	3.1	4.0	3.7	3.4	3.9	3.5
55-59	2.2	1.8	1.8	1.5	2.9	2.9	1.5	2.0	2.0
60-64	2.2	1.4	1.7	1.0	1.8	2.6	1.1	1.6	1.6
65-69	1.3	1.0	0.8	0.7	1.5	1.9	1.0	0.7	1.1
70-74	1.2	1.1	0.8	0.6	1.2	1.7	0.4	0.8	0.9
75-79	0.7	0.4	0.6	0.3	0.4	0.4	0.2	0.2	0.4
80+	1.0	0.6	0.7	0.7	0.7	0.6	0.3	0.6	0.7
Missing	0.3	0.7	0.2	0.5	0.4	0.4	0.3	0.4	0.4
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0
Mean Age	24.2	22.9	23.6	22.7	22.9	22.4	21.8	22.4	23.0
Number	3,466	3,239	4,557	4,330	2,727	2,735	2,965	2,841	26,860

### 2.2.2. Housing Characteristics

Table 2.2 presents information on housing characteristics (such as access to electricity, source of drinking water, sanitary facilities, flooring materials, and roofing materials), which are important for assessing the socioeconomic condition of households. Fifty-five percent of households had electricity and almost one out of four households had piped water connected to their dwelling or compound, with an equal proportion drawing water from a tube well or borehole. Almost 15 percent of households used water from springs, most of which were unprotected. In more than three-quarters of the households interviewed, firewood was the main type of cooking fuel. Less than one percent of the households used electricity or kerosene. About two-thirds of households in the sample had some access to a sanitation facility. However, the traditional pit toilet was the predominant type of sanitation facility. Flush toilets were uncommon, even in urban areas where they were reported by less than one percent of households. The proportion of households with no toilet facility was at least one in five in urban areas and about half in rural areas.

Close to nine out of ten dwellings were constructed of mud and wood. A combination of stone and mud was the second most common form of wall material, with a share of nine percent in the total. Almost 85 percent of dwellings had corrugated iron roofs. The 2007 EMES also collected information on the presence of windows and the overall condition of the house (that is, whether the house was in “good shape,” “required some repairs,” or was in “bad shape”). Three-quarters of households had dwellings with windows. The predominant flooring material of dwellings in Amhara Region were earth, sand, mud (40 percent of dwellings) and dung (47 percent of dwellings). Cement was the third most common flooring material, with a share of eight percent of dwellings in the sample. Table 2.1 also shows that about 48 percent of households had dwellings that were judged to be in “good shape,” with a nearly equal proportion needing some repair. About one out of ten households lived in dwellings that were assessed as being in bad shape. It is to be noted that 46 percent of households had no rooms designated for sleeping.

There were few differences in housing characteristics between program and non-program areas. In urban settings, more households in program areas had electricity and had piped water from a source outside the compound while in rural settings use of firewood for fuel was more prevalent in program than in non-program areas (80 percent versus 68 percent). Among rural households, dwellings with thatched roofs were less prevalent in program than in non-program areas (28 percent versus 41 percent).

By comparison, there were large urban-rural disparities in housing characteristics. For example, in program areas, 87 percent of urban households had electricity compared to 13 percent of rural households. Household access to piped water connected to the compound was ten times as high in urban as in rural areas. Use of channels and protected wells and springs was substantially more prevalent in rural than in urban areas. The use of charcoal was more prevalent in urban than in rural areas but did not exceed 13 percent. More rural households depended on animal dung for cooking fuel as compared to urban households. In non-program areas, for example, the use of animal dung as cooking fuel was reported by one out five rural households compared to less than two percent of urban households.

Urban rural differences in roofing materials were also substantial, with thatched roofs being more common in rural areas. In non-program areas, for example, only one percent of urban households had dwellings with thatched roofs compared to 41 percent of rural households. More urban as compared to rural households used cement or bricks for flooring their houses, especially in non-program areas. In non-program areas, the proportion of households with dwellings that had cement flooring was 18 percent in urban areas compared to two percent in rural areas. Dwellings without windows and households with no rooms designated for sleeping were more common in rural than in urban areas. Urban-rural disparities in the state of repair of the dwelling were not as strong as in the other housing characteristics.

**Table 2.2. Housing characteristics**

Percent distribution of households by housing characteristics, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
<b>Electricity</b>					
Yes	86.8	74.9	13.2	14.0	54.6
No	13.2	25.0	86.7	86.0	45.4
Missing	0.0	0.1	0.1	0.0	0.0
<b>Source of drinking water</b>					
Piped into dwelling	2.9	2.2	0.4	0.0	1.6
Piped into compound	36.1	37.3	3.2	0.8	23.2
Piped outside compound	30.3	10.5	21.1	19.7	20.4
Tube well or borehole	27.0	30.8	17.5	21.4	25.2
Protected well	2.3	1.5	19.1	12.5	7.3
Unprotected well	0.5	3.0	3.1	4.2	2.5
Protected spring	0.4	2.5	13.9	12.9	6.1

	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
Unprotected spring	0.2	11.1	9.0	19.5	9.0
Channel	0.3	1.1	11.8	8.6	4.4
Rainwater/other	0.0	0.0	0.9	0.5	0.3
Missing	0.0	0.1	0.1	0.0	0.0
<b>Cooking fuel</b>					
Electricity	0.2	0.0	0.0	0.0	0.1
Kerosene	1.1	1.2	0.0	0.1	0.7
Charcoal	7.6	12.2	1.0	0.4	6.3
Firewood	84.9	80.7	80.0	68.3	79.4
Straw/shrubs	1.0	2.2	1.7	4.4	2.2
Animal dung	4.7	1.8	16.5	20.7	9.2
Other	0.5	1.8	0.8	6.0	2.0
Missing	0.00	0.1	0.0	0.2	0.1
<b>Sanitation facility</b>					
Flush toilet	0.4	0.5	0.4	0.2	0.4
Latrine	8.00	6.1	0.7	0.1	4.4
Traditional pit toilet	68.5	67.8	48.2	48.4	60.4
No facility/bush/field	22.4	25.2	50.7	51.3	34.4
Other	0.8	0.3	0.0	0.00	0.3
Missing	0.00	0.2	0.1	0.00	0.1
<b>Wall materials</b>					
Stone with mud	8.0	1.2	9.0	23.2	9.1
Mud and wood	89.0	95.3	89.5	75.5	88.4
Other	2.9	3.3	1.4	1.3	2.4
Missing	0.1	0.2	0.1	0.0	0.1
<b>Flooring material</b>					
Earth/sand/mud	38.6	44.9	35.6	39.1	40.0
Dung	45.8	31.0	63.2	57.8	47.0
Parquet or polished wood	0.7	0.4	0.0	0.3	0.4
Vinyl	1.4	1.7	0.0	0.1	1.0
Cement/bricks	8.1	17.7	0.9	2.1	8.5
Carpet	3.6	3.3	0.1	0.3	2.2
Other	1.6	0.7	0.1	0.1	0.7
Missing	0.1	0.4	0.1	0.3	0.2
<b>Roofing material</b>					
Thatch/leaf	4.5	1.3	27.7	40.6	15.1
Corrugated iron	95.0	98.4	71.8	58.8	84.4
Other	0.5	0.1	0.5	0.6	0.4
Missing	0.0	0.2	0.0	0.00	0.1
<b>Presence of windows</b>					
Yes	81.9	87.7	62.3	64.8	76.5
No	18.1	12.1	37.7	35.2	23.4
Missing	0.0	0.2	0.00	0.00	0.1
<b>Condition of house</b>					
In good shape	52.8	49.0	41.8	43.2	47.6
Requires some repair	37.9	39.7	46.0	45.6	41.5
In bad shape	9.1	11.2	11.8	11.1	10.7
Missing	0.2	0.1	0.4	0.1	0.2

	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
<b>Rooms for sleeping</b>					
None	41.8	38.4	52.5	59.1	46.2
One	43.4	45.3	39.4	35.7	41.7
Two	12.7	14.2	7.3	4.6	10.6
Three or more	2.0	1.9	0.8	0.5	1.4
Missing	0.1	0.1	0.0	0.1	0.1
Total	100.0	100.0	100.0	100.0	100.0
Number of households	1,664	1,654	1,063	1,059	5,440

### 2.2.3. Household Possessions

Table 2.3 shows the percentage of households that owned various durable goods, a means of transportation, agricultural land, and farm animals, by urban-rural residence and program presence. These measures provide some indication of the socioeconomic status of the household. A bed, radio, and *kuraz* (a small kerosene lamp) were the three most commonly owned household effects. Less than half of the households owned a table or chair. One in five households owned a non-mobile telephone and a similar proportion, a kerosene or pressure lamp. Cell phones were owned by six percent of households. All household effects examined were more common in urban than in rural areas. Few households (less than eight percent) owned a means of transportation and when they did, that form of transportation tended to be a bicycle. Agricultural land was owned by a little over half of the households interviewed.

**Table 2.3. Household possessions**

Percent of households possessing various household effects, means of transportation, agricultural land, and farm animals, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Possessions	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
<b>Household effects</b>					
Radio	73.9	77.3	47.6	48.2	64.8
Television	23.4	22.7	1.8	2.1	14.8
Mobile telephone	7.8	10.5	1.3	0.8	6.0
Non-mobile telephone	30.9	33.5	1.7	1.5	20.3
Refrigerator	4.7	4.8	0.7	0.4	3.1
Electric mitad	3.2	3.4	1.4	1.6	2.6
Kerosene/pressure lamp	16.2	27.6	14.8	14.4	19.0
Table	55.9	52.3	24.3	11.6	40.0
Chair	57.2	56.5	31.1	20.2	44.7
Bed	82.4	84.8	68.5	68.3	77.6
Kuraz	40.7	52.9	89.1	89.1	63.3
<b>Means of transport</b>					
Bicycle	6.6	9.2	1.7	3.2	5.8
Motorcycle/scooter	0.2	0.3	0.3	0.1	0.2
Animal-drawn cart	1.2	0.5	1.0	1.2	1.0
Car/truck	1.1	1.1	0.1	0.0	0.7
Any means of transport	8.5	10.5	3.0	4.4	7.3

Possessions	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
<b>Ownership of agricultural land</b>					
Yes	30.6	31.9	84.9	90.4	53.2
No	69.4	68.1	15.1	9.6	46.8
<b>Ownership of livestock, herds, or farm animals</b>					
Yes	27.7	27.2	67.3	77.5	45.0
No	72.3	72.8	32.7	21.9	54.8
Number of households	1,664	1,654	1,063	1,059	5,440

There were few differences between program and non-program areas in household possessions, with the exception of ownership of livestock, herds, or farm animals, which was less common among rural households in program than in non-program areas (67 percent versus 78 percent). As might be expected, there are noticeable urban-rural differences in the proportion of households that owned agricultural land and livestock, herds, or farm animals. For example, in program areas, 31 percent of urban households owned agricultural land compared to 85 percent of rural households.

#### **2.2.4. Household Socioeconomic Status**

Principal components analysis was used to generate an index of household wealth based on data for a range of household possessions (such as ownership of a television and means of transportation, etc.) and housing characteristics (such as source of drinking water, type of sanitation facility, and type of floor material, etc.) collected through the household questionnaire. Each asset was assigned a weight (factor score) and the resulting scores were standardized in relation to a normal distribution with a mean of zero and standard deviation of one (Gwatkin et al., 2000). Each household was then assigned a score for each asset, and the scores were summed for each household. Households were then divided into quintiles from one (poorest) to five (richest). It is to be noted that separate household wealth indices were not constructed for urban and rural areas — rather, a single asset index was developed for the entire sample. Table 2.4 shows the distribution of the household population by wealth quintile, urban-rural residence, and program presence. There was little difference between program and non-program areas in household wealth. As expected, there were wide urban-rural disparities in household wealth. At least one third of the rural household population was in the lowest quintile of household wealth compared to about five percent of the urban household population.

**Table 2.4. Household wealth index**

Percent distribution of the household population by wealth quintiles, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Wealth Quintile	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
Poorest	5.3	5.6	35.6	41.5	19.3
Poorer	12.5	10.7	28.2	30.1	19.0
Middle	19.3	18.1	21.3	17.0	18.9
Richer	27.8	25.7	11.4	8.1	19.6
Richest	34.5	39.1	2.6	2.0	22.3
Missing	0.6	0.8	0.9	1.3	0.9
Total	100.0	100.0	100.0	100.0	100.0
Number	8,028	7,575	5,697	5,595	26,895

## 2.3. Respondents

### 2.3.1. Female Adolescents Aged 10-19

Background characteristics of female adolescents aged 10-19 are presented in Table 2.5. Forty-seven percent of adolescent girls in the sample were 10-14 years old and only three percent had a birth certificate. As the data show, three-quarters of the adolescent girls in the sample were fully literate. Literacy was defined based on the UNICEF definition as the ability to read a complete sentence or part of a sentence. Roughly 14 percent of the adolescent girls in the sample were illiterate. Literacy levels were slightly higher in urban than in rural areas.

**Table 2.5. Background characteristics of female adolescents aged 10-19**

Percent distribution of female adolescents aged 10-19 by selected background characteristics, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Background Characteristic	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
<b>Current age</b>					
10-14	46.2	46.7	46.9	48.8	46.9
15-19	53.8	53.3	53.1	51.2	53.1
<b>Has a birth certificate</b>					
Yes	3.7	2.4	1.2	1.9	2.5
No	93.6	88.9	94.7	94.6	92.5
Don't know	2.7	8.7	4.1	3.4	5.0
<b>Literacy</b>					
Illiterate	9.6	11.6	16.9	22.2	13.8
Partially literate	6.2	8.6	11.4	12.7	9.1
Fully literate	81.7	78.3	69.9	60.0	75.6
Other language	0.0	0.5	0.0	4.8	1.0
No card or missing	2.5	0.9	1.8	0.3	1.5

Background Characteristic	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
<b>Current school attendance</b>					
Currently attending	79.6	76.7	75.5	69.7	76.2
Not currently attending	20.4	23.3	24.5	30.3	23.8
<b>Girls Club/GAC membership <sup>b</sup></b>					
No Girls Club/GAC in school	31.3	26.6	32.9	33.8	30.4
Non-member	40.1	39.2	34.6	29.2	37.0
Attends sometimes	13.0	13.2	15.0	15.7	13.9
Attends often	15.6	21.0	17.5	21.4	18.7
<b>Membership in other school clubs <sup>b</sup></b>					
No	54.3	52.8	57.7	58.9	55.2
Yes, sometimes	21.3	19.0	19.0	16.4	19.3
Yes, often	24.4	28.2	23.3	24.7	25.5
<b>Education <sup>a</sup></b>					
None/primary incomplete	29.9	34.5	51.9	54.6	39.8
Primary complete	10.5	10.6	9.8	12.4	10.8
Secondary incomplete	56.1	51.8	37.3	32.9	47.2
Secondary complete	1.2	1.3	0.4	0.0	0.9
More than secondary	2.3	1.8	0.5	0.1	1.4
<b>Employment Status</b>					
Currently employed	19.6	17.1	24.0	20.9	19.9
Not currently employed	80.4	82.9	76.0	79.1	80.1
<b>Religion</b>					
Orthodox	82.0	74.5	88.7	70.9	78.7
Catholic	0.7	0.7	0.2	0.0	0.5
Protestant	0.6	0.6	0.1	0.1	0.5
Muslim	16.5	24.6	11.0	28.9	20.3
Other	0.2	0.0	0.0	0.1	0.1
<b>Frequency of attending religious events</b>					
Almost every day	24.2	29.6	5.0	11.0	20.0
Once a week	51.5	42.9	44.6	39.1	45.3
Once a month	8.8	7.0	13.5	6.1	8.7
Less than once a month	7.4	9.9	16.1	15.8	11.3
Never	8.1	10.6	20.7	28.0	14.7
Total	100.0	100.0	100.0	100.0	100.0
<b>Ethnicity</b>					
Amhara	98.8	92.2	99.2	89.8	95.2
Oromo	0.4	6.5	0.6	10.2	4.1
Tigre	0.3	0.3	0.1	0.0	0.2
Agew	0.2	0.0	0.1	0.0	0.1
Gurage	0.2	0.6	0.0	0.0	0.3
Other	0.1	0.4	0.0	0.0	0.1
Number	1,172	1,186	671	650	3,677

<sup>a</sup> Education categories refer to the highest level of education attended, whether or not that level was completed.

<sup>b</sup> Restricted to those currently in grades 00-12.

Three-quarters of the adolescent girls in the sample were currently attending school. The level of school attendance did not vary much by urban-rural residence. However, rural girls in non-program areas had lower school attendance rates than their counterparts in non-program areas. In the 2007 EMES, girls who were currently attending grades 0-12 were asked whether their school had a GC or GAC, whether they were members of the GC or GAC, and the frequency with which they participated in meetings/activities organized by the GC/GAC. As the data show, 30 percent of girls who were currently attending school reported that their school did not have a GC or GAC. A slightly higher proportion did not belong to the GC/GAC at their school, while 14 percent attended activities of the GC/GAC sometimes and 19 percent, often. The percentage of adolescent girls who “actively” participated in the GC/GAC meetings was slightly higher in non-program than in program areas. Although all CGPP schools had a GAC, the survey did not ask adolescent girls who were currently in school whether their school participated in the CGPP program because it was felt that the average respondent would not know. It is also to be noted that the CGPP only served primary schools from grades 1-8. Restricting the analysis of GC/GAC membership to adolescent girls who were currently in school and had completed less than eighth grade, shows that 32 percent of these respondents reported that their school did not have a GC or GAC. An additional question was asked about membership in other school clubs. About 45 percent of in-school girls belonged to other school clubs but only a quarter participated often in these other clubs. There was little difference between urban and rural girls and between program and non-program areas in this regard.

The proportion of adolescent girls who had never attended school or completed primary school was 40 percent. Forty-seven percent of girls had not completed secondary school. Educational attainment did not vary much by program presence. For example, 40 percent of rural girls residing in program areas had not completed primary school compared to 43 percent of their counterparts residing in non-program areas. Similarly current school attendance rates differed little between program and non-program areas. Overall, levels of educational attainment were higher in urban areas than in rural areas. For example, in program areas, 30 percent of urban girls had not completed primary school compared to 52 percent of their rural counterparts. About 20 percent of adolescent girls in the sample were currently employed.

Concerning religion, 79 percent of adolescent girls in the sample were Orthodox Christians and 20 percent were Muslims. The proportion of girls who were Muslims was significantly higher in non-program than in program areas. The 2007 EMES also collected data on the frequency of attending religious events. One out of five girls attended religious events every day, with an additional 45 percent attending at least once a week. Only 15 percent of girls reported that they never attended religious events. There were few differences in the frequency of attending religious events between program and non-program areas. Regarding ethnicity, about 95 percent of adolescent girls interviewed were Amhara.

### ***2.3.2. Male Youth Aged 15-24***

Table 2.6 presents the percent distribution of adolescent males aged 15-24 by background characteristics. Seventy percent of the male adolescents in the sample were 15-19 years old. The male adolescents interviewed had levels of literacy that were slightly higher than those of adolescent girls (83 percent) and exhibited similar urban-rural differentials. Compared to adolescent girls, fewer male

adolescents were attending school at the time of the interview (59 percent), which is not surprising given their older age. Male adolescents also had higher labor force participation rates than female adolescents. About 48 percent of male adolescents were currently employed.

More than half of the male adolescents interviewed had attained secondary or higher levels of schooling but only about 12 percent had completed secondary school. There was little difference between program and non-program areas in young men's level of education attained, regardless of type of place of residence. In urban settings, program areas had a lower proportion of male adolescents who were currently attending school than non-program areas (62 percent versus 71 percent). Concerning urban-rural differentials, levels of education attained were higher in urban than in rural areas while employment rates were higher in rural than in urban areas.

**Table 2.6. Background characteristics of male adolescents aged 15-24**

Percent distribution of male adolescents aged 15-24 by selected background characteristics, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Background Characteristic	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
<b>Current age</b>					
15-19	73.4	70.1	69.0	66.0	69.8
20-24	26.6	29.9	31.0	34.0	30.2
<b>Literacy</b>					
Illiterate	2.6	3.8	18.3	24.6	11.6
Partially literate	1.3	0.9	7.7	7.7	4.2
Fully literate	95.8	94.6	72.2	66.6	83.2
Other language	0.0	0.2	0.0	0.2	0.1
No card or missing	0.4	0.5	1.8	1.0	0.9
<b>Current school attendance</b>					
Currently attending	61.9	70.7	53.0	48.2	58.9
Not currently attending	38.1	29.3	47.0	51.8	41.1
<b>Education <sup>a</sup></b>					
None/primary incomplete	7.4	9.9	39.9	42.8	23.7
Primary complete	5.2	4.3	11.5	6.6	6.7
Secondary incomplete	68.8	69.1	42.9	46.5	57.8
Secondary complete	9.8	10.2	3.4	2.7	6.8
More than secondary	8.8	6.5	2.3	1.5	5.0
<b>Employment</b>					
Employed	41.9	37.3	56.6	57.4	47.7
Not employed	58.1	62.7	43.4	42.6	52.3
<b>Religion</b>					
Orthodox	74.4	70.0	87.6	68.4	74.8
Catholic	1.1	0.8	0.2	0.0	0.6
Protestant	1.1	0.8	0.2	0.0	0.5
Muslim	23.4	28.0	12.0	31.5	23.9

Background Characteristic	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
<b>Frequency of attending religious events</b>					
Almost every day	32.4	41.3	12.9	16.8	26.6
Once a week	42.8	42.8	47.9	46.8	44.9
Once a month	9.5	6.9	13.8	9.9	9.9
Less than once a month	8.2	6.3	15.4	12.0	10.2
Never	7.1	2.7	10.0	14.5	8.4
<b>Ethnicity</b>					
Amhara	99.0	90.3	100.0	93.3	95.6
Oromo	0.3	7.6	0.0	5.7	3.4
Tigre	0.0	0.8	0.0	0.3	0.3
Agew	0.0	0.0	0.0	0.3	0.1
Gurage	0.6	0.0	0.0	0.0	0.2
Other	0.1	1.4	0.0	0.3	0.4
Total	100.0	100.0	100.0	100.0	100.0
Number	482	461	386	408	1,737

<sup>a</sup> Education categories refer to the highest level of education attended, whether or not that level was completed.

Three quarters of the young men interviewed were Orthodox Christians and about 24 percent were Muslims. The proportion of young rural men who were Muslims was higher in non-program areas than in program areas. For example, among rural male youth, 12 percent of those residing in program areas were Muslims compared to 32 percent of those residing in non-program areas. At least one out of four young men attended religious events every day. Daily attendance of religious events by male youth was equally prevalent in program and non-program areas in rural settings but in urban settings, fewer male youth residing in program areas reported attending religious events almost every day (32 percent) compared to their counterparts in non-program areas (41 percent). A comparison of Tables 2.5 and 2.6 shows that in rural settings, non-attendance of religious events was reported to be more than twice as common among female adolescents than among male youth. Regarding ethnicity, 96 percent of young men interviewed were Amhara. In non-program areas, about 5-8 percent were Oromo.

Information on the parental characteristics and living arrangements of the young women and men in the sample is presented in Table 2.7. Eighty-nine percent of male and female adolescents reported that their biological mother was alive and at least three-quarters reported that their biological father was alive. Sixty-nine percent of female adolescents lived with their mother and 48 percent lived with their father. Fewer female as compared to male adolescents lived with their parents, which may be partly due to the earlier age at marriage for girls than boys. Concerning parents' education, a quarter of female adolescents and a fifth of male adolescents reported that their mothers had ever attended school. A higher proportion of adolescent respondents reported that their fathers were educated (44 percent of females aged 10-19 and 35 percent of males aged 15-24).

**Table 2.7. Distribution of adolescents by parental characteristics**

Parental characteristics and living arrangements of adolescent females aged 10-19 and adolescent males aged 15-24, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Parental Characteristics	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
<b>FEMALES AGED 10-19</b>					
<b>Parental survivorship</b>					
% with birth/natural mother alive	87.4	88.2	92.5	91.8	89.3
% with birth/natural father alive	73.6	77.9	83.9	84.7	78.8
<b>Parental presence</b>					
% living with mother	69.2	59.4	80.4	73.3	68.9
% living with father	44.1	37.6	60.3	59.4	47.8
% living with stepmother	2.1	3.3	2.3	3.8	2.8
% living with stepfather	4.5	3.3	2.8	2.8	3.5
% living with other adult relative	28.3	29.5	16.2	19.9	24.9
% living with other adult non-relative	11.0	10.6	4.6	2.9	8.3
<b>Parental education</b>					
% whose mother ever attended school	34.7	32.0	14.6	16.8	26.9
% whose father ever attended school	51.3	50.4	31.6	30.9	43.7
Number	1,172	1,186	671	648	3,677
<b>MALES AGED 15-24</b>					
<b>Parental survivorship</b>					
% with birth/natural mother alive	88.8	87.9	91.4	89.9	89.4
% with birth/natural father alive	76.5	74.4	77.9	72.9	75.4
<b>Parental presence</b>					
% living with mother	71.1	67.1	81.5	77.3	73.9
% living with father	51.9	43.9	62.7	61.3	54.5
% living with stepmother	5.0	3.9	5.2	4.1	4.5
% living with stepfather	2.6	3.0	2.0	2.2	2.5
% living with other adult relative	26.4	30.4	14.9	22.4	23.9
% living with other adult non-relative	8.6	7.6	4.5	4.1	6.3
<b>Parental education</b>					
% whose mother ever attended school	29.3	29.6	11.0	9.8	20.6
% whose father ever attended school	45.0	44.4	24.1	23.3	34.9
Number	482	461	386	408	1,737

Differentials in parental characteristics by program presence were not large. A slightly higher proportion of urban and rural girls were living with their mother in program than in non-program areas. Adolescent girls' coresidence with their fathers did not differ much by program presence, especially in rural settings. Similarly, there were negligible differences between program and non-program areas in the proportion of girls who were living with a step-parent, other adults relatives, and adult non-relatives. Maternal and paternal educational was not significantly different in program and non-program areas among both urban and rural girls.

Male adolescents residing in program areas had similar living arrangements and were of similar parental educational backgrounds as those residing in non-program areas. In both urban and rural settings, there was less than a five percentage point difference in maternal or paternal survivorship between young men residing in program areas and their counterparts from non-program areas. Patterns of coresidence with other adults (stepmother, stepfather, other relatives, and non-relatives) did not vary by program presence among male youth. There was also no difference in maternal and paternal educational status between male youth residing in program areas and their counterparts residing in non-program areas in both urban and rural settings.

A few urban-rural differences were noted in young men’s living arrangements and parents’ educational status. Fewer urban youth lived with their parents and more lived with other adult relatives compared to their rural counterparts. This pattern may be attributed in part to rural-to-urban migration. Urban youth were also significantly more likely than rural youth to have a mother or father who had ever attended school.

### 2.3.3. Caretakers

Table 2.8 shows the percent distribution of caretakers by background characteristics. At least half of the caretakers interviewed were younger than age 45. Sixty-four percent of caretakers were married or living together and about a third were divorced, separated, or widowed. Caretakers had relatively low levels of education. Two-thirds had never been to school and only seven percent completed secondary school. Literacy levels were also low. Sixty-one percent of caretakers were illiterate. The proportion of caretakers who were able to read a complete sentence ranged from 40 percent in urban non-program areas to 16 percent in rural non-program areas. More than three-quarters of the caretakers in the sample were Orthodox Christians and about 20 percent were Muslims. Thirty-six percent attended religious events every day and an additional 46 percent attended at least once a week. Overall, ninety-five percent of caretakers were Amhara. About 6-10 percent of caretakers in non-program areas were Oromo. Seventy-three percent of caretakers were employed.

**Table 2.8. Background characteristics of caretakers**

Percent distribution of caretakers by selected background characteristics and mean age of caretaker, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Background Characteristic	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
<b>Current age</b>					
< 30	12.3	16.2	8.2	5.4	11.3
30-34	12.5	12.7	9.8	7.8	11.1
35-39	15.9	19.1	15.8	15.6	16.8
40-44	13.9	14.2	17.1	15.5	14.9
45-49	12.6	13.4	15.3	15.5	13.9
50-54	11.0	10.2	12.0	11.5	11.1
55-59	7.0	5.2	9.1	10.3	7.5
60-64	5.7	2.8	4.3	7.7	4.9
65+	9.0	6.2	8.4	10.6	8.4
Mean age	43.8	41.2	44.7	46.7	43.7

Background Characteristic	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
<b>Marital status</b>					
Never married	2.6	2.5	1.3	0.6	1.9
Currently married	57.1	56.3	65.0	71.0	61.1
Living together	2.9	2.5	4.2	2.7	3.0
Divorced	15.3	18.7	13.8	9.3	14.9
Separated	4.0	4.3	2.4	2.2	3.4
Widowed	18.0	15.7	13.3	14.2	15.7
<b>Education <sup>a</sup></b>					
No education	59.7	54.1	82.3	82.4	66.8
Primary incomplete	11.8	12.9	9.4	9.4	11.2
Primary complete	4.8	5.0	3.0	2.8	4.2
Secondary incomplete	12.6	16.7	3.7	4.2	10.4
Secondary complete	4.1	4.6	0.7	0.7	2.9
More than secondary	7.0	6.7	0.9	0.5	4.5
<b>Literacy</b>					
Illiterate	54.2	50.4	73.8	76.0	61.1
Partially literate	9.1	8.7	8.4	8.1	8.6
Fully literate	35.6	40.4	17.4	15.7	29.7
Other language	0.1	0.1	0.0	0.0	0.1
Visually impaired	0.3	0.3	0.2	0.0	0.2
No card or missing	0.7	0.1	0.2	0.1	0.3
<b>Religion</b>					
Orthodox	81.4	74.0	88.8	67.2	78.0
Catholic	0.2	0.0	0.2	0.1	0.1
Protestant	0.8	1.1	0.1	0.1	0.6
Muslim	17.5	24.9	10.9	32.4	21.2
Traditional/other	0.1	0.0	0.0	0.2	0.1
<b>Frequency of attending religious events</b>					
Almost every day	44.0	43.0	21.0	25.9	35.7
Once a week	43.8	42.1	60.3	42.3	46.3
Once a month	5.7	5.1	9.7	10.2	7.2
Less than once a month	4.1	5.5	6.4	10.8	6.2
Never	2.4	4.3	2.6	10.8	4.6
<b>Ethnicity</b>					
Amhara	97.0	92.3	98.8	89.1	94.5
Oromo	0.9	5.7	0.3	10.3	4.0
Tigre	1.2	0.8	0.3	0.1	0.7
Agew	0.5	0.0	0.5	0.2	0.3
Gurage	0.3	0.4	0.0	0.0	0.2
Other	0.1	0.8	0.0	0.2	0.3
<b>Employment</b>					
Yes	71.4	67.4	82.3	73.8	72.8
No	28.6	32.6	17.7	26.2	27.2
Total	100.0	100.0	100.0	100.0	100.0
Number	1,449	1,407	930	884	4,670

<sup>a</sup> Education categories refer to the highest level of education attended, whether or not that level was completed.

Caretakers in program areas were similar to those in non-program areas in their age distribution. On average, there was a difference of two to three years in caretakers' age between program and non-program areas. In urban settings, there were no differentials in caretakers' marital status by program presence. By comparison, in rural settings, slightly fewer caretakers were currently married in program than in non-program areas (65 percent versus 71 percent). Caretakers' levels of educational attainment and literacy were similar in program and non-program areas. Religious affiliation differed, however, with a higher proportion of Orthodox Christians in program than in non-program areas. Among urban caretakers, there were no differences between program and non-program areas in frequency of attending religious events. However, in rural areas, caretakers residing in non-program areas appeared to attend religious events less often than those residing in program areas. Urban caretakers were of a similar ethnic background in program and non-program areas whereas among rural caretakers, there was a higher proportion of Oromo in non-program areas (10 percent) than in program areas (less than one percent). Levels of employment among caretakers tended to be higher in program than in non-program areas, especially in rural settings where the employment rate was 82 percent in program areas and 74 percent in non-program areas.

Concerning urban-rural differentials in caretakers' background characteristics, rural caretakers tended to be slightly older than their urban counterparts. In non-program areas, for example, the mean age of rural caretakers was 47 years compared to 41 years for urban caretakers. Urban caretakers were much less likely to be currently married than rural caretakers. Urban disparities in caretaker educational attainment were marked, with more than 80 percent of rural caretakers having never attended school. Employment rates tended to be higher in rural than in urban areas

## **2.4. Summary**

To summarize, there were few differences in housing characteristics, household possessions, and respondents' background characteristics between program and non-program areas. In urban settings, electricity and piped water were available in more households in program than in non-program areas while in rural settings dwellings with thatched roofs were less common in program than in non-program areas. Among rural households, ownership of dwellings with thatched roofs was less prevalent in program than in non-program areas. However, there were no differentials between program and non-program areas in the wealth index — a reflection of the standard of living of all household members as a group. Differentials by program presence in young people's living arrangements, parental characteristics, educational attainment, levels of literacy, and employment rates were small. Overall, there were more Orthodox Christians in program areas than in non-program areas. Fewer urban male youth were in school and attended religious events every day in program areas than in non-program areas. Regarding caretakers' characteristics, there was on average a two to three year age difference between those residing in program areas and their counterparts residing in non-program areas. In rural settings, fewer caretakers residing in program areas were married, more attended religious events once a week, more were of Amhara origin, and more were employed compared to those residing in non-program areas.



## **CHAPTER 3. EXPOSURE TO EARLY MARRIAGE PREVENTION MESSAGES**

Melissa Dunn and Anastasia J. Gage

### **3.1. Introduction**

The 2007 EMES asked all respondents whether they had seen or heard messages about preventing early marriage from specific print media (including newspapers/magazines, posters, and leaflets/brochures) and non-print media (including radio, television, film show/video/satellite dish, and drama/theater/song), and from community sources in the last few months. Respondents were also asked whether they or their family had been visited by a CBRHA who advised against early marriage in the 12 months preceding the survey. A separate question inquired as to whether a priest or religious leader had ever advised the respondent or his/her family against early marriage. Female adolescents were also asked whether a member of the GC had ever told them what to do if they wanted to save themselves from marriage.

This chapter presents information on the level of public exposure to early marriage prevention messages from various sources. This information would allow policy makers to identify groups of the population that are not being reached by early marriage prevention messages and to use the most effective sources to reach target groups in the population. It is important to note that it was difficult to assign respondents' exposure to early marriage prevention messages to specific programs as many governmental and non-governmental organizations have been involved in the widespread dissemination of early marriage prevention messages. Furthermore, the CGPP did not disseminate messages outside of the school community. As no baseline data were collected on exposure to early marriage prevention messages and on many of the key outcome variables of interest before or at the start of the CGPP or EFPRHP and as there were no designated control/comparison areas at the time the programs were implemented, the degree of change in message exposure over time cannot be assessed and levels of message exposure cannot be attributed to a particular program. These factors must be considered when interpreting the differences between program and non-program areas.

“Program areas” reflect woredas in which the CGPP and the EFPRHP integrated early marriage prevention activities into basic education and FP/RH programs and “non-program areas” reflect woredas in which CGPP and EFPRHP did not conduct any activities.

### **3.2. Exposure to Media Messages**

Overall, only five percent of female adolescents aged 10-19, six percent of male youth aged 15-24, and five percent of caretakers had not been exposed to early marriage prevention messages from any source (not shown). Table 3.1 presents the percentage of females adolescents, male youth, and caretakers who heard or saw an early marriage prevention message through print and non-print media in the past few months, according to place of residence and program presence. All groups surveyed (female adolescents, male youth, and caretakers) had higher levels of exposure to early marriage prevention messages from non-print media than from print media. For example, whereas one out of four adolescent girls had been exposed to early marriage prevention messages in print media, three out of four had been exposed to these messages from non-print media.

Among print media sources, newspapers and magazines had the greatest reach (20 percent among female adolescents; 30 percent among male youth; and 12 percent among caretakers). Looking at non-print media, radio was the source that had the greatest reach among all groups surveyed. For example, 63 percent of caretakers had heard about early marriage prevention through the radio, 24 percent through television, eight percent through film show/video/satellite dish, and 24 percent through drama. The second most important non-print media source of early marriage prevention messages was film show/video/satellite dish, which reached at least 50 percent of young people in the sample.

**Table 3.1. Exposure to early marriage prevention messages in the media**

Percentage of females aged 10-19, males aged 15-24, and caretakers who heard or saw an early marriage prevention message through selected print or non-print media in the past few months, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Source of Information	Urban			Rural			Total
	Program Area	Non-Program Area	Sig.	Program Area	Non-Program Area	Sig.	
<b>FEMALES AGED 10 - 19</b>							
<b>Print media sources</b>							
Newspaper/magazine	29.1	19.6	*	14.1	11.4	ns	20.2
Poster	12.3	8.3		5.0	2.6		7.9
Leaflet/brochure	20.1	10.3	**	4.4	2.5		11.0
Any	38.8	24.2	**	18.1	11.8		25.5
<b>Non-print media sources</b>							
Radio	68.4	51.4	**	44.8	34.5	*	52.6
Television	38.6	30.7		13.5	8.4		26.1
Film show/video/satellite dish	65.3	49.7	***	43.1	36.1		51.0
Drama/theater/song	32.5	24.2	*	31.7	30.2		29.3
Any	85.9	74.3	***	68.8	62.0		74.8
N	1,172	1,186		671	648		3,677
<b>MALES AGED 15 - 24</b>							
<b>Print media sources</b>							
Newspaper/magazine	38.2	43.9		17.0	15.8		29.6
Poster	15.3	24.2	*	3.1	7.9	*	13.1
Leaflet/brochure	12.3	30.5	***	3.8	10.4	*	14.7
Any	44.3	54.7		19.0	21.7		35.9
<b>Non-print media sources</b>							
Radio	64.9	81.1	***	55.6	51.4		63.7
Television	47.9	57.9		16.3	15.8		35.8
Film show/video/satellite dish	60.2	72.2	*	47.7	38.7		55.3
Drama/theater/song	38.8	46.9		39.1	51.5	*	44.0
Any	86.2	92.5		74.2	76.8		82.9
N	482	461		386	408		1,737
<b>CARETAKERS</b>							
<b>Print media sources</b>							
Newspaper/magazine	16.4	16.3		5.1	3.7		11.7
Poster	14.6	14.8		4.5	3.6		10.6
Leaflet/brochure	6.6	9.0		1.6	1.7		5.4
Any	20.9	20.6		6.9	4.9		15.0

Source of Information	Urban		Sig.	Rural		Sig.	Total
	Program Area	Non-Program Area		Program Area	Non-Program Area		
<b>Non-print media sources</b>							
Radio	69.8	72.5		54.3	44.2	***	62.7
Television	33.2	34.9		7.2	6.8		23.6
Film show/video/satellite dish	10.1	13.9		2.7	2.8		8.4
Drama/theater/song	31.9	29.3		13.7	11.3		23.6
Any	73.0	73.9		55.8	45.5	***	64.7
N	1,449	1,407		930	884		4,670

\*\*\*p<.001; \*\*p<.01; p<.05

Tests of significance pertain to the differences between program areas and non-program areas and are based on the Pearson  $\chi^2$  statistic which was corrected for the survey design and converted into an F-statistic (see StataCorp 2007).

Overall, male youth had greater exposure to messages from print media (36 percent) than female adolescents (26 percent) and caretakers (15 percent). Although it may be argued that this pattern could reflect both gender disparities in educational attainment among youth in Ethiopia and the spread of education over time, we also found that non-print media messages reached more male youth (83 percent) than female adolescents (75 percent) or caretakers (65 percent). Respondents in urban settings were more likely to report hearing or seeing early marriage prevention media messages, regardless of the source, than those in rural settings.

Concerning the effect of program presence, among urban girls, there was greater exposure to early marriage prevention messages from the following media sources in program areas than in non-program areas: newspaper/magazine, leaflet/brochure, radio; film show/video/satellite dish; and drama/theater/song. Among rural girls, radio was the only media source with significantly greater reach in program than in non-program areas. Differentials in exposure to early marriage prevention media messages among male youth did not mirror those among female adolescents. In urban settings, significantly fewer male youth in program areas reported seeing or hearing media messages about early marriage prevention from posters, leaflets/brochures, radio, and film shows/videos than their counterparts in non-program areas. In rural settings, reported levels of exposure to early marriage prevention messages in posters, leaflets/brochures, and drama/theater/song were significantly lower among male youth residing in program areas than among their counterparts residing in non-program areas.

These findings are contrary to expectations and are in large part, a reflection of the fact that messages on early marriage prevention have been disseminated widely throughout Amhara Region by the regional government, women's associations and police and that these bodies and other NGOs may have targeted out-of school youth, particularly in non-program areas. However, in terms of overall exposure to early marriage prevention messages from any print or non-print media source, there was little difference between male youth residing in program areas and their counterparts in non-program areas. Caretakers in program and non-program areas had similar levels of exposure to early marriage prevention messages from each media source examined in Table 3.1, with the exception of radio messages. The proportion of rural caretakers who reported hearing early marriage prevention messages on the radio was 54 percent among those residing in program areas compared to 44 percent among those residing in non-program areas.

Table 3.2 shows that only eight percent of female adolescents aged 10-19 years, 11 percent of male youth aged 15-24 years and eight percent of caretakers had not been exposed to community-level sources of information about early marriage prevention. Overall, both female adolescents (71 percent) and male youth (70 percent) most frequently reported hearing early marriage prevention messages from a priest or religious leader, while caretakers (74 percent) most frequently reported hearing early marriage prevention messages from community meetings. Among female adolescents, peer educators and Girls' Clubs were the second and third most important source of information about early marriage prevention (63 percent and 46 percent, respectively) while among male youth, health workers (58 percent) and CBRHA (who are unpaid volunteers)/health extension workers (HEW, who are paid by the government) (54 percent) were the second and third most important sources of information. More than half of the caretakers surveyed reported hearing early marriage prevention messages from CBRHA/HEW and peer educators, who were among the top three sources of information for this group of respondents.

**Table 3.2. Exposure to early marriage prevention messages in the community**

Percentage of females aged 10-19, males aged 15-24, and caretakers who heard an early marriage prevention message through community sources in the past few months, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Source of Information	Urban			Rural			Total
	Program Area	Non-Program Area	Sig.	Program Area	Non-Program Area	Sig.	
<b>FEMALES AGED 10 - 19</b>							
Community meeting	26.9	18.2		24.4	14.8		21.5
Coffee ceremony	33.0	20.2	**	23.1	17.9		24.4
Priest/religious leader	78.0	67.4	**	71.6	62.1		70.6
Teacher	41.9	29.7	*	35.0	20.4	**	32.9
Girls' club	50.9	44.3		44.2	42.9		46.2
Women's association	35.2	34.7		34.0	30.2		33.9
Peer educator	67.7	61.7		62.6	58.5		63.2
Health worker	49.9	42.4		42.1	37.3		40.5
Any	93.4	91.0		91.2	90.5		91.7
N	1,172	1,186		671	648		3,677
<b>MALES AGED 15 - 24</b>							
Community meeting	14.6	17.3		15.8	12.6		15.1
Coffee ceremony	34.4	39.9		27.8	27.4		32.6
Priest/religious leader	73.8	78.5		63.4	61.8		69.8
Teacher	24.7	36.6	*	21.2	16.3		24.9
Peer educator	29.5	52.8	***	26.0	45.5	***	38.6
Health worker	53.3	68.4	**	51.4	58.6		58.0
Girls' club	47.3	62.1	*	38.5	50.9	*	50.0
Women's Association	29.5	52.8	***	25.9	45.4	***	38.6
CBRHA/HEW	55.1	65.4	*	45.3	48.0		53.8
Any	87.2	94.5	**	84.6	89.1		89.0
N	482	461		386	408		1,737
<b>CARETAKERS</b>							
Community meeting	70.6	75.2	**	74.0	85.6	***	74.2
Coffee ceremony	36.8	31.1		34.0	22.1	**	31.7
Priest/religious leader	50.7	42.9	***	48.3	37.4	***	45.4

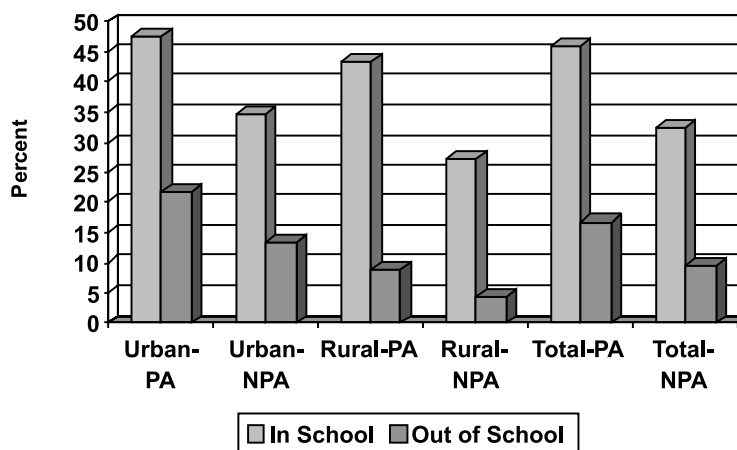
Source of Information	Urban			Rural			Total
	Program Area	Non-Program Area	Sig.	Program Area	Non-Program Area	Sig.	
Teacher	20.0	21.7		14.2	14.8		18.4
Girls' club	10.1	10.5		4.0	3.4		7.7
Women's association	25.6	38.3	***	19.3	29.2	***	28.9
Peer educator	52.8	58.9		48.1	56.7	***	54.4
Health worker	38.5	48.8	***	46.2	52.3	***	45.8
CBRHA/HEW	56.5	63.5	***	54.4	60.2	*	58.9
Any	89.1	95.0	***	89.1	96.6	***	92.3
N	1,449	1,407		930	884		4,670

\*\*\*p<.001; \*\*p<.01; p<.05

Tests of significance pertain to the differences between program areas and non-program areas and are based on the Pearson  $\chi^2$  statistic which was corrected for the survey design and converted into an F-statistic (see StataCorp 2007).

Table 3.2 also shows that urban adolescent girls were much more exposed to messages disseminated at coffee ceremonies and by religious leaders and teachers in program than in non-program areas. In rural settings, adolescent girls in program areas were more likely to have been exposed to messages from teachers than their counterparts in non-program areas. As expected, early marriage prevention messages disseminated by teachers reached more girls who were currently attending school compared to their counterparts who were out of school (see Figure 3.1). Less than half of girls who were currently attending school reporting hearing early marriage prevention messages from teachers in program areas as in non-program areas. Regardless of urban-rural residence, messages disseminated by teachers reached more in-school girls in program than in non-program areas.

**Figure 3.1. Percent of female adolescents aged 10-19 who heard early marriage prevention messages from teachers by place of residence, program presence, and current school attendance, Amhara Region, Ethiopia 2007.**

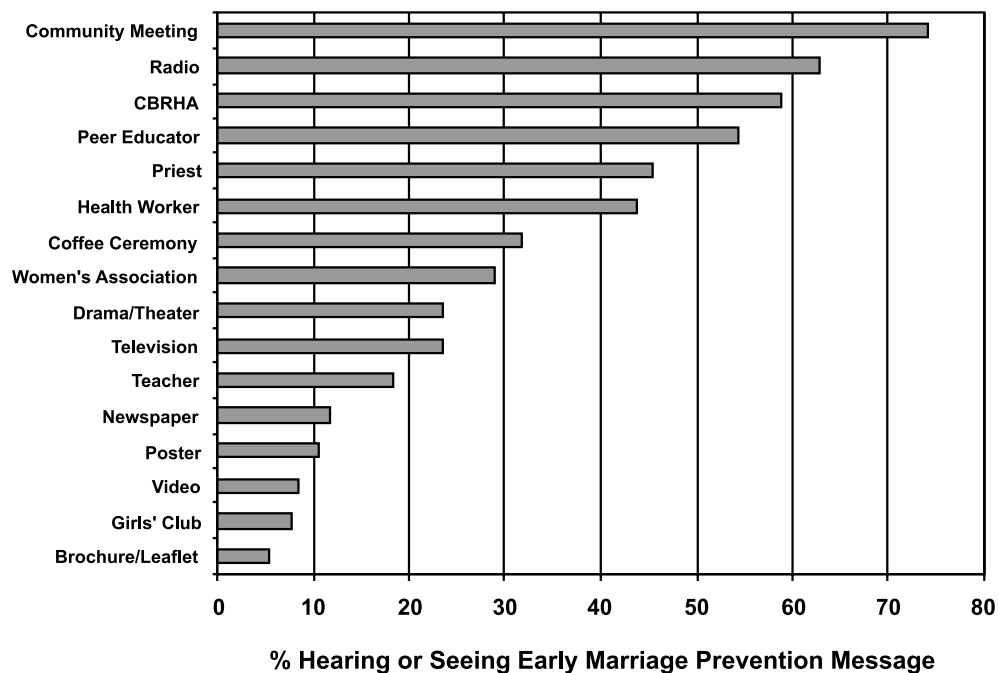


PA – Program Area  
NPA – Non-Program Area

Among urban male youth, exposure to messages disseminated by teachers, peer educators, health workers, Girls' Club members and CBRHA/HEWs was lower among those living in program areas than it was for those living in non-program areas (see Table 3.2). Among rural male youth, messages

disseminated by peer educators, Girls' Club members and women's associations had greater coverage in non-program areas than in program areas. In urban program areas, messages disseminated by teachers also reached one out of five out-of-school female adolescents. Fewer caretakers in program areas were exposed to each of the following sources of information than those in non-program areas, regardless of place of residence: community meetings; women's association; health workers; and CBRHA/HEWs. Religious leaders were the only source of information to have reached more caretakers in program than in non-program areas. Forty-eight percent of rural caretakers were reached by religious leaders in program areas compared to 37 percent of their counterparts in non-program areas. As Figure 3.2 shows, community meetings, radio, CBRHAs, peer educators and priests were the information channels with the greatest reach among caretakers. The least important information channels among caretakers were posters, videos, Girls' Clubs (not surprisingly), and brochures/leaflets.

**Figure 3.2. Percent of caretakers who have heard or seen early marriage prevention messages by source of information, Amhara Region, Ethiopia 2007.**



There were few marked urban-rural differentials in female adolescents' exposure to early marriage prevention messages from specific community-based sources. In contrast, significantly more urban than rural male youth reported hearing early marriage prevention messages at coffee ceremonies and from religious leaders, teachers, and CBRHA/HEWs. For example, 60 percent of male youth in urban settings compared to 47 percent of those in rural settings were exposed to early marriage prevention messages from CBRHA/HEWs (not shown). Among caretakers, levels of exposure to early marriage prevention messages were somewhat higher in urban than in rural areas for most community-based information sources examined, with the exception of community-meetings (and to a lesser extent health workers), which appeared to have reached more rural than urban caretakers.

### 3.3. Direct Contact with Community-Level Information Sources

Table 3.3 shows the percentage of respondents who received a direct contact visit or direct advice from a targeted community-level information source, according to place of residence and program presence. This information is important for determining whether early marriage prevention initiatives in Amhara Region are reaching the population at large and can also be used to evaluate whether there are missed opportunities in schools to discuss early marriage prevention with students and parents. One in five adolescent girls, a similar proportion of male youth, and one in three caretakers reported that they and their families had been visited by a CBRH who discussed early marriage prevention.

**Table 3.3. Direct contact with targeted community-level information sources**

Percentage of respondents who received a direct contact visit by or direct advice from a targeted community-level information source, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Type of Direct Contact	Urban			Rural			Total
	Program Area	Non-Program Area	Sig.	Program Area	Non-Program Area	Sig.	
<b>FEMALES AGED 10 - 19</b>							
CBRHA home visits	25.3	15.3	**	24.3	21.1		21.2
Religious leader advice	29.3	18.1	**	22.5	13.7	*	21.8
Teacher <sup>a</sup>	45.4	46.4		49.1	44.1		46.1
Girls' Club member	32.4	31.0		30.0	26.7		30.5
<b>MALES AGED 15 - 24</b>							
CBRHA home visits	17.0	25.0		20.8	30.1		23.2
Religious leader advice	18.2	20.4		15.4	17.7		18.0
<b>CARETAKERS</b>							
CBRHA home visits	30.4	27.9		40.3	43.3		34.1
Religious leader advice	37.2	28.9		41.1	32.2	***	34.5

<sup>a</sup> Pertains to girls who were currently attending school.

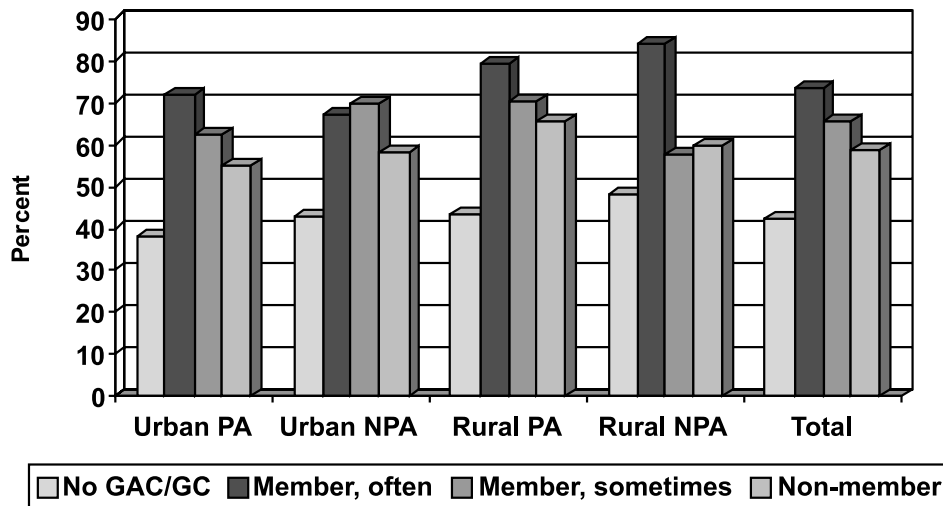
\*\*\*p<.001; \*\*p<.01; p<.05

Tests of significance pertain to the differences between program areas and non-program areas and are based on the Pearson  $\chi^2$  statistic which was corrected for the survey design and converted into an F-statistic (see StataCorp 2007).

Twenty-two percent of adolescent girls, 18 percent of male youth, and 35 percent of caretakers reported that a religious leader had advised them or their family against early marriage. Among urban and rural female adolescents, direct advice from a religious leader was reported by more girls in program areas than their counterparts in non-program areas. Among caretakers, the proportion reporting direct advice from religious leaders was significantly higher in program than in non-program areas but only in rural settings. For example, 41 percent of rural caretakers residing in program areas reported receiving direct advice against early marriage from religious leaders compared to 32 percent of rural caretakers in non-program areas.

In order to obtain information on interpersonal communication from teachers and GC members, female adolescents were asked the following two questions: (1) “Has a teacher ever told you what to do if you wanted to save yourself from getting married?” and (2) Has a member of the Girls’ Club ever told you what to do if you wanted to save yourself from marriage? While only 46 percent of adolescent girls in the sample reported receiving direct advice about marriage prevention from teachers, this proportion was as high as 57 percent among those girls who were currently attending school at the time of the survey (not shown). Figure 3.3 shows the percentage of in-school female adolescents who reported that a teacher has ever told them what to do to prevent themselves from being married off, by GC/GAC membership. Girls who reported that their school did not have a GC/GAC reported the lowest level of interpersonal communication on early marriage prevention by teachers (38 percent in urban program areas, 43 percent in urban non-program areas, 43 percent in rural program areas, and 48 percent in rural non-program areas). GC/GAC members tended to report the highest level of direct advice received from teachers, with the levels being slightly lower among those who attended meetings sometimes than among those who attended meetings frequently (the only exception is urban non-program areas). Girls who were attending a school with a GC/GAC but were not members of these associations reported substantially lower levels of direct advice from teachers than members.

**Figure 3.3. Percentage of in-school female adolescents aged 10-19 who reported that a teacher has ever told them what to do to avoid being married, by membership in a GC/GAC, Amhara Region, Ethiopia 2007.**



Thirty-one percent of adolescent girls reported that a member of the GC had ever told them what to do if they wanted to prevent an early marriage (see Table 3.3). Among girls who were currently attending schools that had a GAC/GC at the time of the survey, the corresponding proportion was 50 percent (not shown). Figure 3.4 shows the percent of in-school female adolescents who reported receiving direct advice from a GC/GAC member by GC/GAC membership. Less than 12 percent of girls attending schools with no GC/GAC received direct messages about marriage prevention, which is somewhat expected. Regardless of program presence and urban-rural residence, interpersonal communication from a GC/GAC member reached fewer non-members than members. Among GC/GAC members,

fewer of those who attended meetings sometimes received direct advice about marriage prevention as compared to those who attended meetings frequently. In the total population, the proportion of adolescent girls who reported direct advice on marriage prevention from a GC member was 11 percent among those who reported that their school did not have a GC/GAC, 75 percent among GC/GAC members who attended meetings frequently, 58 percent among those who attended meetings sometimes, and 34 percent among those who were non-members of the GC/GAC.

**Figure 3.4. Percent of in-school female adolescents aged 10-19 who reported that a GC member has ever told them what to do to avoid being married, by membership in a GC/GAC, Amhara Region, Ethiopia 2007.**

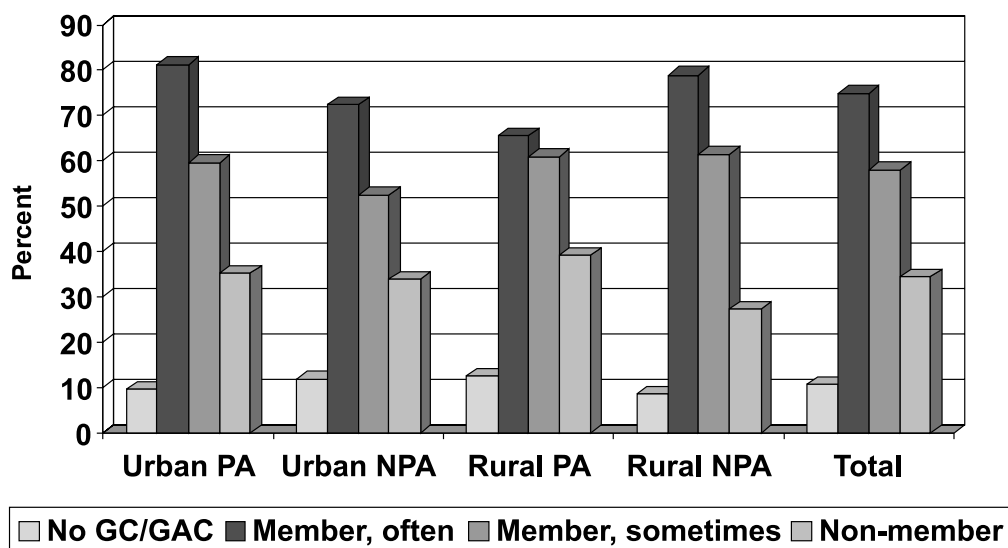


Table 3.4 shows the percent distribution of respondents by the reported number of sources of information about early marriage prevention and the mean number of information sources, according to place of residence and program presence. Overall, female adolescents were exposed to an average of 5.3 information sources compared to 6.0 among male youth and 5.1 among caretakers. Fewer than seven percent of respondents reported no exposure to early marriage prevention messages. Among adolescent girls, the average number of sources of information was higher in program than in non-program areas while among male youth, the reverse was the case. Although the mean number of information channels to which adolescent girls were exposed is significantly higher in program than in non-program areas, the differences are not large in real terms. The proportion of respondents who had seen or heard messages from 10 or more sources of information was 14 percent among adolescent girls, 19 percent among male youth, and 12 percent among caretakers.

**Table 3.4. Number of sources of information about early marriage prevention**

Percent distribution of respondents by number of sources of information about early marriage prevention and the mean number of information sources, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

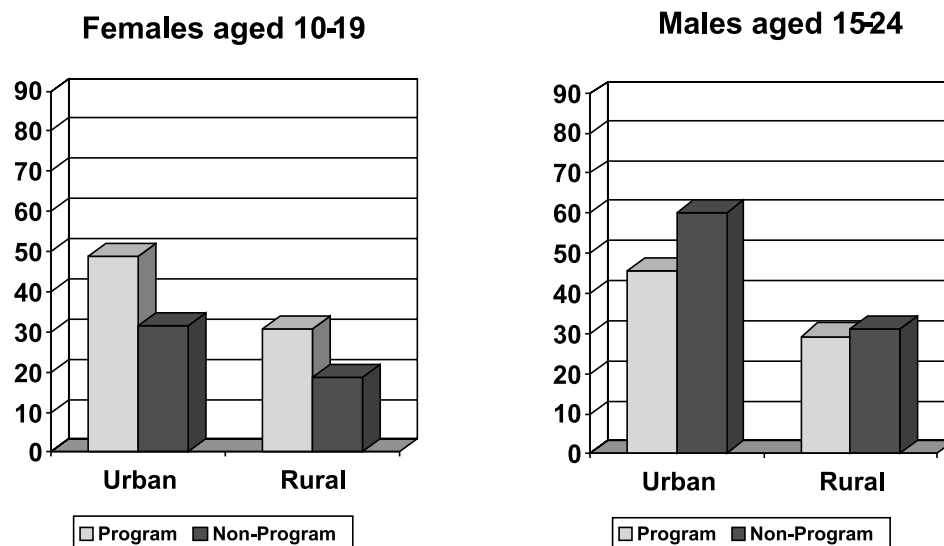
Number of Sources	Urban			Rural			Total
	Program Area	Non-Program Area	Sig.	Program Area	Non-Program Area	Sig.	
<b>FEMALES 10 - 19</b>							
None	3.4	4.8		7.1	7.2		5.2
1-3	20.9	34.3		33.1	41.8		31.2
4-6	26.7	29.2		29.3	32.5		29.0
7-9	26.7	18.8		20.2	13.1		20.5
10+	22.3	12.8		10.4	5.4		14.1
Total	100.0	100.0		100.0	100.0		100.0
Mean number of sources	6.48	5.10	***	4.91	4.06	***	5.32
N	1,172	1,186		671	648		3,677
<b>MALES 15 - 24</b>							
None	5.0	1.7		10.8	7.9		6.2
1-3	20.9	11.3		27.4	27.4		21.4
4-6	28.3	26.6		32.5	33.7		30.1
7-9	27.8	25.2		19.7	18.2		23.0
10+	18.0	35.2		9.6	12.8		19.4
Total	100.0	100.0		100.0	100.0		100.0
Mean number of sources	6.12	7.78	***	4.73	5.14		6.0
N	482	461		386	408		1,737
<b>CARETAKERS</b>							
None	6.2	2.6		7.5	2.5		4.7
1-3	29.1	28.6		34.3	38.9		31.8
4-6	30.2	32.8		36.8	40.7		34.3
7-9	19.1	19.9		15.8	13.7		17.7
10+	15.4	16.1		5.6	4.2		11.5
Total	100.0	100.0		100.0	100.0		100.0
Mean number of sources	5.45	5.82		4.36	4.37		5.14
N	1,449	1,407		930	884		4,670

\*\*\*p<.001; \*\*p<.01; p<.05

Tests of significance pertain to the differences between program areas and non-program areas and are based on the Pearson  $\chi^2$  statistic which was corrected for the survey design and converted into an F-statistic (see StataCorp 2007).

Figure 3.5 illustrates further that among urban males, there was less exposure to seven or more sources of information about early marriage prevention in program than in non-program areas. In contrast, girls living in program areas had higher levels of exposure to early marriage prevention messages than girls living in non-program areas.

**Figure 3.5. Percentage of female adolescents aged 10-19 and male youth aged 15-24 who had been exposed to seven or more information sources about early marriage according to place of residence and program presence, Amhara Region, Ethiopia 2007.**



### 3.4. Summary

To summarize, the overwhelming majority of respondents had been exposed to messages about early marriage prevention. Non-print media reached more people than print media but community-based information sources were the most effective means of disseminating messages about early marriage prevention. The mean number of information sources to which respondents were exposed was higher in program than in non-program areas. This was true of both urban and rural adolescent girls, but not of male youth or caretakers. Religious leaders were the most important source of information for young people while community meetings were the most important source of information for caretakers. Among school-going female adolescents who reported that their school had a GC/GAC, direct advice from teachers and Girls Club Members on marriage prevention reached more girls who were GC/GAC members than their counterparts who were non-members. As a substantial proportion of the population in non-program areas was reached by early marriage prevention messages, this study is as an assessment of whether integrating early marriage prevention activities into reproductive health and basic education programs in a systematic way, together with behavior change communication, is better than disseminating messages alone. As many people were exposed to early marriage prevention messages, it may be difficult to observe a real difference in attitudes, beliefs, and practices between program and non-program areas. Particular attention has to be paid to factors that might help explain differences or the lack thereof between program and non-program areas.



# **CHAPTER 4. KNOWLEDGE OF AND ATTITUDES TOWARDS EARLY MARRIAGE AND ITS PREVENTION**

Yemane Berhane and Alemayehu Worku

## **4.1. Introduction**

One of the main objectives of the EMES was to determine levels of exposure to early marriage prevention activities and how levels of exposure were related to knowledge, attitudes, and skills needed to forestall marriage. Early marriage prevention is facilitated when the population at large has a positive attitude toward delayed marriage, especially for girls. Widespread preference for traditional marriage patterns and limited awareness of their social, health, and legal ramifications could act as a barrier to early marriage prevention efforts. In this chapter, we examine the perceived costs and benefits of early marriage, personal definitions of early marriage, and knowledge of marriage laws and the legal consequences of violating these laws. We also examine the effect of exposure to early marriage prevention messages on attitudes toward early marriage and correct knowledge of marriage laws.

Information about respondents' definition of early marriage was collected by asking: "In your opinion, before what age is it too early for a girl to get married?" A similar question was asked to obtain information on the definition of early marriage for boys. Data on the perceived costs and benefits of early marriage were collected by asking respondents about the advantages/benefits of marrying early and the advantage/benefits of marrying late. No definition of "marrying" late was provided to respondents. To ascertain respondents' knowledge of the legal minimum age at marriage, the new Criminal Code, and the legal consequences of violating the legal minimum age at marriage, the following four questions were asked:

1. According to the law, is there a specific age below which it is too early for a girl to get married?
2. According to the law, before what age is it too early for a girl to get married?
3. Have you ever heard about the new Criminal Code?
4. According to the new Criminal Code, who can the law punish if a girl gets married too early (under the legal minimum age at marriage)?

## **4.2. Advantages and Disadvantages of Early Marriage**

Traditionally, early marriage has been regarded as a means of protecting girls from out-of-wedlock sexual relationships. Loss of virginity and even worse, having a child out of wedlock disqualified girls from being marriageable. The overwhelming majority of young people perceived no advantages to early marriage; 96 percent of females and 96 percent of males. No significant difference was observed between program and non-program areas or between urban and rural areas, or by sex in the proportion of young people who stated that early marriage had no advantages. The overwhelming majority of caretakers in both program and non-program areas also reported that early marriage has no advantages. The top three advantage cited by caretakers were "parents can see grand children before parents die," "parents can see children married before parents die," and "avoid premarital

sex,” each of which was reported by less than two percent of caretakers (not shown). These findings may reflect the effects of widespread sensitization on the harmful consequences of early marriage throughout Amhara region or courtesy bias — the tendency of respondents to provide answers that they believe the interviewer wants to hear rather than what the respondents really think.

The perceived advantages of marrying late are shown in Table 4.1 for female adolescents and male youth. The advantages mentioned by more than 25 percent of female adolescents included opportunity for more education, reduced obstructed labor, reduced teenage pregnancy, reduced poverty, and reduced obstructed fistula. In comparison, male youth emphasized three issues, namely, reduced poverty (69 percent), opportunities for more education (45 percent), and reducing the number of children/pregnancies (27 percent). There were some significant differences between program and non-program areas in the perceived advantages of marrying late. For example, regardless of urban-rural residence, more female adolescents in program areas cited opportunities for more education as an advantage of marrying late as compared to their counterparts in non-program areas. In urban settings, lower maternal mortality and less obstructed labor were considered as advantages of marrying late by fewer female adolescents in program areas as compared to non-program areas. Among male youth, the only remarkable difference between program areas and non-program areas was in the proportion of rural respondents citing reduced poverty as an advantage of marrying late. This advantage was mentioned by fewer rural male youth in program areas than by their counterparts in non-program areas (58 percent versus 78 percent). A similar pattern was observed among male youth residing in urban settings.

**Table 4.1. Perceived advantages of marrying late – adolescents**

Percentage of females aged 10-19 and males aged 15-24 who reported specific advantages of marrying late, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Perceived Advantages	Urban			Rural			Total
	Program Area	Non-Program Area	Sig.	Program Area	Non-Program Area	Sig.	
<b>Reduced teenage pregnancy</b>							
Females	28.0	34.4		22.8	33.2		30.0
Males	-	-		-	-		-
<b>More education</b>							
Females	47.6	37.8	*	43.8	33.4	*	41.2
Males	45.4	52.0		42.9	36.6		44.5
<b>Higher women’s status</b>							
Females	6.6	11.2		6.8	6.9		8.1
Males	-	-		-	-		-
<b>Reduced poverty</b>							
Females	25.9	35.9	*	22.5	30.8		29.4
Males	63.5	74.0	*	58.3	77.7	***	68.5
<b>Reduced vulnerability to HIV/AIDS</b>							
Females	7.0	5.8		5.1	4.1		5.8
Males	9.7	7.7		7.3	5.7		7.7

Perceived Advantages	Urban			Rural			Total
	Program Area	Non-Program Area	Sig.	Program Area	Non-Program Area	Sig.	
<b>Lower maternal mortality</b>							
Females	13.5	21.6	*	12.2	20.1	.	17.0
Males	-	-		-	-		-
<b>Less obstructed labor</b>							
Females	21.2	41.5	**	26.4	38.8	*	31.8
Males	-	-		-	-		-
<b>Less obstetric fistula</b>							
Females	31.4	33.0		25.3	25.6		29.8
Males	-	-		-	-		-
<b>Fewer children/pregnancies</b>							
Females	13.7	15.0		14.7	15.1		14.6
Males	26.7	29.9		26.1	23.9		26.7
<b>Reduced infant mortality</b>							
Females	5.6	4.4		5.1	2.7		4.6
Males	-	-		-	-		-
<b>No advantages/benefits</b>							
Females	1.1	1.8		2.2	1.3		1.5
Males	1.8	0.5		1.6	1.3		1.3
<b>Other</b>							
Females	20.9	11.2	*	21.1	15.4		16.9
Males	35.5	26.6		38.5	29.3		32.4
<b>Number</b>							
Females	1,172	1,186		671	648		3,677
Males	482	461		386	408		1,737

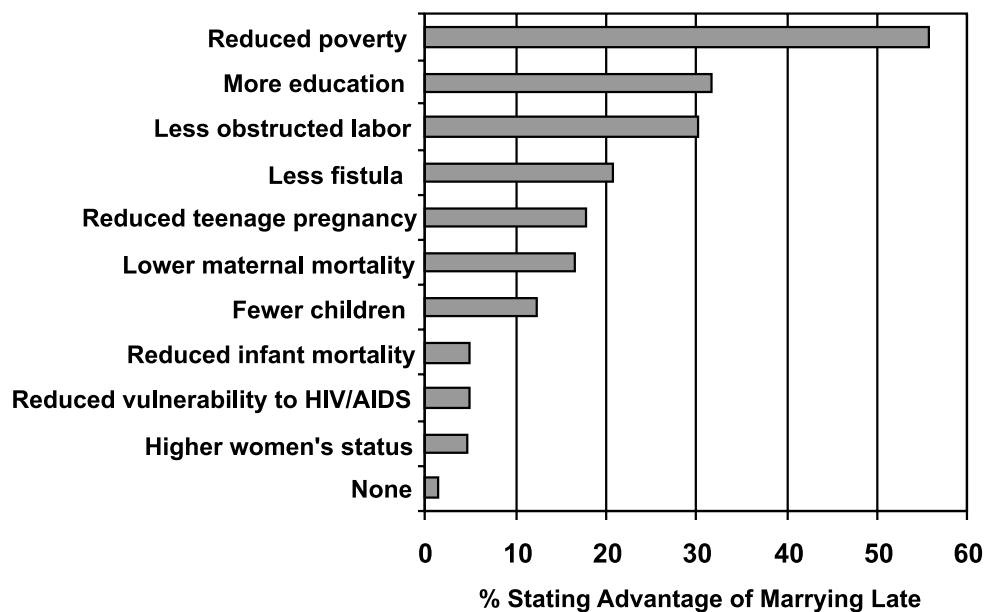
\*\*\* p < .001; \*\* p < .01; \* p < .05

Tests of significance pertain to the differences between program areas and non-program areas and are based on the Pearson  $\chi^2$  statistic which was corrected for the survey design and converted into an F-statistic (see StataCorp 2007).

- Not mentioned.

As Figure 4.1 and Table 4.2 show, the perceived advantages of late marriage mentioned most frequently by caretakers were reduced poverty (56 percent), opportunity for more education (32 percent), less obstructed labor (30 percent), and less obstetric fistula (21 percent). Less than two percent of caretakers reported that there were no advantages to marrying late. The least mentioned advantages of marrying late were reduced infant mortality, reduced vulnerability to HIV/AIDS, and higher women's status. In both urban and rural settings, fewer caretakers in program areas as compared to those in non-program areas mentioned reduced poverty and less obstructed labor as specific advantages of marrying late. Increased ability to manage the home/family/children was mentioned by about 10 percent of caretakers among other advantages of marrying late, and significantly more so in program than in non-program areas.

**Figure 4.1. Percentage of caretakers who mentioned specific advantages of marrying late, Amhara Region, Ethiopia 2007.**



**Table 4.2. Perceived advantages of marrying late – caretakers**

Percentage of caretakers who reported specific advantages of marrying late, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Perceived Advantages	Urban			Rural			Total
	Program Area	Non-Program Area	Sig.	Program Area	Non-Program Area	Sig.	
Reduced teenage pregnancy	17.1	18.5		16.2	19.4		17.8
More education	35.5	37.0		24.1	25.5		31.7
Higher women's status	4.1	6.3		2.5	5.1		4.6
Reduced poverty	50.4	60.2	***	49.5	64.3	***	55.8
Reduced vulnerability to HIV/AIDS	6.0	5.9		3.8	2.5		4.8
Lower maternal mortality	17.2	17.6		13.4	17.2	*	16.6
Less obstructed labor	24.5	38.0	***	22.2	36.0	***	30.3
Less obstetric fistula	23.0	23.5		15.8	18.1		20.8
Fewer children/pregnancies	14.8	11.4	**	12.2	10.5		12.5
Reduced infant mortality	6.2	4.3	*	5.1	3.6		4.9
No advantages/benefits	1.4	1.4		1.1	2.5		1.5
Other	28.8	17.0	***	33.7	18.2	***	24.2
Increased ability to manage home/family/kids	11.7	6.8	***	14.5	6.2	***	9.7
Number	1,449	1,407		930	884		4,670

\*\*\* p < .001; \*\* p < .01; \* p < .05

Tests of significance pertain to the differences between program areas and non-program areas and are based on the Pearson  $\chi^2$  statistic which was corrected for the survey design and converted into an F-statistic (see StataCorp 2007).

All respondents were asked the age cut-off for defining early marriage for girls and boys. For all groups of respondents, the age cut-off for defining early marriage was three years lower for girls than for boys (see Table 4.3). For example, female adolescents considered marriages occurring before age 15.3 as “too early” for girls and marriages occurring before age 18.3 as “too early” for boys. Male youth tended to report early marriage age cut-offs that were one year higher than those reported by female adolescents. It is important to note that all relevant laws of the country, as well as much of the education on early marriage prevention clearly indicate that the legal minimum age for marriage is 18 years for both girls and boys. However, the data show clearly that the general public’s definition of early marriage for girls uses a much lower cut-off than the legal definition. In general, rural respondents reported slightly lower age cut-offs for defining early marriage for girls as well as for boys than urban respondents. Respondents from program areas tended to give significantly lower age cut-offs for defining early marriage than respondents from non-program areas. For example, among rural caretakers, boys’ marriages were considered “too early” if they occurred before age 19.2 in program areas and age 20.0 years in non-program areas (see Table 4.3).

**Table 4.3. Personal definitions of early marriage**

Average age before which marriage was perceived as occurring too early for girls and boys, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

	Urban			Rural			Total
	Program Area	Non-Program Area	Sig.	Program Area	Non-Program Area	Sig.	
<b>Females aged 10 - 19</b>							
Girls	15.4	15.7	*	14.9	15.0		15.3
Boys	18.1	19.0	***	17.6	18.0	*	18.3
Number	1,172	1,186		671	648		3,677
<b>Males aged 15-24</b>							
Girls	16.2	17.0	***	15.4	16.3	***	16.3
Boys	19.1	20.2	***	18.8	19.9	***	19.5
Number	482	461		386	408		1,737
<b>Caretakers</b>							
Girls	15.9	16.5	***	15.2	15.7	***	15.9
Boys	19.9	20.9	***	19.2	20.0	***	20.1
Number	1,449	1,407		930	884		4,670

\*\*\* p < .001; \*\* p < .01; \* p < .05

Tests of significance pertain to the differences between program areas and non-program areas and are based on the Pearson  $\chi^2$  statistic which was corrected for the survey design and converted into an F-statistic (see StataCorp 2007).

Caretakers were also asked about the consequences of early marriage. As shown in Table 4.4, the most commonly recognized consequences were increased poverty (54 percent), more obstructed labor (47 percent), high obstetric fistula (30 percent), higher maternal mortality (22 percent), and less education for girls (21 percent). In urban settings, fewer caretakers in program as opposed to non-program areas mentioned low women’s status, increased poverty, and more obstructed labor as consequences of early marriage. In rural areas, similar patterns were observed with respect to the

following perceived consequences of early marriage: increased poverty and more obstructed labor. The only consequence that was mentioned by significantly more caretakers in program areas versus non-program areas was increased infant mortality.

**Table 4.4. Perceived consequences of early marriage – caretakers**

Percentage of caretakers who reported specific consequences of early marriage, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Consequences of Early Marriage	Urban			Rural			Total
	Program Area	Non-Program Area	Sig.	Program Area	Non-Program Area	Sig.	
Less girls' education	25.0	23.7		16.4	17.4		21.4
Low women's status	6.1	10.5	***	5.4	5.9		7.2
Increased poverty	49.0	59.5	***	47.4	61.4	***	54.2
Increased vulnerability to HIV/AIDS	7.5	5.9		4.0	1.6		5.2
Higher maternal mortality	21.9	22.8		21.2	21.9		22.0
More obstructed labor	42.1	54.5	***	41.3	48.6	**	46.9
High obstetric fistula	34.5	31.9		25.6	25.8		30.3
More children/pregnancies	18.4	18.6		17.9	16.4		18.0
Increased infant mortality	10.1	7.9	*	10.1	4.8	***	8.4
No disadvantages	1.9	1.8		1.8	3.1		2.1
Other	15.6	13.3		17.3	15.3		15.2
Number	1,449	1,407		930	884		4,670

\*\*\* p < .001; \*\* p < .01; \* p < .05

Tests of significance pertain to the differences between program areas and non-program areas and are based on the Pearson  $\chi^2$  statistic which was corrected for the survey design and converted into an F-statistic (see StataCorp 2007).

### 4.3. Knowledge of Marriage Laws

As mentioned previously, Article 7 of Ethiopia's Revised Family code of 2000 established a legal minimum age at marriage of 18 years for both boys and girls. Overall, only about half of the young people and caretakers surveyed knew that there was a legal minimum age of marriage. Considering only those who are aware of the existence of a legal minimum age of marriage, only 70 percent of female adolescents, 76 percent of male youth, and 66 percent of caretakers knew that the legal minimum age at marriage was 18. No remarkable differences were observed between program and non-program areas, except among rural caretakers. Among rural caretakers who were aware that there was a legal minimum age at marriage, the proportion who knew that this age was 18 years was 57 percent in program areas versus 69 percent in non-program areas (see Table 4.5).

**Table 4.5. Knowledge of the legal minimum age at marriage**

Percentage of respondents who were aware of and correctly identified the legal minimum age at marriage (LMAM), according to place of residence and program presence, Amhara Region, Ethiopia 2007.

	Urban			Rural			Total
	Program Area	Non-Program Area	Sig.	Program Area	Non-Program Area	Sig.	
<b>Females aged 10-19</b>							
Aware there was a LMAM	53.0	47.9		44.9	44.5		48.4
Correctly identified LMAM <sup>a</sup>	70.1	72.9		64.2	68.5		69.7
<b>Males aged 15-24</b>							
Aware there was a LMAM	51.2	59.3	*	44.7	48.9		51.3
Correctly identified LMAM <sup>a</sup>	70.3	79.8		66.4	85.6		75.9
<b>Caretakers</b>							
Aware there was a LMAM	51.2	51.1		45.5	50.5		49.9
Correctly identified LMAM <sup>a</sup>	66.3	70.1		56.5	68.6	***	66.1

<sup>a</sup> Data are restricted to respondents who were aware that there was a legal minimum age at marriage.

\*\*\* p < .001; \* p < .05

Tests of significance pertain to the differences between program areas and non-program areas and are based on the Pearson  $\chi^2$  statistic which was corrected for the survey design and converted into an F-statistic (see StataCorp 2007).

Participants were also asked whether they had ever heard about the new Criminal Code and who was punishable by law if a girl got married before the legal minimum age. Less than a third of respondents were aware of the new Criminal Code. Among those who are aware of the new Criminal Code, 52 percent of female adolescents, 66 percent of male youth, and 57 percent of caretakers could identify two or more individuals that were punishable by law if the legal minimum age at marriage was violated (Table 4.6). Among female adolescents and male youth, there were no significant differences between program areas and non-program areas in knowledge of the new Criminal Code. However, among both rural and urban caretakers, awareness about the new Criminal Code was significantly lower in program areas than in non-program areas. Likewise, in urban settings, 55 percent of caretakers in program areas could name two or more individuals punishable by law if a girl were to get married before the legal minimum age as compared to 62 percent of those in non-program areas. These findings show clearly that the majority of the population was not well informed about the new laws regarding marriage. On the other hand it is encouraging to note that at least half to a third of those who were aware of the new Criminal Code had adequate knowledge about the consequences of violating the minimum age at marriage law.

**Table 4.6. Knowledge of the legal consequences of early marriage**

Percentage of respondents who were aware of the new Criminal Code and who correctly identified two or more groups that are punishable by law for violating minimum age at marriage laws, according to residence and program presence, Amhara Region, Ethiopia 2007.

	Urban			Rural			Total
	Program Area	Non-Program Area	Sig.	Program Area	Non-Program Area	Sig.	
<b>Females aged 10-19</b>							
Aware of Criminal Code	28.0	31.4		22.3	26.6		27.8
Correctly identified 2+ groups punishable by law <sup>a</sup>	49.3	56.8		50.0	47.4		51.8
<b>Males aged 15-24</b>							
Aware of Criminal Code	24.2	32.3		14.2	23.7		23.9
Correctly identified 2+ groups punishable by law <sup>a</sup>	62.4	74.4		59.5	60.0		65.6
<b>Caretakers</b>							
Aware of Criminal Code	22.2	32.3	***	22.0	32.0	***	27.0
Correctly identified 2+ groups punishable by law <sup>a</sup>	54.5	62.1	*	51.2	57.2		57.3

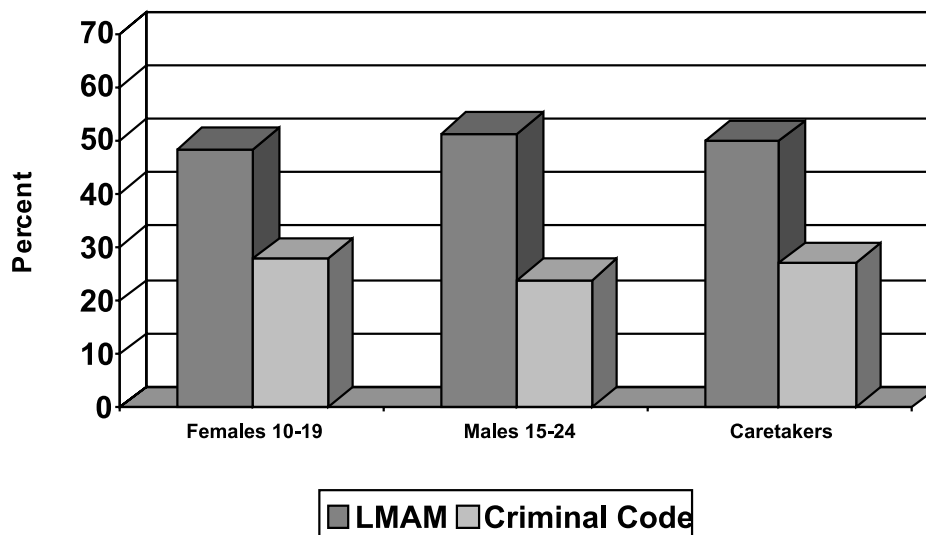
<sup>a</sup> Data are restricted to respondents who were aware of the new Criminal Code.

\*\*\* p < .001; \* p < .05

Tests of significance pertain to the differences between program areas and non-program areas and are based on the Pearson  $\chi^2$  statistic which was corrected for the survey design and converted into an F-statistic (see StataCorp 2007).

As Figure 4.2 shows, overall, fewer respondents had heard about the new criminal code than about the legal minimum age at marriage. In the case of male youth, the proportion of respondents who had heard about the LMAM was twice as high as the proportion who had heard about the new criminal code.

**Figure 4.2. Percentage of respondents who had heard about the legal minimum age at marriage (LMAM) and the new Criminal Code, Amhara Region, Ethiopia 2007.**



#### 4.4. Effect of Exposure to Prevention Messages

One question that the survey tried to answer was whether exposure to early marriage prevention messages improved knowledge of and attitudes toward early marriage and its prevention. As Table 4.7 shows, the greater was the number of sources of information to which the respondent had been exposed, the higher was the age before which marriage was considered to occur too early. On average, caretakers who had never been exposed to any source of information considered a girl's marriage to be early if it occurred before age 14.5 years, whereas those who had been exposed to 10 or more different information sources considered marriages before an average age of 17.1 years as occurring "too early."

Among female adolescents, exposure to more sources of information about early marriage prevention made a significant difference to age definitions of early marriage only in urban areas. Among male youth, the only statistically significant differentials in personal age definitions of early marriage were found among youth residing in non-program areas. Among the latter group of rural respondents, there was a four-year difference in the age definition of early marriage for girls between those with no exposure to early marriage prevention messages and those with exposure to 10 or more information sources. Among caretakers, differentials in the age definition of early marriage by number of information sources were significant in urban areas, regardless of program presence, and in rural non-program areas. It is remarkable that for all groups of respondents, the age cut-off for defining early marriage for girls was below age 18, even among those who had been exposed to 10 or more information sources about early marriage prevention. It is also observed that regardless of the number of sources of information about early marriage prevention, male youth and caretakers in program areas tended to report a lower age cut-off for early marriage than their counterparts in non-program areas.

**Table 4.7. Effect of exposure to early marriage prevention messages on personal age definition of early marriage for girls**

Average age before which a girl's marriage was perceived as occurring too early by number of sources of information on early marriage prevention, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Number of Sources of Information	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
<b>Females aged 10-19</b>					
0	12.8	14.5	13.7	13.7	13.7
1-3	14.8	15.2	13.9	14.8	14.8
4-6	15.3	15.9	15.3	15.0	15.4
7-9	15.7	16.0	15.5	15.8	15.8
10+	15.9	16.4	15.8	15.8	16.0
Total	15.4	15.7	14.9	15.0	15.3
Significance	***	**			**
N	1,172	1,186	671	648	3,677

Number of Sources of Information	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
<b>Males aged 15-24</b>					
0	15.9	(13.8)	14.8	12.8	14.4
1-3	16.0	16.6	14.8	16.0	15.8
4-6	16.1	17.0	15.8	16.7	16.4
7-9	16.1	17.1	15.4	16.9	16.4
10+	16.6	17.3	16.3	17.1	17.0
Total	16.2	17.0	15.4	16.3	16.3
Significance		*		***	**
N	482	461	386	408	1,737
<b>Caretakers</b>					
0	14.7	15.3	14.6	(11.8)	14.5
1-3	15.4	(16.0)	15.0	15.4	15.5
4-6	15.7	16.3	15.2	15.9	15.8
7-9	16.2	17.0	15.4	16.0	16.3
10+	17.0	17.3	16.3	17.4	17.1
Total	15.9	16.5	15.2	15.7	15.9
Significance	***	***		***	***
N	1,449	1,407	930	884	4,670

( ) Less than 25 cases.

\*\*\* p < .001; \*\* p < .01; \* p < .05

Tests of significance pertain to the differences in the age cut-off for defining early marriage by number of sources of information.

Levels of significance are based on a one-way analysis of variance.

Exposure to early marriage prevention messages also had a significant positive effect on the age cut-off for defining early marriage for boys (see Table 4.8). Considering the total sample of female adolescents, male youth, and caretakers, there was a one to two year difference in the age cut-off between respondents who were exposed to no sources of information about early marriage prevention and respondents who were exposed to 10 or more sources of information. Among adolescent girls the effect of the number of sources of information on the average age below which a boy's marriage was considered to occur too early was statistically significant in urban program areas and in rural settings, regardless of program presence. However, among male youth, the differentials were significant only in rural non-program areas. Caretakers tended to report a higher age cut-off for defining early marriage for boys (20.1 years on average) than female adolescents (18.3 years) and male youth (19.5 years). The increase in the early marriage age cut-off for boys with the number of sources of information was significant among all groups of caretakers with the exception of those who were living in rural program areas at the time of the interview. In urban program areas, for example, caretakers who had not been exposed to early marriage prevention messages considered a boy's marriage to be too early if it occurred before age 19.1 years, while those who had seen or heard early marriage prevention messages in or from 10 or more different sources considered the marriage to be too early if it occurred before the age of 20.5 years.

**Table 4.8. Effect of exposure to early marriage prevention messages on personal age definition of early marriage for boys**

Average age before which a boy's marriage was perceived as occurring too early by number of sources of information on early marriage prevention, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Number of Sources of Information	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
<b>Females aged 10-19</b>					
0	16.6	18.6	16.1	15.9	16.9
1-3	18.0	18.7	16.9	18.3	18.1
4-6	18.0	19.0	18.3	18.2	18.4
7-9	18.2	19.0	18.1	18.3	18.4
10+	18.6	19.6	17.9	17.8	18.7
Total	18.1	19.0	17.7	18.1	18.3
Significance	*		***	**	***
N	1,172	1,186	671	648	3,677
<b>Males aged 15-24</b>					
0	18.8	(17.4)	19.2	17.2	18.4
1-3	19.1	19.8	18.4	19.7	19.2
4-6	18.9	20.1	18.7	20.5	19.6
7-9	19.0	20.3	18.5	20.3	19.5
10+	19.9	20.5	20.0	19.8	20.2
Total	19.1	20.2	18.8	19.9	19.5
Significance				***	***
N	482	461	386	408	1,737
<b>Caretakers</b>					
0	19.1	19.4	18.9	(15.9)	18.8
1-3	19.8	20.5	18.9	19.9	19.8
4-6	19.6	20.8	19.3	20.2	20.0
7-9	20.4	21.4	19.6	20.4	20.6
10+	20.5	21.3	19.8	20.9	20.8
Total	19.9	20.9	19.2	20.0	20.1
Significance	***	**		***	***
N	1,449	1,407	930	884	4,670

( ) Less than 25 cases.

\*\*\* p < .001; \*\* p < .01; \* p < .05

Tests of significance pertain to the differences in the age cut-off for defining early marriage by number of sources of information.

Levels of significance are based on a one-way analysis of variance.

Figure 4.3 depicts more clearly, the effect of exposure to early marriage prevention messages on the average age below which caretakers considered marriage to occur “too early” as well as the extent to which these age definitions of early marriage varied for boys and girls.

**Figure 4.3. Mean age below which caretakers considered marriage as occurring “too early” for girls and boys, by number of information sources about early marriage prevention, Amhara Region, Ethiopia 2007.**

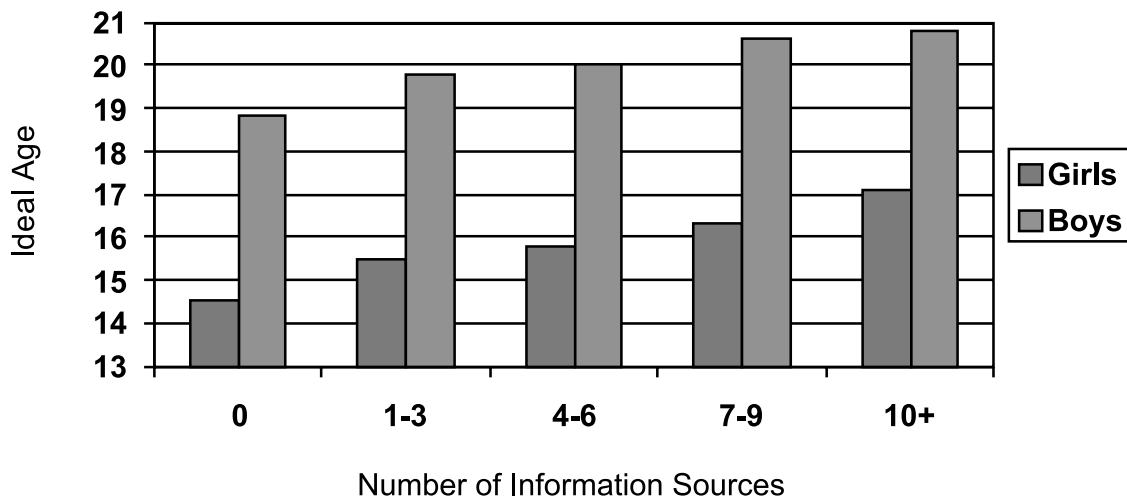


Table 4.9 and Figure 4.4 show that there was a strong positive relationship between the number of sources of information about early marriage prevention and the proportion of respondents who knew that the legal minimum age at marriage was 18 years. This relationship was found among female adolescents, male youth, and caretakers in both rural and urban areas and in both program and non-program areas. For example in rural program areas, the proportion of caretakers who knew that the legal minimum age was 18 years increased from 11 percent among those with no exposure to messages about early marriage prevention to 44 percent among those who saw or heard these messages in or from 10 or more different sources.

**Table 4.9. Effect of exposure to early marriage prevention messages on correct knowledge of the legal minimum age at marriage**

Percentage of all respondents who knew that the legal minimum age at marriage is 18 years by number of sources of information on early marriage prevention, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

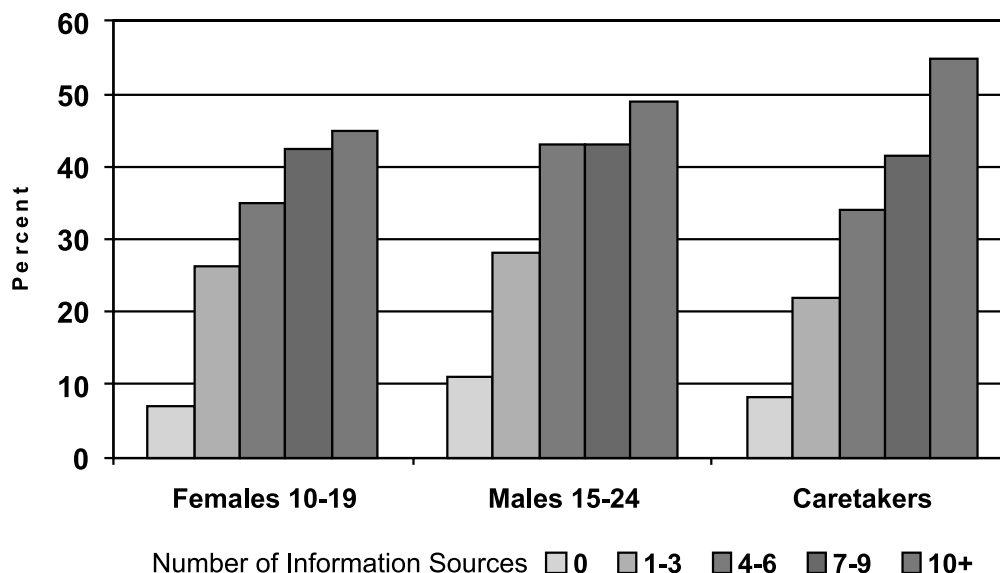
Number of Sources of Information	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
<b>Females aged 10-19</b>					
0	10.3	8.9	7.3	1.5	7.0
1-3	31.2	26.7	17.7	27.9	26.2
4-6	35.5	37.2	34.4	31.6	35.1
7-9	39.4	46.8	39.6	47.9	42.6
10+	45.9	44.8	42.6	42.0	44.9
Total	36.9	34.7	28.8	30.3	33.8
Significance	**	***	**	***	**
N	1,172	1,186	671	648	3,677
<b>Males aged 15-24</b>					
0	13.9	(0.0)	13.1	8.3	10.9
1-3	21.0	44.4	18.4	36.2	28.2
4-6	41.8	52.1	31.7	46.5	43.0
7-9	40.3	43.1	42.2	48.2	43.0
10+	43.8	50.0	50.9	54.0	49.1
Total	35.9	47.3	29.5	41.8	39.0
Significance	***	*	***	***	***
N	482	461	386	408	1,737
<b>Caretakers</b>					
0	5.6	13.5	11.4	(0.0)	8.2
1-3	22.5	23.4	16.1	25.6	22.1
4-6	33.4	33.5	29.3	38.9	34.2
7-9	43.5	45.0	37.4	46.3	41.4
10+	56.5	54.2	44.2	59.5	54.7
Total	33.0	34.9	25.6	34.6	30.0
Significance	***	***	***	***	***
N	1,449	1,407	930	884	4,670

( ) Less than 25 cases

\*\*\* p < .001; \*\* p < .01; \* p < .05

Tests of significance pertain to the differences in the age cut-off for defining early marriage by number of sources of information. Levels of significance are based on a one-way analysis of variance.

**Figure 4.4. Percentage of respondents who knew the legal minimum age at marriage was 18 years, by number of information sources about early marriage prevention, Amhara Region, Ethiopia 2007.**



#### 4.5. Summary

Although the vast majority of respondents reported that there were no advantages of marrying early, the age cut-off for defining early marriage was on average two to three years lower than the legal minimum age at marriage. Levels of knowledge about marriage laws were low. Only about half of respondents were aware that there was a legal minimum age at marriage and at least one out of four of these respondents did not know that the legal minimum age at marriage was 18 years. Even fewer respondents had heard about the new Criminal Code. In general, respondents' age definitions of early marriage and levels of knowledge about marriage laws tended to be lower in program areas than in non-program areas. This differential may occur if prevention activities were targeted to the most "needy" areas and insufficient time had elapsed for attitudinal change to occur. Furthermore, program areas were defined as woredas in which the USAID-funded CGPP and ETFPRHP integrated early marriage prevention messages into basic education and reproductive health programs and non-program areas as woredas in which the CGPP and ETFPRHP did not implement these activities. As was shown in the previous chapter, a substantial proportion of the population in non-program areas had been exposed to early marriage prevention messages from sources outside of the CGPP and ETFPRHP. These factors make it difficult to detect real differences between program and non-program areas. Regarding the effects of exposure to early marriage prevention messages on relevant knowledge and attitudes, the findings show clearly that there was a dose response. The age cut-off for defining early marriage and correct knowledge about the legal minimum age at marriage increased significantly with the reported number of sources of information about early marriage prevention. An important caveat is that the study could not distinguish exposure to messages disseminated by the CGPP or EFPRHP and exposure to messages from other sources.

## CHAPTER 5. MARRIAGE FORMATION

Yemane Berhane and Alemayehu Worku

### 5.1. Introduction

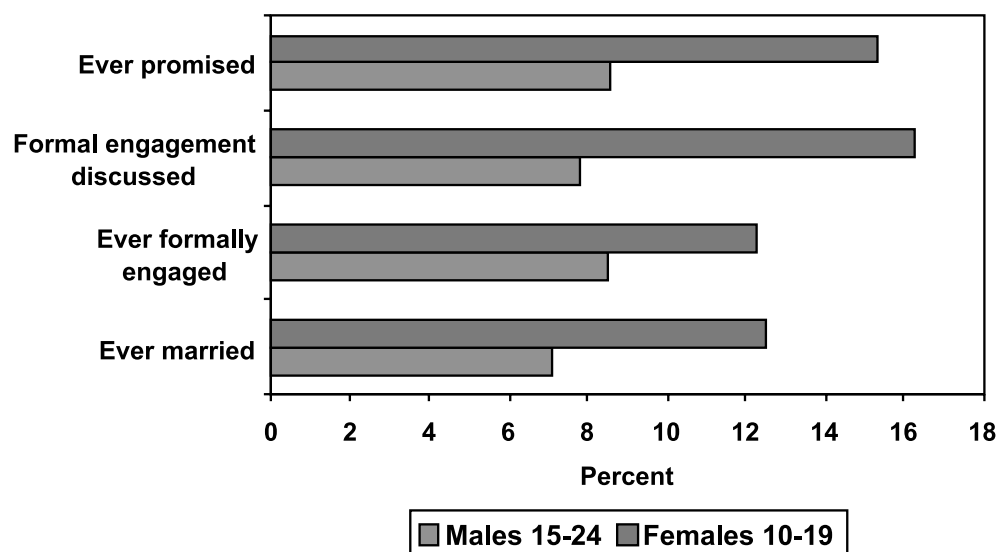
In Ethiopia, marriage formation typically involves several steps including promissory marriage, formal engagement, and formal marriage. Promissory marriage occurs when two families make an oral promise right after or even before their children are born, to give each other their children in marriage. Thus, a promissory marriage is a marriage that is arranged before or right after the birth of a child. A formal engagement or *metachachet* is an agreement between the fathers of the prospective bride and groom to give each other their children in marriage, which requires witnesses. Brides under the age of ten years may be placed in the custody of their in-laws immediately after the wedding ceremony, a practice commonly referred to as *Madego*. Alternatively, a bride who is younger than age 10 years may stay with her parents until such time as the two families agree that she is mature enough to live with her husband, a practice referred to as *Meleles*, which involves the bride making frequent visits to her in-laws (EGLDAM, 2005). In addition, marriage by abduction and cohabitation without going through the formal marriage process are not uncommon.

In the 2007 EMES, females 10-19 years of age and males 15-24 years of age were asked about their experiences of marriage. Respondents were first asked whether they had ever heard that they were promised in marriage and how old they were when they first heard that they were promised. In the female adolescent questionnaire, the next questions pertained to whether the respondent or her parents had ever received a marriage request from a suitor and the number of times this had occurred. Both male and female adolescent respondents were also asked whether their parents/family members had ever discussed a formal engagement (*metachachet*) for them, whether they had ever been formally engaged, and the number of times they had been formally engaged. Subsequent questions inquired as to whether the respondent had ever been married or lived together with a man as if married and the month and year in which this occurred. Further, data were collected on the number of times the respondent had married or cohabited and on current marital status.

### 5.2. Marriage Process

Figure 5.1 shows the percentage of females aged 10-19 and males aged 15-24 who had ever gone through specific stages of the marriage process. Fifteen percent of female adolescents surveyed had been involved in a promissory marriage, 12 percent had ever been formally engaged, and 13 percent had ever been married/cohabited. Despite their older age, fewer male youth had passed through marriage formation processes: about nine percent of male youth had ever been promised in marriage, a similar proportion had ever been formally engaged, and seven percent had ever been married or cohabited. As the data presented in Figure 5.1 and Table 5.1 pertain to lifetime experience of marriage events, it is possible that some of these events could have happened before the program activities took place, a case in point being promissory marriage.

**Figure 5.1. Percentage of females aged 10-19 and males aged 15-24 who had gone through various stages of the marriage process, Amhara Region, Ethiopia 2007.**



As expected, the proportion of young people who had experienced each stage of the marriage process was higher in rural than in urban areas. For example, 23 percent of rural female adolescents had gone through at least one stage of the marriage process compared to 15 percent of their urban counterparts. Among male youth, the proportion who had ever experienced any stage of the marriage process was seven percent in urban areas and 17 percent in rural areas. These differentials were statistically significant (not shown). The prevalence of marriage by abduction was extremely low. Overall only 12 female adolescents reported having ever experienced marriage by abduction.

**Table 5.1. Stages of marriage**

Percentage of females aged 10-19 and percentage of males aged 15-24 who have ever been promised in marriage, formally engaged, and married, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Stage of the Marriage Process	Urban		Rural		Total
	Program Area	Non Program Area	Program Area	Non Program Area	
<b>FEMALES AGED 10 – 19</b>					
Ever been promised in marriage	13.5	11.6	19.2	21.0	15.3
Ever been formally engaged	10.7	10.0	14.9	16.8	12.3
Ever been married/cohabitated	9.9	10.9	14.9	17.5	12.5
Any of the above	16.1	15.0	22.0	24.1	18.3
N	1,172	1,186	671	348	3,677
<b>MALES AGED 15 – 24</b>					
Ever been promised in marriage	5.6	4.7	11.7	13.3	8.6
Ever been formally engaged	4.5	5.1	13.6	11.9	8.5
Ever been married/cohabitated	3.7	4.0	10.4	11.4	7.1
Any of the above	6.8	7.9	18.3	15.6	11.7
N	482	461	386	408	1,737

As Table 5.2 shows, five times as many older adolescent girls as compared to their younger counterparts had ever heard that they were promised in marriage. Promissory marriage was more common among uneducated as compared to educated female adolescents and male youth. Female adolescents who were double orphans were more likely than those with both or one parent alive to report that they had ever been promised in marriage. Among both males and females, promissory marriage was more prevalent among the employed compared to the unemployed, among out-of school youth as compared to those who were currently attending school, among those with seven or more siblings as compared to 0-2 siblings, and among those whose parents were illiterate compared to those with parents who were literate, and among those from relatively poor as opposed to the richest households (see Table 5.2). These differentials were equally observed in program and non-program areas. The highest reported prevalence of promissory marriage was found among female adolescents who were out of school (about 35 percent).

**Table 5.2. Promissory marriage**

Percentage of females aged 10-19 and males aged 15-24 who have ever been promised in marriage by background characteristics, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Background Characteristic	Females Aged 10-19		Males Aged 15-24	
	Program Area	Non Program Area	Program Area	Non Program Area
<b>Current age</b>				
10-14	3.3	2.8	na	Na
15-19	22.8	22.4	4.7	6.0
20-24	na	na	17.2	15.1
<b>Residence</b>				
Urban	13.5	11.7	5.5	4.7
Rural	19.2	21.0	11.8	13.3
<b>Household wealth quintile</b>				
Poorest	19.4	17.6	10.4	14.1
Poorer	17.6	18.1	10.2	8.2
Medium	19.4	16.4	10.8	8.3
Richer	14.0	12.8	8.8	8.5
Richest	8.8	10.7	1.7	4.0
<b>Level of education</b>				
No education/primary incomplete	18.8	18.4	15.6	17.0
Primary complete	13.5	12.1	12.9	12.1
Secondary	13.6	12.6	5.5	5.6
<b>Current school attendance</b>				
In school	9.5	8.1	4.6	3.0
Out of school	36.0	33.7	12.8	12.8
<b>Parents' survivorship</b>				
Both alive	14.1	13.6	7.4	8.4
One alive	18.4	19.0	11.2	8.9
Both dead	23.2	20.6	4.4	14.5

Background Characteristic	Females Aged 10-19		Males Aged 15-24	
	Program Area	Non Program Area	Program Area	Non Program Area
<b>Parents' literacy</b>				
Neither literate	19.9	21.0	12.6	11.7
One literate	17.2	13.4	6.6	8.2
Both literate	8.3	7.3	3.3	3.1
<b>Number of siblings</b>				
0-2	12.5	11.6	9.2	5.8
3-4	15.0	11.6	4.8	7.5
5-6	19.9	18.6	9.0	8.1
7+	14.2	22.2	11.6	14.3
<b>Employment</b>				
Employed	23.0	26.3	12.5	16.4
Not employed	13.6	12.5	4.3	2.1
Total	15.6	15.1	8.3	8.9
N	1,843	1,834	868	869

na = Not applicable.

Table 5.3 shows the percentage of females aged 10-19 and males aged 15-24 who have ever been formally engaged. Socioeconomic differentials in lifetime experience of formal engagement were similar to those observed for promissory marriage. Among female adolescents, lifetime experience of formal engagement declined with level of education and was at least six times more prevalent among out-of-school girls than among their counterparts who were attending school at the time of the survey. Girls who were double orphans and who had illiterate parents were also more likely to report having ever been formally engaged. The prevalence of formal engagement also tended to increase with family size, a pattern that was observed for both sexes. In general, household wealth had a relatively weak association with the prevalence of formal engagement. For none of the subgroups were significant differentials observed between program and non-program areas.

**Table 5.3. Formal engagement**

Percentage of females aged 10-19 and males aged 15-24 who have ever been formally engaged by background characteristics, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Background Characteristic	Females Aged 10-19		Males Aged 15-24	
	Program Area	Non-program Area	Program Area	Non-program Area
<b>Current age</b>				
10-14	1.8	0.9	na	na
15-19	18.4	19.5	4.2	5.1
20-24	na	na	19.4	15.8
<b>Residence</b>				
Urban	10.8	10.0	4.5	5.2
Rural	14.9	16.8	13.6	11.9
<b>Household wealth quintile</b>				
Poorest	14.6	16.5	12.8	12.4
Poorer	14.1	16.9	9.3	7.0
Medium	14.4	11.3	10.2	8.5
Richer	11.6	10.6	9.8	7.5
Richest	7.5	7.9	1.6	5.6
<b>Level of education</b>				
No education/primary incomplete	17.7	18.8	18.2	16.0
Primary complete	8.7	9.3	9.9	10.6
Secondary	8.9	7.5	5.4	5.4
<b>Current school attendance</b>				
In school	5.6	4.3	4.4	3.5
Out of school	32.5	30.1	11.4	10.9
<b>Parents' survivorship</b>				
Both alive	10.7	10.9	8.0	7.8
One alive	14.8	17.4	10.6	9.5
Both dead	22.1	16.7	4.4	11.3
<b>Parents' literacy</b>				
Neither literate	17.7	17.7	12.8	11.7
One literate	12.6	11.3	8.0	6.9
Both literate	4.9	5.6	2.0	3.1
<b>Number of siblings</b>				
0-2	9.7	8.6	7.9	3.6
3-4	11.3	11.4	4.1	7.5
5-6	16.2	15.1	9.8	8.3
7+	11.3	16.4	14.0	13.9
<b>Employment</b>				
Employed	18.7	23.4	14.2	15.4
Not employed	10.5	10.0	3.2	2.3
Total	12.3	12.5	8.5	8.4
N	1,843	1,834	868	869

na = Not applicable.

As mentioned previously, the 2007 EMES also asked female adolescents whether they or their parents had ever received a request from a suitor for the girl's hand in marriage. This information may be used to assess the demand for child brides. Table 5.4 presents the percentage of female adolescents younger than age 18 who reported that their parents had ever been approached by a suitor asking to marry the respondent. One in five underage girls reported that their families had received marriage requests. There was a sharp rise in girls' reports of marriage requests from suitors between age 12-14 and age 15-17. Overall, the reported prevalence of marriage requests was at least three times as high among 15-17 year olds as among 12-14 year olds. All socioeconomic differentials in the prevalence of marriage requests were statistically significant in both program and non-program areas, regardless of urban-rural residence, with the exception of household wealth. The highest reported prevalence of marriage requests for under-age girls was found among those who were out of school, those who were single or double orphans, those whose mother and father were illiterate, those who were employed, and those who had five or more siblings especially in urban areas.

**Table 5.4. Demand for child marriage**

Percentage of females younger than age 18 years who reported that their parents have ever been approached by a suitor requesting the respondent's hand in marriage by background characteristics, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

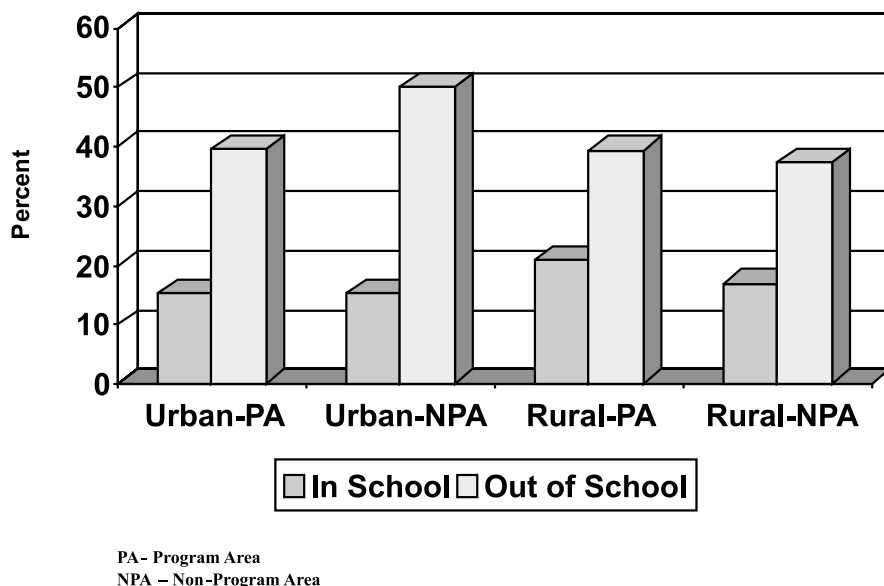
Background Characteristic	Urban		Rural		Total
	Program Area	Non-program Area	Program Area	Non-program Area	
<b>Current age</b>					
10-11	4.6	1.6	5.3	2.3	3.5
12-14	5.6	5.4	14.1	12.2	8.3
15-17	29.4	31.5	34.5	36.2	32.2
<b>Level of education</b>					
No education/primary incomplete	13.0	10.0	15.5	21.7	14.8
Primary complete	11.0	11.5	25.3	19.4	15.3
Secondary	22.2	25.5	33.3	24.6	25.2
<b>Household wealth quintile</b>					
Poorest	19.8	10.3	23.4	21.3	20.6
Poorer	18.6	21.0	18.5	26.2	21.2
Medium	26.9	20.3	29.5	22.2	24.4
Richer	13.9	15.9	26.5	20.0	16.0
Richest	17.5	18.4	(9.1)	(11.8)	16.1
<b>Parents' survivorship</b>					
Both alive	15.4	16.4	21.8	22.6	18.4
One alive	20.9	22.2	23.3	16.3	21.1
Both dead	28.0	24.3	(50.0)	(35.7)	28.7
<b>Parents' literacy</b>					
Neither literate	22.9	25.6	23.8	22.0	23.7
One literate	18.9	13.1	22.0	23.0	18.6
Both literate	12.1	14.3	19.7	21.2	14.8

Background Characteristic	Urban		Rural		Total
	Program Area	Non-program Area	Program Area	Non-program Area	
<b>Number of siblings</b>					
0-2	16.2	16.7	14.3	15.4	16.1
3-4	15.5	15.2	22.7	18.8	17.3
5-6	22.3	23.2	26.1	27.2	24.6
7+	19.0	21.8	21.7	28.0	22.2
<b>Employment</b>					
Employed	28.4	36.7	35.4	38.1	33.8
Not employed	15.2	15.0	19.4	19.2	16.6
Total	17.6	18.0	22.3	22.2	19.5
N	860	873	494	482	2,709

( ) Less than 25 cases.

Figure 5.2 shows the percentage of girls younger than age 18 who reported that they and their families had ever received a marriage proposal. In both urban and rural areas, and in both program and non-program areas, the reported prevalence of marriage requests for under-age brides is higher among girls who were out-of-school than among girls who were in-school at the time of the interview. In urban non-program areas, half of out-of-school girls under the age of 18 reported that their families had received marriage requests, compared to 15% of girls who were in school.

**Figure 5.2. Percentage of females younger than 18 who reported that their families have ever been approached by a suitor asking to marry the girl by current school attendance, Amhara Region, Ethiopia 2007.**



### 5.3. Partner Choice and Decision-Making Ability

Partner choice and free decision-making ability on marriage are basic human rights. Female adolescents, male youth, and care givers were asked several questions to determine how and by whom their partners were chosen. For female adolescents and male youth, questions on partner choice pertained to the last time the respondent heard his/her formal engagement was being discussed. For caretakers, the question pertained to the first marriage. According to female adolescents and caretakers the family was the main decision maker regarding marriage. While there was no difference between program areas and non-program areas in partner choice, gender differentials were substantial, notwithstanding the small sample size for male youth. Overall, the proportion of male adolescents exercising individual partner choice was about four-fold the levels observed for female adolescents (Table 5.5). A comparison of patterns in partner choice between female adolescents and caretakers suggest that there has been little change across generations. It should also be noted that over 90 percent of the last marriages of female adolescents involved full bridewealth payments.

**Table 5.5. Partner choice**

Percent distribution of female adolescents, male youth, and caretakers by partner choice, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Partner Choice	Urban		Rural		Total
	Program Area	Non Program Area	Program Area	Non Program Area	
<b>FEMALES AGED 10-19</b>					
Respondent	8.4	19.0	7.3	7.9	10.8
Respondent's family	65.8	68.1	74.0	73.6	69.8
Someone else	25.8	12.9	18.7	18.6	19.4
Total	100.0	100.0	100.0	100.0	100.0
Number	190	163	123	140	617
<b>MALES AGED 15-24</b>					
Respondent	40.9	68.4	36.7	40.0	42.7
Someone else	59.1	31.6	63.3	60.0	57.3
Total	100.0	100.0	100.0	100.0	100.0
Number	22	19	49	50	140
<b>CARETAKERS</b>					
Respondent	20.0	21.6	11.0	14.7	17.7
Respondent's family	61.5	61.1	69.8	70.8	64.8
Partner	3.1	5.6	1.9	4.5	3.9
Partner's family	11.3	8.4	12.3	8.4	10.1
Someone else	4.0	3.4	5.0	1.6	3.6
Total	100.0	100.0	100.0	100.0	100.0
Number	1,412	1,371	918	880	4,581

In the 2007 EMES, questions on marriage timing preferences collected data on whether the last marriage was wanted then, wanted but at a later time, or not wanted at all. This information pertained to the respondent's last marriage for female adolescents and to the first marriage for caretakers. As shown in Table 5.6, overall 38 percent of female adolescents surveyed reported that they did not want to marry at all. In program areas, no significant difference in unwanted marriage rates was observed between urban and rural adolescents. However, in non-program areas, the urban-rural difference was significant; the proportion of female adolescents who did not want to marry was 26 percent in urban

settings versus 47 percent in rural settings. As with partner choice, there had been little change across generations in marriage timing preferences. Thirty-eight percent of caretakers reported that their first marriages were unwanted and nearly one-fourth reported that their first marriages were mistimed. There were no urban-rural differences in this regard.

**Table 5.6. Marriage timing preferences**

Percent distribution of ever-married females aged 10-19 and caretakers by marriage timing preferences, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Preference	Urban		Rural		Total
	Program Area	Non Program Area	Program Area	Non Program Area	
<b>FEMALES AGED 10-19</b>					
Wanted to marry then	32.6	42.6	28.0	31.2	34.1
Wanted to marry later	26.1	31.7	30.5	22.1	27.9
Did not want to marry at all	41.3	25.7	41.5	46.8	38.0
Total	100.0	100.0	100.0	100.0	100.0
Number	92	101	82	77	351
<b>CARETAKERS</b>					
Wanted to marry then	37.5	37.2	36.6	41.0	37.9
Wanted to marry later	26.1	24.1	24.4	21.7	24.3
Did not want to marry at all	36.3	38.8	39.1	37.3	37.8
Total	100.0	100.0	100.0	100.0	100.0
Number	1,412	1,371	918	880	4,581

The majority of the care takers agreed that children have the right to choose who to marry but fewer caretakers endorsed this statement for daughters than for sons; overall 75 percent for daughters and 89 percent for sons (see Table 5.7). There were no remarkable differences between program and non-program areas and between urban and rural settings. Similar gender disparities were observed with regard to caretakers' attitudes towards children's right to freely choose at what age to marry. Overall 67 percent of caretakers approved free choice of marriage timing for daughters whereas 83 percent approved free choice of marriage timing for sons. Again, no significant difference was observed between program areas and non-program areas. Only seven percent of caretakers believed that the community approved of early marriage and less than two percent believed that the community approved of marriage by abduction. By comparison, 38 percent of caretakers believed that the community approved of family-arranged marriage. Perceived community approval of early marriage was slightly higher in non-program areas than in program areas and in rural as opposed to urban settings. Perceived community approval of family-arranged marriage was slightly higher in program areas than in non-program areas and among rural respondents as compared to their urban counterparts.

**Table 5.7. Caretakers' attitudes and perceptions regarding marriage formation**

Percentage of caretakers who agreed that sons and daughters have the right to choose who and when they want to marry and that most people in their community approve of specific marriage practices, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Attitude/Belief	Urban		Rural		Total
	Program Area	Non Program Area	Program Area	Non Program Area	
Agrees children have the right to freely choose who to marry					
Daughters	74.6	79.7	68.3	74.4	74.8
Sons	88.4	91.4	84.3	88.8	88.6
Agrees children have the right to freely choose at what age to marry					
Daughters	66.2	71.6	60.7	67.0	66.9
Sons	82.1	84.9	79.7	84.3	82.9
Believes community approves of:					
Early marriage	5.5	7.2	6.9	8.4	6.8
Family-arranged marriage	39.0	32.9	45.6	38.0	38.3
Marriage by abduction	0.8	1.2	1.8	1.5	1.3
Number	1,449	1,407	930	884	4,670

#### 5.4. Effects of Early Marriage Prevention Activities

To assess the effect of exposure to early marriage prevention activities on marriage formation processes, we first examined the percentage of last marriages of female adolescents that were blessed by a religious leader and then examined the relationship between the level of exposure to early marriage prevention messages in the immediate community and the proportion of adolescent girls who had gone through the various stages of the marriage process. For the latter tables, we calculated the percentage of caretakers in the immediate community (that is, sampling cluster) who were exposed to six or more sources of information on early marriage prevention. Areas were then divided into equal thirds labeled low, medium, and high according to the percentage of caretakers in the cluster who were exposed to six or more sources of information on early marriage prevention. This information was merged with the female adolescent data to see how the intensity of caretaker exposure to early marriage prevention messages in the area affected marriage formation for young girls. As the analysis had shown that family members and others commonly made decisions about spouse choice and marriage timing for young people, it was assumed that the level of message exposure among caretakers residing in the area would be a better measure of exposure to early marriage prevention messages in the immediate community than message exposure among the female adolescents residing in the same area. It is to be noted that the study could not differentiate between messages disseminated by the CGPP in schools, those disseminated by the EFPRHP in schools and in the community, or messages disseminated by other sources.

As mentioned in Chapter 1, USAID-funded early marriage prevention activities included advocacy sessions with religious leaders of the major faiths in Ethiopia (Ethiopian Orthodox Church, the Muslim Faith, the Catholic Church, and Protestant Churches) in order to obtain their support for early marriage prevention. These sessions resulted in the signing of statements condemning early marriage and other harmful traditional practices by religious leaders and their exhorting of religious bodies throughout Ethiopia to speak out against these practices in their communities. The EMES collected information on the proportion of last marriages that were blessed by religious leaders in order to determine whether there was a differential between program areas and non-program areas in religious leader involvement in early marriage formation. Table 5.8 shows the percent of female adolescents who reported that their last marriage was blessed by a religious leader by age at marriage. The involvement of religious leaders in marriage formation increased with the age of the bride; while only 52 percent of female adolescents whose most recent marriage occurred below age 15 years reported that the union was blessed by a religious leader, the corresponding proportion was 83 percent among those who were 18 years and older at the time of their last marriage. In urban non-program areas, the involvement of religious leaders in marriage formation was high regardless of the age of the bride. Overall, half of the marriages of underage (that is, the bride was younger than age 18 years) urban girls were blessed by religious leader in program areas as compared to 72 percent of corresponding marriages in non-program areas.

**Table 5.8. Religious leader involvement in marriage formation**

Percentage of females aged 10-17 whose last marriage was blessed by a priest/religious leader by age at marriage, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Age at Last Marriage (years)	Urban		Sig.	Rural		Total
	Program Area	Non-program Area		Program Area	Non-program Area	
< 15	44.0	70.5		46.7	47.9	51.6
15-17	54.8	72.6		53.2	56.9	60.6
18+	-	-		-	-	82.7
Age < 18 years	50.0	71.8	*	49.5	52.5	56.4
N	91	101		80	78	304

Tests of significance pertain to the differences between program areas and non-program areas in religious leader involvement in marriage formation and were based on a one-way analysis of variance.

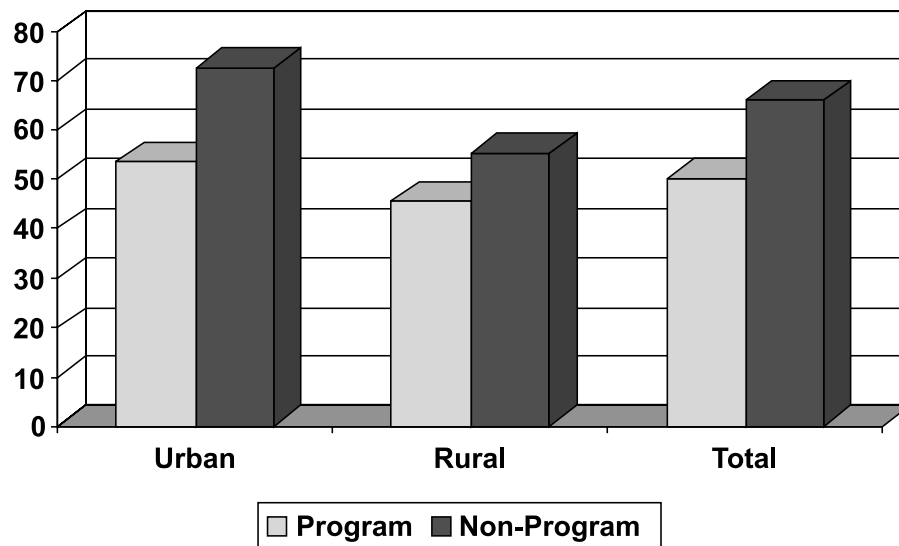
\* p < .05

- Sample size is too small to calculate the corresponding percentage.

Given that some of the marriages presented in Table 5.8 may have occurred before the program period, we restricted the analysis of religious leader involvement in early marriage formation to last marriages that took place in the past five years among female adolescents who were under age 18 at the time of the marriage. Figure 5.3 shows the proportion of these marriages that were blessed by religious leaders. Among adolescent girls whose last marriages occurred during the program period (that is, in the past five years) and who were under age 18 at the time of the marriage, religious leader involvement in early marriage formation was lower in program than in non-program areas. For example, in the total sample, 50 percent of child marriages that occurred in program areas during the past five years were blessed by religious leader, compared to 66 percent of corresponding marriages

in non-program areas. A one-way analysis of variance indicated that this differential was statistically significant ( $F = 6.81$ , probability  $> F = 0.0096$ ). The differentials in religious leader involvement in early marriage formation during the program period was statistically significant in urban settings ( $F = 5.76$ , probability  $> F = 0.0177$ ) but not in rural settings, suggesting that advocacy with religious leaders was starting to have the desired effect in urban areas. However, more work remains to be done as religious leaders were involved in blessing half of child marriages in program areas.

**Figure 5.3. Percentage of last marriages in the past five years of female adolescents who were under age 18 at that time of the union that were blessed by religious leaders, according to place of residence and program presence, Amhara Region, Ethiopia 2007.**



The data presented in Table 5.9 show the effect of exposure to early marriage prevention among caretakers in the areas of residence on the marriage process. In urban program areas, the higher was the level of exposure to early marriage prevention messages among caretakers in the immediate area of residence, the lower was the proportion of underage girls whose families had ever discussed their formal engagement, the lower was the proportion who had ever been formally engaged, and the lower was the proportion who had ever been married. There were few differences between program areas and non-program areas with regard to urban girls' experiences of the marriage process. Two differentials stand out. In urban areas with lower caretaker exposure to early marriage prevention messages in the community, 22 percent of girls in program areas reported that their families had ever received a marriage request from a suitor compared to 34 percent of girls in non-program areas. This differential was statistically significant. However, there was a significantly higher prevalence of formal engagement among urban girls in program areas than among their counterparts in non-program areas. Intensity of exposure to early marriage prevention messages did not appear to have had the desired effects in rural program areas.

**Table 5.9. Effect of exposure to prevention messages on the marriage process**

Percentage of females aged 10-17 whose families have ever received a request from a suitor asking for their hand in marriage, who have ever been formally engaged and who have ever been married by level of exposure to early marriage prevention messages among caretakers interviewed in the cluster, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Level of Message Exposure among Caretakers in Cluster	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
<b>Family ever received marriage request</b>					
Low	22.4	33.9	19.6	15.9	20.7
Medium	20.5	17.3	21.7	30.0	21.1
High	13.4	15.5	30.1	26.3	16.9
Total	17.6	18.0	22.3	22.2	19.4
Significance					
<b>Family ever discussed formal engagement</b>					
Low	12.0	13.0	8.0	11.7	10.9
Medium	7.1	7.2	13.2	12.7	9.3
High	5.3	6.6	12.7	12.4	7.2
Total	7.4	7.5	10.9	12.2	9.0
Significance	*				
<b>Ever been formally engaged</b>					
Low	10.9	2.6	8.0	5.9	7.5
Medium	5.7	4.2	5.7	10.4	5.9
High	2.0	2.7	9.8	11.7	3.9
Total	5.2	3.3	7.4	8.4	5.6
Significance	***				
<b>Ever been married</b>					
Low	8.8	6.1	8.0	5.9	7.3
Medium	5.2	4.3	7.1	7.7	5.7
High	1.4	2.7	6.0	10.0	3.2
Total	4.2	3.7	7.3	7.3	5.2
Significance	***				*
N	854	870	494	481	2,699

Tests of significance pertain to the differences in the proportion experiencing a given stage of marriage formation by level of exposure to prevention messages among caretakers in the immediate area/cluster and were based on a one-way analysis of variance.

\*\*\* p < .001; \* p < .05

## 5.5. Summary

Although only 18 percent of female adolescents had gone through at least one of the stages of the marriage process, the demand for child brides, particularly, those aged 15-17 was nearly twice as high. More female adolescents than male youth had experienced each stage of the marriage process. Caretakers' were less supportive of daughters' rights to choose at what age and who to marry than of sons' rights to do the same. Advocacy activities with religious leaders appeared to have had stronger effects in urban as compared to rural areas as was reflected by religious leader involvement in blessing the marriages of under-aged girls. Furthermore, in urban program areas, as the level of

caretaker exposure to early marriage prevention messages increased in the community, the proportion of girls who were formally engaged or married declined significantly. These findings suggest that the early marriage prevention activities had stronger effects on marriage formation among adolescent girls in urban as compared to rural areas.

## CHAPTER 6. STOPPING EARLY MARRIAGE

Anastasia J. Gage

### 6.1. Introduction

To elicit information on marriages that were stopped (that is, prevented from taking place), the EMES collected information on the chain of events that occurred the last time the respondent heard that her formal engagement was being discussed by the family. The following questions were used to determine the sub-sample of female adolescents aged 10-19 to whom the marriage cancellation section of the questionnaire was to be administered:

*Have your parents/family members ever discussed a formal engagement (metachachet) for you?*

Respondents who answered “yes” were then asked questions about what happened the last time the respondent’s family discussed or planned a formal engagement for her. This chapter presents information on the marriage cancellation process and on the prevalence of stopped marriages among adolescent girls. Girls’ possible reluctance to speak out against family members who arranged their marriages, the lack of birth certificates, and the fact that many marriages in Ethiopia go unregistered may have led to an underestimation of the prevalence of child marriages and could have also affected the reliability of the data on the prevalence of stopped marriages. These issues must be considered when interpreting the data presented below.

### 6.2. Discussion about Stopping the Marriage Process

As Table 6.1 shows, only a third of the 618 adolescents who reported that they had ever heard that their formal engagement was being planned talked to someone about stopping the marriage. There were no statistically significant differences between program and non-program areas in the extent to which girls felt empowered to initiate discussions about having the marriage stopped. Nonetheless, some socioeconomic differentials were significant. Adolescent girls who were currently members of the GC displayed the highest degree of agency in trying to stop their marriages (53%) while those who did not complete primary school or did not have any schooling displayed the lowest degree of agency (24%). The level of discussion about stopping the marriage process was significantly higher among girls who were younger than age 18 at the time they heard that their formal engagement was being planned than among those who were older, although this age differential was not meaningful in program areas. The data also show that a substantial proportion of planned marriages were unwanted among girls who had attained the legal minimum age at marriage at the time their formal engagement was being discussed. One out of four of these girls talked to someone about stopping the marriage, implying that the marriage may have been unwanted.

**Table 6.1. Discussion about stopping the formal engagement**

Among females aged 10-19 who heard that their last formal engagement was being planned, the percentage who talked to someone about stopping the marriage by background characteristics, according to program presence, Amhara Region, Ethiopia 2007.

Background Characteristic	Program Area	Non-Program Area	Total (N)
<b>Current age</b>			
10-14	45.2	32.4	38.3 (195)
15-19	32.4	31.6	32.0 (423)
<b>Younger than age 18 when formal engagement was discussed</b>			
No	30.1	25.2	27.7 (370)
Yes	38.2	40.7	39.5 (248)
		**	**
<b>Level of education</b>			
No education/primary incomplete	21.2	25.5	23.6 (294)
Primary complete	(45.2)	45.0	45.1 (50)
Secondary	41.4	37.4	39.8 (274)
	***	*	***
<b>Current school attendance</b>			
In school	41.3	46.2	43.4 (273)
Out of school	35.6	32.4	34.1 (155)
<b>GC/GAC membership (a)</b>			
No GC/GAC in school	31.4	41.9	32.6 (66)
Member	50.0	56.7	52.8 (102)
Non-member	38.8	39.7	39.1 (96)
<b>Parents' survivorship</b>			
Both alive	29.9	30.6	30.2 (405)
One alive	40.5	34.9	37.9 (168)
Both dead	(32.4)	(31.0)	31.7 (45)
<b>Parents' literacy</b>			
Neither literate	28.0	28.9	28.5 (320)
One literate	34.2	34.8	34.5 (209)
Both literate	47.3	34.0	41.6 (89)
			*
<b>Employment</b>			
Employed	34.0	27.6	30.9 (198)
Not employed	32.9	33.4	33.2 (420)
<b>Residence</b>			
Urban	39.3	33.0	36.4 (354)
Rural	23.9	29.9	27.1 (264)
	**		**
Total	33.3	31.6	32.5
Number	314	306	618

Note: None of the differences between program and non-program areas were statistically significant.

Tabulations are restricted to girls who were currently attending school and were in grades 00-12. GACs are found only at the primary level (i.e., grades 1-8) in CGPP schools.

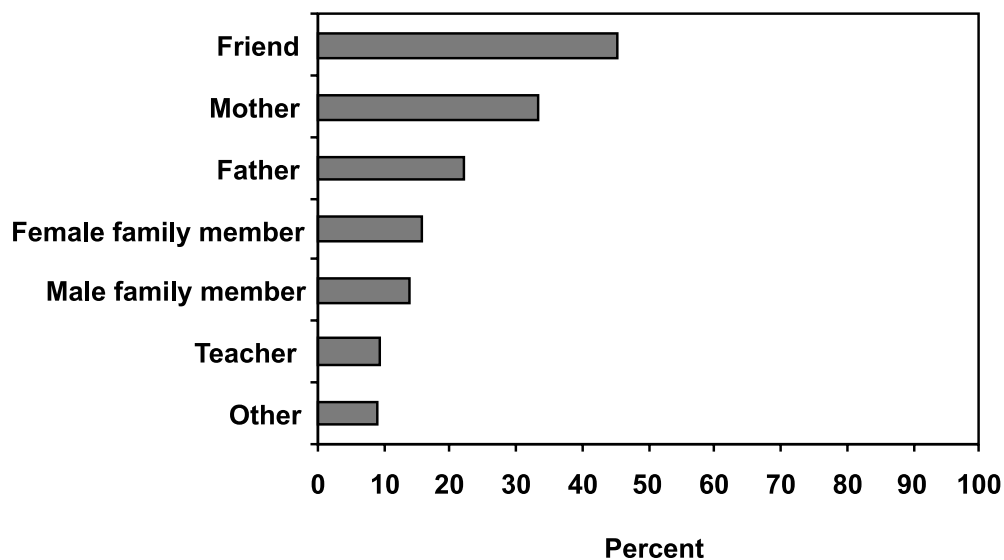
Italicized figures in parentheses are combined total number of cases for program and non-program areas.

( ) Less than 25 cases.

The relationship between level of education and discussion of marriage cancellation was not straightforward, with the level of discussion being slightly higher among those who completed primary school (45%) than among those who attained secondary levels of education (40%) in the total sample. The proportion of girls initiating discussions about stopping their marriages also tended to increase with parent's literacy and was higher among urban than rural girls (36 percent versus 27 percent).

As shown in Figure 6.1, female adolescents tended to talk more to their friends than to their teachers about stopping an unwanted marriage. In both program areas and non-program areas, mothers were a more important source of help-seeking than fathers. One of out three girls talked to their mother as compared to one out of five who talked to their father. Less than 10 percent of girls talked to their teacher. There were no differentials by program presence in the types of persons with whom marriage cancellation was discussed (see Table 6.2).

**Figure 6.1. Among females aged 10-19 who heard that their last formal engagement was being planned, the percentage who talked to specific persons about stopping the marriage, Amhara Region, Ethiopia 2007.**



**Table 6.2. Persons with whom marriage cancellation was discussed**

Among females aged 10-19 who heard that their last formal engagement was being planned, the percentage who discussed stopping the marriage with various individuals, according to program presence, Amhara Region, Ethiopia 2007(a).

Person With Whom Respondent Discussed	Program Area	Non-Program Area	Total
Father	21.1	23.5	22.2
Mother	31.2	36.0	33.5
Male family member	11.7	16.2	13.8
Female family member	18.2	12.5	15.5
Teacher	5.8	12.5	9.2
School director	3.9	2.9	3.4
Peer educator	1.3	1.5	1.4
Friend	52.0	38.2	45.4
NGO	0.0	0.0	0.0
Religious Leader	0.0	0.0	0.0
CBRHA/HEW	0.0	0.0	0.0
Other	11.2	6.7	9.1
Number	109	100	209

Note: None of the differences between program and non-program areas were statistically significant.

Tabulations are restricted to girls who talked to someone about stopping the marriage.

Girls who did not talk to anyone about stopping the marriage when they heard that their last formal engagement was being planned were asked the reasons for non-help seeking. As Table 6.3 shows, a third of the girls wanted to get married and a slightly lower proportion (31 percent) feared being rejected by their parents. One out of ten thought nothing could be done and a similar proportion feared being stigmatized if they sought help to have the marriage stopped. The specific reasons provided for non-help seeking were equally prevalent in program and non-program areas.

**Table 6.3. Reasons for non-help seeking to stop the marriage process**

Among females aged 10-19 who heard that their last formal engagement was being planned, the percentage who did not talk to anyone about stopping the marriage by reason for non-help seeking, according to program presence, Amhara Region, Ethiopia 2007.

Reason	Program Area	Non-Program Area	Total
Fear of being stigmatized	13.1	10.3	11.7
Fear of rejection by family	32.7	28.5	30.6
Fear of rejection by friends	0.0	0.7	0.3
Fear of rejection by community	0.7	1.0	0.8
Did not know where to go	2.6	5.2	3.9
Bring bad name to my family	1.3	1.0	1.2
Thought nothing could be done	12.5	9.6	11.1
Did not want family to get into trouble	2.0	4.5	3.2
Wanted to get married	32.8	38.1	35.5
Other/missing	17.7	12.0	14.8
Number	210	207	416

Note: None of the differences between program and non-program areas were statistically significant.

The study sought to ascertain community involvement in marriage cancellation by inquiring as to whether anyone (else) talked to the respondent's parents about stopping the formal engagement. Community members were involved in stopping the planned marriages of one out of five under-aged girls. In less than ten percent of the cases, it was male family members that intervened. Teachers, school directors and friends contacted the respondents' parents to discuss stopping the formal engagement or marriage less than four percent of the time (see Table 6.4). No CBRHA or religious leader involvement in marriage cancellation was reported. Police or legal intervention through family visitation, advice, or an arrest was reported by only four percent of girls who were younger than age 18 at the time that they heard that their last formal engagement was being planned (not shown). An arrest was made in less than one percent of the cases (not shown). It should be considered that some girls may have been unaware that their marriages were being planned and that community members talked to their parents about stopping the marriage.

**Table 6.4. Community involvement in stopping the marriage of underage girls**

Percentage of females younger than age 18 at the time that their last formal engagement/marriage was being planned whose families were contacted by specific community members to discuss stopping the formal engagement or marriage, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
Community Member					
Male family member	8.0	7.6	7.2	7.5	7.6
Female family member	6.3	3.8	4.2	1.1	4.0
Teacher	1.3	1.0	3.0	6.5	2.8
School director	1.7	1.0	1.2	1.1	1.2
Peer educator	0.0	0.0	0.0	0.0	0.0
Friend	4.2	3.3	2.4	3.2	3.4
Police/Justice	0.0	1.4	1.2	0.0	0.6
Religious leader	0.0	0.0	0.0	0.0	0.0
CBRHA	0.0	0.0	0.0	0.0	0.0
Other	4.3	2.8	6.0	2.3	3.9
Anyone	24.6	18.3	19.2	17.8	20.2
Number	165	148	115	132	559

Note: None of the differences between program and non-program areas were statistically significant.

### 6.3. Prevalence of Stopped Marriages

Table 6.5 shows the percentage of females aged 10-19 whose last formal engagement or marriage was stopped according to place of residence and program presence. In total, 27 percent of planned marriages of under-aged girls were stopped in urban areas and 21 percent in rural areas. Most planned marriages were stopped before the formal engagement took place (18 percent in the overall sample). Once the formal engagement had occurred only five percent of marriages or weddings were stopped. There were significant differentials between program and non-program areas in the total planned marriages (including both formal engagements and weddings) that were stopped. In urban program areas, for example, one out of three planned marriages was stopped in program areas compared to

19 percent in non-program areas. Differentials between program and non-program areas in the rates of stopping the marriages of under-age girls were not significant in rural areas, implying that the activities implemented in the program districts were more effective in urban than in rural settings. In urban areas, the differences between program and non-program areas were only significant when the rate of averting the formal engagement was considered. No differentials were observed when examining the rate of stopping the formal marriage or wedding.

**Table 6.5. Prevalence of stopped marriages**

Percentage of females aged 10-19 whose last formal engagement or marriage was stopped, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Type of Place of Residence	Program Area	Non-program Area	Sig.	Total
<b>ALL FEMALES</b>				
<b>Urban</b>				
Formal engagement stopped	22.7	11.7	**	17.7
Marriage/wedding stopped <sup>a</sup>	7.6	6.6		7.1
Total planned marriages stopped	31.5	17.8	**	25.1
<b>Rural</b>				
Formal engagement stopped	18.3	17.8		18.0
Marriage/wedding stopped <sup>a</sup>	1.5	3.3		2.5
Total planned marriages stopped	19.6	21.3		20.5
<b>Total</b>				
Formal engagement stopped	21.0	14.5	*	17.8
Marriage/wedding stopped <sup>a</sup>	4.9	5.1		5.0
Total planned marriages stopped	26.8	19.4	*	23.2
<b>FEMALES YOUNGER THAN AGE 18 WHEN LAST FORMAL ENGAGEMENT WAS BEING PLANNED</b>				
<b>Urban</b>				
Formal engagement stopped	25.3	12.8	**	19.4
Marriage/wedding stopped <sup>a</sup>	7.9	7.3		7.5
Total planned marriages stopped	34.0	19.2	**	27.0
<b>Rural</b>				
Formal engagement stopped	18.6	17.7		18.1
Marriage/wedding stopped <sup>a</sup>	1.6	3.5		2.7
Total planned marriages stopped	19.8	21.5		20.7
<b>Total</b>				
Formal engagement stopped	22.5	15.1	*	18.2
Marriage/wedding stopped <sup>a</sup>	5.0	5.6		5.3
Total planned marriages stopped	28.2	20.4	*	24.3

Tabulations are restricted to girls whose last formal engagement took place.

\*\*\* p < .001; \*\* p < .01; \* p < .05

Tests of significance pertain to the differences between program areas and non-program areas and are based on the Pearson  $\chi^2$  statistic which was corrected for the survey design and converted into an F-statistic (see StataCorp 2007).

As Table 6.6 shows, for some population subgroups, more marriages of underage girls were stopped in program than in non-program areas. These subgroups included girls whose mother and father were alive, those whose mother and father were literate, girls who were employed and girls who attended church at least once a week or less than once a week (see Table 6.6). In total, the highest prevalence of stopped marriages was found among GC/GAC members and the lowest prevalence among girls with no education or incomplete primary schooling, followed closely by double-orphans. Almost half of the planned marriages of members of the GC/GAC were stopped compared to only one in ten of those of girls who were uneducated or did not complete primary school. Although the highest demand for child brides was observed for girls who were out-of-school—with almost half of them reporting that their families had ever received a request from a suitor asking for their hand in marriage—only 18 percent of planned marriages among these girls were stopped. Further analysis (not shown) indicated that in program areas, the following socioeconomic differentials were statistically significant: level of education, current school attendance, parents' literacy, place of residence, and frequency of church attendance. In non-program areas, the following socioeconomic differentials were statistically significant: level of education and current school attendance.

**Table 6.6. Socioeconomic differentials in the prevalence of stopped marriages**

Among females younger than age 18 at the time their last formal engagement was being planned, the percentage whose formal engagement or marriage was stopped by background characteristics, according to program presence, Amhara Region, Ethiopia 2007.

Background Characteristic	Program Area	Non-program Area	Sig.	Total
<b>Level of education</b>				
No education/primary incomplete	10.1	10.0		10.0
Primary complete	(25.8)	30.8		28.6
Secondary	43.3	33.1		39.0
<b>Current school attendance</b>				
In school	42.7	42.9		42.8
Out of school	23.3	11.6		17.6
<b>GC/GAC membership <sup>a</sup></b>				
No GG/GAC in school	37.2	48.8		43.1
Member	51.3	44.4		48.5
Non-member	35.6	41.1		38.0
<b>Parents' survivorship</b>				
Both alive	31.4	20.3	*	25.6
One alive	26.1	22.3		24.3
Both dead	(9.1)	(14.8)		11.7
<b>Parents' literacy</b>				
Neither literate	19.0	18.8		18.9
One literate	35.7	23.4		29.8
Both literate	41.7	18.2	*	31.5
<b>Employment</b>				
Employed	27.2	15.2	*	21.4
Not employed	28.7	22.8		25.7

Background Characteristic	Program Area	Non-program Area	Sig.	Total
<b>Residence</b>				
Urban	34.0	19.4	*	27.1
Rural	19.8	21.5		20.7
<b>Frequency of church attendance</b>				
Almost every day	16.9	25.6		22.0
At least once a week	34.3	21.0	*	28.3
Less than once a week	27.9	7.4	**	19.6
Never	11.8	25.0		21.3
Total	28.2	20.4		24.3
Number	315	309		624

Tabulations are restricted to girls who were currently attending school and were in grades 00-12. GACs are found only at the primary level (i.e., grades 1-8) in CGPP schools.

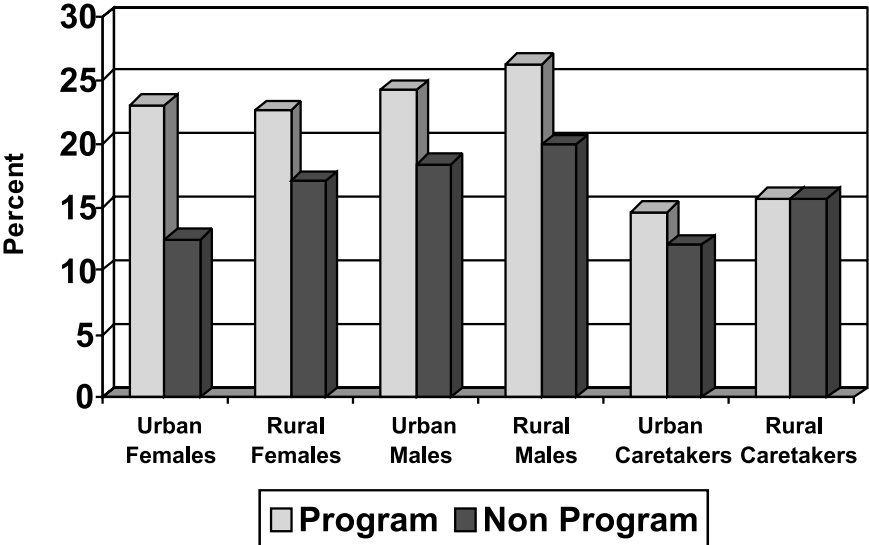
( ) Less than 25 cases.

\*\*\* p < .001; \*\* p < .01; \* p < .05

Tests of significance pertain to the differences between program areas and non-program areas and are based on the Pearson  $\chi^2$  statistic which was corrected for the survey design and converted into an F-statistic (see StataCorp 2007).

As Figure 6.2 shows, knowledge of a girl in the community whose marriage was stopped appeared to be much higher in program than in non-program areas, but more so among female and male adolescents than among caretakers. Given the higher prevalence of stopped marriages in program areas, the higher level of knowledge found among adolescents residing in program areas is somewhat expected.

**Figure 6.2. Percent of respondents who knew a girl in the community whose marriage was stopped by place of residence and program presence, Ethiopia 2007.**



## 6.4. Effect of Message Exposure

In both program and non-program areas, the prevalence of stopped marriages among under-aged girls tended to increase with the level of exposure to early marriage prevention messages among adolescent girls in the area of residence (see Table 6.7). In the total sample, the percentage of planned marriages that were stopped in areas with high levels of exposure to early marriage prevention messages among adolescent girls was double the percentage observed in areas with low levels of message exposure (36 percent versus 17 percent). The association between the level of exposure to early marriage prevention messages and the prevalence of stopped marriages was not as straightforward in program areas as in non-program areas. However, residence in program areas with high levels of message exposure was associated with a marriage cancellation rate of 37 percent compared to 21 percent in program areas with low levels of exposure to early marriage prevention messages.

**Table 6.7. Exposure to prevention messages and marriage cancellation**

Among females younger than age 18 at the time they heard their last formal engagement was being planned, the percentage whose formal engagement or marriage was stopped by level of exposure to early marriage prevention messages among adolescent girls in the cluster of residence, according to program presence, Amhara Region, Ethiopia 2007.

Level of Exposure Among Adolescent Girls in Cluster	Program Area	Non-Program Area	Total
Low	21.1	15.4	16.9
Medium	17.7	21.4	19.7
High	36.6	35.7	36.4
Total	28.2	20.4	24.3
N	310	315	625

Note: None of the differences between program and non-program areas were statistically significant.

Table 6.8 shows the percentage of respondents who knew of a girl in their community whose marriage was stopped by level of exposure to early marriage prevention messages in the cluster of residence. Regardless of the level of exposure to early marriage prevention messages, knowledge of a girl in the community whose marriage was stopped was higher among adolescent girls residing in program areas than among those residing in non-program areas. This was less true among rural girls living in areas with low exposure to early marriage prevention messages. While the levels of message exposure was unrelated to knowledge about stopped marriages in urban communities, it is observed that in rural program areas, the percentage of adolescent girls who knew of stopped marriages in the community shows a slightly increasing trend with level of exposure to early marriage prevention messages. Contrary to expectations, in rural non-program areas, the proportion of girls who knew of a girl in the community whose marriage had been stopped declined from 20 percent among those residing in areas with low levels of exposure to early marriage prevention messages to 10 percent among those residing in areas with high levels of exposure to these messages. The reasons underlying this pattern are unclear.

**Table 6.8. Exposure to prevention messages and knowledge of a girl in the community whose marriage was stopped**

Percent of respondents who knew of a girl in their community whose marriage was stopped, according to level of exposure to early marriage prevention messages in the cluster of residence, according to place of residence and program presence, Ethiopia 2007.

Respondent	Urban			Rural			Total
	Program Area	Non-Program Area	Sig.	Program Area	Non-Program Area	Sig.	
<b>Females aged 10-19<sup>a</sup></b>							
Low	21.7	10.9	**	13.8	19.8		16.2
Medium	22.6	13.1	**	23.9	12.8	*	17.5
High	23.1	13.0	***	28.6	9.5	**	21.5
Total	23.1	12.4	***	22.6	17.1	*	18.7
N	903	853		551	516		2,824
<b>Males aged 15-24</b>							
Low	20.7	9.1		22.3	14.5	*	18.3
Medium	30.4	22.5		31.6	26.6		28.1
High	20.1	17.9		28.4	18.5		19.4
Total	24.3	18.4	*	26.3	19.9	*	22.1
N	482	461		386	408		1,737
<b>Caretakers</b>							
Low	19.1	4.4	***	16.6	13.2		14.9
Medium	14.0	10.9		12.7	20.9	**	13.8
High	12.6	14.4		20.4	14.8		14.3
Total	14.6	12.0	*	15.8	15.8		14.3
N	1,449	1,407		930	884		4,670

<sup>a</sup> In the female adolescent questionnaire, the question on knowledge of a girl in the community whose marriage was stopped was administered only to girls who knew someone in the community who was punished by the law for arranging an early marriage.

\*\*\* p < .001; \*\* p < .01; \* p < .05

Tests of significance pertain to the differences between program areas and non-program areas and are based on the Pearson  $\chi^2$  statistic which was corrected for the survey design and converted into an F-statistic (see StataCorp 2007).

Among males aged 15-24, there were no significant differences in knowledge about stopped marriages in the community by level of exposure to early marriage prevention messages. None of the differentials between program and non-program areas in knowledge of stopped marriages were significant among male youth with one exception. In rural areas with low levels of exposure to prevention messages, the proportion of male youth who knew of a girl in the community whose marriage had been stopped was 22 percent in program areas and 15 percent in non-program areas.

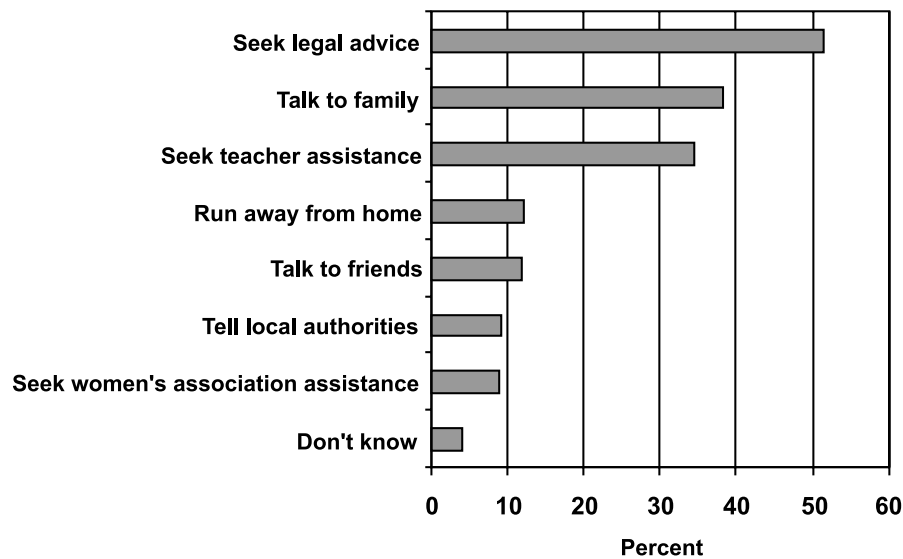
Similarly, there was no clear relationship between caretaker message exposure and knowledge about stopped marriages in the community. In urban areas with low levels of message exposure, approximately one out of five caretakers living in program areas knew about stopped marriages in their community compared to about one in twenty of their counterparts who lived in non-program

areas. Interestingly, knowledge of stopped marriages among rural caretakers living in areas with medium levels of message exposure were significantly lower in program than in non-program areas (13 percent versus 21 percent), again underscoring the fact that the distinction between program and non-program areas in terms of exposure to early marriage prevention messages was not clear cut. There is evidence to suggest that other players, especially women’s associations, health extension workers, and Kebele authorities have been actively working in non-program areas to stop child marriages.

### 6.5. Knowledge of What to Do if Marriage is Unwanted

Adolescent girls aged 10-19 were asked what a girl could do if her marriage was being planned and she did not want to get married. The responses provided are presented in Figure 6.3 and Table 6.9. More than half of girls felt that seeking legal advice would be a course of action and slightly more than a third felt that the girl could discuss the situation with her family or seek assistance from a teacher. In urban areas, substantially more girls living in non-program areas mentioned seeking assistance from a Girls Club as a course of action that could be taken compared to their counterparts residing in program areas (eight percent versus two percent). In both urban and rural areas, telling local authorities about the unwanted marriage was mentioned by significantly fewer girls in program areas than in non-program areas. Though not commonly considered a step that could be taken to prevent an unwanted marriage, assistance from the women’s association was reported by more girls (about nine percent) than assistance from religious leaders or a CBRHA/HEW. Roughly 12 percent of adolescent girls mentioned running away from home as a way of avoiding an unwanted marriage.

**Figure 6.3. Percent of female adolescents aged 10-19 who reported specific actions that a girl could take to stop an unwanted marriage, Amhara Region, Ethiopia 2007.**



**Table 6.9. Knowledge of what to do if marriage is unwanted**

Percent of females aged 10-19 who reported specific things a girl could do if her marriage was being planned by her family and she wanted to save herself from marriage, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Action	Urban			Rural			Total
	Program Area	Non-Program Area	Sig.	Program Area	Non-Program Area	Sig.	
Talk it over with friends	13.4	11.7		14.3	8.0		12.0
Talk it over with family	41.7	41.1		35.0	30.9		38.4
Tell peer educator	1.0	1.2		0.0	0.8		0.8
Assistance from Girls' Club	1.6	7.8	***	1.2	2.5		3.7
Assistance from teacher	32.7	34.8		36.7	35.4		34.6
Seek legal advise/justice	53.6	53.0		44.9	52.3		51.6
Tell local authority	2.3	14.8	***	2.7	18.3	***	9.2
Assistance from women's association	9.1	12.4		3.4	8.0	*	8.9
Assistance from NGO	0.5	0.1		0.2	0.4		0.3
Religious advice	0.8	0.1		0.0	0.3		0.4
Tell health worker	1.4	1.0		0.4	0.1		0.9
Tell CBRHA/HEW	0.2	0.2		0.2	0.4		0.3
Run away from home	8.4	12.9		11.7	17.6		12.1
Don't know what to do	2.2	4.0		6.1	5.7		4.1
N	1,172	1,186		671	648		3,677

Tests of significance pertain to the differences between program areas and non-program areas and are based on the Pearson  $\chi^2$  statistic which was corrected for the survey design and converted into an F-statistic (see StataCorp 2007).

\*\*\* p < .001; \* p < .05

## 6.6. Summary

To summarize, nearly one out of three under-age girls who heard that their last marriage was being planned talked to someone about stopping the marriage. The percentage of girls who discussed stopping the marriage was highest among girls who were currently members of the Girls Club and lowest among rural girls. Legal steps to stop child marriages occurred in roughly four percent of cases. The early marriage prevention activities appeared to have been more effective in stopping child marriages in urban than in rural areas and among girls whose mother and father were alive and literate. The greater was the level of exposure to early marriage prevention messages in the community of residence, the higher was the percentage of adolescent girls who knew of a girl in the community whose marriage had been stopped. Among adolescent girls, knowledge of stopped marriages tended to be higher in program than in non-program areas. Seeking legal advice was considered by half of adolescent girls in the sample as a concrete step a girl could take to avoid an unwanted marriage. However, one out of ten girls considered running away from home as a way to avoid an unwanted marriage.

## CHAPTER 7. CONSEQUENCES OF EARLY MARRIAGE

Anastasia J. Gage, Yemane Berhane, and Alemayehu Worku

### 7.1. Introduction

This chapter examines the consequences of early marriage for young people's education, the risk of running away from home, fertility, reproductive health, and mental health. In the 2007 EMES, girls who were attending school at the time of their wedding were asked how long they continued their education after marriage. Data were also collected on whether female adolescents had ever run away from home to escape marriage and on whether respondents knew any girl in the community who had run away from home for the same reason. Fertility data were based on questions on whether respondents had ever given birth/fathered a child and on the number of children ever born/fathered. A subsequent question inquired as to whether the first birth was wanted then, wanted later, or unwanted. Information was also collected on pregnancy complications and the occurrence of obstetric fistula.

Questions on mental health pertained to sources of worry and depressive symptoms. Never married adolescent girls were asked whether they had worried about the following issues in the past three months: pressure to marry, family rejection if the respondent were to refuse to marry a prospective husband chosen by her family, being abducted, and being forced to leave school. All female adolescents were asked whether they had been worried about forced sex and developing an obstetric fistula within the past three months. Questions on current mental health were based on the 12-item General Health Questionnaire (GHQ-12) which was developed by Goldberg (Goldberg and Williams, 1991) to detect minor psychiatric illness in the community. The following questions asked about the degree to which female adolescent respondents had experienced specific symptoms or behaviors in the past three months:

1. Have you recently been able to concentrate on whatever you are doing?
2. Have you lost much sleep over worry?
3. Have you felt that you were playing a useful part in things?
4. Have you felt capable about making decisions about things?
5. Have you felt constantly under strain?
6. Have you felt that you could not overcome your difficulties?
7. Have you been able to enjoy your normal day-to-day life?
8. Have you been able to face up to your problems?
9. Have you been feeling unhappy and depressed?
10. Have you been losing confidence in yourself?
11. Have you been thinking of yourself as a worthless person?
12. Have you been feeling reasonably happy all things considered?

The response categories were “not at all,” “no more than usual,” “little more than usual,” and “much more than usual.” Respondents who answered “little more than usual” and “much more than usual” were considered to have experienced a particular symptom in the past three months. In this chapter, we present only the prevalence of each depressive symptom in the female adolescent population. Additional questions on mental health pertained to suicide ideation and suicide attempts among female adolescents and on what respondents thought could help their state of mind if they were upset.

## 7.2. School Dropout

One of the consequences of early marriage for girls in school is forced dropout from school. Table 7.1 shows school continuation and drop-out rates among adolescent girls who were attending school at the time of their last marriage/wedding. Only 27 percent of these girls continued their schooling for more than one year after the wedding. By the time of the survey, seven out of ten adolescent girls had dropped out of school. In urban settings, the proportion who attended school for more than one year after the wedding was slightly lower in program areas than in non-program areas while the reverse was the case in rural settings. However, none of the differences were statistically significant.

**Table 7.1. School dropout**

Among females aged 10-19 who were attending school at the time of their last wedding/formal marriage, the percentage who continued schooling for more than one year and the percentage who had dropped out of school by the time of the survey, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
Attended school for more than one year after wedding	22.6	30.2	37.1	(17.2)	27.0
Dropped out of school	75.0	70.0	64.7	(75.9)	71.4
N	42	49	26	24	141

( ) Less than 25 cases.

## 7.3. Running Away from Home

Table 7.2 shows the level of knowledge about girls who have run away from home to escape marriages and the prevalence of this phenomenon among adolescent girls surveyed. Overall, 11 percent of female adolescents, 16 percent of male youth, and nine percent of caretakers knew at least one adolescent girl who had ever run away from home. No remarkable difference was observed between program areas and non-program areas. Less than two percent of the female adolescents in the sample reported that they had ever run away from home in an attempt to avoid marriage.

**Table 7.2. Running away from home**

Percentage of females aged 10-19, males aged 15-24, and caretakers who know of a girl in their community who ran away from home to stop her marriage and the percentage of females aged 10-19 who have ever run away from home to save themselves from marriage, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
Knowledge of a girl who ran away					
Females aged 10-19	10.9	10.6	10.0	10.8	10.6
Males aged 15-24	15.1	15.0	18.4	15.3	15.8
Caretakers	7.6	9.7	8.1	12.0	9.2
Female respondents aged 10-19 who have ever run away from home	1.3	2.0	1.8	1.7	1.7

#### 7.4. Fertility

The analysis of the relationship between early marriage and fertility was restricted to females aged 15-19 and males aged 15-24. Girls aged 10-14 were excluded from the analysis because only 12 of them had ever been married and only two had ever given birth. Eleven percent of female adolescents aged 15-19 and three percent of male youth aged 15-24 had ever given birth/fathered a child. As Table 7.3 shows, there was a strong association between the early marriage and childbearing. The proportion of adolescent girls aged 15-19 who had given birth declined from 63 percent among those who married before age 15 to 37 percent among those who married at age 15 years and older, and two percent among those who had never been married. Due to the higher age at marriage of males, comparisons of the prevalence of fatherhood were made between young men who married before age 18 and those who married at older ages; however, marriage before age 18 was rare for males, leading to small sample sizes for detailed subgroup analysis. In the total sample, the prevalence of fatherhood declined from 43 percent among male youth who first married before age 18 to 30 percent among those who first married at age 18 and older and less than one percent among those who had never been married. It is further observed that among girls who first married before age 15, the level of childbearing was slightly lower in program areas than in non-program areas.

**Table 7.3. Childbearing**

Percentage of females aged 15-19 who have ever given birth and percentage of males aged 15-24 who have ever fathered a child by age at first marriage, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Age at First Marriage	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
<b>FEMALES AGED 15-19</b>					
<15	51.7	75.0	59.7	64.7	62.8
15+	36.6	34.6	33.8	44.9	37.4
Never married	1.4	2.3	0.7	2.3	1.7
Significance	***	***	***	***	***
Total	7.4	10.2	11.3	17.0	10.6
N	728	719	399	381	2227
<b>MALES AGED 15-24</b>					
<18	-	-	(37.5)	(60.0)	43.4
18+	(11.8)	(54.2)	17.6	32.8	30.2
Never married	0.4	0.5	0.6	0.4	0.4
Significance	***	***	***	***	***
Total	1.0	2.8	3.2	4.5	2.8
N	482	461	386	408	1,737

Note: Tests of significance pertain to differences in childbearing by age at first marriage and are based on a one-way analysis of variance.

\*\*\* p<.001

Table 7.4 shows the percent distribution of female adolescent mothers aged 15-19 by whether the first birth was wanted then, wanted later, or unwanted. The data indicate that 27 percent of first births were unwanted and 30 percent were mistimed (wanted later). The proportion of first births considered to have been unwanted was lowest among adolescent girls who first married before age 15 and highest among those who had never been married (19 percent versus 58 percent). These differentials in fertility planning status were statistically significant at the one percent level based on the Pearson  $\chi^2$  statistic which was corrected for the survey design and converted into an F-statistic (see StataCorp 2007).

**Table 7.4. Fertility planning status**

Percent distribution of females aged 15-19 who had ever given birth by fertility planning status of the first birth and age at first marriage, Amhara Region, Ethiopia 2007.

Age at First Marriage	Wanted Then	Wanted Later	Not Wanted	Total	N
<15	51.4	29.3	19.3	100.0	109
15+	43.5	31.3	25.6	100.0	101
Never married	17.7	24.5	57.8	100.0	32
Total	43.5	29.5	27.0	100.0	242

Note: Only 12 females aged 10-14 had ever been married and only two had ever given birth.

## 7.5. Reproductive Health Complications

Early marriage is recognized as one of the main causes of obstetric complications such as obstructed/prolonged labor, and obstetric fistula. As shown in Table 7.5, 67 percent of girls who first married before age 15, a similar proportion of those who first married at age 15 years or older, and 76 percent of never married girls experienced at least one of the one of the four obstetric complications (long labor, excessive bleeding, fever with bad-smelling vaginal discharge, and convulsions) during the first birth. The most frequently reported complications were excessive bleeding among girls who first married before age 15, long labor and convulsions among those who married at an older age, and convulsions among never married girls. For all subgroups, fever with bad smelling discharge was the least prevalent obstetric complication, with reports being slightly more common among those who married before age 15 than among those who married at older ages or were never married. Although the numbers from which the percentages are derived are small, the prevalence of obstetric fistula was two percent among adolescent mothers aged 15-19 and was more common among never married girls (seven percent) than among girls who married before the age of 15 (three percent). As the number of girls who had ever given birth was small, socioeconomic differentials in the prevalence of obstetric complications could not be examined.

**Table 7.5. Delivery complications**

Percentage of females aged 15-19 who experienced specific delivery complications during their first birth and the percentage who have ever experienced obstetric fistula by age at first marriage, Amhara Region, Ethiopia 2007.

Delivery Complications	<15	15+	Never married	Total
Long labor	36.0	39.1	35.5	37.2
Excessive bleeding	43.0	34.4	35.8	38.4
Fever with bad-smelling vaginal discharge	25.2	20.3	19.9	22.5
Convulsions	39.8	39.1	49.1	40.8
Any complication	66.7	67.4	75.5	68.2
Obstetric fistula	2.5	0.0	6.8	2.0
N	109	101	32	242

## 7.6. Mental Health

The passage from childhood to adulthood normally causes intense psychosocial pressure on growing adolescents. Any additional stress such that caused by early marriage and sexual violence can understandably increase the psychosocial pressure. As shown in Table 7.6, overall 12 percent of female adolescents had some kind of worry related to marriage and sexual encounters — six percent worried about being forced to have sex, five percent about being pressured to marry, a similar proportion about being forced to leave school, and four percent about family rejection if they refused to marry a prospective husband chosen by their family. No distinct differences were observed between program areas and non-program areas.

**Table 7.6. Sources of worry among never married girls**

Percentage of never married females age 10-19 who worried about specific things in the past three months, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Type of Worry	Urban		Rural		Total
	Program Area	Non Program Area	Program Area	Non Program Area	
Being pressured to marry	6.3	5.0	4.1	6.6	4.8
Family rejection if she refused to marry person family chose to her husband	5.0	3.3	3.9	4.8	4.2
Being abducted	4.0	3.8	2.7	3.3	3.6
Being forced to leave school	4.1	4.1	4.3	5.5	4.5
Being forced to have sex	5.3	5.9	5.3	6.4	6.0
Developing an obstetric fistula	1.8	0.9	2.1	0.9	1.8
Any of the above	12.4	10.7	13.2	13.7	12.2
N	1,036	1,030	546	504	3,116

Table 7.7 shows the prevalence of specific depressive symptoms in the past 12 months among female adolescents by age at first marriage. The most prevalent symptoms were an inability to concentrate (24 percent) or to enjoy normal day-to-day life (24 percent). The least common symptoms were loss of self-confidence and self-esteem. Thirteen percent of adolescent girls felt so unhappy that they thought about committing suicide and three percent attempted suicide in the past three months. In general, most of the depressive symptoms examined were more common among ever-married adolescent girls as compared to never-married girls. This was most pronounced for female adolescents who first married before the age of 15 years. For example, the proportion of adolescent girls who felt they could not overcome their difficulties in the past 12 months was 21 percent among those who first married before age 15, 12 percent among those who first married at age 15-17 years, and 17 percent among those who first married at age 18 years and older, as compared to nine percent among never-married girls. The proportion of adolescents who thought about committing suicide was lower among the never married compared to those who married at any age. Similarly, the proportion of female adolescents who attempted suicide was lower among never married compared to those married at any age. Differentials in the prevalence of depressive symptoms by age at first marriage were statistically significant at the five percent level for the following conditions: lost much sleep over worry; felt constantly under strain; felt could not overcome her difficulties; was losing confidence in herself; was thinking of herself as a worthless person; felt so unhappy that thought about committing suicide; and tried to commit suicide.

**Table 7.7. Prevalence of depressive symptoms**

Percentage of females aged 10-19 who reported experiencing specific depressive symptoms in the past three months by age at first marriage, Amhara Region, Ethiopia 2007.

	Never Married	Age at Marriage			Total	Sig.
		< 15	15-17	18+		
Unable to concentrate on whatever she was doing	23.1	27.7	27.4	25.4	23.6	
Lost much sleep over worry	15.2	23.4	18.0	13.6	15.7	*
Did not feel was playing a useful part in things	14.8	18.0	14.2	16.9	14.9	
Did not feel capable about making decisions about things	16.2	14.7	14.2	23.7	16.1	
Felt constantly under strain	15.3	32.6	18.5	17.2	16.4	***
Felt could not overcome her difficulties	9.4	20.7	12.3	16.9	10.3	***
Was unable to enjoy normal day-to-day life	23.6	25.0	23.6	32.2	23.8	
Was unable to face up to her problems	15.5	15.8	12.8	20.3	15.4	
Was feeling unhappy and depressed	15.0	22.3	16.5	16.9	15.4	
Was losing confidence in herself	4.3	10.3	9.9	10.2	5.3	***
Was thinking of herself as a worthless person	4.1	12.0	8.0	10.2	4.8	***
Did not feel reasonably happy all things considered	28.5	25.5	25.1	30.5	28.2	
Felt so unhappy that thought about committing suicide or wished she was dead	12.1	15.2	18.9	16.9	12.7	*
Tried to commit suicide	2.5	3.3	5.7	5.1	2.8	*
N	3,116	224	261	76	3,677	

## 7.7. Outcomes for Girls Whose Marriages Were Stopped

Table 7.8 shows school attendance rates, employment rates, and levels of childbearing, marriage, and sexual violence in the past 12 months among girls whose marriages were stopped. Data on the prevalence of specific sources of worry are also shown for those who never married at the time of the interview. About three out of four girls whose marriages were stopped were currently attending school at the time of the survey, and at least one out of four were currently employed. School attendance rates among girls whose marriages were stopped were slightly higher in non-program areas than in program areas and in rural than in urban areas. Levels of childbearing were low, with only five percent having ever given birth. The vast majority, over 95 percent, were never married at the time of the survey. However, rates of sexual violence in the past 12 month were twice as high among girls whose marriages were stopped as in the general adolescent female population, as the next chapter will show.

**Table 7.8. Health and social outcomes for girls whose marriages were stopped**

Percent prevalence of selected health and social outcomes among girls whose marriages were stopped by program presence and place of residence, Amhara Region, Ethiopia 2007.

Outcome	Program Presence		Type of Place of Residence		
	Program Area	Non-Program Area	Urban	Rural	Total
<b>TOTAL</b>					
Currently attending school	72.1	81.9	71.2	84.4	76.2
Currently employed	32.8	22.9	28.2	29.6	28.7
Ever given birth	4.9	6.0	8.6	0.0	5.4
Never married	96.7	96.4	96.1	94.4	96.6
Experienced sexual violence in past 12 months	14.8	12.1	16.4	9.0	13.6
N	84	59	89	54	143
<b>THOSE WHO WERE NEVER MARRIED AT SURVEY</b>					
Sources of worry					
Pressure to marry	18.8	10.0	16.3	13.3	15.2
Family rejection	18.0	6.3	15.5	9.3	13.1
Abduction	11.1	3.8	8.2	8.0	8.1
Being forced to leave school	11.1	1.3	8.9	4.0	7.0
Forced sex	14.4	12.5	12.1	16.1	13.6
Obstetric Fistula	4.2	0.0	0.8	5.2	2.4
Any worry	29.1	21.2	24.6	27.0	25.6
N	59	47	62	44	106

A comparison of Table 7.6 and 7.8 showed that the proportion of girls who worried about issues pertaining to marriage and sexual activity was at least twice as high among those whose marriages were stopped as among never-married girls in the general population. For example, in the three months preceding the survey, 15 percent of girls whose marriages were stopped worried about being pressured to marry compared to five percent of never-married girls in the general population. Similarly, the proportion of never-married girls who worried about being forced to have sex was 14 percent among girls whose marriages were stopped compared to six percent in the overall sample. Girls residing in program areas also worried more about marriage, sex, and schooling than those residing in non-program areas. These differences were not statistically significant, with the exception of concern about being forced to leave school, which was significantly higher in program areas (11 percent) than in non-program areas (one percent).

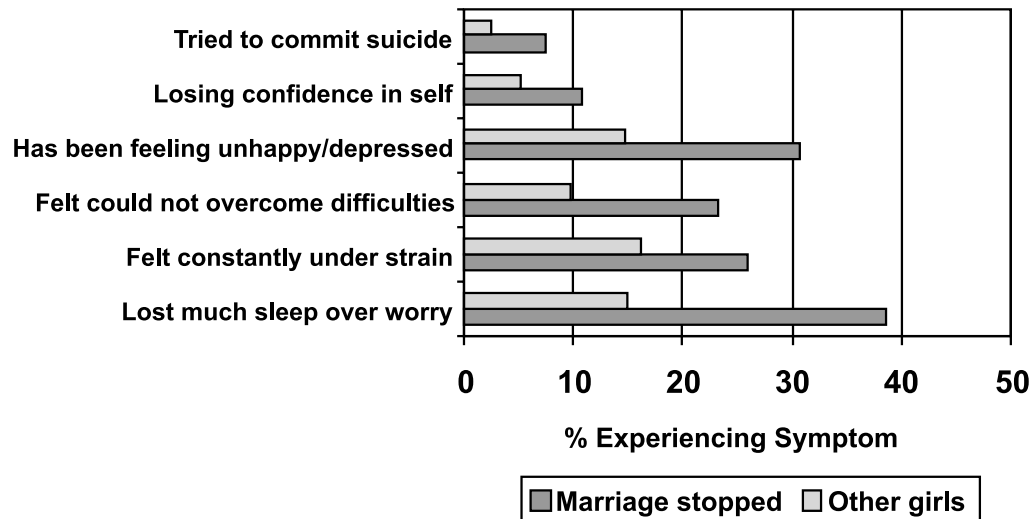
Figure 7.1 compares sources of worry among girls whose marriages were stopped and all other girls in the sample. Although these sources of worry were not prevalent in the sample, girls whose marriages had been stopped tended to worry more about being forced to have sex, abduction, family rejection, and being pressured to marry than all other girls who were interviewed.

**Figure 7.1. Sources of worry among girls whose marriages were stopped and all other girls surveyed, Amhara Region, Ethiopia 2007.**



Concerning the prevalence of depressive symptoms, Figure 7.2 shows the prevalence of depressive symptoms in the past three months among girls whose marriages were stopped and all other girls surveyed. More girls whose marriages had been stopped reported that they felt unhappy and depressed, unable to overcome their difficulties and constantly under strain, and that they lost much sleep over worry in the past three months compared to the other girls in the sample.

**Figure 7.2. Prevalence of depressive symptoms in the past three months among girls whose marriages were stopped and all other girls surveyed, Amhara Region, Ethiopia, 2007.**



These findings are probably a reflection of the increased stress that girls face in the context of stopped marriages. It is possible that these sources of stress could include: (a) adolescent girls' fear that they may be responsible for getting their parents into trouble, whether or not they initiated discussions about stopping the marriage; (b) the stress of having to face their parents on a daily basis after going against their parents' wishes in the context of arranged marriages (especially if discussions about

stopping the marriage were initiated by the adolescent girl); (c) the stigma of being a “kumo ker” (a pejorative term used to describe girls who have attained 16 years of age and are still unmarried); (d) the economic stress brought to bear on the household if bridewealth that had been exchanged and expended by the family has to be returned to the groom’s family after the marriage is stopped; and (e) fear of the “unknown” and their future marriage prospects given the cultural significance of marriage for defining women’s status and the novelty of stopped marriages in the community. It is unquestionable that delayed marriage and childbearing is critical for women’s status, education, reproductive health, and well-being, and for child survival. Therefore, it is imperative that further research be conducted to identify factors underlying the increased prevalence of depressive symptoms and worry among girls whose marriages were stopped and that programs consider setting up support groups within the community for these girls.

## **7.8. Summary**

To summarize, marriage had negative consequences for girls’ education and increased their exposure to the risks of childbearing. By the time of the survey, three out of four married girls had dropped out of school. The younger the age at marriage, the higher was the proportion of adolescent girls who had given birth and of male youth who had fathered a child. Rates of unwanted/mistimed childbearing were lower, however, among young women who first married before age 15 than among those who married at older ages or were never married. Never married girls tended to have a lower prevalence of depressive symptoms than married girls. However, girls whose marriages were stopped and who were never married at the time of the survey worried much more about issues pertaining to marriage and sexual activity than other girls in the general population. Further research is needed to identify the reasons for the increased prevalence of depressive symptoms among girls whose marriages were stopped.

## **CHAPTER 8. GENDER NORMS AND INTIMATE PARTNER VIOLENCE**

Anastasia J. Gage

### **8.1. Introduction**

The early marriage prevention activities implemented by the CGPP and EFPRHP did not address the problem of gender-inequitable norms and intimate partner violence. However, given the relevance of these issues for women's reproductive health, mental health, high-risk behaviors, and sexually-transmitted infections and HIV/AIDS, the EMES collected data on young men's beliefs about and attitudes toward gender norms. Gender norms are defined as societal expectations regarding appropriate behaviors for males and females. Data were also collected on whether young women had experienced various forms of sexual violence and whether ever married young men had ever perpetrated various acts of emotional, physical, and sexual violence against their wife/partner.

Due to the sensitive nature of intimate partner violence, specific steps were taken to minimize potential harm to the respondents and to ensure that all questions were asked in a supportive and non-judgmental manner. First, interviewers were carefully selected and trained on the sensitivity of the research topic and possible effects that the questions may have on the respondent. Interviewers were further instructed to terminate the interview if the effect of the interviewing process was negative or if privacy could not be maintained. Furthermore, interviewers were trained to recognize adolescents in need of immediate higher-level interventions and to refer them to existing sources of support, where appropriate.

Although local mental health resources are scarce in Amhara, prior to conducting the survey, the research team met with potential providers of support, including woreda authorities, existing government health, social service and mental health resources in the community, and less formal providers of support (including community representatives, religious leaders, and traditional healers) to identify the forms of psychosocial support that each was able to provide. A resource list of organizations that provided support, legal advice, and counseling services to women in the study location was developed and used by interviewers to connect severely affected respondents to these services, as needed. The list was also given to each female respondent at the end of the interview. In addition, a trained counselor accompanied the interviewing teams.

Confidentiality was strictly enforced throughout the process of study implementation. All interviewers received strict instructions about the importance of maintaining confidentiality and no interviewer conducted an interview in his/her own community. Prior to the interview, the respondent was made aware of provisions to ensure confidentiality and reassured that the information will be viewed only by the research team and kept in a locked cabinet. Informed consent of respondents aged 12-24 and their co-resident caretakers, and parental consent and child assent for respondents aged 10-11 were obtained prior to the start of the individual interview. In addition, at the start of the sections on intimate partner violence, each respondent was read a statement that informed him/her that he/she was going to be asked questions that were personal in nature and was assured

that his/her answers were completely confidential and would not be told to anyone. Young women were further assured that if the interview was interrupted, the interviewer would change the subject and start to ask different questions. To ensure privacy, interviews were conducted in private rooms or private spaces outside the house. Parents and other family members over the age of three years were not allowed to be present during the interview on intimate partner violence. If privacy could not be ensured, the interview was rescheduled. Only one eligible adolescent was interviewed per household, which ensured that the adolescent girl was the only household member who knew of the content of the sexual violence section of the questionnaire. These procedures were in accordance with WHO guidelines for ensuring the physical safety of respondents and interviewers in domestic violence research (WHO, 2001).

In the 2007 EMES, young women's experience of sexual violence was measured using the following questions:

- Has a boy or man ever touched you against your wishes in a way that made you feel uncomfortable, such as unwanted touching, rubbing, kissing, grabbing, and fondling?
- Has any boy or man ever forced you to touch his private parts against your wishes?
- Has any boy or man ever tried to have sexual intercourse with you against your wishes, but did not actually do so?
- Has any boy or man actually had any type of sexual intercourse with you against your wishes?

Data were collected on whether the young woman had experienced these acts in her lifetime and in the last 12 months, and the age at which each incident first occurred.

Male perpetration of spousal violence was measured in the EMES using an adaptation of the Conflict Tactics Scale. Young men who were ever married were asked whether they had ever committed the following acts of emotional, physical, and sexual violence against their current/most recent wife or partner:

- Insult or swear at her
- Shout or yell at her
- Do or say something to spite her
- Call her names
- Do or say something to humiliate her in front of others
- Destroy something that belongs to her
- Threaten to hit or throw something at her
- Throw something at her
- Twist her arm or hair
- Push, shove or grab
- Slap
- Punch with his fist or with something that can hurt her
- Kick or drag
- Choke or burn

- Beat
- Threaten with a knife, gun, cutlass or other type of weapon
- Physically force her to have sexual intercourse with him even when she did not want to
- Force her to perform other sexual acts with him when she did not want to

Information was also collected on the number of times these acts were perpetrated in the past 12 months.

## 8.2. Gender Norms

To examine men’s attitudes toward gender norms, the EMES used an adaptation of the GEM scale (Pulerwitz and Barker, 2007). The 15 traditional gender-norm items included in the survey were organized around four main domains: (1) sexual relationships; (2) sexual and reproductive health; (3) violence; and (4) home and childcare. For each gender-norm item, response categories included: “agree,” “partially agree,” and “disagree.” Table 8.1 shows the percentage of male adolescents aged 15-24 who agreed (completely) with selected statements about traditional gender norms, according to place of residence and program presence.

Concerning sexual relationships, at least one out of three young men supported the following statements: “You don’t talk about sex; you just do it” and “A man should have the final word about decisions in his home.” The remaining statements were supported by at least one out of five young men. In general, more rural than urban men supported inequitable gender norms around sexuality and sexual relationships. For example, in program areas, 42 percent of rural young men agreed with the statement that “It is the man who decides when to have sex” compared to 20 percent of their urban counterparts. There were few significant differences between program and non-program areas with regard to the level of agreement with gender-norm items in the domain of sexual relationships. The only exception concerned urban men’s endorsement of the statement that “A man should have the final word about decisions in his home.” The proportion of men who agreed with none of the five statements about sexuality and sexual relationships was 39 percent.

Three items were used to measure men’s attitudes towards gender norms pertaining to sexual and reproductive health: (1) Women who carry condoms are promiscuous; (2) It is a woman’s responsibility to avoid getting pregnant; and (3) A woman has no right to ask her husband to use a condom. The highest level of agreement, 36 percent, was observed for the statement that it is a woman’s responsibility to avoid getting pregnant. Rural men were more supportive of these norms than urban men. Forty-seven percent of young men did not agree with any of the three statements.

At least one out of five men agreed with each of the statements that measured gender-norms around violence. More rural men supported gender norms around violence compared to their urban counterparts. The highest level of support in this domain (37 percent) was found for the statement “A woman should tolerate violence in order to keep her family together.” Among urban men, there was a significantly higher level of agreement with this statement in program than in non-program areas (34 percent versus 23 percent). It is to be noted that 43 percent of young men supported none of the statements pertaining to violence.

**Table 8.1. Attitudes toward traditional gender norms**

Percent of male adolescents aged 15-24 who agree completely with selected statements about gender norms, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Norm	Urban		Rural		Total
	Program	Non-Program	Program	Non-program	
<b>Sexuality and sexual relationships</b>					
It is the man who decides when to have sex	20.2	17.3	42.4	39.0	28.9
You don't talk about sex; you just do it	27.5	25.0	44.9	48.1	35.7
A man needs other women even if things with his wife are fine	23.2	18.6	30.4	31.7	25.6
A man should have the final word about decisions in his home	30.7	19.8	49.8	46.4	35.9
Men are always ready to have sex	16.5	15.3	29.0	33.8	23.1
None of the above	44.4	52.2	24.7	29.5	38.5
<b>Reproductive health and disease prevention</b>					
Women who carry condoms are promiscuous	18.6	15.2	31.4	31.8	23.9
It is a woman's responsibility to avoid getting pregnant	29.2	24.1	45.4	47.8	35.9
A woman has no right to ask her husband to use a condom	18.5	16.8	25.4	34.8	23.5
None of the above	56.4	59.6	37.6	31.4	47.0
<b>Violence</b>					
There are times when a woman deserves to be beaten	17.1	12.0	26.3	26.1	20.0
A woman should tolerate violence in order to keep her family together	34.4	23.4	50.1	42.4	37.0
If a woman cheats on a man, it is OK for him to hit her	20.6	16.4	37.8	40.1	28.0
If someone insults me, I will defend my reputation with force if I have to	22.0	20.8	40.9	33.8	28.7
It is OK for a man to hit his wife if she refuses to have sex with him	15.9	11.1	28.1	25.9	19.8
None of the above	48.7	55.0	29.5	35.5	42.9
<b>Domestic work and child care</b>					
A woman's most important role is to take care of her home and cook for the family	32.1	25.0	61.4	54.1	42.1
Giving the children a bath and feeding the children are the mother's responsibility	37.5	28.1	63.0	56.5	45.3
None of the above	53.6	64.9	26.8	32.8	45.6
None of the 15 statements	27.1	27.2	9.1	12.9	19.7
Mean number of statements endorsed	3.6	2.8	6.1	5.9	4.5
N	482	461	386	408	1,737

Traditional gender norms around domestic work and childcare received the greatest level of support among male adolescents. At least 40 percent of young men agreed with the statement that “A woman’s most important role is to take care of her home and cook for her family” and that “Giving the children a bath and feeding the children are the mother’s responsibility.” Forty-six percent of men did not support either of these statements. In urban areas, there were significant differentials between program and non-program areas in the percentage of men who agreed with both of these statements, with program areas showing higher levels of agreement with gender-inequitable norms surrounding domestic work and child care than non-program areas. In addition, among urban men, there was significantly more support for gender inequity in domestic work and child care in program than in non program areas. Fifty-four percent of urban men in program areas supported neither of

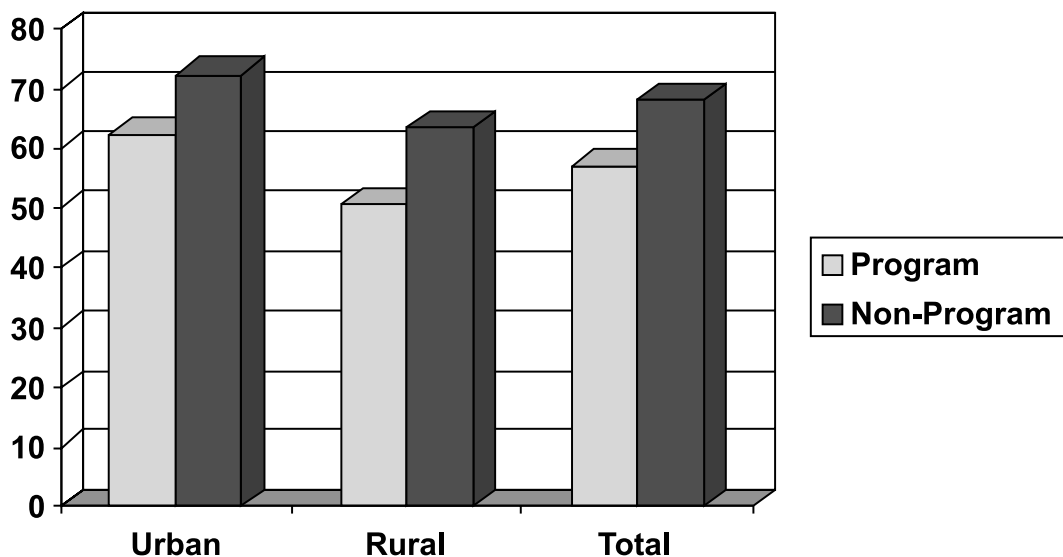
the statements about women’s role in the home compared to 65 percent of their counterparts in non-program areas. The proportion of men who agreed completely with none of the 15 statements was about 20 percent. The mean number of gender-norm items endorsed was 4.5.

An additional eight items measured attitudes towards gender-equitable norms:

- A couple should decide together if they want to have children.
- In my opinion, a woman can suggest using condoms just like a man can.
- If a man gets a woman pregnant, the child is the responsibility of both.
- A man should know what his partner likes during sex.
- It is important that a father be present in the lives of his children, even if he is no longer with the mother.
- If a man sees another man beating a woman, he should stop it.
- A man and a woman should decide together what type of contraceptive to use.
- Women have the same right as men to study and work outside the home.

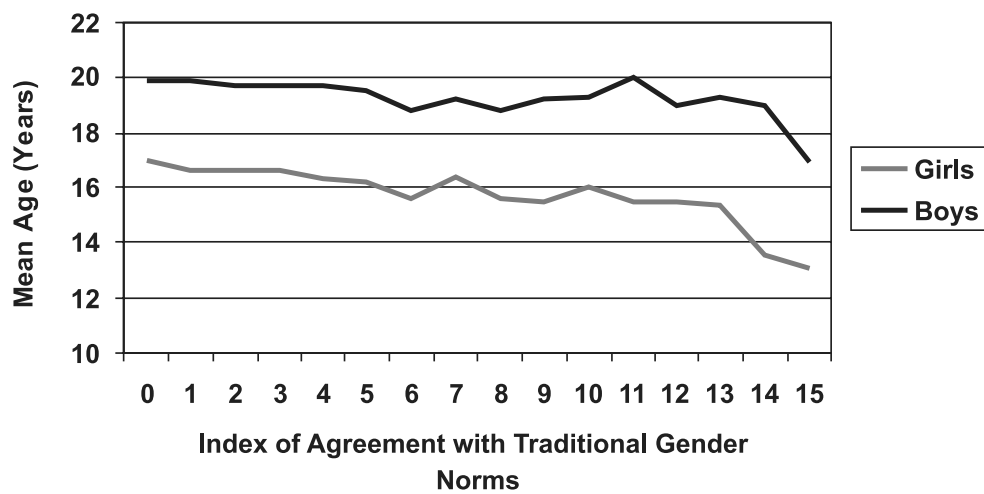
The proportion of male adolescents agreeing with these statements ranged from 81 percent to 99 percent. Levels of agreement were lower for the statements that a man should know what his partner likes during sex (81%) and that a woman can suggest using condoms just like a man can (86 percent). Sixty-three percent of male adolescents agreed with all statements pertaining to gender-equitable norms. As Figure 8.1 shows, attitudinal support for gender-equitable norms was weaker in program than in non-program areas. There was also less support for gender-equitable norms in rural than in urban areas.

**Figure 8.1. Percentage of males aged 15-24 agreeing with all gender-equitable norms by type of place of residence and program presence, Amhara Region, Ethiopia 2007.**



The relationship between young men’s beliefs in gender norms and their views on marriage is explored in Figure 8.2 which shows the mean age below which male youth considered marriage for girls and boys to occur “too early” by level of agreement with traditional gender norms. The index of agreement reflects the total number of statements about traditional gender norms that the respondent endorsed completely. The index ranged from 0 to 15, with higher values of the index reflecting greater belief in traditional gender norms. As Figure 8.2 shows, the age cut-off for defining early marriage for girls as well as boys was considerably lower among young men who expressed the highest levels of agreement with traditional gender norms than among those with the lowest levels of agreement. For example, the average age below which girls’ marriages were considered to occur too early was 17.0 years among young men scoring zero on the index compared to 13.1 years among those scoring 15 (the highest value) on the index. The average age below which boys’ marriages were considered to occur “too early” ranged from 19.9 years among young men scoring 0 on the index of agreement with traditional gender norms to 16.9 years among those scoring 15 on the index. A one-way analysis of variance indicated that the differentials in the average age cut-off used to define early marriage for girls and boys by level of agreement with traditional gender norms were statistically significant at the one percent level (not shown).

**Figure 8.2. Mean age below which male youth aged 15-24 considered marriage for girls and boys to occur “too early” by level of agreement with gender norms, Amhara Region, Ethiopia 2007.**



### 8.3. Female Adolescents’ Experience of Sexual Violence

Table 8.2 shows the percentage of females aged 10-19 who had experienced different forms of sexual violence according to place of residence and program presence. Note that women may have experienced multiple forms of sexual violence; hence the reports about the type of violence experienced were not mutually exclusive. The most common form of sexual violence experienced was unwanted touching, rubbing, kissing, or fondling, which was experienced by approximately 10 percent of female adolescents. One percent of female adolescents had ever been forced to touch a boy or man’s private parts, five percent had ever experienced attempted sexual intercourse against their wishes, and two percent had a history of experiencing forced sex or rape. Twelve percent of female adolescents had experienced at least one of these forms of sexual violence and six percent

had experienced these forms of sexual violence in the last 12 months. The prevalence of all forms of sexual violence tends to be higher in urban than in rural areas. There were no significant differentials in the prevalence of sexual violence between program and non-program areas.

**Table 8.2. Types of sexual violence**

Percentage of females aged 10-19 who have experienced different forms of sexual violence ever and in the past 12 months, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Type of Sexual Violence	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
<b>Unwanted touching, rubbing, kissing, fondling</b>					
Ever	10.2	13.3	6.4	5.8	9.7
In past 12 months	5.9	8.1	3.3	2.6	5.5
<b>Forced to touch private parts</b>					
Ever	1.6	1.8	0.9	0.4	1.3
In past 12 months	1.2	1.0	0.5	0.3	0.9
<b>Attempted sexual intercourse against wishes</b>					
Ever	5.2	6.9	3.5	4.2	5.3
In past 12 months	2.5	2.0	1.3	1.7	2.0
<b>Sexual intercourse against wishes</b>					
Ever	1.7	1.8	1.4	1.5	1.6
In past 12 months	1.0	0.4	0.4	0.9	0.7
<b>Any type of sexual violence</b>					
Ever	12.1	15.2	8.1	7.3	11.5
In past 12 months	6.7	8.9	3.8	3.1	6.2
N	1,172	1,186	671	648	3,677

To examine the onset of sexual violence, the EMES asked female victims how old they were when they first experienced each form of sexual violence. Table 8.3 shows the mean age of victims at the time they first experienced each form of sexual violence. On average, most victims experienced unwanted touching and attempted sexual intercourse against their wishes around the age of 15. The mean age of victims at the time they were first forced to have sex or were raped was 15.2. Girls who have ever been forced to touch a man or boy's private parts first experienced this form of sexual violence around age 16.

**Table 8.3. Onset of sexual violence**

Mean age at first experience of different forms of sexual violence among female victims aged 10-19, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Type of Sexual Violence	Program Area	Non Program Area	Total
<b>Unwanted touching, rubbing, kissing, fondling</b>			
Mean age	14.9	14.9	14.9
N	160	193	353
<b>Forced to touch private parts</b>			
Mean age	15.9	16.0	15.9
N	25	23	48
<b>Attempted sexual intercourse against wishes</b>			
Mean age	15.2	14.8	15.0
N	83	109	192
<b>Sexual intercourse against wishes</b>			
Mean age	15.7	14.8	15.2
N	28	30.6	59

Notes: Data are restricted to respondents who ever experienced the given form of sexual violence and who knew the age at which the form of violence was first experienced.

### 8.3.1. Differentials in Sexual Violence Victimization

The proportions of female adolescents who had ever experienced any form of sexual violence in the 12 months preceding the survey are presented in Table 8.4 by background characteristics. The experience of sexual violence increased with age from two percent to nine percent among females aged 10-14 and those aged 15-19, respectively. Age differentials were significant in both urban and rural areas and in both program and non-program areas. The table shows further that the prevalence of sexual violence experience increased with level of education. In urban non-program areas, for example, the percentage of female adolescents who experienced sexual violence in the past 12 months increased from three percent among those with no education to 13 percent among those with secondary or higher education.

**Table 8.4. Differentials in sexual violence victimization**

Percentage of female adolescents aged 10-19 who have experience any type of sexual violence in the past 12 months by background characteristics, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Background Characteristic	Urban		Rural		Total
	Program	Non-Program Area	Program	Non-Program Area	
<b>Current age</b>					
10-14	2.1	1.9	1.6	1.0	1.8
15-19	9.3	13.0	5.2	4.5	8.9
Significance	***	**	*	*	***
<b>Education</b>					
No education	3.5	3.3	1.8	1.2	2.5
Primary	4.5	5.7	3.1	8.7	5.5
Secondary or higher	8.7	13.1	6.7	4.2	9.4
Significance	**	***	**	**	***

Background Characteristic	Urban		Rural		Total
	Program	Non-Program Area	Program	Non-Program Area	
<b>Frequency of attending religious events</b>					
Almost every day	5.1	10.9	14.3	5.9	8.3
At least once a week	7.6	8.1	4.1	3.8	6.5
Less often	6.9	12.2	2.8	2.9	6.4
Never	5.8	1.7	2.0	1.1	2.3
Significance		**	**		***
<b>Parents' survivorship</b>					
Both alive	6.0	8.4	4.4	2.7	5.7
One alive	9.4	10.5	1.6	5.3	8.0
Both dead	4.3	9.7	(0.0)	(3.0)	5.7
Significance					
<b>Parents' literacy</b>					
Neither literate	5.9	8.8	2.5	3.3	5.4
One literate	7.4	11.0	3.8	2.9	6.9
Both literate	7.0	7.0	6.9	2.8	6.6
Significance					
<b>Current marital status</b>					
Never married	6.6	9.2	3.4	3.0	6.3
Currently married/living together	6.0	2.3	4.4	1.7	3.4
Previously married	12.9	12.2	9.6	9.8	11.3
Significance					**
<b>Employment</b>					
Employed	11.0	14.5	6.0	4.6	9.7
Not employed	5.7	7.8	3.1	2.7	5.4
Significance	**	**			***
<b>Number of siblings</b>					
0-2	6.6	7.9	2.8	8.6	6.9
3-4	7.9	6.6	5.6	0.9	5.8
5-6	4.6	11.3	3.4	2.7	5.8
7+	7.6	13.1	1.7	3.1	6.9
Significance		*		**	
<b>Number of times away from home past 12 months</b>					
0	5.4	7.5	2.3	2.7	5.0
1	13.7	8.8	3.8	5.2	9.5
2+	7.4	18.0	11.2	5.0	10.8
Significance	**	***	***		***
Total	6.7	8.9	3.8	3.1	6.2
N	1,172	1,186	671	648	3,677

Note: Education categories refer to the highest level of education attended, whether or not that level was completed.

( ) Less than 25 cases.

\*\*\* p < .001; \*\* p < .01; \* p < .05

Tests of significance pertain to differences in the prevalence of sexual violence in the past 12 months by background characteristic and are based on the Pearson  $\chi^2$  statistic which was corrected for the survey design and converted into an F-statistic (see StataCorp 2007).

The relationship between frequency of attending religious events and sexual violence was not straightforward. In rural program areas and in the total sample, girls who attended religious events every day had experienced higher rates of sexual violence (14 percent) than those who never attended religious events (two percent). These differentials were statistically significant. In urban non-program areas, rates of sexual violence victimization were highest among girls who attended religious events every day and among those who attended less than once a week. One might expect an association between orphan status and girls' experience of sexual violence. However, differences in rates of sexual violence victimization between non-orphans and orphans were not strong. There were also no differences in girl's experience of sexual violence by parents' literacy.

In the total sample, the experience of sexual violence in the past 12 months was higher among girls who were divorced, widowed, or separated than among those who were currently or never married. In non-program areas, urban girls who were single had experienced higher levels of sexual violence than those who were married (nine percent versus two percent). Employment status had a stronger association with the level of sexual violence in urban than in rural areas. Among rural girls, there was no differential in the prevalence of sexual violence in the past 12 months by employment status. However, among urban girls in both program and non-program areas, the rate of sexual violence victimization was twice as high among those who were employed as among those who were unemployed.

Levels of sexual violence did not vary consistently by number of siblings, except that in non-program areas, urban girls with seven or more siblings had higher rates of experiencing sexual violence (13%) than their counterparts who had two or fewer siblings (7.9 percent). It is notable that the greater the number of times spent away from home in the past 12 months, the greater was the tendency for girls to report experiencing sexual violence in the past 12 months. For example, in urban non-program areas, the prevalence of sexual violence rose from eight percent among girls who never traveled and slept away from their home or community in the past 12 months to 18 percent among girls who did on two or more occasions.

Table 8.5 shows that the perpetrators of sexual violence were family "friends," someone that the respondent trusted, and husbands. In rural non-program areas, each of these types of perpetrators was reported by one in four girls. In urban areas, one in three girls reported family friends as perpetrators, but those residing in non-program areas had a greater tendency to report someone they trusted as a perpetrator than those residing in program areas (33 percent versus 18 percent). The EMES asked subsequent questions to collect data on the relative age of the perpetrators; that is, whether any of the acts of sexual violence were perpetrated by: (a) a boy or a group of boys of the same age as the respondent or (b) someone who was at least ten years older than the respondent. About 47 percent of female victims in the sample reported that the perpetrators included boys of a similar age. This proportion tended to be higher in program than in non-program areas. At least one out of three female adolescents who had ever experienced sexual violence reported that the perpetrators included men who were at least 10 years older. More victims in urban than in rural areas and more victims in program than in non-program areas reported men who were at least 10 years older as perpetrators of sexual violence.

**Table 8.5. Perpetrators of sexual violence**

Percentage of females aged 10-19 who have ever experienced sexual violence and who reported specific perpetrators, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Perpetrator	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
<b>Relationship to Respondent</b>					
Husband/Partner	12.7	6.9	25.3	11.8	11.7
Relative in home	0.5	1.2	0.0	1.5	0.9
Non-relative in home	5.7	4.1	3.8	7.4	5.0
Relative outside home	1.6	3.7	2.5	5.9	3.1
Family friend or person I know	34.5	33.5	24.1	23.5	31.4
Stranger	4.9	8.4	5.1	5.9	6.5
Someone taking care of me	0.0	1.6	1.3	0.0	0.9
Someone trusted	18.0	33.1	25.3	26.5	26.5
<b>Relative Age</b>					
Boys/a group of boys of same age	52.6	41.6	49.4	44.1	46.5
Someone at least 10 years older	42.7	36.1	36.7	23.5	36.8
Number	133	174	54	49	410

Notes: Data are restricted to respondents who have ever experienced sexual violence. The only significant difference between program and non-program areas was the percentage of urban victims who reported that sexual violence was perpetrated by someone they trusted ( $p < .01$ ).

### 8.3.2. Reporting of Sexual Violence

Table 8.6 shows the percentage of female victims who reported sexual violence to various sources, according to place of residence and program presence. The data show that a culture of silence surrounded sexual violence. Half of the girls who had ever experienced sexual violence told no one about the incidents. At least one in four girls confided in a friend. However, only five to nine percent of victims in the total sample told their father, mother, sibling, or relative about their experiences and only eight percent reported the incident(s) to the police. The proportion of victims who reported the incident to a doctor, nurse, community-based reproductive agent, or health extension worker was six percent. In urban areas, girls residing in program areas had a greater tendency to report sexual violence incidents to their father than girls residing in non-program areas. In rural settings, at least twice as many of the girls who had ever experienced sexual violence told their friends about the incidents in program areas as in non-program areas (33 percent versus 15 percent).

**Table 8.6. Reporting of sexual violence**

Among females aged 10-19 who have ever experienced sexual violence, the percentage who reported sexual violence to various sources, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
Father	8.7	2.0 *	5.1	8.8	5.4
Mother	12.1	6.0	5.1	14.7	8.9
Sister	4.4	5.2	1.3	8.8	4.8 *
Brother	8.7	3.6	0.0	5.9	5.1
Relative	4.9	4.8	3.8	1.5	4.3
Friend	24.3	29.5	32.9	14.7	26.5 *
Teacher/Principal	5.8	3.6	6.3	4.4	4.8
Religious Leader	0.5	0.0	0.0	0.0	0.2
Women's Association	0.0	0.0	0.0	0.0	0.0
Police	10.3	6.5	2.5	11.8	7.9
Health worker/CBRHA/HEW	9.3	4.1	7.6	4.4	6.3
Girl's Club	0.0	0.0	0.0	0.0	0.0
No one	50.5	46.9	57.0	50.0	49.8
Number	133	174	54	49	410

\*  $p < .05$

Tests of significance pertain to the differences between program areas and non-program areas and are based on the Pearson  $\chi^2$  statistic which was corrected for the survey design and converted into an F-statistic (see StataCorp 2007).

Table 8.7 shows reasons given for not reporting sexual violence incidents to the police. Two out of five female adolescents who had ever experienced sexual violence did not report the incidents to the police because they were embarrassed or ashamed. One out of five victims thought nothing could be done. About one in ten victims said that they did not want to bring a bad name to themselves and to their families. The reasons for not reporting sexual violence to the police were fairly similar in urban and rural areas and did not vary between program and non-program areas. The only exception was that, in rural areas, more female victims did not report sexual violence incidents to the police due to a fear of threats (12 percent) in non-program areas than in program areas (one percent).

**Table 8.7. Reasons for non-reporting to police**

Among females aged 10-19 who have ever experienced sexual violence, the percent who gave various reasons for not reporting the incident(s) to the police, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Reason	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
Embarrassed/ashamed	40.5	47.6	32.5	44.1	42.8
Bring bad name to self/family	7.0	14.4	14.3	13.3	11.9
Fear of threats	2.3	8.7	1.3	11.7	6.1 *
Felt would not be believed	2.9	5.7	2.6	6.7	4.5
Felt would be blamed	2.9	5.7	7.8	6.7	5.2
Afraid would end relationship	3.5	3.1	5.2	11.7	4.5
Thought nothing could be done	20.9	22.3	18.2	20.0	21.0
Know other women not helped	1.2	1.3	0.0	0.0	0.9
Does not trust anyone	0.6	1.3	0.0	0.0	0.8
Other	20.4	14.9	23.4	6.7	16.8 *
Don't know					
Number	119	163	53	42	377

\*  $p < .05$

Tests of significance pertain to the differences between program areas and non-program areas and are based on the Pearson  $\chi^2$  statistic which was corrected for the survey design and converted into an F-statistic (see StataCorp 2007).

Sexual violence victims who did not report the incidents to a health worker were also asked the reasons for non-reporting to a doctor, nurse, or health professional (not shown). About half of the victims said they did not think it was necessary and about 20 percent mentioned that they were embarrassed or ashamed. The other reasons listed in Table 8.7 were mentioned by one to four percent of victims.

### 8.3.3. Perceptions Regarding What Could Help Sexual Violence Victims

The EMES asked all female adolescents in what ways women who had been forced to have sex or raped could be helped. Table 8.8 shows the percentage of female adolescents who gave specific suggestions in this regard. The vast majority of respondents, more than three-quarters, felt that punishing the violator could help victims, with about three percent mentioning imprisonment or the death penalty for perpetrators of sexual violence. About one in five respondents felt that counseling and HIV/STI testing could be useful. In general, these suggestions were more common among urban adolescents than among their rural counterparts. Roughly 10 percent of respondents mentioned that it would be important to have the victim undergo a pregnancy test.

**Table 8.8. Respondents' perceptions regarding what could help sexual violence victims**

Percentage of females aged 10-19 who gave specific suggestions regarding what would help women who have been forced to have sex or were raped, according to place of residence and program presence, Ethiopia 2007.

What Could Help	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
Punishing the violator	74.0	76.5	73.4	77.2	75.3
Imprisonment/death penalty	5.0	0.0	5.7	0.0	2.7
Pregnancy test	10.1	11.7	7.0	8.2	9.7
Counseling service	25.0	24.5	16.2	13.6	21.2
HIV/STI test	21.9	24.0	17.4	17.1	20.9
Rehabilitation	14.1	16.7	12.3	10.7	14.0
Don't know	4.2	8.7	6.4	12.5	7.5
Number	1,172	1,186	671	648	3,677

The survey also tried to ascertain respondents' belief in the ability of the law to prevent/stop sexual violence against women and children. Table 8.9 shows the percentage of female adolescents aged 10-19 who believed that the law could prevent sexual violence according to selected background characteristics and by place of residence and program presence. Seventy-five percent of female adolescents believed that the law could prevent sexual violence against women and children. There were no significant differentials between urban and rural areas and between program and non-program areas in this regard. Belief in the ability of the law tended to be significantly stronger among older than among younger adolescent girls and weaker among those with lower levels of schooling. For example, 63 percent of uneducated girls believed that the law could prevent or stop sexual violence compared to 83 percent of those with secondary or higher levels of education. The higher was the frequency of attending religious events, the stronger was the belief that the law could prevent or stop sexual violence against women and children. Parents' survivorship was unrelated to adolescent girls' beliefs in the power of the law to prevent sexual violence, but parents' literacy tended to be positively correlated with this belief among rural girls. In rural areas, less than two-thirds of married girls believed that the law could prevent sexual violence compared to more than 70 percent of never married or previously married girls.

**Table 8.9. Belief that law can prevent/stop sexual violence against women and children**

Percentage of female adolescents aged 10-19 who believe that the law can prevent or stop sexual violence against women and children by background characteristics, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Background Characteristic	Urban		Rural		Total
	Program Area	Non-Program Area	Program Area	Non-Program Area	
<b>Current age</b>					
10-14	73.8	68.1	64.3	62.1	68.0
15-19	82.2	77.4	75.5	79.3	79.0
Significance	**	***	**	***	***
<b>Education</b>					
No education	67.6	59.9	62.5	62.3	62.9
Primary	81.4	80.0	81.3	76.5	79.9
Secondary or higher	84.5	81.6	80.2	88.2	83.3
Significance	***	***	***	***	***
<b>Frequency of attending religious events</b>					
Almost every day	83.7	78.2	75.5	79.4	80.3
At least one a week	80.8	74.7	76.8	79.7	78.0
Less often	71.0	74.9	65.6	74.0	71.2
Never	71.7	57.6	66.3	58.1	62.5
Significance	**	***	*	***	***
<b>Parents' survivorship</b>					
Both alive	80.2	74.9	70.3	72.0	75.0
One alive	77.7	71.4	75.3	76.2	75.0
Both dead	73.7	73.1	(63.6)	60.6	71.0
Significance					
<b>Parents' literacy</b>					
Neither literate	78.1	70.5	66.9	67.2	70.9
One literate	77.4	74.1	71.5	76.1	74.9
Both literate	82.3	77.8	81.0	81.7	80.4
Significance			*	**	***
<b>Current marital status</b>					
Never married	79.0	74.3	72.6	72.5	75.2
Currently married/living together	83.8	74.8	56.7	63.2	70.0
Previously married	79.0	61.2	73.1	92.7	76.0
Significance			*	**	
<b>Employment</b>					
Employed	76.3	69.8	69.7	66.0	71.1
Not employed	79.9	74.8	71.6	74.0	75.7
Significance					**
Total	79.2	74.0	71.1	72.4	74.8
N	1,172	1,186	671	648	3,677

\*\*\* p < .001; \*\* p < .01; \* p < .05

Tests of significance pertain to the differentials in belief in the law by background characteristics and are based on a one-way analysis of variance.

## 8.4. Male Perpetration of Intimate Partner Violence

The EMES provided a unique opportunity to examine perpetration of intimate partner violence by adolescent males. Table 8.10 presents the percentage of ever-married male adolescents aged 15-24 who reported committing different acts of emotional and sexual violence against their current/last wife/partner ever and in the past 12 months. Approximately two-thirds of ever-married young men had a history of perpetrating acts of emotional violence against their partner and a similar proportion had done so in the past 12 months. The most common acts of emotional violence were name-calling, reported by half of ever married young men, and insulting or swearing at their wife/partner, which was reported by at least a third, followed by shouting or yelling (16 percent) and stomping out of the room, house, or yard (13 percent). The remaining acts of emotional violence (doing something to spite the wife/partner; doing or saying something to humiliate her in front of others; destroying something that belonged to her; and threatening to hit or throw something at her) were reportedly perpetrated by three to eight percent of ever-married young men in the sample. In contrast, the reported lifetime prevalence of sexual violence perpetration was relatively low (three percent). Men in program areas reported perpetrating emotional violence at rates that were slightly higher than those observed among men in non-program areas but these differentials were not statistically significant.

**Table 8.10. Acts of emotional and sexual violence committed by husbands against wives**

Percentage of ever married male adolescents age 15-24 who reported committing different acts of emotional and sexual violence against their last wife/partner ever and in the 12 months preceding the survey, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Act of Violence	Program Area	Non-Program Area	Total
<b>Insult/swear at her</b>			
Ever	39.2	32.3	35.4
Past 12 months	36.9	31.9	34.2
<b>Shout/yell</b>			
Ever	14.9	17.2	15.7
Past 12 months	14.3	17.0	15.7
<b>Stomp out of room, house, or yard</b>			
Ever	12.7	12.9	12.8
Past 12 months	11.9	12.8	13.4
<b>Do something to spite her</b>			
Ever	2.5	4.3	3.5
Past 12 months	2.4	4.3	3.4
<b>Call her names</b>			
Ever	58.2	49.5	53.4
Past 12 months	54.8	48.9	51.6
<b>Do/say something to humiliate her</b>			
Ever	2.5	2.2	2.3
Past 12 months	2.4	2.1	2.3
<b>Destroy something that belonged to her</b>			
Ever	1.3	1.1	1.2
Past 12 months	1.2	1.1	1.1

Act of Violence	Program Area	Non-Program Area	Total
<b>Threaten to hit or throw something at her</b>			
Ever	11.4	4.3	7.5
Past 12 months	10.7	4.3	7.3
<b>Physically force her to have intercourse</b>			
Ever	3.8	2.2	2.9
Past 12 months	3.6	2.1	2.8
<b>Force other sexual acts</b>			
Ever	0.0	0.0	0.0
Past 12 months	0.0	0.0	0.0
<b>Any emotional violence</b>			
Ever	73.4	62.4	67.4
Past 12 months	70.2	61.7	65.7
<b>Any sexual violence</b>			
Ever	3.8	2.2	2.9
Past 12 months	3.6	2.1	2.8
Number	57	66	123

As Table 8.11 shows, almost one out of five young men reported a history of perpetrating physical violence in their current or most recent marital or cohabiting relationship. Almost one in ten reported having ever slapped their wife/partner and a similar proportion reported a history of beating their wife/partner. Less than five percent of ever-married men reported ever throwing something at their partner; twisting her arm or hair; punching her with their fist or something that could hurt her; choking or burning her; and threatening her with a knife, gun, cutlass or weapon. For each act of physical violence examined, the rate of perpetration in the past 12 months was similar to the lifetime prevalence rate.

**Table 8.11. Acts of physical violence committed by husbands against wives**

Percentage of ever married male adolescents age 15-24 who reported committing different acts of physical violence against their last wife/partner ever and in the 12 months preceding the survey, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Act of Violence	Program Area	Non-Program Area	Total
<b>Throw something at her</b>			
Ever	5.1	2.2	3.5
Past 12 months	4.8	2.1	3.4
<b>Twist arm/hair</b>			
Ever	8.9	0.0	4.0
Past 12 months	8.3	0.0	3.9
<b>Push/shove/grab</b>			
Ever	8.9	2.2	5.2
Past 12 months	8.3	2.1	5.0
<b>Slap</b>			
Ever	12.7	9.7	11.0
Past 12 months	11.9	9.6	10.7

Act of Violence	Program Area	Non-Program Area	Total
<b>Punch with fist/something that can hurt</b>			
Ever	1.3	0.0	0.6
Past 12 months	1.2	0.0	0.6
<b>Kick/drag</b>			
Ever	2.5	1.1	1.7
Past 12 months	2.4	1.1	1.7
<b>Choke/burn</b>			
Ever	1.3	0.0	0.6
Past 12 months	1.2	0.0	0.6
<b>Beat</b>			
Ever	11.4	10.8	11.0
Past 12 months	10.7	10.6	10.7
<b>Threaten with knife/gun/cutlass/weapon</b>			
Ever	0.0	0.0	0.0
Past 12 months	0.0	0.0	0.0
<b>Any physical violence</b>			
Ever	20.3	17.2	18.6
Past 12 months	19.1	16.0	17.4
<b>Any type of violence</b>			
Ever	73.4	63.4	68.0
Past 12 months	70.2	62.8	66.2
Number	57	66	123

#### 8.4.1. Differentials in Male Perpetration of Intimate Partner Violence

Table 8.12 shows the percentage of ever married males aged 15-24 who reported violence perpetration in the past 12 months by type of violence and selected background characteristics. As was previously observed, two thirds of men reported any history of intimate partner violence perpetration in the past 12 months in the current or most recent relationship. The most common reported type of intimate partner violence was emotional and the least common was sexual. Regardless of the type of violence, rates of intimate partner violence perpetration did not vary significantly with age, educational status, or type of place of residence. Significant variations in the rate of emotional violence perpetration were observed for alcohol and drug use. Men who had ever consumed alcohol had significantly lower rates of emotional violence perpetration than men who had not (45 percent versus 71 percent). In contrast, men who had ever used khat (that is, ever chewed the leaves of the *Catha Edulis* plant) had higher rates of emotional violence perpetration than men who had not. It is notable that lifetime physical abuse or mistreatment by a family member was associated with increased rates of physical violence perpetration among men. One in three men who had ever experienced physical abuse at the hands of family members reported being physically violent toward their wife compared to 14 percent of men who had not experienced such abuse by family members. This differential was statistically significant.

**Table 8.12. Differentials in violence perpetration**

Percentage of ever married males aged 15-24 who reported committing spousal violence in the past 12 months by type of violence and selected background characteristics, according to place of residence and program presence, Amhara Region, Ethiopia 2007.

Background Characteristic	Emotional Violence	Physical Violence	Sexual Violence	Any Violence	N
<b>Current Age</b>					
15-19	63.8	16.4	1.7	65.4	42
20-24	66.7	17.9	3.4	66.7	81
Significance					
<b>Ever attended school</b>					
Yes	70.9	18.2	2.7	70.9	76
No	57.2	16.2	2.9	58.6	47
Significance					
<b>Residence</b>					
Urban	69.2	23.0	3.8	69.2	36
Rural	64.2	15.1	2.4	65.0	87
Significance					
<b>Ever physically abused/mistreated by family member</b>					
Yes	(81.2)	(34.4)	(6.3)	(81.2)	22
No	62.3	13.7	2.0	63.0	101
Significance		**			
<b>Ever used alcohol</b>					
Yes	44.6	18.3	0.0	44.6	26
No	71.4	17.2	3.6	72.2	97
Significance	*			*	
<b>Ever used khat</b>					
Yes	73.7	19.4	3.9	74.5	89
No	44.7	12.1	0.0	44.7	34
Significance	*			**	
<b>Total</b>	65.7	17.4	2.8	66.2	123

( ) Less than 25 cases.

\*\* p < .01; \* p < .05

## 8.5. Summary

To summarize, the data showed a high level of support among adolescent males for traditional gender norms in the domains of sexual relationships, sexual and reproductive health, violence, and domestic work and child care, particularly in rural areas. Support for traditional gender norms was related to young men's attitudes towards early marriage. The age cut-off used by young men to define early marriage declined as support for traditional gender norms increased. About 12 percent of female adolescents aged 10-19 years reported a history of sexual violence victimization, with the most common form of sexual violence being unwanted touching, rubbing, kissing, or fondling. The prevalence of sexual violence experience increased with age and level of education. The main perpetrators of sexual violence were "family friends" and someone that was trusted. While 47 percent

of victims mentioned that the perpetrators included a boy/a group of boys of a similar age, slightly more than a third of victims reported that acts of sexual violence were perpetrated by someone who was at least 10 years older. Half of adolescent girls who had experienced sexual violence told no one about the incident. There was, however, widespread belief among adolescent girls in the ability of the law to prevent or stop sexual violence, but this was less so among those who were currently married or living together.

Approximately two-thirds of ever married young men had a history of perpetrating acts of intimate partner violence. The proportion who had ever perpetrated acts of physical and sexual violence against their wife/partner was 19 percent and three percent, respectively. Use of khat and a history of physical abuse or maltreatment at the hands of family members were associated with increased rates of emotional violence perpetration among young men.

## CHAPTER 9. CONCLUSIONS AND RECOMMENDATIONS

Anastasia J. Gage

### 9.1. Introduction

This report has provided a descriptive overview of the coverage and effects of child marriage prevention activities in Amhara Region based on a representative survey of female adolescents aged 10-19 and male youth aged 15-24 in program areas and non-program areas. Caretakers of these respondents were also interviewed. The study revealed key areas of success in early marriage prevention efforts and also pointed to areas where more intensive program efforts are needed. This chapter summarizes the key areas of success and presents some program and policy implications of the findings, incorporating recommendations made by participants at the dissemination seminars held in Bahir Dar and Addis Ababa in March 2008.

### 9.2. Areas of Success for Early Marriage Prevention Activities

Early marriage has a long history and is well entrenched in Amhara Region. Intensive efforts to promote messages against early marriage by the CGPP, EFPRHP, and other programs have shown that the population of the region can be reached effectively. The following are key areas of success that were revealed by the study:

- Messages on early marriage prevention had considerable reach. Over 90 percent of respondents had been exposed to early marriage prevention messages from at least one source. Religious leaders had the greatest reach among young people while community meetings had the greatest reach among caretakers, pointing to the importance of using community mobilization to reach the general population with messages about early marriage prevention.
- The mean number of sources of information about early marriage prevention to which respondents had been exposed was higher in program areas than in non-program areas among adolescent girls. Significantly more urban and rural female adolescents and more rural caretakers reported receiving direct advice from religious leaders in program than in non-program areas.
- The higher was the level of community exposure to early marriage prevention messages from six or more sources, the higher was the age below which marriage was considered as occurring too early and the higher was the percentage of respondents who knew that the legal minimum age at marriage in Ethiopia is 18 years. In short, intensive dissemination of messages about early marriage and its prevention in the community through multiple sources was crucial for changing attitudes towards early marriage and for increasing knowledge about marriage laws.
- The higher was the level of exposure to early marriage prevention messages among caretakers residing in program areas, the lower was the proportion of urban girls who had ever been formally engaged or married. This finding suggests that it was important to reach a critical mass of caretakers with early marriage prevention messages in order to effect a change in marriage practices in urban program areas.

- Among girls who were younger than age 18 at the time their marriages were being planned, one out of five reported that community members contacted their families to discuss stopping the formal engagement or marriage.
- Girls' Club members had the highest prevalence of stopped marriages (51 percent in program areas and 44 percent in non-program areas). Girls' Club members also showed the greatest degree of agency in negotiating when to marry, with 53 percent of them having talked to someone about stopping a planned marriage.
- In urban settings, one out of three planned marriages of underage girls was stopped in program areas compared to about one out of five of these marriages in non-program areas. This differential was statistically significant. Overall, one out of four planned child marriages was stopped.
- The lower the age of the bride, the lower was the proportion of marriages that were blessed by religious leaders. In urban settings, significantly fewer of the marriages of underage brides were blessed by religious leaders in program areas as compared to non-program areas.
- Regarding the relationship between message exposure among adolescent girls in the community and the prevalence of stopped marriages, there was a clear dose response. Communities with high exposure to early marriage prevention messages had more stopped marriages than those with low exposure to such messages..

It is to be noted that many non-program areas had also been exposed to early marriage prevention activities and that there were no baseline data for comparison. These factors blurred the distinction between program and non-program areas. Furthermore, the lack of a comparable baseline study and the fact that comparison or control areas were not designated at the start of program activities made it difficult to attribute the observed outcomes to a particular program and to say how much change had occurred over time.

### **9.3. Findings Requiring Program and Policy Attention**

**Social norms regarding girls' age at marriage:** The age cut-off used by respondents for defining early marriage for girls was two to three years lower than the legal minimum age at first marriage, implying that public opinion regarding the age at which girls were expected to marry had not caught up with changes in marriage laws.

**Inadequate knowledge about marriage laws:** Only half of the respondents surveyed were aware of the existence of a legal minimum age at marriage and of these, one-quarter to two-thirds did not know that the legal minimum age at marriage was 18 years. Less than one third of the respondents surveyed had heard about the new Criminal Code, which stipulates the legal consequences of violating marriage laws.

**Gender disparities:** On average, the age cut-off used to define early marriage was three years lower for girls than boys. Furthermore, male youth differed from female adolescents in a number of ways. Males had greater exposure to early marriage prevention messages from print and non-print media. Male youth also tended to report higher age-cut offs than female adolescents when defining early marriage for girls. Despite their older age, significantly fewer male youth had ever been promised

in marriage, formally engaged or formally married than female adolescents. Gender disparities were also observed in caretakers' attitudes regarding the rights of daughters and sons to choose whom and at what age to marry, with daughters being considered as having fewer rights in this regard.

**Weaker program effects in rural areas:** The mean number of information sources about early marriage prevention was lower in rural than in urban settings. Compared to urban settings, rural areas were also characterized by lower age cut-offs for defining early marriage, lower levels of knowledge about marriage laws, a higher proportion of adolescent girls experiencing the different stages of the marriage process, and greater family control over partner choice. The study also revealed that in rural settings, program areas did not differ much from non-program areas in terms of religious leader involvement in the marriages of underage girls and in terms of the proportion of child marriages that were stopped.

**Vulnerability of double orphans:** Adolescent girls who were double orphans had a higher prevalence of promissory marriage and marriage proposals than those with two surviving parents. However, the prevalence of stopped marriages among double orphans who were underage was half the levels observed among girls with at least one surviving parent.

**Low post-marriage school attendance rates:** Once married, a girl rarely remained in school. Only 27 percent of females aged 10-19 who were attending school at the time of their wedding continued schooling for more than one year after the wedding.

**Running away from home as a way to avoid early marriage:** Twelve percent of adolescent girls reported that running away from home was one way of avoiding early marriage. Fifteen percent of male youth knew of at least one girl in their community who had run away from home to escape early marriage. Due to its limited scope and resource constraints, the study could not follow-up and examine health and social outcomes for girls who had run away from home to avoid early marriage. Nonetheless, this phenomenon is of programmatic importance. A study by Erulkar et al. (2006) found that nearly one-quarter of female migrants in slum areas of Addis Ababa Ethiopia had moved from rural areas to escape early marriage.

**Sexual violence:** The level of girls' exposure to sexual violence was unacceptably high. Nearly 12 percent of female adolescents aged 10-19 had ever experienced sexual violence, most often from family friends or someone that was trusted. At least a third of sexual violence victims reported that the perpetrator was someone who was at least 10 years older. Girls whose marriages had been stopped reported levels of sexual violence in the past 12 months that were twice as high as those observed in the general population and tended to worry much more about forced sex than never married girls in the total sample. Half of sexual violence victims told no one about the incident.

**Young men's attitudes toward and treatment of women:** More than half of young men in the sample supported at least one traditional gender norm in the domain of sexual relationships, sexual and reproductive health, and violence. Rural male youth had higher levels of support for traditional gender norms than those in urban areas. Two-thirds of ever-married young men had committed acts of emotional violence against their partners, a phenomenon that was aggravated by the use of khat. Nineteen percent of ever-married young men had ever committed acts of intimate physical partner violence.

**Mental health consequences of early marriage:** Married adolescent girls had a greater prevalence of depressive symptoms than never married girls. This situation was pronounced among girls who married before age 15 years. These girls were significantly more likely than never married girls to have worry-affected sleep, to feel constantly under strain, to think of themselves as a worthless person, and to lose self-confidence. The study also found that girls whose marriages were stopped and who were never married at the time of the survey worried at least twice as much about issues pertaining to marriage and forced sex than never married girls in the general population.

#### 9.4. Recommendations

Based on the findings from the analysis and input from participants at the dissemination seminars held in Bahir Dar and Addis Ababa, the recommendations of the study are listed below. Many of the recommendations reinforce existing child marriage prevention programs and emphasize that multifaceted approaches are needed to tackle the problem of child marriage.

- **Reinforce community involvement in child marriage prevention and strengthen peer programs:** The EMES findings revealed that in program areas, religious leaders have been key agents of change, exerting considerable influence over public opinion, building trust within communities, and fostering the cultural acceptability of deferred marriages. Religious leaders may also hold the key to changing social norms around the expected age at marriage for girls. CRBHAs, peer educators, and health workers have also played and should continue to play an important role in disseminating early marriage prevention messages. Peer education programs are critical as more adolescent girls turn to their friends than to their family members or teachers when faced with an unwanted marriage. Training programs should prepare peer educators to inform, support, and encourage girls in decision making about circumstances affecting their lives, including delaying their own marriages. Programs should continue to explore new channels of information dissemination at the community level such as *iddirs* (indigenous social insurance associations).
- **Educate the public about and enforce existing marriage laws and regulations:** More work is needed to increase awareness of the legal minimum age at marriage and of the new Criminal Code. Greater efforts should be made by the government to prosecute individuals for arranging child marriage. Police intervened to stop only four percent of planned marriages of under-age girls in the EMES. The police and justice departments need to be more visible in child marriage prevention. Activities should also be conducted to strengthen the capacity of law enforcement bodies to work more closely with communities, schools, and governmental and non-governmental associations to prevent child marriages. Alemu and Asnake (2007) note that some communities have started requiring Woreda Advisory Committees to approve all marriages, which puts the burden of proof of the girl's age on families. There is also a need to address norms such as bridewealth, which can encourage parents to marry off underage girls for economic gain.
- **Introduce and enforce vital registration:** Ethiopia is one of the countries without a functional national or regional system for the registration and certification of births, deaths, marriages, and divorces, which is important for safeguarding women's basic human rights in choosing when and whom to marry, enforcing the country's marriage laws, and

reinforcing relevant international conventions that the country has endorsed. Only three percent of female adolescents aged 10-19 surveyed in the EMES had a birth certificate. In April 2008, the World Health Organization (WHO), and United Nations Children's Fund (UNICEF) in collaboration with Ethiopian Human Rights Commission (EHRC), Ministry of Women's Affairs, and other government and non-government organizations held a Consultative Workshop on the Preparation for the Establishment of Vital Events Birth, Death, Marriage and Divorce Registration System in Ethiopia. It is necessary to lobby the government to make marriage registration mandatory and to follow through with its enforcement if proof of age and documentation of marriage are to be provided for the prevention of child marriage and the prosecution of child marriage cases.

- **Integrate knowledge of marriage laws into life skills training for unmarried girls:** Girls themselves are the key to social transformation around early marriage. Knowledge of marriage laws could be integrated into existing life skills training in order to improve girls' knowledge about their reproductive health and legal rights including the right not to marry before age 18 and the right to give free and full consent to marriage. Activities could also include increasing girls' self-confidence and ability to negotiate key life decisions including continued schooling and deferred marriage. These activities could be introduced in the context of Girls' Clubs. The EMES showed that Girls' Club members were more likely than other girls to initiate discussions about stopping their planned marriages and to have a higher prevalence of stopped marriages. Girls' Clubs had only a slightly lower reach than radio (46 percent versus 53 percent) among adolescent girls. Introducing "secret" boxes in Girls' Clubs or in school settings to allow girls to provide information about planned early marriages in their community could facilitate peer and self-reporting of planned child marriages.
- **Design a strategy to address mental health needs of young girls:** The mental health needs of young people are often ignored. A strategy is needed to address depression among young married girls and girls whose marriages have been stopped in Amhara Region. Such a strategy could include public information and education to increase awareness about the importance of protecting the mental health of young married girls and for girls whose marriages have been stopped. Due to the stigma that is often associated with depression, concerted efforts should be made to foster the recognition that children and young people may have depressive symptoms and to encourage caregivers to seek early and appropriate counseling and treatment. Support networks for girls whose marriages have been stopped and for young married girls to meet each other could help to combat loneliness, a sense of isolation, and depressive symptoms. Religious leaders and CBRHAs should be trained as para-counselors to look for and identify depressive symptoms in young people and refer them to medical services as needed.
- **Address child marriage in OVC programs:** OVC programs in Ethiopia have tended to provide direct financial support to orphans to pay for their health care, education, and food or to provide scholarships, uniforms, and school supplies to OVC from HIV/AIDS-affected families to ensure that families have the financial resources needed to enable OVC to complete their education. The EMES findings suggest that OVC programs in Amhara Region need to broaden their mandate to include child marriage prevention activities.

- **Focus program efforts on increasing the age at first marriage rather than on stopping marriages:** Marriage cancellation is a short-term solution for the problem of child marriage. Rather than measure their success by the number or proportion of planned marriages that are stopped, programs should focus on increasing the age at first marriage as their ultimate goal. A focus on increasing the age at first marriage could help address the underlying demand for child brides, which was substantial — nearly one out of five girls younger than 18 years reported that their parents have ever been approached by a suitor asking to marry the girl, with the proportion rising to one out of three among those who were 15-17 years old at the time of the survey or currently employed. Encouraging parents to pledge to enroll their daughters in school for a given number of years and providing scholarships for girls, especially for those from economically disadvantaged families, could help stimulate broader community support for delaying girls' marriage until they have completed secondary school.
- **Create a network of stakeholders that will promote alternative opportunities to early marriage:** There is an immediate need to provide economic opportunities for young girls after they finish school. Key members of the network could include donor agencies in Ethiopia, the Ministry of Women's Affairs, and the private sector.
- **Develop program activities to change beliefs in traditional gender norms and reduce violence perpetration by young men:** Activities should be established in the context of reproductive health and HIV/AIDS programs to improve relations between the sexes and reduce gender-based violence. Workshops should be conducted with young and older men to address how traditional norms have affected men's and women's lives and activities, to challenge gender-based violence, and to highlight men's responsibility in ending violence and in creating safe communities for women and children.
- **Follow-up girls whose marriages were stopped:** As the EMES was a cross-sectional study, it was limited in its ability to assess longer-term outcomes for girls whose marriages were stopped. Information was not collected on date at which a marriage was stopped making it difficult to determine how many months had elapsed from that time until the date of the interview. It is recommended that a longitudinal study be conducted to follow-up a selected group of girls whose marriages were stopped every six months until they turn 18 in order to assess for how long marriages are deferred and to better understand health and social outcomes for those girls. It is also important to understand community characteristics that contribute to the success of child marriage prevention efforts.
- **Address sexual violence in the community:** The EMES showed that the proportions of girls who worried about forced sex and the reported prevalence of sexual violence in the past 12 months were twice as high among girls whose marriages were stopped as among girls in the general population. These findings highlight the need to address sexual violence prevention in the community. Activities could include:

  1. Undertaking more in-depth studies of sexual violence to document the nature and prevalence of sexual violence in Amhara Region and help local and regional authorities better understand the problem.

2. Launching a communication campaign and coordinating local sexual violence awareness-raising activities through schools, community-based organizations, and community outreach to inform women and girls about sexual violence and victims' rights to seek justice. Awareness-raising activities should include community conversations and working with men and boys to address norms, values and practices that contribute to sexual violence and to reflect on how sexual violence affects the community as a whole.
  3. Establishing multidisciplinary coalitions to work with individuals and organizations to identify community needs and assets, create and mobilize local-level partnerships, help develop community-based initiatives to address sexual violence, measure success, obtain funding, and ensure sustainability.
  4. Creating victim support teams to ensure a holistic approach to responding to the needs of women and girls who have been victims of sexual violence. This strategy could include supportive individual services at the health facility and community levels to help victims talk about their experiences, give them information about the consequences of sexual violence, help them identify problems that may have arisen as a result of the violence, present options available to meet their needs, and provide referrals to appropriate service providers.
- **Utilize stronger evaluation designs:** The EMES is one of few large-scale, population-based studies of the effects of child marriage prevention activities. The assessment of the impact of program activities was limited by the lack of baseline data. It is recommended that future evaluations be planned before the start of program activities and include a baseline survey and comparison area to enable an assessment of how much change has occurred over time and to permit casual attribution.



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## **APPENDIX 1. QUESTIONNAIRES**



**EARLY MARRIAGE EVALUATION STUDY  
HOUSEHOLD QUESTIONNAIRE**

IDENTIFICATION	
LOCALITY NAME _____	<input type="text"/>
NAME OF HOUSEHOLD HEAD _____	<input type="text"/>
CLUSTER NUMBER .....	<input type="text"/>
HOUSEHOLD NUMBER .....	<input type="text"/>
DISTRICT .....	<input type="text"/>
REGION .....	<input type="text"/>
URBAN/RURAL (URBAN=1, RURAL=2).....	<input type="text"/>

INTERVIEWER VISITS				
	1	2	3	FINAL VISIT
DATE	_____	_____	_____	DAY <input type="text"/>
INTERVIEWER'S NAME	_____	_____	_____	MONTH <input type="text"/>
				YEAR <input type="text"/>
				NAME CODE <input type="text"/>
RESULT*	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	RESULT <input type="text"/>
NEXT VISIT: DATE	_____	_____		TOTAL NO. OF VISITS <input type="text"/>
TIME	_____	_____		
*RESULT CODES: 1 COMPLETED 2 NO HOUSEHOLD MEMBER AT HOME OR NO COMPETENT RESPONDENT AT HOME AT TIME OF VISIT 3 POSTPONED 4 REFUSED 5 DWELLING VACANT OR ADDRESS NOT A DWELLING 6 DWELLING DESTROYED 7 DWELLING NOT FOUND 8 OTHER _____ (SPECIFY)				TOTAL NO. OF ELIGIBLE MALE ADOL AGED 15-24 YEARS IN HH <input type="text"/>  TOTAL NO. OF ELIGIBLE FEMALE ADOL AGED 10-19 YEARS IN HH <input type="text"/>  LINE NO. OF RESP. TO HH QUEST. <input type="text"/>

LANGUAGE OF QUESTIONNAIRE ** <input type="checkbox"/>	LANGUAGE OF INTERVIEW ** <input type="checkbox"/>
NATIVE LANGUAGE OF RESPONDENT TO HH QUEST.** <input type="checkbox"/>	TRANSLATOR USED YES.....1 NO.....2
** LANGUAGE CODES: AMARIGNA = 1 OROMIGNA = 2 TIGRIGNA = 3 OTHER = 6 _____ (SPECIFY)	

SUPERVISOR	FIELD EDITOR	OFFICE EDITOR	KEYED BY
NAME _____ <input type="text"/>	NAME _____ <input type="text"/>	<input type="text"/>	<input type="text"/>
DATE _____ <input type="text"/>	DATE _____ <input type="text"/>	<input type="text"/>	<input type="text"/>

Now we would like some information about the people who usually live in your household or who are staying with you now.

LINE NO.	USUAL RESIDENTS AND VISITORS	RELA-TIONSHIP TO HEAD OF HOUSE-HOLD	SEX		RESI-DENCE		AGE	ELIGIBILITY	
			M	F	YES	NO	IN YEARS	CIRCLE LINE N <sup>o</sup> . OF ALL FEMALE ADOL AGE 10-19	CIRCLE LINE N <sup>o</sup> . OF ALL MALE ADOL AGE 15-24
	Please give me the names of the persons who usually live in your household and guests of the household who stayed here last night, starting with the head of the household.	What is the relationship of (NAME) to the head of the household?*	Is (NAME) male or female?		Did (NAME) stay here last night?		How old is (NAME)?		
	(2)	(3)	(4)		(5)		(6)	(7)	(8)
01		<input type="text"/>	1	2	1	2	<input type="text"/>	01	01
02		<input type="text"/>	1	2	1	2	<input type="text"/>	02	02
03		<input type="text"/>	1	2	1	2	<input type="text"/>	03	03
04		<input type="text"/>	1	2	1	2	<input type="text"/>	04	04
05		<input type="text"/>	1	2	1	2	<input type="text"/>	05	05
06		<input type="text"/>	1	2	1	2	<input type="text"/>	06	06
07		<input type="text"/>	1	2	1	2	<input type="text"/>	07	07
08		<input type="text"/>	1	2	1	2	<input type="text"/>	08	08
09		<input type="text"/>	1	2	1	2	<input type="text"/>	09	09
10		<input type="text"/>	1	2	1	2	<input type="text"/>	10	10
* CODES FOR Q.3: 01 = HEAD 02 = WIFE OR HUSBAND 03 = SON OR DAUGHTER 04 = SON-IN-LAW OR DAUGHTER-IN-LAW 05 = GRANDCHILD		06 = FATHER OR MOTHER 07 = PARENT-IN-LAW 08 = BROTHER OR SISTER 09 = OTHER RELATIVE 10 = ADOPTED/FOSTER/STEPCHILD 11 = NOT RELATED 98 = DON'T KNOW				TOTAL			

NO.	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP																																							
11	What is the main source of drinking water for members of your household?	PIPED WATER PIPED INTO DWELLING ..... 11 PIPED INTO COMPOUND ..... 12 PIPED OUTSIDE COMPOUND ..... 13 TUBE WELL OR BOREHOLE ..... 21 DUG WELL PROTECTED WELL ..... 31 UNPROTECTED WELL ..... 32 WATER FROM SPRING PROTECTED SPRING ..... 41 UNPROTECTED SPRING ..... 42 RAINWATER..... 51 SURFACE WATER (RIVER/DAM/LAKE/ POND/STREAM/CANAL/IRRIGATION CHANNEL ..... 61 OTHER ..... 96 (SPECIFY)	→ 15 → 15 → 15 → 15																																							
12	Where is that water source located?	IN OWN DWELLING ..... 1 IN OWN COMPOUND ..... 2 ELSEWHERE ..... 3	→ 15 → 15																																							
13	How long does it take you to go there, get water, and come back?	MINUTES ..... <input type="text"/> <input type="text"/> <input type="text"/> ON PREMISES ..... 996 DON'T KNOW ..... 998	→ 15																																							
14	Who usually goes to this source to fetch the water for your household?	ADULT WOMAN ..... 1 ADULT MAN..... 2 FEMALE CHILD UNDER 15 YRS OLD .... 3 MALE CHILD UNDER 15 YRS OLD ..... 4 OTHER ..... 96 (SPECIFY)																																								
15	What kind of toilet facilities does your household have?	FLUSH TOILET ..... 15 PIT TOILET/LATRINE VENTILATED IMPROVED PIT (VIP) LATRINE ..... 21 TRADITIONAL PIT TOILET ..... 23 NO FACILITY/BUSH/FIELD ..... 31 OTHER ..... 96 (SPECIFY)	→ 17																																							
16	Do you share these facilities with other households?	YES ..... 1 NO ..... 2																																								
17	Does your household have:	<table style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th></th> <th style="text-align: center;">YES</th> <th style="text-align: center;">NO</th> </tr> </thead> <tbody> <tr> <td>Electricity?</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> </tr> <tr> <td>A watch</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> </tr> <tr> <td>A radio?</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> </tr> <tr> <td>A television?</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> </tr> <tr> <td>A mobile telephone?</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> </tr> <tr> <td>A non-mobile telephone?</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> </tr> <tr> <td>A refrigerator?</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> </tr> <tr> <td>A table?</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> </tr> <tr> <td>A chair?</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> </tr> <tr> <td>A bed?</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> </tr> <tr> <td>An electric mitad?</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> </tr> <tr> <td>"Kuraz"</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> </tr> </tbody> </table>		YES	NO	Electricity?	1	2	A watch	1	2	A radio?	1	2	A television?	1	2	A mobile telephone?	1	2	A non-mobile telephone?	1	2	A refrigerator?	1	2	A table?	1	2	A chair?	1	2	A bed?	1	2	An electric mitad?	1	2	"Kuraz"	1	2	
	YES	NO																																								
Electricity?	1	2																																								
A watch	1	2																																								
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A chair?	1	2																																								
A bed?	1	2																																								
An electric mitad?	1	2																																								
"Kuraz"	1	2																																								

NO.	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
	Kerosene lamp Pressure lamp	Kerosene lamp ..... 1 Pressure lamp ..... 1	2 2

NO.	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
18	What type of fuel does your household mainly use for cooking?	ELECTRICITY .....01 LPG .....02 BIOGAS.....03 KEROSENE .....04 CHARCOAL .....05 FIREWOOD.....06 STRAW/SHRUBS/ .....07 ANIMAL DUNG .....08  OTHER _____ 96 (SPECIFY)	
19	What is the condition of the house?  RECORD OBSERVATION.	In good shape .....01 Requires some repair.....02 In bad shape .....03	
20	MAIN MATERIAL OF THE FLOOR.   RECORD OBSERVATION.	NATURAL FLOOR EARTH/SAND/MUD ..... 11 DUNG.....12 RUDIMENTARY FLOOR WOOD PLANKS .....21 REED/BAMBOO .....22 FINISHED FLOOR PARQUET OR POLISHED WOOD....31 VINYL.....32 CERAMIC TILES.....33 CEMENT/BRICKS.....34 CARPET.....35 OTHER _____ 96 (SPECIFY)	
21	MAIN MATERIAL OF THE ROOF.   RECORD OBSERVATION.	NATURAL ROOFING THATCH/LEAF..... 12 RUDIMENTARY ROOFING RUSTIC MAT/PLASTIC SHEETS.....21 REED/BAMBOO .....22 WOOD PLANKS .....23 FINISHED ROOFING CORRUGATED IRON.....31 WOOD.....32 CALAMINE/CEMENT FIBER .....33 CEMENT/CONCRETE .....35 ROOFING SHINGLES .....36 OTHER _____ 96 (SPECIFY)	
22	MAIN MATERIAL OF THE WALLS.   RECORD OBSERVATION.	NATURAL WALLS NO WALLS..... 11 CANE/TRUNKS/BAMBOO/REED..... 12 RUDIMENTARY WALLS WOOD WITH BAMBOO.....21 STONE WITH MUD .....22 UNCOVERED ADOBE.....23 PLYWOOD.....24 CARTON .....25 MUD & WOOD .....26 FINISHED WALLS CEMENT .....31 STONE WITH LIME/CEMENT .....32 BRICKS.....33 CEMENT BLOCKS .....34 COVERED ADOBE .....35 WOOD PLANKS/SHINGLES .....36 OTHER _____ 96	

NO.	QUESTIONS AND FILTERS	CODING CATEGORIES (SPECIFY)	SKIP																					
23	THE HOUSE HAS WINDOW?	YES ..... 1 NO ..... 2	→ 25																					
24	TYPE OF WINDOWS.  RECORD OBSERVATION.	<table style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th></th> <th style="text-align: center;">YES</th> <th style="text-align: center;">NO</th> </tr> </thead> <tbody> <tr> <td>ANY WINDOWS.....</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> </tr> <tr> <td>WINDOWS WITH GLASS.....</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> </tr> <tr> <td>WINDOWS WITH SCREENS .....</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> </tr> <tr> <td>WINDOWS WITH CURTAINS OR SHUTTERS .....</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> </tr> </tbody> </table>		YES	NO	ANY WINDOWS.....	1	2	WINDOWS WITH GLASS.....	1	2	WINDOWS WITH SCREENS .....	1	2	WINDOWS WITH CURTAINS OR SHUTTERS .....	1	2							
	YES	NO																						
ANY WINDOWS.....	1	2																						
WINDOWS WITH GLASS.....	1	2																						
WINDOWS WITH SCREENS .....	1	2																						
WINDOWS WITH CURTAINS OR SHUTTERS .....	1	2																						
25	Does the house have rooms used only for sleeping	YES ..... NO..... 2																						
26	How many rooms are used for sleeping?	ROOMS..... <table border="1" style="display: inline-table; vertical-align: middle;"><tr><td style="width: 20px; height: 20px;"></td><td style="width: 20px; height: 20px;"></td></tr></table>																						
27	Does any member of your household own:  A bicycle? A motorcycle or motor scooter? An animal-drawn cart? A car or truck? A boat without a motor? A boat with a motor?	<table style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th></th> <th style="text-align: center;">YES</th> <th style="text-align: center;">NO</th> </tr> </thead> <tbody> <tr> <td>BICYCLE.....</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> </tr> <tr> <td>MOTORCYCLE/SCOOTER .....</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> </tr> <tr> <td>ANIMAL-DRAWN CART .....</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> </tr> <tr> <td>CAR/TRUCK .....</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> </tr> <tr> <td>BOAT WITHOUT MOTOR .....</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> </tr> <tr> <td>BOAT WITH MOTOR.....</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> </tr> </tbody> </table>		YES	NO	BICYCLE.....	1	2	MOTORCYCLE/SCOOTER .....	1	2	ANIMAL-DRAWN CART .....	1	2	CAR/TRUCK .....	1	2	BOAT WITHOUT MOTOR .....	1	2	BOAT WITH MOTOR.....	1	2	
	YES	NO																						
BICYCLE.....	1	2																						
MOTORCYCLE/SCOOTER .....	1	2																						
ANIMAL-DRAWN CART .....	1	2																						
CAR/TRUCK .....	1	2																						
BOAT WITHOUT MOTOR .....	1	2																						
BOAT WITH MOTOR.....	1	2																						
28	Does any member of your household own any land that can be used for agriculture?	YES .....1 NO .....2																						
29	Land size (in Timad)	.....Timads																						
30	Number of oxen for agriculture	00 .....1 01 .....2 02+ .....3																						
31	Does this household own any livestock, herds, or farm animals?	YES .....1 NO .....2																						
32	What is the main source of income for the family?	Salary .....1 Farming .....2 Trading .....3 Herding.....4 Other .....																						
33	Does the female/wife has independent income?	YES .....1 NO .....2																						
34	Does any member of this household have an account with a bank/credit association/micro finance?	YES .....1 NO .....2																						
35	RETURN TO COVER PAGE																							

APPENDIX 2 FEMALE ADOLESCENT QUESTIONNAIRE

**EARLY MARRIAGE EVALUATION STUDY  
FEMALE ADOLESCENT AGE 10-19 QUESTIONNAIRE**

IDENTIFICATION				CODE	
NAME OR KEBELE _____				[ ][ ]	
NAME OF HOUSEHOLD HEAD _____					
CLUSTER (LOCALITY) NAME .....				[ ][ ]	
HOUSEHOLD NUMBER.....				[ ][ ]	
DISTRICT .....				[ ][ ]	
REGION.....				[ ][ ]	
URBAN/RURAL (URBAN=1, RURAL=2) .....				[ ][ ]	
NAME & LINE NO. OF FEMALE ADOLESCENT _____				[ ][ ]	
INTERVIEWER VISITS					
	1	2	3	FINAL VISIT	
DATE	_____	_____	_____	DAY	[ ][ ]
INTERVIEWER'S NAME	_____	_____	_____	MONTH	[ ][ ]
RESULT*	[ ]	[ ]	[ ]	YEAR	[ ][ ][ ]
				NAME CODE	[ ][ ][ ]
				RESULT	[ ][ ]
NEXT VISIT: DATE				TOTAL NO. OF VISITS	[ ]
TIME					
<p>*RESULT CODES:</p> <p>1 COMPLETED</p> <p>2 NOT AT HOME</p> <p>3 POSTPONED</p> <p>4 REFUSED</p> <p>5 PARTLY COMPLETED</p> <p>6 INCAPACITATED</p> <p>7 OTHER _____</p> <p align="center">(SPECIFY)</p>					
LANGUAGE OF QUESTIONNAIRE **	[ ]			LANGUAGE OF INTERVIEW **	[ ]
NATIVE LANGUAGE OF RESPONDENT TO HH QUEST**	[ ]			TRANSLATOR USED	YES..... 1 NO ..... 2
<p>** LANGUAGE CODES: AMARIGNA = 1 OROMIGNA = 2 TIGRIGNA = 3 OTHER=6 _____</p> <p align="center">(SPECIFY)</p>					
SUPERVISOR	CODE	FIELD EDITOR	CODE	OFFICE EDITOR	KEYED BY
NAME _____	[ ][ ]	NAME _____	[ ][ ]	[ ][ ]	[ ][ ]
DATE _____		DATE _____			

## INTRODUCTION AND CONSENT

### CONSENT TO PARTICIPATE IN RESEARCH: INDIVIDUAL INTERVIEW

Study Title: Early Marriage Evaluation Study  
Investigators: Anastasia J. Gage, PhD (Tulane)  
Yemane Berhane, MD, MPH, PhD (Addis Continental Institute of Public Health)

Hello. My name is [NAME]. I am representing a team formed by an international project called MEASURE Evaluation at Tulane University and Addis Continental Institute of Public Health in Addis Ababa. We are conducting a research study on marriage, education, and health. The purpose of the study is to learn more about marriage practices and health in Amhara, Ethiopia. The study will help to provide information on issues that are important to help young people have healthy and satisfying lives. There will be 5,120 young people between the ages of 10-24 and their parents/caretakers in this study. By chance, you have been selected to be in this study. Being in the study means that you will be asked a number of questions about marriage practices, sexual behavior, violence, and health. It will take about one hour to answer the questions in this survey.

Sometimes good things happen to people who take part in studies, and sometimes things happen to people in research studies that may make them feel bad. These things are called "risks". If you feel uncomfortable about any of the questions, you can ask the interviewer to skip those questions and go on to the next section. If you become sad and unhappy about answering any question, a survey counselor will be available to help you to cope with the things that cause you to get upset, sad or angry. You do not have to answer questions you do not want to answer, and you may end this interview at any time you want to. People may have good things happen to them because they are in research studies. These good things are called "benefits". You will not directly benefit from being in this study. We don't know if this study will help you. We hope that your answers will help us to understand what young people in Amhara region think, what they go through in life, and their health situation. We hope that the information we get from this study will help us to advice on possible ways of making young people's life and health better in Amhara.

Participation in research is voluntary. You may choose to participate or not. If you choose to participate but later change your mind, you may stop the interview at any time. Refusal to participate or withdrawal from the study will not result in penalty or any loss of benefits to which you would be otherwise entitled. The information that you give us is strictly confidential. We will separate your name on the questionnaire so that the information you give cannot be linked to you. Your name will not be linked to anything we write or publish about the study. Although we will ask your name and address, this information will be strictly confidential and no one will see it except project staff. You will not receive any money or gifts for participation in the study. There is no cost to you for being in the study.

After we have surveyed all the adolescents and their parents in the study, we will put the information together and write a report. If you need a copy of the report, please contact Anastasia Gage at 001-504-988-3655 (Department of International Health and Development, Tulane University School of Public Health and Tropical Medicine, 1440 Canal Street, Suite, 2200, New Orleans, LA 70112) or Professor Yemane Berhane at 251-116-183501/03 (Addis Continental Institute of Public Health, P. O. Box 27651/1000, Addis Ababa) and we will send you a copy. If you have any questions about the study please feel free to ask the interviewer. If later you have any questions regarding the study or your rights, please contact, Anastasia Gage at 001-504-988-3655 (Department of International Health and Development, Tulane University School of Public Health and Tropical Medicine, 1440 Canal Street, Suite, 2200, New Orleans, LA 70112) or Professor Yemane Berhane at 251-116-183501/03 (Addis Continental Institute of Public Health, P. O. Box 27651/1000, Addis Ababa).

If you have other questions about this study, you may also contact the United States Agency for International Development which is sponsoring the study at 251-1-51-00-88 (USAID/Ethiopia, Riverside Building, Haile G/Selassie Road, P.O. Box 1014, Addis Ababa). If you have any questions about your rights as a study participant, please call the IRB Compliance Officer, Tulane University School of Public Health and Tropical Medicine at 001-504-988-3229.

I have read this consent form and volunteer to participate in this research.

\_\_\_\_\_  
Subject Date

\_\_\_\_\_  
Person Obtaining Consent Date

I am unable to read but this consent document has been read and explained to me by \_\_\_\_\_ (name of reader);  
I volunteer to participate in this research.

\_\_\_\_\_  
Subject Date

\_\_\_\_\_  
Witness Date

\_\_\_\_\_  
Person Obtaining Consent Date



\_\_\_\_\_  
Parent/Legally Authorized Representative (if applicable)      \_\_\_\_\_ Date

\_\_\_\_\_  
Witness      \_\_\_\_\_ Date

\_\_\_\_\_  
Person Obtaining Consent      \_\_\_\_\_ Date

**CHILD ASSENT FORM: AGE 10-11**

Study Title: Early Marriage Evaluation Study

Investigators: Anastasia J. Gage, PhD (Tulane)

Yemane Berhane, MD, MPH, PhD (Addis Continental Institute of Public Health)

Hello. My name is [NAME]. I am part of a team formed by an organization called the MEASURE Evaluation project at Tulane University and Addis Continental Institute of Public Health in Addis Ababa. We are doing a research study. A research study is a way to find out about something. We are trying to find out about marriage, sexual behavior, young people's experience of violence, and their health.

You can decide if you want to be in this research study. If you want to be in the study, this is what will happen. We will ask you personal questions about marriage, sexual behavior, violence, and health. It will take about one hour to answer the questions in this study.

There are some parts of the study that might hurt or upset you. If you feel uncomfortable about any of the questions, you can ask the interviewer to skip those questions and go on to the next section. If you become sad and unhappy about answering any question, a survey counselor will be available to help you to cope with the things that cause you to get upset, sad or unhappy.

We don't know if this study will help you. We hope to learn something that will help other people some day.

You don't have to be in this study even if your parent/guardian has given permission. It is up to you. You will still be taken care of even if you decide that you don't want to be in the study. If you say okay now, but change your mind later, that's okay too. Just tell one of us.

If you want to be in this study, please sign or print your name.

I, \_\_\_\_\_, want to be in this research study; or

Print your name here

I am unable to read but this form has been read and explained to me by \_\_\_\_\_ (name of reader); I \_\_\_\_\_  
(print your name here) want to be in this research study.

\_\_\_\_\_  
Witness

\_\_\_\_\_  
Date

\_\_\_\_\_  
Person Obtaining Consent

\_\_\_\_\_  
Date

**SECTION 1. RESPONDENT'S BACKGROUND**

NO.	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP																											
101	RECORD THE TIME.  MORNING = 1 EVENING = 2	MORNING/EVENING..... <input type="checkbox"/> HOUR ..... <input type="checkbox"/> <input type="checkbox"/> MINUTES..... <input type="checkbox"/> <input type="checkbox"/>																												
102	How long have you been living continuously in (NAME OF CURRENT PLACE OF RESIDENCE)?  IF LESS THAN ONE YEAR, RECORD '00' YEARS.	YEARS..... <input type="checkbox"/> <input type="checkbox"/>  ALWAYS .....95 VISITOR.....96																												
103	In what month and year were you born?	MONTH..... <input type="checkbox"/> <input type="checkbox"/> DON'T KNOW MONTH.....98  YEAR ..... <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> DON'T KNOW YEAR .....9998																												
104	How old were you at your <u>last</u> birthday?  COMPARE AND CORRECT 103 AND/OR 104 IF INCONSISTENT.	AGE IN COMPLETED YEARS.... <input type="checkbox"/> <input type="checkbox"/>																												
105	Do you have a birth certificate?	YES.....1 NO.....2 DON'T KNOW .....8																												
106	Is your birth/natural mother alive?	YES.....1 NO .....2																												
107	Is your birth/natural father alive?	YES.....1 NO .....2																												
108	Do the following adults live with you?  Mother? Stepmother? Father? Stepfather? Other adult relative? Other adult non-relative? Husband Partner	<table style="width:100%; border:none;"> <tr> <td></td> <td align="center">YES</td> <td align="center">NO</td> </tr> <tr> <td>MOTHER .....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>STEPMOTHER .....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>FATHER.....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>STEPFATHER .....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>OTHER ADULT RELATIVE .....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>OTHER ADULT NONRELATIVE.....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>Husband .....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>Partner .....</td> <td align="center">1</td> <td align="center">2</td> </tr> </table>		YES	NO	MOTHER .....	1	2	STEPMOTHER .....	1	2	FATHER.....	1	2	STEPFATHER .....	1	2	OTHER ADULT RELATIVE .....	1	2	OTHER ADULT NONRELATIVE.....	1	2	Husband .....	1	2	Partner .....	1	2	
	YES	NO																												
MOTHER .....	1	2																												
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FATHER.....	1	2																												
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OTHER ADULT RELATIVE .....	1	2																												
OTHER ADULT NONRELATIVE.....	1	2																												
Husband .....	1	2																												
Partner .....	1	2																												
109	How many BIOLOGICAL brothers and sisters do you have?	NUMBER ..... <input type="checkbox"/> <input type="checkbox"/>																												
110	What is your religion?	ORTHODOX .....1 CATHOLIC.....2 PROTESTANT.....3 MOSLEM .....4 TRADITIONAL .....5  OTHER _____6 (SPECIFY)																												
111	How often do you attend religious events, if at all?	ALMOST EVERY DAY.....1 AT LEAST ONCE A WEEK.....2 AT LEAST ONCE A MONTH.....3 LESS THAN ONCE A MONTH.....4 NEVER .....5																												

NO.	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
112	What is your ethnicity?  RECORD THE MAJOR ETHNIC GROUP.	AMHAR .....1 OROMO.....2 TIGRE .....3 AGEW .....4 GURAGE.....5 OTHER .....6 (SPECIFY)	
113	Can your mother read & write?	YES..... 1 NO ..... 2	
	Has (did) your mother ever attended (attend) to school?	YES..... 1 NO ..... 2	
114	Can your father read & write	YES..... 1 NO ..... 2	
	Has (did) your father ever attended (attend) to school??	YES..... 1 NO ..... 2	
115	Can you read & write?	YES.....1 NO.....2	→123
	Have you ever attended school?	YES.....1 NO.....2	
116	What is the highest grade you completed?	GRADE ..... <input type="text"/>  TECH./VOC. CERTIFICATE .....13 UNIVERSITY/COLLEGE DIPLOMA.....14 UNIVERSITY/COLLEGE DEGREE OR HIGHER .....15	
117	Are you currently attending school or studying at a college or university?	YES.....1 NO.....2	→119
118	What is the main reason you are no longer attending school/college/university?	FAMILY COULD NOT PAY FEES.....01 PHYSICALLY/MENTALLY DISABLED ..... 02 NEEDED/WANTED TO WORK.....03 DOMESTIC RESPONSIBILITIES.....04 POOR PERFORMANCE IN SCHOOL .....05 LACK OF INTEREST IN SCHOOL .....06 GOT MARRIED.....07 SCHOOL TOO FAR AWAY.....08 EXPELLED FROM SCHOOL.....09 POOR SCHOOL QUALITY ..... 10 PREGNANT/HAD A BABY.....11 HAD TO CARE FOR FAMILY ..... 12 GRADUATED/COMPLETED LEVEL ..... 13  OTHER ..... 96 (SPECIFY)	
119	CHECK 116 AND 117:  CURRENTLY IN SCHOOL <input type="checkbox"/> AND GRADE 00-12 ↓  NOT CURRENTLY IN SCHOOL <input type="checkbox"/> AND 00-12 ↓123	Now learning or completed Certificate/Diploma/Degree <input type="checkbox"/>	→125
120	Does your school have a Girls' Club or Girls' Advisory Committee?	YES.....1 NO.....2	→122
121	Do you belong to the Girls' Club or Girls' Advisory Committee?	YES, OFTEN.....1 YES, SOMETIMES .....2	

NO.	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
		NO.....3	
122	Do you belong to a (another) club, group, or team at school?	YES, OFTEN.....1 YES, SOMETIMES .....2 NO.....3	
123	CHECK 116:  GRADE 00-06 <input type="checkbox"/> ↓  GRADE 07 AND ABOVE <input type="checkbox"/> _____		→125
124	Now, I would like you to read this sentence to me.  SHOW CARD TO THE RESPONDENT <sup>1</sup> (THIS CARD SHOULD BE IN ENGLISH.)  IF RESPONDENT CANNOT READ ENTIRE SENTENCE, PROBE: Can you read any part of the sentence to me?	CANNOT READ AT ALL .....1 ABLE TO READ WITH ONLY PARTS OF SENTENCE .....2 ABLE TO READ ENTIRE SENTENCE .....3 NO CARD AVAILABLE WITH REQUIRED LANGUAGE _____ (SPECIFY LANGUAGE) BLIND/VISUALLY IMPAIRED .....5	
1 Each card should have four simple phrases that are pertinent to the local context. Cards must also be prepared in the local languages used for the interview.			
125	In the last 12 months, on how many separate occasions have you traveled away from your home community and slept away?	NUMBER OF TRIPS ..... <input type="text"/> <input type="text"/> NONE.....00	→127
126	In the last 12 months, have you been away from your home community for more than a month at a time?	YES.....1 NO.....2	
127	Some women take up jobs for which they are paid in cash or kind. Others sell things, have a small business or work on the family farm or in the family business. Are you currently doing any of these things or any other paid work?	YES..... 1 NO ..... 2	→129
128	What have you been doing for most of your time in the last 12 months?	GOING TO SCHOOL/STUDYING .....1 LOOKING FOR WORK.....2 TOO ILL TO WORK .....3 HANDICAPPED, CANNOT WORK.....4 HOUSEWORK/CHILD CARE .....5  OTHER _____ 6 (SPECIFY)	→ 201
129	How many hours per week do you work?  RECORD '00' IF RESPONDENT DOES NOT WORK.	NUMBER OF HOURS ..... <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> DOES NOT WORK ..... 00	
130	What kind of work do you do?	Self employed ..... 1 Government employed .....2 Business .....3 Farmer.....4 Daily laborer .....5 Student .....6 Other .....9	

**SECTION 2: REPRODUCTION**

NO.	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
201	Now I would like to ask about childbearing. Have you ever given birth?	YES..... 1 NO ..... 2	→ 208
202	How many births have you had in total during your life? PROBE: I would like you to tell me about all your births, whether still alive or not.	NO. OF BIRTHS ..... <input type="text"/>	
203	In what month and year did you give birth to your <u>first</u> child? RECORD AGE IN YEARS.	MONTH..... <input type="text"/> DON'T KNOW MONTH..... 98 YEAR..... <input type="text"/> DON'T KNOW YEAR ..... 9998	
204	How old were you at the time you gave birth to your <u>first</u> child? RECORD AGE IN YEARS. IF UNSURE, PROBE: How many years ago did you give birth to your <u>first</u> child? COMPARE AND CORRECT 203 AND/OR 204 IF INCONSISTENT.	AGE ..... <input type="text"/> DON'T KNOW..... 98	
205	At the time you became pregnant with your first child did you want to become pregnant <u>then</u> , did you want to wait until <u>later</u> , or did you <u>not want</u> to have any children at all?	THEN..... 1 LATER ..... 2 NOT AT ALL ..... 3	→ 207 → 207
206	How much longer would you have liked to wait?	MONTHS..... 1 <input type="text"/> YEARS ..... 2 <input type="text"/> DON'T KNOW..... 98	
207	Around the time of the birth of your first child, did you have the following problems: Long labor, that is, did your regular contractions last more than 12 hours? Excessive bleeding that was so much that you feared it was life-threatening? A high fever with bad-smelling vaginal discharge? Convulsions not caused by fever?	YES NO LONG LABOR ..... 1 2 EXCESSIVE BLEEDING ..... 1 2 HIGH FEVER WITH BAD-SMELLING VAGINAL DISCHARGE ..... 1 2 CONVULSIONS..... 1 2	
208	Have you ever heard of an illness called obstetric fistula (USE LOCAL TERM)? IF NO, PROBE: An obstetric fistula is a condition in which a woman continually leaks urine and/or feces following childbirth.	YES..... 1 NO ..... 1	→ 211
209	Have you yourself experienced obstetric fistula?	YES..... 1 NO ..... 2 Doesn't give birth ..... 3	→ 211
210	Have you ever been treated for obstetric fistula?	YES..... 1 NO ..... 2	
211	Are there any (other) women in your household who suffer from obstetric fistula?	YES..... 1 NO ..... 2	→ 213

NO.	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
212	How many (other) women in this household suffer from obstetric fistula	NUMBER ..... <input type="text"/> <input type="text"/> DON'T KNOW ..... 98	
213	Do you know of programs that can help women with obstetric fistula?	YES ..... 1 NO ..... 2	
214	<u>CHECK FOR THE PRESENCE OF OTHERS.</u> BEFORE CONTINUING, MAKE EVERY EFFORT TO ENSURE PRIVACY. Now I need to ask you some questions about sexual activity in order to gain a better understanding of some family life issues.		
215	How old were you when you had sexual intercourse for the very first time (if ever)?	NEVER ..... 00 AGE IN YEARS ..... <input type="text"/> <input type="text"/>	→ 301
216	The <u>first</u> time you had sexual intercourse, was the man younger, about the same age or older than you?  IF OLDER: Do you think that he was less than 10 years older than you or 10 or more years older than you?	YOUNGER ..... 1 ABOUT THE SAME AGE ..... 2 LESS THAN 10 YEARS OLDER ..... 3 10 OR MORE YEARS OLDER ..... 4 OLDER DON'T KNOW DIFFERENCE ..... 5 DON'T KNOW ..... 8	
217	In total, with how many different people have you had sexual intercourse <u>in the last 12 months</u> ?  IF NON-NUMERIC ANSWER PROBE TO GET AN ESTIMATE.  IF NUMBER OF PARTNERS IS GREATER THAN 95, WRITE '95'	NUMBER OF PARTNERS LAST 12 MONTHS ..... <input type="text"/> <input type="text"/>  DON'T KNOW ..... 98	
218	Are you or your current partner currently doing something or using a method to delay or avoid pregnancy?	YES ..... 1 NO ..... 2 NO PARTNER ..... 3 DON'T KNOW ..... 8	→ 301
219	Which method are you using?	FEMALE STERILIZATION ..... 01 MALE STERILIZATION ..... 02 PILL ..... 03 IUD ..... 04 INJECTABLES ..... 05 IMPLANTS ..... 06 CONDOM ..... 07 DIAPHRAGM ..... 08 FOAM/JELLY ..... 09 STANDARD DAYS METHOD ..... 10 LACT. AMENORRHEA METHOD ..... 11 RHYTHM ..... 12 WITHDRAWAL ..... 13  OTHER _____ 96 (SPECIFY)	

SECTION 3: MARRIAGE

NO.	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
301	Now I would like to ask about marriage and how it happens. Have you ever heard that you were promised in marriage?	YES..... 1 NO ..... 2	→ 303
302	How old were you when you first heard that you were promised in marriage? RECORD AGE IN YEARS. IF UNSURE, PROBE: How many years ago did you first hear that you were promised in marriage?	AGE ..... <input type="text"/> <input type="text"/> UNSURE ..... 98	
303	Have you or your parents ever received a request from a suitor asking to marry you?	YES..... 1 NO ..... 2	→ 305
304	How many times have you or your parents received a request from a suitor asking to marry you?	NO. OF TIMES ..... <input type="text"/> <input type="text"/> DON'T KNOW..... 98	
305	Have your parents/family members ever discussed a formal engagement (metachachet) for you?	YES..... 1 NO ..... 2 DON'T KNOW..... 8	
306	Have you ever been formally engaged?	YES..... 1 NO ..... 2 STILL PROMISED ..... 3 PROMISSORY MARRIAGE CANCELLED ..... 4	→ 308
307	How many times have you been formally engaged?	NO. OF TIMES ..... <input type="text"/> <input type="text"/>	
308	Have you ever been married or lived together with a man as if married?	YES..... 1 NO ..... 2	→ 401
309	In what month and year did you first get married or start living with a man?	MONTH..... <input type="text"/> <input type="text"/> DON'T KNOW MONTH..... 98 YEAR ..... <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> DON'T KNOW YEAR ..... 9998	
310	How old were you when you first got married or lived with a man? RECORD AGE IN YEARS. COMPARE AND CORRECT 309 AND/OR 310 IF INCONSISTENT.	AGE ..... <input type="text"/> <input type="text"/> DON'T KNOW/UNSURE ..... 98	
311	How many times have you been married/lived with a man?	NO. OF TIMES ..... <input type="text"/> <input type="text"/>	
312	What is your current marital status?	SINGLE ..... 0 CURRENTLY MARRIED ..... 1 LIVING TOGETHER ..... 2 WIDOWED..... 3 DIVORCED..... 4 SEPARATED ..... 5	

**SECTION 4. MARRIAGE CANCELLATION**

401	<p align="center"><b><u>PLEASE READ THESE IMPORTANT INSTRUCTIONS</u></b></p> <p>CHECK 305 AND 307:</p> <p>FORMAL ENGAGEMENT EVER DISCUSSED <input type="checkbox"/>      FORMAL ENGAGEMENT NEVER DISCUSSED <input type="checkbox"/> → (SKIP TO 501)</p> <p>ASK THE FOLLOWING QUESTIONS ABOUT THE <b><u>LAST TIME</u></b> THE RESPONDENT'S HEARD HER FORMAL ENGAGEMENT ("METACHACHET") WAS BEING DISCUSSED.</p> <p>BEGIN WITH THIS STATEMENT:</p> <p>Now I would like to ask you some questions about what happened the last time your family discussed or planned your formal engagement ("metachachet"). Please think of the last formal engagement (metachachet) your family discussed/planned for you when you respond to the questions below.</p>		
N°	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
402	When your last engagement was discussed, did you know to whom you are going to be engaged?	YES ..... 1 NO .....2	
403	How old were you at the time you heard your formal engagement to (NAME) was being planned?  RECORD AGE IN YEARS.	AGE ..... <input type="text"/> <input type="text"/> DON'T KNOW ..... 98	
404	When you heard that your formal engagement to (NAME) was being planned, how did you feel?	HAPPY ..... 1 SAD ..... 2 ANGRY ..... 3 INDIFFERENT ..... 4	
405	Did you know (NAME) beforehand?	YES ..... 1 NO ..... 2	
406	Did you yourself choose (NAME) to be your future husband, did your family choose him for you or did someone else choose him for you?	RESPONDENT CHOSE ..... 1 FAMILY CHOSE ..... 2 SOMEONE ELSE CHOSE ..... 3	→ 408
407	When your formal engagement to (NAME) was being planned, were you asked whether you wanted to marry him?	YES ..... 1 NO ..... 2	
408	Was (NAME) younger, about the same age or older than you?  IF OLDER: Do you think that he was less than 10 years older than you or 10 or more years older than you?	YOUNGER ..... 1 ABOUT THE SAME AGE ..... 2 OLDER: LESS THAN 10 YEARS OLDER ..... 3 OLDER: 10 OR MORE YEARS OLDER ..... 4 OLDER: DON'T KNOW DIFFERENCE ..... 5 DON'T KNOW ..... 8	
409	Did you ever talk to anyone about stopping the marriage?	YES ..... 1 NO ..... 2	→ 411
410	What was the major reason you did not talk to anyone about stopping the marriage?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	FEAR OF BEING STIGMATIZED ..... A FEAR OF REJECTION BY FAMILY ..... B FEAR OF REJECTION BY FRIENDS ..... C FEAR OF REJECTION BY COMMUNITY ..... D DID NOT KNOW WHERE TO GO ..... E BRING BAD NAME TO MY FAMILY ..... F THOUGHT NOTHING COULD BE DONE ..... G DID NOT WANT FAMILY TO GET INTO TROUBLE ..... H WANTED TO GET MARRIED ..... I  OTHER _____ X (SPECIFY)	→ 414

N°	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
411	<p>Who did you talk to?</p> <p>DO NOT READ THE ANSWERS OUT LOUD</p> <p>CIRCLE ALL MENTIONED</p>	<p>FATHER ..... A</p> <p>MOTHER ..... B</p> <p>MALE FAMILY MEMBER ..... C</p> <p>FEMALE FAMILY MEMBER ..... D</p> <p>TEACHER ..... E</p> <p>SCHOOL DIRECTOR ..... F</p> <p>PEER EDUCATOR ..... G</p> <p>FRIEND ..... H</p> <p>NGO ..... I</p> <p>RELIGIOUS LEADER ..... J</p> <p>CBRHA/HEW ..... J</p> <p>OTHER ..... X</p> <p>(SPECIFY)</p>	
412	<p>What was the reaction of the person/persons that you talked to?</p> <p>DO NOT READ THE ANSWERS OUT LOUD</p> <p>CIRCLE ALL MENTIONED</p>	<p>SUPPORTED MY DECISION ..... A</p> <p>TALKED IT OVER WITH MY FAMILY ..... B</p> <p>TOOK THE INFORMATION BUT NOTHING HAPPENED ..... C</p> <p>IGNORED ME, NO RESPONSE ..... D</p> <p>PROVIDED EMOTIONAL SUPPORT ..... E</p> <p>STIGMATIZED ME ..... F</p> <p>REFERRED ME TO TEACHER ..... G</p> <p>REFERRED ME TO NGO ..... H</p> <p>REFERRED ME TO RELIGIOUS LEADER ..... I</p> <p>OTHER ..... X</p> <p>(SPECIFY)</p>	
413	<p>Of the people you talked to, who was the <b>most</b> helpful to you?</p> <p>(ONLY ONE ANSWER)</p>	<p>FATHER ..... 01</p> <p>MOTHER ..... 02</p> <p>MALE FAMILY MEMBER ..... 03</p> <p>FEMALE FAMILY MEMBER ..... 04</p> <p>TEACHER ..... 05</p> <p>SCHOOL DIRECTOR ..... 06</p> <p>PEER EDUCATOR ..... 07</p> <p>FRIEND ..... 08</p> <p>NGO ..... 09</p> <p>RELIGIOUS LEADER ..... 10</p> <p>CBRHA/HEW ..... 11</p> <p>NO ONE ..... 12</p> <p>OTHER ..... 96</p> <p>(SPECIFY)</p>	
414	<p>Did anyone (else) ever talk to your family about stopping the formal engagement?</p>	<p>YES ..... 1</p> <p>NO ..... 2</p> <p>DON'T KNOW ..... 8</p>	<p>→ 416</p>
415	<p>Who (else) talked to your family about stopping the formal engagement?</p> <p>DO NOT READ THE ANSWERS OUT LOUD</p> <p>CIRCLE ALL MENTIONED</p>	<p>MALE FAMILY MEMBER ..... A</p> <p>FEMALE FAMILY MEMBER ..... B</p> <p>TEACHER ..... C</p> <p>SCHOOL DIRECTOR ..... D</p> <p>PEER EDUCATOR ..... E</p> <p>FRIEND ..... F</p> <p>POLICE/JUSTICE ..... G</p> <p>RELIGIOUS LEADER ..... H</p> <p>CBRHA ..... I</p> <p>GIRL/FIANCEE'S FAMILY ..... J</p> <p>OTHER ..... X</p> <p>(SPECIFY)</p>	
416	<p>Did a formal engagement ("metachachet") take place?</p>	<p>YES ..... 1</p> <p>NO ..... 2</p> <p>FORMAL ENGAGEMENT STOPPED ..... 3</p>	<p>→ 418</p> <p>→ 437</p>



N°	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
427	Do you agree or disagree with the following statement: People in my community criticized my family after my formal engagement was stopped (my family member was convicted).	YES..... 1 NO ..... 2 DON'T KNOW/NO OPINION ..... 8	→ 437
428	<u>After the formal engagement took place</u> , did anyone ever talk to you or your family about stopping the marriage?	YES..... 1 NO ..... 2 DON'T KNOW ..... 3	→ 431
429	Who talked to you or your family about stopping the marriage?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	MALE FAMILY MEMBER .....A FEMALE FAMILY MEMBER.....B TEACHER.....C SCHOOL DIRECTOR .....D PEER EDUCATOR .....E FRIEND .....F POLICE/JUSTICE .....G RELIGIOUS LEADER .....H CBRHA .....I GIRL/FIANCEE'S FAMILY .....J  OTHER _____ X (SPECIFY)	
430	CHECK 429:  POLICE DID NOT TALK TO RESP. OR FAMILY <input type="checkbox"/> ↓ POLICE TALKED TO RESP. OR FAMILY <input type="checkbox"/>		→ 432
431	<u>After the formal engagement took place</u> , did the police/justice ever visit you or your family to discuss the plans for your marriage/wedding with (NAME)?	YES..... 1 NO ..... 2 DON'T KNOW..... 8	
432	Did the police ever arrest anyone for planning the marriage/wedding with (NAME)?	YES..... 1 NO ..... 2	→ 437
433	Who did the police arrest?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	RESPONDENT'S FATHER .....A RESPONDENT'S MOTHER .....B FUTURE HUSBAND'S FATHER .....C FUTURE HUSBAND'S MOTHER .....D FUTURE HUSBAND .....E PERSONS WHO BROKERED MARRIAGE .....F  OTHER _____ X (SPECIFY)	
434	Did the case ever go to trial?	YES..... 1 NO ..... 2	→ 437
435	Were you, a member of your family or someone else convicted (found in violation of the law)?	FAMILY MEMBER CONVICTED .....A FUTURE HUSBAND CONVICTED .....B RELATIVES OF FUTURE HUSBAND CONVICTED ...C SOMEONE ELSE CONVICTED .....D NO ONE CONVICTED.....E	→ 437
436	What type of sentence did they get?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	IMPRISONMENT .....A FINE.....B  OTHER _____ X (SPECIFY)  DON'T KNOW.....Z	

N°	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
437	Did (NAME) marry you later on?	YES..... 1 NO ..... 2 MARRIAGE/WEDDING STOPPED ..... 3	→ 439 → 461
438	Why was the marriage/wedding stopped? DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	RESPONDENT TOO YOUNG ..... A DISAGREEMENT BETWEEN FAMILIES ..... B  OTHER _____ X (SPECIFY)	→ 451
439	How old were you at the time the marriage/wedding took place?  RECORD AGE IN YEARS.	AGE ..... <input type="text"/> <input type="text"/> DON'T KNOW ..... 98	
440	When you got married to (NAME), did you want to get married <u>then</u> or did you want to get married <u>later</u> or <u>not at all</u> ?	THEN ..... 1 LATER ..... 2 NOT AT ALL ..... 3	
441	Did a religious leader bless your marriage with (NAME)?	YES..... 1 NO ..... 2	
442	Did your marriage with (NAME) involve dowry or brideprice payment?	YES..... 1 NO ..... 2	→ 444
443	Has all the dowry/brideprice been paid or does some part still remain to be paid	ALL PAID ..... 1 PARTIALLY PAID ..... 2 NONE PAID ..... 3 DON'T KNOW ..... 8	
444	CHECK 437:  MARRIED MAN LATER ON <input type="checkbox"/> DID NOT MARRY MAN LATER ON <input type="checkbox"/>		→ 451
445	<u>After you got married</u> , did the police ever arrest anyone for organizing the marriage/wedding?	YES..... 1 NO ..... 2	→ 451
446	Who did the police arrest? DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	RESPONDENT'S FATHER ..... A RESPONDENT'S MOTHER ..... B HUSBAND'S FATHER..... C HUSBAND'S MOTHER..... D HUSBAND ..... E PERSONS WHO BROKERED MARRIAGE ..... F  OTHER _____ X (SPECIFY)	
447	Did the case ever go to trial?	YES..... 1 NO ..... 2	→ 451
448	Were you, was a member of your family or someone else convicted (found in violation of the law)?	FAMILY MEMBER CONVICTED ..... A FUTURE HUSBAND CONVICTED ..... B RELATIVES OF FUTURE HUSBAND CONVICTED ... C SOMEONE ELSE CONVICTED ..... D NO ONE CONVICTED..... E	→ 451
449	What type of sentence did they get? DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	IMPRISONMENT ..... A FINE..... B  OTHER _____ X (SPECIFY)  DON'T KNOW ..... Z	

N°	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
450	Was the marriage annulled?	YES..... 1 NO ..... 2	
451	CHECK 437 AND 448 AND 450:  MARRIAGE STOPPED/ANNULLED OR FAMILY MEMBER CONVICTED <input type="checkbox"/> ↓	ALL OTHER RESPONSES <input type="checkbox"/> _____	→ 455
	The next few questions are about how your people in your community reacted when they found out that your marriage had been stopped/you or your family member had been convicted.  Did you hear people saying the following statement: (452-454)		
452	People spoke badly about my family after my marriage was stopped (my family member was convicted).	YES..... 1 NO ..... 2 DON'T KNOW..... 8	
453	People made fun of my family's situation after my marriage was stopped (my family member was convicted).	YES..... 1 NO ..... 2 DON'T KNOW..... 8	
454	People in my community criticized my family after my marriage was stopped (my family member was convicted).	YES..... 1 NO ..... 2 DON'T KNOW..... 8	} → 466
455	Were you attending school during the month before your wedding took place?	YES..... 1 NO ..... 2 NOT APPLICABLE ..... 8	} → 458
456	Did your husband or your husband's parents promise to let you continue attending school after the marriage?	YES..... 1 NO ..... 2 DON'T KNOW..... 8	
457	For how many years did you continue attending school after your wedding took place?  RECORD '00' IF LESS THAN ONE YEAR	NUMBER OF YEARS ..... <input type="text"/> <input type="text"/>  STILL ATTENDING SCHOOL..... 95	
458	In what month and year did you start living with (NAME)?	MONTH..... <input type="text"/> <input type="text"/> DON'T KNOW..... 95  YEAR ..... <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/>  DON'T KNOW YEAR..... 9998 NEVER LIVED WITH PARTNER..... 9996 BACK AND FORTH BETWEEN MY HOUSE AND HER PARENTS..... 9997	→ 460
459	How old were you when you started living with (NAME)? COMPARE AND CORRECT 458 AND/OR 459 IF INCONSISTENT.	AGE ..... <input type="text"/> <input type="text"/>	

N°	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
460	Before your marriage with (NAME), did you ever live with (NAME'S) family for more than a month?	YES..... 1 NO ..... 2	
461	Have (did) you ever had (have) sexual relations with (NAME)?	YES..... 1 NO ..... 2	→ 464
462	The first time you had sexual intercourse with (NAME) how old were you?	AGE ..... <input type="text"/> <input type="text"/> I DON'T KNOW ..... 8	
463	Who decided when you and (NAME) would begin having sexual intercourse?	RESPONDENT ..... 1 HUSBAND ..... 2 RESPONDENT AND HUSBAND JOINTLY ..... 3 INLAWS ..... 4 RESPONDENT'S PARENTS ..... 5 OTHER ..... 6 (SPECIFY)	
464	What is the current status of your marriage with (NAME)?	DID NOT MARRY HIM..... 0 (SKIP TO 501) ← CURRENTLY MARRIED ..... 1 (SKIP TO 467) ← WIDOWED ..... 3 (SKIP TO 466) ← DIVORCED ..... 4 SEPARATED ..... 5	
465	Who initiated the divorce/separation?	RESPONDENT ..... 1 HUSBAND ..... 2 INLAWS ..... 3 RESPONDENT'S PARENTS ..... 4 OTHER ..... 6 (SPECIFY)	} 468
466	How old were you when your engagement/marriage with (NAME) ended?	AGE ..... <input type="text"/> <input type="text"/>	] → 468
467	Is (NAME) living with you now or is he staying elsewhere?	LIVING TOGETHER ..... 1 STAYING ELSEWHERE ..... 2	
468	Do any of your relatives live in this household or nearby?	NO RELATIVES ..... 1 RELATIVES IN HOUSEHOLD ..... 2 RELATIVES LIVE NEARBY ..... 3 RELATIVES DO NOT LIVE NEARBY ..... 4	

**SECTION 5. MARRIAGE BY ABDUCTION**

501	<p><u>CHECK FOR THE PRESENCE OF OTHERS.</u></p> <p>BEFORE CONTINUING, MAKE EVERY EFFORT TO ENSURE PRIVACY.</p> <p>Now I am going to ask you questions specifically about marriage by abduction. I know it may be difficult to acknowledge if any of these things happened to you, but please remember that what you tell me is completely confidential and that your answers will help us to get a sense of the needs of women in this community. If anyone should interrupt us during the interview, I will immediately switch to a less sensitive line of questioning.</p>		
N <sup>o</sup>	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
502	<p>Have you ever heard of marriage by abduction?</p> <p>IF NO PROBE: Have you ever heard of the practice in which a girl is abducted and forced into marriage?</p>	<p>YES..... 1</p> <p>NO ..... 2</p>	
503	<p>Have you ever been abducted?</p>	<p>YES..... 1</p> <p>NO ..... 2</p>	→527
504	<p>How many times have you been abducted?</p>	<p>NUMBER OF TIMES ..... <input type="text"/> <input type="text"/></p> <p>DON'T KNOW..... 98</p>	
505	<p>Now I am going to ask you about the <u>first</u> time that you were abducted.</p> <p>How old were you when you were <u>first</u> abducted?</p> <p>RECORD AGE IN YEARS.</p>	<p>AGE ..... <input type="text"/> <input type="text"/></p> <p>DON'T KNOW..... 98</p>	
506	<p>What were you doing at the time you were abducted?</p> <p>DO NOT READ THE ANSWERS OUT LOUD</p> <p>CIRCLE ALL MENTIONED</p>	<p>GOING TO/COMING FROM SCHOOL..... 1</p> <p>FETCHING WATER/FIREWOOD ..... 2</p> <p>GOING TO/COMING FROM MARKET ..... 3</p> <p>I WAS AT HOME ..... 4</p> <p>OTHER _____ 6</p> <p align="center">(SPECIFY)</p>	
507	<p>Did your family know of the abduction beforehand?</p>	<p>YES..... 1</p> <p>NO ..... 2</p> <p>DON'T KNOW..... 8</p>	
508	<p>Did one person or a group of people abduct you?</p>	<p>ONE PERSON..... 1</p> <p>GROUP OF PEOPLE ..... 2</p>	
509	<p>At the time of the abduction, did you know the person or any of the people who abducted you?</p>	<p>YES..... 1</p> <p>NO ..... 2</p>	
510	<p>Did anyone try to stop the abduction?</p>	<p>YES..... 1</p> <p>NO ..... 2</p>	→512
511	<p>What happened to the person or people who tried to stop the abduction?</p> <p>DO NOT READ THE ANSWERS OUT LOUD</p> <p>CIRCLE ALL MENTIONED</p>	<p>THREATENED TO BE KILLED ..... A</p> <p>BEATEN ..... B</p> <p>INSULTED ..... C</p> <p>OTHER _____ X</p> <p align="center">(SPECIFY)</p>	

N°	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
512	<p>During the abduction, did the person/people who abducted you do the following things?</p> <p>Said hurtful or insulting things to you?            Threatened to hit you/throw something at you but did not?            Actually push, slap or throw something at you?            Pushed/hit you so hard that you fell to the ground?            Hit you so hard that you had marks or were injured?            Act in a way that made you afraid you might be physically hurt?            Attempt to have any type of sexual intercourse with you?            Actually have any type of sexual intercourse with you?            Physically force or overpower you to make you have sexual intercourse?            Anything else?</p>	<p style="text-align: right;">YES    NO</p> <p>SAID HURTFUL/INSULTING THINGS ..... 1    2</p> <p>THREATENED TO HIT OR THROW SOMETHING ..... 1    2</p> <p>PUSH, SLAP, THROW SOMETHING..... 1    2</p> <p>HIT/PUSHED HARD, FELL ..... 1    2</p> <p>HIT HARD, MARKS/INJURED..... 1    2</p> <p>MADE YOU AFRAID..... 1    2</p> <p>ATTEMPTED SEXUAL INTERCOURSE ..... 1    2</p> <p>HAD SEXUAL INTERCOURSE ..... 1    2</p> <p>FORCED SEXUAL INTERCOURSE..... 1    2</p> <p>DID NOTHING HARMFUL..... 1    2</p> <p>OTHER _____ 1    2 (SPECIFY)</p>	

513	Were you abducted for more than a month?	YES..... 1 NO ..... 2	
514	Did you tell anyone about what happened while you were abducted?	YES..... 1 NO ..... 2	→516
515	<p>Who did you tell?</p> <p>DO NOT READ THE ANSWERS OUT LOUD</p> <p>CIRCLE ALL MENTIONED</p>	MOTHER ..... A FATHER ..... B SISTER ..... C BROTHER ..... D OTHER RELATIVE ..... E HEALTH WORKER..... F POLICE..... G SCHOOL TEACHER/PRINCIPAL..... H LEGAL SERVICE/JUSTICE..... I WOMEN'S ASSOCIATION REPRESENTATIVE ..... J NGO REPRESENTATIVE ..... K CBRHA/HEW..... L OTHER _____ X (SPECIFY)	→ 517
516	What was the main reason you did not tell anyone what happened?	FEELINGS OF SHAME ..... 01 FEAR OF BEING STIGMATIZED ..... 02 FEAR OF REJECTION BY FAMILY ..... 03 FEAR OF PHYSICAL PUNISHMENT ..... 04 FEAR OF REJECTION BY FRIENDS..... 05 ABDUCTION IS NORMAL ..... 06 THOUGHT NOTHING COULD BE DONE ..... 07 FELT I WOULD BE BLAMED ..... 08 I LIKED HIM..... 09 OTHER _____ 96 (SPECIFY) DON'T KNOW..... 98	
517	<p>CHECK 515:</p> <p>DID NOT TELL POLICE <input type="checkbox"/> TOLD POLICE <input type="checkbox"/></p>		→ 520
518	Did you or your family report the abduction to the police?	YES..... 1 NO ..... 2	→520



**SECTION 6. EXPOSURE TO PREVENTION MESSAGES AND KNOWLEDGE OF LAW**

N°	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP																																																												
601	In your opinion, before what age is it too early for a <u>girl</u> to get married?  WRITE THE ANSWERS IN YEARS	YEARS..... <input type="text"/> <input type="text"/>  DON'T KNOW.....98																																																													
602	In your opinion, before what age is it too early for a <u>boy</u> to get married?	YEARS..... <input type="text"/> <input type="text"/>  DON'T KNOW.....98																																																													
603	What are the advantages/benefits of marrying early?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	STRENGTHEN TIES BETWEEN FAMILIES .....A PARENTS CAN SEE GRANDCHILDREN BEFORE PARENTS DIE .....B PARENTS CAN SEE CHILDREN MARRIED BEFORE PARENTS DIE .....C AVOID SOCIAL STIGMA (KUMO KER) .....D GET SERVICE OF FUTURE SON-IN-LAW .....E AVOID ABDUCTION.....F AVOID PREMARITAL SEX.....G ENSURE VIRGINITY AT MARRIAGE .....H NO ADVANTAGES/BENEFITS.....I OTHER _____X (SPECIFY) DON'T KNOW.....Z																																																													
604	What are the advantages/benefits of marrying late?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	REDUCED TEENAGE PREGNACY .....A MORE EDUCATION .....B HIGHER WOMEN'S STATUS.....C REDUCED POVERTY .....D REDUCED VULNERABILITY TO HIV/AIDS .....E LOWER MATERNAL MORTALITY .....F LESS OBSTRUCTED LABOR .....G LESS OBSTETRIC FISTULA .....H FEWER CHILDREN/PREGNANCIES.....I REDUCED INFANT MORTALITY .....J NO ADVANTAGES/BENEFITS.....K  OTHER _____X (SPECIFY) DON'T KNOW.....Z																																																													
605	In the last few months have you seen or heard messages about preventing early marriage:  On the radio? On television? In a newspaper or magazine? On a poster? In leaflets or brochures? In a satellite dish/film show/video? In a drama/theater/song performance? At a community meeting? At a coffee ceremony? From a priest/religious leader? From a teacher? From a Girls' Club in school? From the women's association? From a peer educator? From a health worker? CBRHA/HEW? From neighbors/friends/relatives? Other?	<table border="0"> <thead> <tr> <th></th> <th align="center">YES</th> <th align="center">NO</th> </tr> </thead> <tbody> <tr> <td>RADIO .....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>TELEVISION.....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>NEWSPAPER/MAGAZINE .....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>POSTER.....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>LEAFLET/BROCHURE .....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>SATELLITE DISH/FILM/VIDEO .....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>DRAMA/THEATER/SONG.....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>COMMUNITY MEETING .....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>COFFEE CEREMONY.....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>PRIEST/RELIGIOUS LEADER .....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>TEACHER.....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>GIRLS' CLUB.....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>WOMEN'S ASSOCIATION .....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>PEER EDUCATOR .....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>HEALTH WORKER.....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>CBRHA/HEW .....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>NEIGHBORS/FRIENDS/RELATIVES .....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>OTHER _____</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td align="center">(SPECIFY)</td> <td></td> <td></td> </tr> </tbody> </table>		YES	NO	RADIO .....	1	2	TELEVISION.....	1	2	NEWSPAPER/MAGAZINE .....	1	2	POSTER.....	1	2	LEAFLET/BROCHURE .....	1	2	SATELLITE DISH/FILM/VIDEO .....	1	2	DRAMA/THEATER/SONG.....	1	2	COMMUNITY MEETING .....	1	2	COFFEE CEREMONY.....	1	2	PRIEST/RELIGIOUS LEADER .....	1	2	TEACHER.....	1	2	GIRLS' CLUB.....	1	2	WOMEN'S ASSOCIATION .....	1	2	PEER EDUCATOR .....	1	2	HEALTH WORKER.....	1	2	CBRHA/HEW .....	1	2	NEIGHBORS/FRIENDS/RELATIVES .....	1	2	OTHER _____	1	2	(SPECIFY)			
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N°	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
606	In the last 12 months, were you or your family visited by a community-based reproductive health agent who advised you/your family against early marriage?	YES..... 1 NO ..... 2	
607	Has a teacher ever told you what to do if you wanted to save yourself from getting married?	YES..... 1 NO ..... 2 NOT CURRENTLY IN SCHOOL..... 3	
608	Has a member of the Girls' Club ever told you what to do if you wanted to save yourself from marriage?	YES..... 1 NO ..... 2 NOT CURRENTLY IN SCHOOL..... 3	
609	Has a priest/religious leader ever advised you or your family against early marriage?	YES..... 1 NO ..... 2	
610	Do you think that early marriage should be continued or should it be discontinued?	CONTINUED..... 1 DISCONTINUED..... 2 DEPENDS ..... 3 DON'T KNOW..... 8	
611	Do you think that marriage by abduction should be continued or should it be discontinued?	CONTINUED..... 1 DISCONTINUED..... 2 DEPENDS ..... 3 DON'T KNOW..... 8	
612	According to the law, is there a specific age below which it is too early for a girl to get married?	YES..... 1 NO ..... 2 DON'T KNOW..... 8	→ 614
613	<u>According to the law</u> , before what age is it too early for a girl to get married?  WRITE THE ANSWER IN YEARS.	YEARS..... <input type="text"/> DON'T KNOW..... 98	
614	Have you ever heard about the new Criminal Code?	YES..... 1 NO ..... 2	→ 619
615	How did you hear about the new Criminal Code?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	RADIO ..... A TELEVISION ..... B NEWSPAPER ..... C LEAFLET/BROCHURE ..... D COMMUNITY MEETING ..... E SCHOOL ..... F FRIEND ..... G NEIGHBOR ..... H CAN'T REMEMBER ..... I  OTHER _____ X (SPECIFY)	
616	According to the new Criminal Code, who can the law punish if a girl gets married too early (under the legal minimum age at marriage)?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	GIRLS' PARENT/GUARDIAN ..... A RELIGIOUS LEADER/OFFICER WHO SOLEMNIZES MARRIAGE ..... B GROOM/HUSBAND ..... C GROOM'S (HUSBAND'S) PARENTS ..... D PERSONS PRESENT AT MARRIAGE ..... E NO ONE ..... F DON'T KNOW ..... G  OTHER _____ X (SPECIFY)	
617	Do you know of any one in this community who was punished by the law for arranging an "early" marriage?	YES..... 1 NO ..... 2	→ 621



SECTION 7. SEXUAL VIOLENCE

701	<p><u>CHECK FOR THE PRESENCE OF OTHERS.</u></p> <p>BEFORE CONTINUING, MAKE EVERY EFFORT TO ENSURE PRIVACY.</p> <p>In some instances, girls and women are treated badly simply because they are girls or women. They can be treated badly by their boyfriends, fiancés, husbands, someone at school or work, family members, or even strangers. I would like to ask you about some of the ways in which some boys and men try to make advances and persuade or force girls and women to have sexual relations with them. I know it may be difficult to acknowledge if any of these things happened to you, but please remember that everything you tell me will be kept secret. Please try to answer each question openly and as completely as possible. If someone interrupts us, I will change the subject, and start to ask different questions, so that they will not know what we are talking about. If privacy cannot be ensured, I am available to come back at another time. Your responses are important, whether or not you have had any of the experiences. When I say sex, I am referring to any form of penetration, such as oral, anal, or vaginal intercourse.</p>			
Nº.	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP	
702	Has any boy or man ever touched you against your wishes in a way that made you feel uncomfortable, such as unwanted touching, rubbing, kissing, grabbing or fondling?	YES..... 1 NO ..... 2	→ 705	
703	The first time this happened, how old were you?  WRITE THE ANSWERS IN YEARS	YEARS..... <input type="text"/> <input type="text"/>  DON'T KNOW .....96		
704	Has this happened to you in the past 12 months?	YES..... 1 NO ..... 2		
705	Has any boy or man ever forced you to touch his private parts against your wishes?	YES..... 1 NO ..... 2	→ 708	
706	The first time this happened, how old were you?  WRITE THE ANSWERS IN YEARS	YEARS..... <input type="text"/> <input type="text"/>  DON'T KNOW .....96		
707	Has this happened to you in the past 12 months?	YES..... 1 NO ..... 2		
708	Has any boy or man ever <u>tried</u> to have sexual intercourse with you against your wishes, but did not actually do so?	YES..... 1 NO ..... 2	→ 711	
709	The first time this happened, how old were you?  WRITE THE ANSWERS IN YEARS	YEARS..... <input type="text"/> <input type="text"/>  DON'T KNOW ..... 96		
710	Has this happened to you in the past 12 months?	YES..... 1 NO ..... 2		
711	Has any boy or man actually had any type of sexual intercourse with you <u>against your wishes</u> ?	YES..... 1 NO ..... 2	→ 714	
712	The first time this happened, how old were you?  WRITE THE ANSWERS IN YEARS	YEARS..... <input type="text"/> <input type="text"/>  DON'T KNOW ..... 96		
713	Has this happened to you in the past 12 months?	YES..... 1 NO ..... 2		
714	<p>CHECK 702, 705, 708, AND 711</p> <p>REPORTED SEXUAL VIOLENCE <input type="checkbox"/></p> <p>DID NOT REPORT SEXUAL VIOLENCE <input type="checkbox"/></p>		→ 728	

N°	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP																																																				
715	Did any of these sexual experiences involve:  Your husband/partner? A relative who lived in your home? A non-relative who lived in your home? A relative who did not live in your home? A family friend or person whom you knew and who did not live in your home? A stranger? Someone who was supposed to be taking care of you? Some one you trusted/a friend? Anyone else?	<table style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th colspan="2"></th> <th style="text-align: center;">YES</th> <th style="text-align: center;">NO</th> </tr> </thead> <tbody> <tr> <td>HUSBAND/PARTNER .....</td> <td>1</td> <td></td> <td>2</td> </tr> <tr> <td>RELATIVE IN HOME .....</td> <td>1</td> <td></td> <td>2</td> </tr> <tr> <td>NON-RELATIVE IN HOME .....</td> <td>1</td> <td></td> <td>2</td> </tr> <tr> <td>RELATIVE OUTSIDE HOME .....</td> <td>1</td> <td></td> <td>2</td> </tr> <tr> <td>FAMILY FRIEND/PERSON I KNEW.....</td> <td>1</td> <td></td> <td>2</td> </tr> <tr> <td>STRANGER.....</td> <td>1</td> <td></td> <td>2</td> </tr> <tr> <td>SOMEONE TAKING CARE OF ME.....</td> <td>1</td> <td></td> <td>2</td> </tr> <tr> <td>SOMEONE I TRUSTED/FRIEND .....</td> <td>1</td> <td></td> <td>2</td> </tr> <tr> <td>COFFEE CEREMONY.....</td> <td>1</td> <td></td> <td>2</td> </tr> <tr> <td>PRIEST/RELIGIOUS LEADER .....</td> <td>1</td> <td></td> <td>2</td> </tr> <tr> <td>OTHER _____</td> <td>1</td> <td></td> <td>2</td> </tr> <tr> <td colspan="4" style="text-align: center;">(SPECIFY)</td> </tr> </tbody> </table>			YES	NO	HUSBAND/PARTNER .....	1		2	RELATIVE IN HOME .....	1		2	NON-RELATIVE IN HOME .....	1		2	RELATIVE OUTSIDE HOME .....	1		2	FAMILY FRIEND/PERSON I KNEW.....	1		2	STRANGER.....	1		2	SOMEONE TAKING CARE OF ME.....	1		2	SOMEONE I TRUSTED/FRIEND .....	1		2	COFFEE CEREMONY.....	1		2	PRIEST/RELIGIOUS LEADER .....	1		2	OTHER _____	1		2	(SPECIFY)				
		YES	NO																																																				
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OTHER _____	1		2																																																				
(SPECIFY)																																																							
716	Did any of these sexual experiences involve trickery, verbal persuasion or pressure to get you to participate?	YES..... 1 NO ..... 2																																																					
717	Did any of these sexual experiences involve threats to harm you if you did not participate?	YES..... 1 NO ..... 2																																																					
718	Did any of these sexual experiences involve being physically forced or overpowered to make you participate?	YES..... 1 NO ..... 2																																																					
719	Did any of these sexual experiences involve a boy or group of boys about your own age?	YES..... 1 NO ..... 2																																																					
720	Did any of these sexual experiences involve someone who was at least 10 years older than you?	YES..... 1 NO ..... 2																																																					
721	Did you report any of these sexual incidents to the police?	YES..... 1 NO ..... 2	→ 723																																																				
722	Why didn't you report any of these incidents to the police?	EMBARRASSED/ASHAMED ..... A BRING BAD NAME TO SELF/FAMILY ..... B FEAR OF THREATS..... C FELT WOULD NOT BE BELIEVED..... D FELT WOULD BE BLAMED ..... E AFRAID WOULD END RELATIONSHIP..... F THOUGHT NOTHING COULD BE DONE ..... G KNOW OTHER WOMEN NOT HELPED ..... H DOES NOT TRUST ANYONE ..... I  OTHER _____ X (SPECIFY)  DON'T KNOW..... Z																																																					
723	Have you ever told a doctor, nurse or other health worker about these sexual experiences?	YES..... 1 NO ..... 2	→ 725																																																				

N°	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
724	<p>Why haven't you told a doctor, nurse, or health worker about these sexual experiences?</p> <p>DO NOT READ THE ANSWERS OUT LOUD</p> <p>CIRCLE ALL MENTIONED</p>	<p>EMBARASSED/ASHAMED ..... A</p> <p>BRING BAD NAME TO SELF/FAMILY ..... B</p> <p>FEAR OF THREATS..... C</p> <p>FELT WOULD NOT BE BELIEVED ..... D</p> <p>FELT WOULD BE BLAMED ..... E</p> <p>AFRAID WOULD END RELATIONSHIP..... F</p> <p>THOUGHT NOTHING COULD BE DONE ..... G</p> <p>KNOW OTHER WOMEN NOT HELPED ..... H</p> <p>DOES NOT TRUST ANYONE ..... I</p> <p>NO ACCESS TO SERVICES/GEOGRAPHIC ..... J</p> <p>NO MONEY TO CONSULT ..... K</p> <p>THOUGHT IT IS NOT NEEDED ..... L</p> <p>OTHER _____ X</p> <p>(SPECIFY)</p> <p>DON'T KNOW..... Z</p>	
725	<p>Have you told anyone else about these incidents?</p>	<p>YES..... 1</p> <p>NO ..... 2</p>	→ 728
726	<p>Who did you tell?</p> <p>DO NOT READ THE ANSWERS OUT LOUD</p> <p>CIRCLE ALL MENTIONED</p>	<p>FATHER ..... A</p> <p>MOTHER ..... B</p> <p>SISTER..... C</p> <p>BROTHER ..... D</p> <p>FRIEND ..... E</p> <p>RELATIVE ..... F</p> <p>TEACHER/PRINCIPAL..... G</p> <p>RELIGIOUS LEADER ..... H</p> <p>WOMEN'S ASSOCIATION ..... I</p> <p>POLICE..... J</p> <p>HEALTH WORKER..... K</p> <p>CBRHA/HEW..... L</p> <p>GIRL CLUB..... M</p> <p>OTHER _____ X</p> <p>(SPECIFY)</p>	
727	<p>Of the people you told about your experiences, who was the most helpful?</p> <p>DO NOT READ THE ANSWERS OUT LOUD</p> <p>CIRCLE ALL MENTIONED</p>	<p>FATHER ..... A</p> <p>MOTHER ..... B</p> <p>SISTER..... C</p> <p>BROTHER ..... D</p> <p>FRIEND ..... E</p> <p>RELATIVE ..... F</p> <p>TEACHER/PRINCIPAL..... G</p> <p>RELIGIOUS LEADER ..... H</p> <p>WOMEN'S ASSOCIATION ..... I</p> <p>POLICE..... J</p> <p>HEALTH WORKER..... K</p> <p>CBRHA/HEW..... L</p> <p>GIRL CLUB..... M</p> <p>NO ONE..... N</p> <p>OTHER _____ X</p> <p>(SPECIFY)</p>	
728	<p>CHECK 527:</p> <p>HAS SISTERS <input type="checkbox"/> DOES NOT HAVE SISTERS <input type="checkbox"/></p>		→ 730
729	<p>Have any of your sisters ever been forced to have sex or raped?</p>	<p>YES..... 1</p> <p>NO ..... 2</p> <p>DON'T KNOW..... 8</p>	

N°	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
730	<p><b>What types of things do you think would help women who have been forced to have sex or raped?</b></p> <p>(Don't read )</p> <p>(Circle answer)</p>	PUNISHING THE VIOLATOR.....A PREGNANCY TEST .....B <b>COUNSELING SERVICE .....C</b> HIV TEST.....D REHABILITATION .....E OTHERS (SPECIFY).....X <b>DON'T KNOW</b>	
731	<p><b>In general, do you think the law can prevent or stop sexual violence against women and children?</b></p>	YES..... 1 NO ..... 2 DON'T KNOW..... 8	



818	Have you been thinking of yourself as a worthless person?				
819	Have you been feeling reasonably happy all things considered?				

820	In the past three months, have you felt so unhappy that you have thought about committing suicide or wished you were dead?	DAILY ..... 1 WEEKLY ..... 2 NEVER ..... 3 REFUSE ..... 4 DON'T KNOW ..... 8						
821	In the past three months, have you tried to commit suicide or tried to do something that would cause you to die?	YES ..... 1 NO ..... 2						
822	What would help your state of mind if you were upset?	SUPPORT GROUP FOR WOMEN ..... A TALKING IT OVER WITH FRIENDS ..... B TALKING IT OVER WITH FAMILY ..... C ASSISTANCE FROM NGO WORKERS ..... D RELIGIOUS COUNSELING ..... E MENTAL HEALTH COUNSELING ..... F MEDICAL ASSISTANCE ..... G INCOME GENERATING PROJECTS ..... H SKILLS TRAINING ..... I EDUCATION ..... J PAID EMPLOYMENT ..... K  OTHER _____ X (SPECIFY) DON'T KNOW ..... Z						
823	RECORD THE TIME.  MORNING = 1 EVENING = 2	MORNING/EVENING ..... <table border="1" style="display: inline-table; vertical-align: middle;"><tr><td style="width: 20px; height: 20px;"></td></tr></table> HOUR ..... <table border="1" style="display: inline-table; vertical-align: middle;"><tr><td style="width: 20px; height: 20px;"></td><td style="width: 20px; height: 20px;"></td></tr></table> MINUTES ..... <table border="1" style="display: inline-table; vertical-align: middle;"><tr><td style="width: 20px; height: 20px;"></td><td style="width: 20px; height: 20px;"></td></tr></table>						

**FINISH**

I would like to thank you very much for helping us. I appreciate the time that you have taken. I realize that these questions may have been difficult for you to answer, but it is only by hearing from girls and women themselves that we can really understand about their experiences in life and their health. Here is a list of organizations that provide support, legal advice and counseling services to women in the study location. Please do contact them if you would like to go and talk over your situation with anyone or if you or any of your friends or relatives need help. They will keep everything you say private. Because these questions we have asked you are very sensitive, we request that you do not discuss this research with anyone in your community. By not discussing with anyone, you are helping to make sure that the research is confidential.

INTERVIEWER'S OBSERVATIONS  
TO BE FILLED IN AFTER COMPLETING INTERVIEW

COMMENTS ABOUT RESPONDENT:

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COMMENTS ABOUT SPECIFIC QUESTIONS:

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ANY OTHER COMMENTS:

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SUPERVISOR'S OBSERVATIONS

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NAME OF SUPERVISOR: \_\_\_\_\_ Date: \_\_\_\_\_

EDITOR'S OBSERVATIONS

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NAME OF EDITOR: \_\_\_\_\_ Date: \_\_\_\_\_

APPENDIX 3 MALE ADOLESCENT QUESTIONNAIRE

**EARLY MARRIAGE EVALUATION STUDY  
MALE ADOLESCENT AGE 15-24 QUESTIONNAIRE**

IDENTIFICATION				CODE									
NAME OR KEBELE _____				<table border="1"> <tr> <td> </td> <td> </td> </tr> </table>									
NAME OF HOUSEHOLD HEAD _____													
CLUSTER (LOCALITY) NAME .....				<table border="1"> <tr> <td> </td> <td> </td> </tr> </table>									
HOUSEHOLD NUMBER.....				<table border="1"> <tr> <td> </td> <td> </td> </tr> </table>									
DISTRICT .....				<table border="1"> <tr> <td> </td> <td> </td> </tr> </table>									
REGION.....				<table border="1"> <tr> <td> </td> <td> </td> </tr> </table>									
URBAN/RURAL (URBAN=1, RURAL=2) .....				<table border="1"> <tr> <td> </td> <td> </td> </tr> </table>									
NAME & LINE NO. OF FEMALE ADOLESCENT _____				<table border="1"> <tr> <td> </td> <td> </td> </tr> </table>									
INTERVIEWER VISITS													
	1	2	3	FINAL VISIT									
DATE	_____	_____	_____	DAY	<table border="1"> <tr> <td> </td> <td> </td> </tr> </table>								
INTERVIEWER'S NAME	_____	_____	_____	MONTH	<table border="1"> <tr> <td> </td> <td> </td> </tr> </table>								
RESULT*	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	YEAR	<table border="1"> <tr> <td> </td> <td> </td> </tr> </table>								
				NAME CODE	<table border="1"> <tr> <td> </td> <td> </td> </tr> </table>								
				RESULT	<table border="1"> <tr> <td> </td> <td> </td> </tr> </table>								
NEXT VISIT: DATE				TOTAL NO. OF VISITS	<input type="checkbox"/>								
TIME													
*RESULT CODES: 1 COMPLETED 2 NOT AT HOME 3 POSTPONED 4 REFUSED 5 PARTLY COMPLETED 6 INCAPACITATED 7 OTHER _____ (SPECIFY)													
LANGUAGE OF QUESTIONNAIRE **	<input type="checkbox"/>			LANGUAGE OF INTERVIEW **	<input type="checkbox"/>								
NATIVE LANGUAGE OF RESPONDENT TO HH QUEST**	<input type="checkbox"/>			TRANSLATOR USED	YES..... 1 NO ..... 2								
** LANGUAGE CODES: AMARIGNA = 1 OROMIGNA = 2 TIGRIGNA = 3 OTHER=6 _____ (SPECIFY)													
SUPERVISOR	CODE	FIELD EDITOR	CODE	OFFICE EDITOR	KEYED BY								
NAME _____	<table border="1"> <tr> <td> </td> <td> </td> </tr> </table>			NAME _____	<table border="1"> <tr> <td> </td> <td> </td> </tr> </table>			<table border="1"> <tr> <td> </td> <td> </td> </tr> </table>			<table border="1"> <tr> <td> </td> <td> </td> </tr> </table>		
DATE _____		DATE _____											

**INTRODUCTION AND CONSENT**

**CONSENT TO PARTICIPATE IN RESEARCH: INDIVIDUAL INTERVIEW**

Study Title: Early Marriage Evaluation Study  
Investigators: Anastasia J. Gage, PhD (Tulane)  
Yemane Berhane, MD, MPH, PhD (Addis Continental Institute of Public Health)

Hello. My name is [NAME]. I am representing a team formed by an international project called MEASURE Evaluation at Tulane University and Addis Continental Institute of Public Health in Addis Ababa. We are conducting a research study on marriage, education, and health. The purpose of the study is to learn more about marriage practices and health in Amhara, Ethiopia. The study will help to provide information on issues that are important to help young people have healthy and satisfying lives. There will be 5,120 young people between the ages of 10-24 and their parents/caretakers in this study. By chance, you have been selected to be in this study. Being in the study means that you will be asked a number of questions about marriage practices, sexual behavior, violence, and health. It will take about one hour to answer the questions in this survey.

Sometimes good things happen to people who take part in studies, and sometimes things happen to people in research studies that may make them feel bad. These things are called "risks". If you feel uncomfortable about any of the questions, you can ask the interviewer to skip those questions and go on to the next section. If you become sad and unhappy about answering any question, a survey counselor will be available to help you to cope with the things that cause you to get upset, sad or angry. You do not have to answer questions you do not want to answer, and you may end this interview at any time you want to. People may have good things happen to them because they are in research studies. These good things are called "benefits". You will not directly benefit from being in this study. We don't know if this study will help you. We hope that your answers will help us to understand what young people in Amhara region think, what they go through in life, and their health situation. We hope that the information we get from this study will help us to advice on possible ways of making young people's life and health better in Amhara.

Participation in research is voluntary. You may choose to participate or not. If you choose to participate but later change your mind, you may stop the interview at any time. Refusal to participate or withdrawal from the study will not result in penalty or any loss of benefits to which you would be otherwise entitled. The information that you give us is strictly confidential. We will separate your name on the questionnaire so that the information you give cannot be linked to you. Your name will not be linked to anything we write or publish about the study. Although we will ask your name and address, this information will be strictly confidential and no one will see it except project staff. You will not receive any money or gifts for participation in the study. There is no cost to you for being in the study.

After we have surveyed all the adolescents and their parents in the study, we will put the information together and write a report. If you need a copy of the report, please contact Anastasia Gage at 001-504-988-3655 (Department of International Health and Development, Tulane University School of Public Health and Tropical Medicine, 1440 Canal Street, Suite, 2200, New Orleans, LA 70112) or Professor Yemane Berhane at 251-116-183501/03 (Addis Continental Institute of Public Health, P. O. Box 27651/1000, Addis Ababa) and we will send you a copy. If you have any questions about the study please feel free to ask the interviewer. If later you have any questions regarding the study or your rights, please contact, Anastasia Gage at 001-504-988-3655 (Department of International Health and Development, Tulane University School of Public Health and Tropical Medicine, 1440 Canal Street, Suite, 2200, New Orleans, LA 70112) or Professor Yemane Berhane at 251-116-183501/03 (Addis Continental Institute of Public Health, P. O. Box 27651/1000, Addis Ababa).

If you have other questions about this study, you may also contact the United States Agency for International Development which is sponsoring the study at 251-1-51-00-88 (USAID/Ethiopia, Riverside Building, Haile G/Selassie Road, P.O. Box 1014, Addis Ababa). If you have any questions about your rights as a study participant, please call the IRB Compliance Officer, Tulane University School of Public Health and Tropical Medicine at 001-504-988-3229.

I have read this consent form and volunteer to participate in this research.

\_\_\_\_\_  
Subject Date

\_\_\_\_\_  
Person Obtaining Consent Date

I am unable to read but this consent document has been read and explained to me by \_\_\_\_\_ (name of reader);  
I volunteer to participate in this research.

\_\_\_\_\_  
Subject Date

\_\_\_\_\_  
Witness Date

\_\_\_\_\_  
Person Obtaining Consent Date

SECTION 1. RESPONDENT'S BACKGROUND

NO.	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP																					
101	RECORD THE TIME.  MORNING = 1 EVENING = 2	MORNING/EVENING..... <input type="checkbox"/> HOUR ..... <input type="checkbox"/> <input type="checkbox"/> MINUTES..... <input type="checkbox"/> <input type="checkbox"/>																						
102	How long have you been living continuously in (NAME OF CURRENT PLACE OF RESIDENCE)?  IF LESS THAN ONE YEAR, RECORD 'OO' YEARS.	YEARS..... <input type="checkbox"/> <input type="checkbox"/> ALWAYS .....95 VISITOR.....96																						
103	In what month and year were you born?	MONTH..... <input type="checkbox"/> <input type="checkbox"/> DON'T KNOW MONTH.....98 YEAR ..... <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> DON'T KNOW YEAR .....9998																						
104	How old were you at your <u>last</u> birthday? COMPARE AND CORRECT 103 AND/OR 104 IF INCONSISTENT.	AGE IN COMPLETED YEARS..... <input type="checkbox"/> <input type="checkbox"/>																						
105	Is your birth/natural mother alive?	YES..... 1 NO ..... 2																						
106	Is your birth/natural father alive?	YES..... 1 NO ..... 2																						
107	Do the following adults currently live with you? Mother? Stepmother? Father? Stepfather? Other adult relative? Other adult non-relative?	<table border="0"> <tr> <td></td> <td align="center">YES</td> <td align="center">NO</td> </tr> <tr> <td>MOTHER .....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>STEPMOTHER .....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>FATHER.....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>STEPFATHER .....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>OTHER ADULT RELATIVE .....</td> <td align="center">1</td> <td align="center">2</td> </tr> <tr> <td>OTHER ADULT NONRELATIVE.....</td> <td align="center">1</td> <td align="center">2</td> </tr> </table>		YES	NO	MOTHER .....	1	2	STEPMOTHER .....	1	2	FATHER.....	1	2	STEPFATHER .....	1	2	OTHER ADULT RELATIVE .....	1	2	OTHER ADULT NONRELATIVE.....	1	2	
	YES	NO																						
MOTHER .....	1	2																						
STEPMOTHER .....	1	2																						
FATHER.....	1	2																						
STEPFATHER .....	1	2																						
OTHER ADULT RELATIVE .....	1	2																						
OTHER ADULT NONRELATIVE.....	1	2																						
108	How many brothers and sisters do you have from the same biological parents?	NUMBER ..... <input type="checkbox"/> <input type="checkbox"/>																						
109	What is your religion?	ORTHODOX ..... 1 CATHOLIC..... 2 PROTESTANT..... 3 MOSLEM ..... 4 TRADITIONAL..... 5  OTHER ..... 6 (SPECIFY)																						
110	How often do you attend religious events, if at all?	ALMOST EVERY DAY..... 1 AT LEAST ONCE A WEEK..... 2 AT LEAST ONCE A MONTH..... 3 LESS THAN ONCE A MONTH..... 4 NEVER ..... 5																						

NO.	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
111	What is your ethnicity?  RECORD THE MAJOR ETHNIC GROUP.	AMHARA .....1 OROMO .....2 TIGRE .....3 AGEW .....4 GURAGE .....5 OTHER .....	
112	Can your mother write & read?	YES.....1 NO .....2	
	Has (did) your mother ever attended (attend) to school?	YES.....1 NO .....2	
113	Can your father write & read	YES.....1 NO .....2	
	Has (did) your father ever attended (attend) to school??	YES.....1 NO .....2	
114	Can you write & read?	YES.....1 NO.....2	→119
	Have you ever attended school?	YES.....1 NO.....2	
115	What is the highest grade you completed?	GRADE ..... <input type="text"/> TECH./VOC. CERTIFICATE .....13 UNIVERSITY/COLLEGE DIPLOMA.....14 UNIVERSITY/COLLEGE DEGREE OR HIGHER .....15	
116	Are you currently attending school or studying at a college or university?	YES.....1 NO.....2	
117	CHECK 115 AND 116:  CURRENTLY IN SCHOOL AND GRADE 00-06 <input type="checkbox"/>  NOT CURRENTLY IN SCHOOL AND GRADE 00-06 <input type="checkbox"/>  GRADE 07 AND ABOVE <input type="checkbox"/>  (SKIP TO 120)		→120
118	Are you in a club, group, or team at school?	YES, OFTEN.....1 YES, SOMETIMES .....2 NO.....3	
119	Now, I would like you to read this sentence to me.  SHOW CARD TO THE RESPONDENT * (THIS CARD SHOULD BE IN ENGLISH.)  IF RESPONDENT CANNOT READ ENTIRE SENTENCE, PROBE: Can you read any part of the sentence to me?	CANNOT READ AT ALL .....1 ABLE TO READ ONLY PARTS OF SENTENCE .....2 ABLE TO READ ENTIRE SENTENCE .....3 NO CARD AVAILABLE WITH REQUIRED LANGUAGE (SPECIFY LANGUAGE) .....4 BLIND/VISUALLY IMPAIRED .....5	
* Each card should have four simple phrases that are pertinent to the local context. Cards must also be prepared in the local languages used for the interview.			
120	In the last 12 months, on how many separate occasions have you traveled away from your home community and slept away?	NUMBER OF TRIPS ..... <input type="text"/> NONE.....00	→122
121	In the last 12 months, have you been away from your home community for more than a month at a time?	YES.....1 NO.....2	



NO.	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
122	Have you done any income generating work in the last 12 months?	YES..... 1 NO ..... 2	201
123	How many hours per week do you work?  RECORD 'OO' IF RESPONDENT DOES NOT WORK.	NUMBER OF HOURS..... <input type="text"/> <input type="text"/>	
124	What kind of work do you do?	Self employed ..... 1 Government employed ..... 2 Business ..... 3 Farmer ..... 4 Daily laborer ..... 5 Student ..... 6 Other ..... 9	
125	What have you been doing for most of your time in the last 12 months?	GOING TO SCHOOL/STUDYING ..... 1 LOOKING FOR WORK ..... 2 TOO ILL TO WORK ..... 3 HANDICAPPED, CANNOT WORK ..... 4 HOUSEWORK/CHILD CARE ..... 5  OTHER _____ 6 (SPECIFY)	} → 201

**SECTION 2: REPRODUCTION**

NO.	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
201	<p>Now I would like to ask about any children you have had. I am interested only in the children that are biologically yours. Have you ever fathered any children with any woman?</p> <p>Have you ever given birth?</p>	<p>YES..... 1 NO ..... 2</p>	→ 207
202	How many children have you fathered?	NO. OF CHILDREN ..... <input type="text"/>	
203	In what month and year was your first child born?	<p>MONTH..... <input type="text"/></p> <p>DON'T KNOW MONTH..... 98</p> <p>YEAR..... <input type="text"/></p> <p>DON'T KNOW YEAR..... 9998</p>	
204	<p>How old were you when your first child was born?</p> <p>RECORD AGE IN YEARS.</p>	<p>AGE ..... <input type="text"/></p> <p>DON'T KNOW..... 98</p>	
205	<p>At the time the mother of your first child became pregnant, did you want a child <u>then</u>, did you want to wait until <u>later</u>, or did you <u>not want</u> to have any children at all?</p>	<p>THEN..... 1 LATER ..... 2 NOT AT ALL ..... 3</p>	→ 207 → 207
206	How much longer would you have liked to wait?	<p>MONTHS ..... 1 <input type="text"/></p> <p>YEARS..... 2 <input type="text"/></p> <p>DON'T KNOW..... 98</p>	
207	Do you know the signs of danger during pregnancy and delivery?	<p>YES..... 1 NO ..... 2</p>	→ 210
208	<p>Can you tell me what kind of problems can happen to a woman during labor and delivery?</p> <p>Any other problems?</p> <p>RECORD ALL MENTIONED. DO NOT READ OUT RESPONSES.</p>	<p>PROLONGED LABOR..... A WATER BREAKS TOO EARLY ..... B EXCESSIVE BLEEDING DURING AND AFTER DELIVERY..... C FEVER..... D FAINTING ..... E CONVULSIONS..... F PLACENTA DOES NOT COME OUT .... G STILL BIRTH ..... H OTHER _____ X (SPECIFY) DON'T KNOW..... Z</p>	
209	<p>What should she do if she experiences this problem?</p> <p>Anything else?</p> <p>RECORD ALL MENTIONED. DO NOT READ OUT RESPONSES.</p>	<p>NOTHING ..... A REST ..... B TAKE MEDICATION ..... C TAKE HERBS..... D SEE TRADITIONAL BIRTH ATTENDANT..... E SEE MIDWIFE ..... F SEE DOCTOR ..... G GO TO A HEALTH FACILITY ..... H OTHER _____ X (SPECIFY) DON'T KNOW..... Z</p>	

210	<p><u>CHECK FOR THE PRESENCE OF OTHERS.</u></p> <p>BEFORE CONTINUING, MAKE EVERY EFFORT TO ENSURE PRIVACY.</p> <p>Now I need to ask you some questions about sexual activity in order to gain a better understanding of some family life issues.</p>		
211	<p>How old were you when you had sexual intercourse for the very first time (if ever)?</p>	<p>NEVER ..... 00</p> <p>AGE IN YEARS ..... <input type="text"/> <input type="text"/></p>	→ 301 (N)
212	<p>The <u>first</u> time you had sexual intercourse, was a condom used?</p>	<p>YES..... 1</p> <p>NO ..... 2</p> <p>DON'T KNOW/UNSURE..... 8</p>	
213	<p>The <u>last</u> time you had sexual intercourse, was a condom used?</p> <p>Why NOT?</p>	<p>YES..... 1</p> <p>NO ..... 2</p> <p>DON'T KNOW/UNSURE..... 8</p>	
214	<p>If NO to Q 213, what was the reason?</p>	<p>Trusted each other.....A</p> <p>Partner objection.....B</p> <p>Felt no need to use.....C</p> <p>Condom not available.....D</p> <p>Others (specify).....X</p>	
215	<p>Are you or your current partner currently doing something or using a method to delay or avoid pregnancy?</p>	<p>YES..... 1</p> <p>NO ..... 2</p> <p>Currently have no partner .....3</p> <p>DON'T KNOW/UNSURE..... 8</p>	
216	<p>Which method are you using?</p> <p>IF MORE THAN ONE METHOD USED, RECORD THE HIGHEST METHOD ON THE LIST</p>	<p>FEMALE STERILIZATION ..... 01</p> <p>MALE STERILIZATION ..... 02</p> <p>PILL ..... 03</p> <p>IUD..... 04</p> <p>INJECTABLES..... 05</p> <p>IMPLANTS..... 06</p> <p>CONDOM ..... 07</p> <p>DIAPHRAGM ..... 08</p> <p>FOAM/JELLY ..... 09</p> <p>STANDARD DAYS METHOD ..... 10</p> <p>LACT. AMENORRHEA METHOD ..... 11</p> <p>RHYTHM ..... 12</p> <p>WITHDRAWAL ..... 13</p> <p>OTHER _____ 96</p> <p style="text-align: center;">(SPECIFY)</p>	
217	<p>In total, with how many different people have you had sexual intercourse <u>in the last 12 months</u>?</p> <p>IF NON-NUMERIC ANSWER, PROBE TO GET AN ESTIMATE.</p> <p>IF NUMBER OF PARTNERS IS GREATER THAN 95, WRITE '95'</p>	<p>NUMBER OF PARTNERS LAST 12 MONTHS ..... <input type="text"/> <input type="text"/></p> <p>DON'T KNOW..... 98</p>	
218	<p>In total, with how many different people have you had sexual intercourse <u>in your lifetime</u>?</p> <p>IF NON-NUMERIC ANSWER, PROBE TO GET AN ESTIMATE.</p> <p>IF NUMBER OF PARTNERS IS GREATER THAN 95, WRITE '95'</p>	<p>NUMBER OF PARTNERS IN LIFETIME ..... <input type="text"/> <input type="text"/></p> <p>DON'T KNOW..... 98</p>	

SECTION 3: MARRIAGE

NO.	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
301	Now I would like to ask about marriage and how it happens. Have you ever heard that you were promised in marriage?	YES..... 1 NO ..... 2	→ 303
302	How old were you when you first heard that you were promised in marriage? RECORD AGE IN YEARS. IF UNSURE, PROBE: How many years ago did you first hear that you were promised in marriage?	AGE ..... <input type="text"/> <input type="text"/> UNSURE ..... 98	
303	Have your parents/family members ever discussed a formal engagement (' <i>metachachet</i> ') for you?	YES..... 1 NO ..... 2	
304	Have you ever been formally engaged?	YES..... 1 NO ..... 2 STILL PROMISED ..... 3 PROMISSORY MARRIAGE CANCELLED ..... 4	} → 306
305	How many times have you been formally engaged?	NO. OF TIMES ..... <input type="text"/> <input type="text"/>	
306	Have you ever been married or lived together with a woman as if married?	YES..... 1 NO ..... 2	→ 401
307	In total, how many women have you been married to or lived together with as if married in your whole life?	NUMBER ..... <input type="text"/> <input type="text"/>	
308	In what month and year did you first get married or start living with a woman?	MONTH..... <input type="text"/> <input type="text"/> DON'T KNOW MONTH..... 98 YEAR ..... <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> DON'T KNOW YEAR ..... 9998	
309	How old were you when you first got married or lived with a woman? RECORD AGE IN YEARS COMPARE AND CORRECT 308 AND/OR 309 IF INCONSISTENT	AGE ..... <input type="text"/> <input type="text"/> UNSURE ..... 98	
310	What is your marital status now: are you currently married, living together with a woman as if married, widowed, divorced or separated?	NEVER MARRIED ..... 0 CURRENTLY MARRIED ..... 1 LIVING TOGETHER ..... 2 WIDOWED ..... 3 DIVORCED ..... 4 SEPARATED ..... 5	

**SECTION 4. MARRIAGE CANCELLATION**

401	<b><u>PLEASE READ THESE IMPORTANT INSTRUCTIONS</u></b>		
N <sup>o</sup>	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
402	Please tell me the name of the girl with whom you were to be formally engaged.	_____ (NAME)	
403	How old were you at the time you heard your formal engagement to (NAME) was being planned?  RECORD AGE IN YEARS	AGE ..... <input type="text"/> <input type="text"/> DON'T KNOW ..... 98	
404	When you heard that your formal engagement to (NAME) was being planned, how did you feel?	HAPPY ..... 1 SAD ..... 2 ANGRY ..... 3 INDIFFERENT ..... 4	
405	Did you know (NAME) beforehand?	YES ..... 1 NO ..... 2	
406	Did you yourself choose (NAME) to be your future wife or did someone else choose her for you?	RESPONDENT CHOSE ..... 1 SOMEONE ELSE CHOSE ..... 2	→ 408
407	Before getting formally engaged to (NAME), were you asked whether you wanted to marry her?	YES ..... 1 NO ..... 2	
408	Was (NAME) younger, about the same age, or older than you?  IF YOUNGER: Do you think that she was less than 10 years younger than you or 10 or more years younger than you?	YOUNGER LESS THAN 10 YEARS ..... 1 YOUNGER 10 YEARS OR MORE ..... 2 YOUNGER DON'T KNOW HOW MUCH ..... 3 ABOUT THE SAME AGE ..... 4 OLDER ..... 5 DON'T KNOW ..... 6	
409	Did you ever talk to anyone about stopping the marriage?	YES ..... 1 NO ..... 2	→ 411
410	What was the major reason you did not talk to anyone about stopping the marriage?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	FEAR OF BEING STIGMATIZED ..... A FEAR OF REJECTION BY FAMILY ..... B FEAR OF REJECTION BY FRIENDS ..... C FEAR OF REJECTION BY COMMUNITY ..... D DID NOT KNOW WHERE TO GO ..... E BRING BAD NAME TO MY FAMILY ..... F THOUGHT NOTHING COULD BE DONE ..... G DID NOT WANT FAMILY TO GET INTO TROUBLE ..... H WANT TO MARRY ..... I OTHER ..... X  (SPECIFY)	→ 414

411	<p>Who did you talk to?</p> <p>DO NOT READ THE ANSWERS OUT LOUD</p> <p>CIRCLE ALL MENTIONED</p>	<p>FATHER ..... A  MOTHER ..... B  MALE FAMILY MEMBER ..... C  FEMALE FAMILY MEMBER ..... D  TEACHER ..... E  SCHOOL DIRECTOR ..... F  PEER EDUCATOR ..... G  FRIEND ..... H  NGO ..... I  RELIGIOUS LEADER ..... J  CBRHA/HEW ..... K  OTHER ..... X  (SPECIFY)</p>	
412	<p>What was the reaction of the person/persons that you talked to?</p> <p>DO NOT READ THE ANSWERS OUT LOUD</p> <p>CIRCLE ALL MENTIONED</p>	<p>SUPPORTED MY DECISION ..... A  TALKED IT OVER WITH MY FAMILY ..... B  TOOK THE INFORMATION BUT  NOTHING HAPPENED ..... C  IGNORED ME, NO RESPONSE ..... D  PROVIDED EMOTIONAL SUPPORT ..... E  STIGMATIZED ME ..... F  REFERRED ME TO TEACHER ..... G  REFERRED ME TO NGO ..... H  REFERRED ME TO RELIGIOUS LEADER ..... I  OTHER ..... X  (SPECIFY)</p>	
413	<p>Of the people you talked to, who was the <b>most</b> helpful to you?</p>	<p>FATHER ..... 01  MOTHER ..... 02  MALE FAMILY MEMBER ..... 03  FEMALE FAMILY MEMBER ..... 04  TEACHER ..... 05  SCHOOL DIRECTOR ..... 06  PEER EDUCATOR ..... 07  FRIEND ..... 08  NGO ..... 09  RELIGIOUS LEADER ..... 10  CBRHA/HEW ..... 11  NO ONE ..... 12  OTHER ..... 96  (SPECIFY)</p>	
414	<p>Did anyone ever talk to your family about stopping the formal engagement?</p>	<p>YES ..... 1  NO ..... 2  DON'T KNOW ..... 8</p>	<p>→ 416</p>
415	<p>Who talked to your family about stopping the formal engagement?</p> <p>DO NOT READ THE ANSWERS OUT LOUD</p> <p>CIRCLE ALL MENTIONED</p>	<p>MALE FAMILY MEMBER ..... A  FEMALE FAMILY MEMBER ..... B  TEACHER ..... C  SCHOOL DIRECTOR ..... D  PEER EDUCATOR ..... E  FRIEND ..... F  POLICE/JUSTICE ..... G  RELIGIOUS LEADER ..... H  CBRHA/HEW ..... I  GIRL/FIANCEE'S FAMILY ..... J  OTHER ..... X  (SPECIFY)</p>	
416	<p>Did a formal engagement ("metachachet") take place?</p>	<p>YES ..... 1  NO ..... 2  FORMAL ENGAGEMENT STOPPED ..... 3</p>	<p>→ 418  → 437</p>
417	<p>Why was the formal engagement stopped?</p> <p>DO NOT READ THE ANSWERS OUT LOUD</p> <p>CIRCLE ALL MENTIONED</p>	<p>GIRL TOO YOUNG ..... A  DISAGREEMENT BETWEEN FAMILIES ..... B  OTHER ..... X  (SPECIFY)  DON'T KNOW ..... Z</p>	<p>→ 419</p>

418	How old were you at the time the formal engagement ("metachachet") took place?	AGE ..... <input type="text"/> <input type="text"/> DON'T KNOW ..... 98	
419	Did the police arrest anyone for planning the formal engagement?	YES ..... 1 NO ..... 2 DON'T KNOW ..... 8	→ 424
420	Who did the police arrest?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	GIRL'S FATHER ..... A GIRL'S MOTHER ..... B RESPONDENT'S FATHER ..... C RESPONDENT'S MOTHER ..... D RESPONDENT ..... E PERSONS WHO BROKERED MARRIAGE ..... F  OTHER _____ X (SPECIFY)	
421	Did the case ever go to trial?	YES ..... 1 NO ..... 2 DON'T KNOW ..... 8	→ 424
422	Were you, a member of your family, or someone else convicted (found in violation of the law)?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	RESPONDENT CONVICTED ..... A FAMILY MEMBER CONVICTED ..... B SOMEONE ELSE CONVICTED ..... C NO ONE CONVICTED ..... D	→ 428
423	What type of sentence did you/they get?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	IMPRISONMENT ..... A FINE ..... B  OTHER _____ X (SPECIFY)  DON'T KNOW ..... Z	
424	CHECK 416 AND 422:  FORMAL ENGAGEMENT STOPPED OR RESPONDENT/ FAMILY MEMBER CONVICTED <input type="checkbox"/>	ALL OTHER RESPONSES <input type="checkbox"/>	→ 428
	The next few questions are about how your people in your community reacted when they found out your formal engagement had been stopped (you/your family member had been convicted).  Did you hear people saying the following statement:		
425	People spoke badly about my family after my formal engagement was stopped (my family member/I was convicted).	YES ..... 1 NO ..... 2 DON'T KNOW ..... 8	
426	People made fun of my family's situation after my formal engagement was stopped (my family member/I was convicted).	YES ..... 1 NO ..... 2 DON'T KNOW ..... 8	
427	People in my community rejected my family after my formal engagement was stopped (my family member/I was convicted).	YES ..... 1 NO ..... 2 DON'T KNOW/NO OPINION ..... 8	→ 437
428	<u>After the formal engagement took place</u> , did anyone ever talk to you or your family about stopping the marriage?	YES ..... 1 NO ..... 2 DON'T KNOW ..... 3	→ 431



440	<u>After you got married</u> , did the police ever arrest anyone for organizing the marriage/wedding?	YES..... 1 NO ..... 2	→ 446
441	Who did the police arrest?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	RESPONDENT ..... A RESPONDENT'S MOTHER ..... B RESPONDENT'S FATHER ..... C FIANCEE'S PARENTS ..... D PERSONS WHO BROKERED MARRIAGE ..... E WITNESSES OF MARRIAGE/WEDDING ..... F OTHER _____ X (SPECIFY)	
442	Did the case ever go to trial?	YES..... 1 NO ..... 2	→ 450
443	Were you, was a member of your family or someone else convicted (found in violation of the law)?	RESPONDENT CONVICTED..... A PARENT CONVICTED ..... B SOMEONE ELSE CONVICTED ..... C NO ONE CONVICTED..... D	→ 450
444	What type of sentence did you/they get?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	IMPRISONMENT ..... A FINE..... B  OTHER _____ X (SPECIFY)  DON'T KNOW..... Z	
445	Was the marriage annulled?	YES..... 1 NO ..... 2	→ 450
446	CHECK 437, 443, AND 445: MARRIAGE STOPPED/ANNULLED OR RESPONDENT/ FAMILY MEMBER CONVICTED <input type="checkbox"/>	ALL OTHER RESPONSES <input type="checkbox"/>	→ 451
<p>The next few questions are about how your people in your community reacted when they found out that your marriage had been stopped/you or your family member had been convicted.</p> <p>Do you agree or disagree with the following statement:</p>			
447	People spoke badly about my family after my marriage was stopped (my family member/I was convicted).	AGREE ..... 1 DISAGREE ..... 2 DON'T KNOW/NO OPINION ..... 8	
448	People made fun of my family's situation after my marriage was stopped/I (my family member) had been convicted.	AGREE ..... 1 DISAGREE ..... 2 DON'T KNOW/NO OPINION ..... 8	
449	People in my community rejected my family after my marriage was stopped/I (my family member) had been convicted.	AGREE ..... 1 DISAGREE ..... 2 DON'T KNOW/NO OPINION ..... 8	→ 453
450	Was (NAME) attending school during the month before your wedding took place?	YES..... 1 NO ..... 2 DON'T KNOW..... 8	→ 453
451	Did you or your parents promise to let (NAME) continue attending school after the marriage?	YES..... 1 NO ..... 2 DON'T KNOW..... 8	

452	For how many years did (NAME) continue attending school after your wedding took place?  RECORD '00' IF LESS THAN ONE YEAR	NUMBER OF YEARS ..... <input type="text"/> <input type="text"/>  STILL ATTENDING SCHOOL..... 95	
453	In what month and year did you start living with (NAME)?	MONTH..... <input type="text"/> <input type="text"/> DON'T KNOW..... 95 YEAR ..... <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/>  DON'T KNOW YEAR..... 9998 NEVER LIVED WITH PARTNER..... 9996 BACK AND FORTH BETWEEN MY HOUSE AND HER PARENTS..... 9998	→ 455
454	How old were you when you started living with (NAME)? COMPARE 103 AND 453 AND CORRECT 453 IF INCONSISTENT	AGE ..... <input type="text"/> <input type="text"/>	
455	Have (did) you ever had (have) sexual relations with (NAME)?	YES..... 1 NO ..... 2	→ 457
456	The first time you had sexual intercourse with (NAME) how old were you? RECORD AGE IN YEARS	AGE ..... <input type="text"/> <input type="text"/>	
457	Have you ever heard of marriage by abduction?  IF NO PROBE: Have you ever heard of the practice in which a girl is abducted and forced into marriage?	YES..... 1 NO ..... 2	→ 501
458	Have you ever been married by abduction?	YES..... 1 NO ..... 2	
	Have you ever been forced to marry	YES..... 1 NO ..... 2	
459	How many biological sisters do you have?	NUMBER OF SISTERS ..... <input type="text"/> <input type="text"/>  NONE ..... 00	
460	How many of your biological sisters, born to the same mother/father, have been married by abduction?	NUMBER OF SISTERS ..... <input type="text"/> <input type="text"/>  NONE ..... 00	

**SECTION 5. EXPOSURE TO PREVENTION MESSAGES AND KNOWLEDGE OF LAW**

N°	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
501	<p>In your opinion, before what age is it too early for a <u>girl</u> to get married?</p> <p>WRITE THE ANSWERS IN YEARS</p>	<p>YEARS..... <input type="text"/> <input type="text"/></p> <p>DON'T KNOW.....98</p>	
502	<p>In your opinion, before what age is it too early for a <u>boy</u> to get married?</p>	<p>YEARS..... <input type="text"/> <input type="text"/></p> <p>DON'T KNOW.....98</p>	
503	<p>What are the advantages/benefits of marrying early?</p> <p>DO NOT READ THE ANSWERS OUT LOUD</p> <p>CIRCLE ALL MENTIONED</p>	<p>STRENGTHEN TIES BETWEEN FAMILIES ..... A</p> <p>PARENTS CAN SEE GRANDCHILDREN BEFORE PARENTS DIE ..... B</p> <p>PARENTS CAN SEE CHILDREN MARRIED BEFORE PARENTS DIE ..... C</p> <p>AVOID PREMARITAL SEX..... D</p> <p>NO ADVANTAGES/BENEFITS ..... E</p> <p>REDUCE VULNERABILITY TO HIV/AIDS ..... F</p> <p>DON'T KNOW..... G</p> <p>OTHER _____ X (SPECIFY)</p>	
504	<p>What are the advantages/benefits of marrying late?</p> <p>DO NOT READ THE ANSWERS OUT LOUD</p> <p>CIRCLE ALL MENTIONED</p>	<p>MORE EDUCATION ..... A</p> <p>REDUCED POVERTY ..... B</p> <p>REDUCED VULNERABILITY TO HIV/AIDS ..... C</p> <p>FEWER CHILDREN..... D</p> <p>NO ADVANTAGES/BENEFITS ..... E</p> <p>OTHER _____ X (SPECIFY)</p>	
505	<p>In the last few months have you seen or heard messages about preventing early marriage:</p> <p>On the radio?</p> <p>On Television?</p> <p>In a newspaper or magazine?</p> <p>On a poster?</p> <p>In leaflets or brochures?</p> <p>In satellite dish, film show/video?</p> <p>In a drama/theater/song performance?</p> <p>At a community meeting?</p> <p>At a coffee ceremony?</p> <p>From a priest/religious leader?</p> <p>From a teacher?</p> <p>From a peer educator?</p> <p>From a health worker?</p> <p>From neighbors/friends/relatives?</p> <p>From club at school?</p> <p>Other?</p>	<p align="right"><b>YES NO</b></p> <p>RADIO ..... 1 2</p> <p>TELEVISION..... 1 2</p> <p>NEWSPAPER/MAGAZINE ..... 1 2</p> <p>POSTER..... 1 2</p> <p>LEAFLET/BROCHURE ..... 1 2</p> <p>SATELLITE DISH/FILM/VIDEO ..... 1 2</p> <p>DRAMA/THEATER/SONG..... 1 2</p> <p>COMMUNITY MEETING ..... 1 2</p> <p>COFFEE CEREMONY..... 1 2</p> <p>PRIEST/RELIGIOUS LEADER ..... 1 2</p> <p>TEACHER..... 1 2</p> <p>PEER EDUCATOR ..... 1 2</p> <p>HEALTH WORKER..... 1 2</p> <p>NEIGHBORS/FRIENDS/RELATIVES..... 1 2</p> <p>CLUB AT SCHOOL ..... 1 2</p> <p>OTHER _____ 1 2 (SPECIFY)</p>	
506	<p>In the last 12 months, were you or your family visited by a community-based reproductive health agent who advised you/your family against early marriage?</p>	<p>YES..... 1</p> <p>NO ..... 2</p>	
507	<p>Has a priest/religious leader ever advised you or your family against early marriage?</p>	<p>YES..... 1</p> <p>NO ..... 2</p>	
508	<p>Do you think that early marriage should be continued or should it be discontinued?</p>	<p>CONTINUED ..... 1</p> <p>DISCONTINUED ..... 2</p> <p>DEPENDS ..... 3</p> <p>DON'T KNOW..... 8</p>	

N°	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
509	Do you think that marriage by abduction should be continued or should it be discontinued?	CONTINUED ..... 1 DISCONTINUED ..... 2 DEPENDS ..... 3 DON'T KNOW ..... 8	
510	According to the law, is there a specific age below which it is too early for a girl to get married?	YES..... 1 NO ..... 2 DON'T KNOW ..... 8	<input type="checkbox"/> → 512
511	<u>According to the law</u> , before what age is it too early for a girl to get married?  WRITE THE ANSWERS IN YEARS	YEARS..... <input type="text"/> <input type="text"/>  DON'T KNOW ..... 98	
512	Have you ever heard about the new Criminal Code?	YES..... 1 NO ..... 2	→ 515
513	How did you hear about the new Criminal Code?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	RADIO ..... A TELEVISION ..... B NEWSPAPER ..... C LEAFLET/BROCHURE ..... D COMMUNITY MEETING ..... E SCHOOL (clubs) ..... F FRIEND ..... G NEIGHBOR ..... H CBRHA/HEW ..... H CAN'T REMEMBER ..... I OTHER ..... X (SPECIFY)	
514	According to the new Criminal Code, who can the law punish if a girl gets married too early (under the legal minimum age at marriage)?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	GIRLS' PARENT/GUARDIAN ..... A RELIGIOUS LEADER/OFFICER WHO SOLEMNIZES MARRIAGE ..... B GROOM/HUSBAND ..... C GROOM'S (HUSBAND'S) PARENTS ..... D PERSONS PRESENT AT MARRIAGE ..... E NO ONE ..... F DON'T KNOW ..... G OTHER ..... X (SPECIFY)	
515	Do you know of any girl in this community whose marriage was cancelled/annulled/stopped?	YES..... 1 NO ..... 2 DON'T KNOW ..... 8	
516	Do you know of any girl in this community who left home even for one night in order to save herself from getting married?	YES..... 1 NO ..... 2 DON'T KNOW ..... 8	

SECTION 6. GENDER ATTITUDES

601	<u>PLEASE READ THESE IMPORTANT INSTRUCTIONS</u>			
	<p>BEGIN WITH THIS STATEMENT:            Now, I will like to ask you a few question regarding relationships between men and women. I will read you some statements. Please tell me if you agree, partially agree, or disagree with each statement.</p>			
Nº	QUESTIONS AND FILTERS	AGREE	PARTIALLY AGREE	DISAGREE
602	It is the man who decides when to have sex?	1	2	3
603	A woman's most important role is to take care of her home and cook for her family.	1	2	3
604	You don't talk about sex, you just do it.	1	2	3
605	Women who carry condoms are promiscuous.	1	2	3
606	A man needs other women even if things with his wife are fine.	1	2	3
607	There are times when a woman deserves to be beaten.	1	2	3
608	Giving the children a bath and feeding the children are the mother's responsibility.	1	2	3
609	It is a woman's responsibility to avoid getting pregnant.	1	2	3
610	A man should have the final word about decisions in his home.	1	2	3
611	Men are always ready to have sex.	1	2	3
612	A woman should tolerate violence in order to keep her family together.	1	2	3
613	If a woman cheats on a man, it is okay for him to hit her.	1	2	3
614	If someone insults me, I will defend my reputation with force if I have to.	1	2	3
615	A wife has no right to ask her husband to use a condom.	1	2	3
616	It is okay for a man to hit his wife if she refuses to have sex with him.	1	2	3
617	A couple should decide together if they want to have children.	1	2	3
618	In my opinion, a woman can suggest using condoms just like a man can.	1	2	3
619	If a man gets a woman pregnant, the child is the responsibility of both.	1	2	3
620	A man should know what his partner likes during sex.	1	2	3
621	It is important that a father is present in the lives of his children, even if he is no longer with the mother.	1	2	3
622	If a man sees another man beating a woman, he should stop it.	1	2	3
623	A man and a woman should decide together what type of contraceptive to use.	1	2	3

N°	QUESTIONS AND FILTERS	AGREE	PARTIALLY AGREE	DISAGREE	
624	Women should be virgins until they get married.	1	2	3	
625	If a man cheats on a woman, it is OK for her to hit him.	1	2	3	
626	Women have the same right as men to study and work outside the home.	1	2	3	
627	In a couple, who do you think should have the greater say in each of the following decisions: the husband, the wife, or both equally:	HUSBAND	WIFE	BOTH EQUALLY	DON'T KNOW, DEPENDS
	Making large household purchases:	1	2	3	8
	Making small daily purchases:	1	2	3	8
	Deciding when to visit family, friends or relatives:	1	2	3	8
	Deciding what to do with the money a wife earns for her work:	1	2	3	8
	Deciding how many children to have and when to have them:	1	2	3	8

**SECTION 7. DOMESTIC VIOLENCE**

701	<u>PLEASE READ THESE IMPORTANT INSTRUCTIONS</u>			
<p>CHECK 306:</p> <p>EVER MARRIED/ LIVED TOGETHER <input type="checkbox"/>      NEVER MARRIED NOR LIVED TOGETHER <input type="checkbox"/> → (SKIP TO 705)</p> <p>ENSURE PRIVACY!</p> <p>NO ONE OVER 3 YEARS PRESENT OR LISTENING <input type="checkbox"/>      OTHERS PRESENT OR LISTENING <input type="checkbox"/> → 709</p> <p>BEGIN WITH THIS STATEMENT: No matter how well a couple gets along, there are times when they disagree on major decisions, get annoyed about something the other person does, or just have fights because they are in a bad mood or tired or for some other reason. They also use many different ways to settle their differences. I know that some of these questions are very personal. However, your answers are crucial for helping us to understand the situation of married people in Amhara Region. Let me assure you that your answers are completely confidential and will not be told to anyone.</p>				
N <sup>o</sup>	QUESTIONS AND FILTERS	CODING CATEGORIES		SKIP
<p>Now I am going to read you a list of things that you may have done to your wife/partner when you had a dispute/quarrel. I would like you to tell me for each one if you have ever done it and how often you did it in the past year.</p>		EVER	<p>How many times did this happen during the PAST 12 MONTHS. No partner .....99 Write 95 if above 95</p>	
702A	Do (did) you ever insult or swear at your (last) wife/partner?	<p>YES.....1 NO .....2 (GO TO 702B) ←</p>	<p>TIMES IN PAST 12 MONTHS ..... <input type="text"/></p>	
702B	Do (did) you ever shout or yell at your (last) wife/partner?	<p>YES.....1 NO .....2 (GO TO 702C) ←</p>	<p>TIMES IN PAST 12 MONTHS ..... <input type="text"/></p>	
702C	Do (did) you ever stomp out of the room, house or yard?	<p>YES.....1 NO .....2 (GO TO 702D) ←</p>	<p>TIMES IN PAST 12 MONTHS ..... <input type="text"/></p>	
NO.	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP	NO.
702D	Do (did) you ever do or say something to spite your (last) wife/partner?	<p>YES.....1 NO .....2 (GO TO 702E) ←</p>	<p>TIMES IN PAST 12 MONTHS ..... <input type="text"/></p>	
702E	Do (did) you ever call your (last) wife/partner names?	<p>YES.....1 NO .....2 (GO TO 702F) ←</p>	<p>TIMES IN PAST 12 MONTHS ..... <input type="text"/></p>	
702F	Do (did) you ever do or say something to humiliate your (last) wife/partner in front of other?	<p>YES.....1 NO .....2 (GO TO 702G) ←</p>	<p>TIMES IN PAST 12 MONTHS ..... <input type="text"/></p>	
702G	Do (did) you ever destroy something that belongs (belonged) to your (last) wife/partner?	<p>YES.....1 NO .....2 (GO TO 702H) ←</p>	<p>TIMES IN PAST 12 MONTHS ..... <input type="text"/></p>	
702H	Do (did) you ever threaten to hit or throw something at your (last) wife/partner?	<p>YES.....1 NO .....2 (GO TO 702I) ←</p>	<p>TIMES IN PAST 12 MONTHS ..... <input type="text"/></p>	

702I	Do (did) you ever throw something at your (last) wife/partner?	YES..... 1 NO ..... 2 (GO TO 702J) ←	TIMES IN PAST 12 MONTHS ..... <input type="text"/>	
702J	Do (did) you ever twist your (last) wife/partner's arm or hair?	YES..... 1 NO ..... 2 (GO TO 702K) ←	TIMES IN PAST 12 MONTHS ..... <input type="text"/>	
702K	Do (did) you ever push, shove, or grab your (last) wife/partner?	YES..... 1 NO ..... 2 (GO TO 702L) ←	TIMES IN PAST 12 MONTHS ..... <input type="text"/>	
702L	Do (did) you ever slap your (last) wife/partner?	YES..... 1 NO ..... 2 (GO TO 702M) ←	TIMES IN PAST 12 MONTHS ..... <input type="text"/>	
702M	Do (did) you ever punch your (last) wife/partner with your fist or with something that can hurt ever?	YES..... 1 NO ..... 2 (GO TO 702N) ←	TIMES IN PAST 12 MONTHS ..... <input type="text"/>	
702N	Do (did) you ever kick or drag your (last) wife/partner?	YES..... 1 NO ..... 2 (GO TO 702O) ←	TIMES IN PAST 12 MONTHS ..... <input type="text"/>	
702O	Do (did) you ever choke or burn your (last) wife/partner?	YES..... 1 NO ..... 2 (GO TO 702P) ←	TIMES IN PAST 12 MONTHS ..... <input type="text"/>	
702P	Do (did) you ever beat up your (last) wife/partner?	YES..... 1 NO ..... 2 (GO TO 702Q) ←	TIMES IN PAST 12 MONTHS ..... <input type="text"/>	
702Q	Do (did) you ever threaten your (last) wife/partner with a knife, gun, cutlass, or other type of weapon?	YES..... 1 NO ..... 2 (GO TO 702R) ←	TIMES IN PAST 12 MONTHS ..... <input type="text"/>	
702R	Do (did) ever you attack your (last) wife/partner with a knife, gun, cutlass, or other type of weapon?	YES..... 1 NO ..... 2 (GO TO 702S) ←	TIMES IN PAST 12 MONTHS ..... <input type="text"/>	
702S	Do (did) you ever physically force your (last) wife/partner to have sexual intercourse with you even when she did not want to?	YES..... 1 NO ..... 2 (GO TO 702T) ←	TIMES IN PAST 12 MONTHS ..... <input type="text"/>	
702T	Do (did) you ever force your (last) wife/partner to perform other sexual acts with you when she did not want to?	YES..... 1 NO ..... 2 (GO TO 702U) ←	TIMES IN PAST 12 MONTHS ..... <input type="text"/>	
702U	Do (did) you ever bring in or try to bring in someone to help settle things?	YES..... 1 NO ..... 2	TIMES IN PAST 12 MONTHS ..... <input type="text"/>	
703	Has your (last) wife/partner ever hit, slapped, kicked or done anything else to physically hurt you at times when you were not already beating or physically hurting her?	YES..... 1 NO ..... 2		→ 705
704	In the last 12 months, how many times has your (last) wife/partner hit, slapped, kicked or done something to physically hurt you at a time when you were not already beating or physically hurting her?	NUMBER OF TIMES .....	<input type="text"/>	
705	Have you ever been physically abused or mistreated by someone in your family or anyone else?  PROBE: Physical abuse is when someone causes you to have a scar, welts, bruises/wounds, bleeding, or a broken bone.	YES..... 1 NO ..... 2		→ 708

706	Who has physically abused or mistreated you in this way?	MOTHER ..... A FATHER ..... B STEP-MOTHER ..... C STEP-FATHER ..... D BROTHER ..... E SISTER ..... F OTHER MALE RELATIVE ..... G OTHER FEMALE RELATIVE ..... H MALE FRIEND/ACQUAINTANCE ..... I TEACHER ..... J EMPLOYER ..... K STRANGER ..... L  OTHER _____ X (SPECIFY)																															
707	During the past 12 months, how many times has someone physically abused or mistreated you?	NUMBER OF TIMES ..... <table border="1" style="display: inline-table; vertical-align: middle;"><tr><td style="width: 20px; height: 20px;"></td><td style="width: 20px; height: 20px;"></td></tr></table>																															
708	When you were growing up, did you ever witness your father/step father hit your mother/step mother?	YES ..... 1 NO ..... 2 DON'T KNOW ..... 8																															
709	How often do you use the following substances: very often, only sometimes, or never stopped?	<table style="width: 100%; border-collapse: collapse;"> <thead> <tr> <th style="width: 40%;"></th> <th style="width: 15%;">VERY OFTEN</th> <th style="width: 15%;">SOMETIMES</th> <th style="width: 15%;">NEVER</th> <th style="width: 15%;"></th> </tr> </thead> <tbody> <tr> <td>STOPPED</td> <td></td> <td></td> <td></td> <td></td> </tr> <tr> <td>ALCOHOL</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> <td style="text-align: center;">3</td> <td style="text-align: center;">4</td> </tr> <tr> <td>KHAT</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> <td style="text-align: center;">3</td> <td style="text-align: center;">4</td> </tr> <tr> <td>CIGARETTES</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> <td style="text-align: center;">3</td> <td style="text-align: center;">4</td> </tr> <tr> <td>OTHERS</td> <td style="text-align: center;">1</td> <td style="text-align: center;">2</td> <td style="text-align: center;">3</td> <td style="text-align: center;">4</td> </tr> </tbody> </table>		VERY OFTEN	SOMETIMES	NEVER		STOPPED					ALCOHOL	1	2	3	4	KHAT	1	2	3	4	CIGARETTES	1	2	3	4	OTHERS	1	2	3	4	
	VERY OFTEN	SOMETIMES	NEVER																														
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KHAT	1	2	3	4																													
CIGARETTES	1	2	3	4																													
OTHERS	1	2	3	4																													
710	RECORD THE TIME.  MORNING = 1 EVENING = 2	MORNING/EVENING ..... <table border="1" style="display: inline-table; vertical-align: middle;"><tr><td style="width: 20px; height: 20px;"></td></tr></table> HOUR ..... <table border="1" style="display: inline-table; vertical-align: middle;"><tr><td style="width: 20px; height: 20px;"></td><td style="width: 20px; height: 20px;"></td></tr></table> MINUTES ..... <table border="1" style="display: inline-table; vertical-align: middle;"><tr><td style="width: 20px; height: 20px;"></td><td style="width: 20px; height: 20px;"></td></tr></table>																															

**FINISH**

I would like to thank you very much for helping us. I appreciate the time that you have taken. I realize that these questions may have been difficult for you to answer, but it is only by hearing from young men themselves that we can really understand about their experiences in life and their health. Because these questions we have asked you are very sensitive, we request that you do not discuss this research with anyone. By not discussing with anyone, you are helping to make sure that the research is confidential.

INTERVIEWER'S OBSERVATIONS  
TO BE FILLED IN AFTER COMPLETING INTERVIEW

COMMENTS ABOUT RESPONDENT:

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COMMENTS ABOUT SPECIFIC QUESTIONS:

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ANY OTHER COMMENTS:

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SUPERVISOR'S OBSERVATIONS

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NAME OF SUPERVISOR: \_\_\_\_\_ Date: \_\_\_\_\_

EDITOR'S OBSERVATIONS

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NAME OF EDITOR: \_\_\_\_\_ Date: \_\_\_\_\_

## APPENDIX 4 CARETAKER QUESTIONNAIRE

**EARLY MARRIAGE EVALUATION STUDY  
PARENT/GUARDIAN QUESTIONNAIRE**

IDENTIFICATION					
LOCALITY NAME _____	<table border="1" style="width: 100%; height: 20px;"> <tr> <td style="width: 25%;"></td> <td style="width: 25%;"></td> <td style="width: 25%;"></td> <td style="width: 25%;"></td> </tr> </table>				
NAME OF HOUSEHOLD HEAD _____					
CLUSTER NUMBER .....	<table border="1" style="width: 100%; height: 20px;"> <tr> <td style="width: 25%;"></td> <td style="width: 25%;"></td> <td style="width: 25%;"></td> <td style="width: 25%;"></td> </tr> </table>				
HOUSEHOLD NUMBER .....	<table border="1" style="width: 100%; height: 20px;"> <tr> <td style="width: 25%;"></td> <td style="width: 25%;"></td> <td style="width: 25%;"></td> <td style="width: 25%;"></td> </tr> </table>				
DISTRICT .....	<table border="1" style="width: 100%; height: 20px;"> <tr> <td style="width: 25%;"></td> <td style="width: 25%;"></td> <td style="width: 25%;"></td> <td style="width: 25%;"></td> </tr> </table>				
REGION .....	<table border="1" style="width: 100%; height: 20px;"> <tr> <td style="width: 25%;"></td> <td style="width: 25%;"></td> <td style="width: 25%;"></td> <td style="width: 25%;"></td> </tr> </table>				
URBAN/RURAL (URBAN=1, RURAL=2).....	<table border="1" style="width: 100%; height: 20px;"> <tr> <td style="width: 25%;"></td> <td style="width: 25%;"></td> <td style="width: 25%;"></td> <td style="width: 25%;"></td> </tr> </table>				
NAME & LINE NO. OF PARENT/GUARDIAN:: _____	<table border="1" style="width: 100%; height: 20px;"> <tr> <td style="width: 25%;"></td> <td style="width: 25%;"></td> <td style="width: 25%;"></td> <td style="width: 25%;"></td> </tr> </table>				
SEX OF PARENT/GUARDIAN (MALE=1, FEMALE=2) .....	<table border="1" style="width: 100%; height: 20px;"> <tr> <td style="width: 25%;"></td> <td style="width: 25%;"></td> <td style="width: 25%;"></td> <td style="width: 25%;"></td> </tr> </table>				

INTERVIEWER VISITS				
	1	2	3	FINAL VISIT
DATE	_____	_____	_____	DAY MONTH YEAR
INTERVIEWER'S NAME	_____	_____	_____	NAME CODE
RESULT*	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	RESULT
NEXT VISIT: DATE	_____	_____		TOTAL NO. OF VISITS
	_____	_____		<input type="checkbox"/>
	_____	_____		

\*RESULT CODES:  
 1 COMPLETED  
 2 RESPONDENT NOT AT HOME  
 3 POSTPONED  
 4 REFUSED  
 5 PARTLY COMPLETED  
 6 INCAPACITATED  
 7 OTHER \_\_\_\_\_  
 (SPECIFY)

LANGUAGE OF QUESTIONNAIRE **	<input type="checkbox"/>	LANGUAGE OF INTERVIEW **	<input type="checkbox"/>
		TRANSLATOR USED	YES .....1 NO .....2
** LANGUAGE CODES: AMARIGNA = 1 OROMIGNA = 2 TIGRIGNA = 3 OTHER=6 _____ (SPECIFY)			

SUPERVISOR	FIELD EDITOR	OFFICE EDITOR	KEYED BY
NAME _____	NAME _____		
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
DATE _____	DATE _____		
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

## INTRODUCTION AND CONSENT

### CONSENT TO PARTICIPATE IN RESEARCH: INDIVIDUAL INTERVIEW

Study Title: Early Marriage Evaluation Study  
Investigators: Anastasia J. Gage, PhD (Tulane)  
Yemane Berhane, MD, MPH, PhD (Addis Continental Institute of Public Health)

Hello. My name is [NAME]. I am representing a team formed by an international project called MEASURE Evaluation at Tulane University and Addis Continental Institute of Public Health in Addis Ababa. We are conducting a research study on marriage, education, and health. The purpose of the study is to learn more about marriage practices and health in Amhara, Ethiopia. The study will help to provide information on issues that are important to help young people have healthy and satisfying lives. There will be 5,120 young people between the ages of 10-24 and their parents/caretakers in this study. By chance, you have been selected to be in this study. Being in the study means that you will be asked a number of questions about marriage practices, sexual behavior, violence, and health. It will take about one hour to answer the questions in this survey.

Sometimes good things happen to people who take part in studies, and sometimes things happen to people in research studies that may make them feel bad. These things are called "risks". If you feel uncomfortable about any of the questions, you can ask the interviewer to skip those questions and go on to the next section. If you become sad and unhappy about answering any question, a survey counselor will be available to help you to cope with the things that cause you to get upset, sad or angry. You do not have to answer questions you do not want to answer, and you may end this interview at any time you want to. People may have good things happen to them because they are in research studies. These good things are called "benefits". You will not directly benefit from being in this study. We don't know if this study will help you. We hope that your answers will help us to understand what young people in Amhara region think, what they go through in life, and their health situation. We hope that the information we get from this study will help us to advice on possible ways of making young people's life and health better in Amhara.

Participation in research is voluntary. You may choose to participate or not. If you choose to participate but later change your mind, you may stop the interview at any time. Refusal to participate or withdrawal from the study will not result in penalty or any loss of benefits to which you would be otherwise entitled. The information that you give us is strictly confidential. We will separate your name on the questionnaire so that the information you give cannot be linked to you. Your name will not be linked to anything we write or publish about the study. Although we will ask your name and address, this information will be strictly confidential and no one will see it except project staff. You will not receive any money or gifts for participation in the study. There is no cost to you for being in the study.

After we have surveyed all the adolescents and their parents in the study, we will put the information together and write a report. If you need a copy of the report, please contact Anastasia Gage at 001-504-988-3655 (Department of International Health and Development, Tulane University School of Public Health and Tropical Medicine, 1440 Canal Street, Suite, 2200, New Orleans, LA 70112) or Professor Yemane Berhane at 251-116-183501/03 (Addis Continental Institute of Public Health, P. O. Box 27651/1000, Addis Ababa) and we will send you a copy. If you have any questions about the study please feel free to ask the interviewer. If later you have any questions regarding the study or your rights, please contact, Anastasia Gage at 001-504-988-3655 (Department of International Health and Development, Tulane University School of Public Health and Tropical Medicine, 1440 Canal Street, Suite, 2200, New Orleans, LA 70112) or Professor Yemane Berhane at 251-116-183501/03 (Addis Continental Institute of Public Health, P. O. Box 27651/1000, Addis Ababa).

If you have other questions about this study, you may also contact the United States Agency for International Development which is sponsoring the study at 251-1-51-00-88 (USAID/Ethiopia, Riverside Building, Haile G/Selassie Road, P.O. Box 1014, Addis Ababa). If you have any questions about your rights as a study participant, please call the IRB Compliance Officer, Tulane University School of Public Health and Tropical Medicine at 001-504-988-3229.

I have read this consent form and volunteer to participate in this research.

\_\_\_\_\_  
Subject Date

\_\_\_\_\_  
Person Obtaining Consent Date

I am unable to read but this consent document has been read and explained to me by \_\_\_\_\_ (name of reader);  
I volunteer to participate in this research.

\_\_\_\_\_  
Subject Date

\_\_\_\_\_  
Witness Date

\_\_\_\_\_  
Person Obtaining Consent Date

**SECTION 1. RESPONDENT'S BACKGROUND**

NO.	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
101	RECORD THE TIME.  MORNING = 1 EVENING = 2	MORNING/EVENING..... <input type="checkbox"/> HOUR ..... <input type="checkbox"/> MINUTES..... <input type="checkbox"/>	
102	CHECK THE HOUSEHOLD QUESTIONNAIRE:  ENTER BELOW THE LINE NUMBER AND NAME OF THE ADOLESCENT CHILD/WARD OF THE RESPONDENT FROM THE HOUSEHOLD QUESTIONNAIRE.		
	NAME OF ADOLESCENT: _____	LINE NO. OF ADOLESCENT FROM HOUSEHOLD QUEST..... <input type="checkbox"/>	
103	How long have you been living continuously in (NAME OF CURRENT PLACE OF RESIDENCE)?  IF LESS THAN ONE YEAR, RECORD 'OO' YEARS.	YEARS..... <input type="checkbox"/> ALWAYS .....95	
104	In what month and year were you born?	MONTH..... <input type="checkbox"/> DON'T KNOW MONTH .....98 YEAR ..... <input type="checkbox"/> DON'T KNOW YEAR .....9998	
105	How old were you at your <u>last</u> birthday?  COMPARE AND CORRECT 103 AND/OR 104 IF INCONSISTENT.	AGE IN COMPLETED YEARS.... <input type="checkbox"/>	
106	What is your religion?	ORTHODOX ..... 1 CATHOLIC..... 2 PROTESTANT..... 3 MOSLEM ..... 4 TRADITIONAL ..... 5  OTHER _____ 6 (SPECIFY)	
107	How often do you attend religious events, if at all?	ALMOST EVERY DAY ..... 1 AT LEAST ONCE A WEEK..... 2 AT LEAST ONCE A MONTH ..... 3 LESS THAN ONCE A MONTH ..... 4 NEVER ..... 5	
108	What is your ethnicity?	AMHARA.....1 OROMO .....2 TIGRAYE .....3 AGEW .....4 GURAGE .....5  OTHER _____ 6 (SPECIFY)	
109	Can you read & write?	YES.....1 NO.....2	→112
	Have you ever attended school?	YES.....1 NO.....2	

NO.	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
110	What is the highest grade you completed?	GRADE ..... <input type="text"/> <input type="text"/> TECH./VOC. CERTIFICATE .....13 UNIVERSITY/COLLEGE DIPLOMA.....14 UNIVERSITY/COLLEGE DEGREE OR HIGHER.....15	
111	CHECK 110: GRADE 00-06 <input type="text"/> ↓ GRADE 07 AND ABOVE <input type="text"/> _____		→113
112	Now, I would like you to read this sentence to me. SHOW CARD TO THE RESPONDENT <sup>1</sup> (THIS CARD SHOULD BE IN AMHARIC) IF RESPONDENT CANNOT READ ENTIRE SENTENCE, PROBE: Can you read any part of the sentence to me?	CANNOT READ AT ALL .....1 ABLE TO READ WITH ONLY PARTS OF SENTENCE .....2 ABLE TO READ ENTIRE SENTENCE .....3 NO CARD AVAILABLE WITH REQUIRED LANGUAGE _____4 (SPECIFY LANGUAGE) BLIND/VISUALLY IMPAIRED .....5	
1 Each card should have four simple phrases that are pertinent to the local context. Cards must also be prepared in the local languages used for the interview.			
113	Have you done any work in the last 12 months?	YES..... 1 NO ..... 2	→ 201
114	How many hours per week do you work? RECORD '00' IF RESPONDENT DOES NOT WORK.	NUMBER OF HOURS..... <input type="text"/> <input type="text"/> Does not work .....00	
115	What kind of work do you do?	SELF EMPLOYED .....1 GOVERNMENT EMPLOYED.....2 BUSINESS .....3 FARMER .....4 DAILY LABORER.....5 OTHER _____ 6 (SPECIFY)	
116	What have you been doing for most of your time in the last 12 months?	GOING TO SCHOOL/STUDYING.....1 LOOKING FOR WORK .....2 TOO ILL TO WORK .....3 HANDICAPPED, CANNOT WORK .....4 HOUSEWORK/CHILD CARE.....5 OTHER _____ 6 (SPECIFY)	→ 201

**SECTION 2. EXPOSURE TO PREVENTION MESSAGES AND KNOWLEDGE OF LAW**

N°	QUESTIONS AND FILTERS	CODING CATEGORIES			SKIP
201	In your opinion, before what age is it too early for a <u>girl</u> to get married?  WRITE THE ANSWERS IN YEARS	YEARS..... <input type="text"/> <input type="text"/>  DON'T KNOW.....98			
202	In your opinion, before what age is it too early for a <u>boy</u> to get married?	YEARS..... <input type="text"/> <input type="text"/>  DON'T KNOW.....98			
203	What are the advantages/benefits of marrying early?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	STRENGTHEN TIES BETWEEN FAMILIES ..... A PARENTS CAN SEE GRANDCHILDREN BEFORE PARENTS DIE ..... B PARENTS CAN SEE CHILDREN MARRIED BEFORE PARENTS DIE ..... C AVOID SOCIAL STIGMA (KUMO KER) ..... D GET SERVICE OF FUTURE SON-IN-LAW ..... E AVOID ABDUCTION..... F AVOID PREMARITAL SEX..... G ENSURE VIRGINITY AT MARRIAGE ..... H NO ADVANTAGES/BENEFITS..... I REDUCE VULNERABILITY TO HIV ..... J DON'T KNOW..... Z  OTHER _____ X (SPECIFY)			
204	What are the advantages/benefits of marrying late?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	REDUCED TEENAGE PREGNACY ..... A MORE EDUCATION ..... B HIGHER WOMEN'S STATUS..... C REDUCED POVERTY..... D REDUCED VULNERABILITY TO HIV/AIDS ..... E LOWER MATERNAL MORTALITY ..... F LESS OBSTRUCTED LABOR ..... G LESS OBSTETRIC FISTULA..... H FEWER CHILDREN/PREGNANCIES..... I REDUCED INFANT MORTALITY ..... J NO ADVANTAGES/BENEFITS..... K  OTHER _____ X (SPECIFY)			
205	What are the disadvantages of marrying early?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	LESS GIRL'S EDUCATION ..... A LOW WOMEN'S STATUS ..... C INCREASED POVERTY ..... D INCREASED VULNERABILITY TO HIV/AIDS ..... E HIGHER MATERNAL MORTALITY ..... F MORE OBSTRUCTED LABOR ..... G HIGH OBSTETRIC FISTULA..... H MORE CHILDREN/PREGNANCIES..... I INCREASED INFANT MORTALITY..... J NO DISADVANTAGES ..... K  OTHER _____ X (SPECIFY)			
Now, I will like to ask you a few questions about marriage and men and women's roles.  Do you agree, partially agree, or disagree with the following statement:		AGREE	PARTIALLY AGREE	DISAGREE	
206	A daughter has the right to freely choose <u>who</u> she wants to marry.	1	2	3	
207	A son has the right to freely choose <u>who</u> he wants to marry.	1	2	3	
208	A daughter has the right to freely choose <u>when</u> (at what age) she wants to marry.	1	2	3	

N°	QUESTIONS AND FILTERS	CODING CATEGORIES			SKIP
		1	2	3	
209	A son has the right to freely choose <u>when</u> (at what age) he wants to marry.				
210	Girls have the same rights as boys to study.				
211	A woman's most important role is to take care of her home and cook for her family.				
212	Girls have the same chances as boys to find a good job if they finish secondary school.				
	Now, I will like to ask you a few questions about your community's views on marriage practices.				
213	Do you think that most people in your community approve of early marriage?	APPROVE..... 1 DISAPPROVE..... 2 DON'T KNOW..... 3			
214	Do you think that most people in your community approve of family-arranged marriages?	APPROVES ..... 1 DISAPPROVES ..... 2 DON'T KNOW ..... 3			
215	Have you ever heard of marriage by abduction?  IF NO PROBE: Have you ever heard of the practice in which a girl is abducted and forced into marriage?	YES ..... 1 NO ..... 2			
216	IF YES TO Q214, ASK: Do you think that most people in your community approve of marriage by abduction?  IF NO TO Q214, ASK: Do you think that most people in your community would approve of marriage by abduction?	APPROVE..... 1 DISAPPROVE..... 2 DON'T KNOW..... 3			
217	In the last few months have you seen or heard messages about preventing early marriage:  On the radio? On Television In a newspaper or magazine? On a poster? In leaflets or brochures? In satellite dish & a film show/video? In a drama/theater/song performance? At a community meeting? At a coffee ceremony? From a priest/religious leader? From a teacher? From a Girls' Club in school? From the women's association? From a peer educator? From a health worker? From a CBRHA/HEW From neighbors/friends/relatives? Other?	<b>YES NO</b>  RADIO ..... 1 2 TELEVISION..... 1 2 NEWSPAPER/MAGAZINE ..... 1 2 POSTER ..... 1 2 LEAFLET/BROCHURE ..... 1 2 SATELLITE DISH/FILM/VIDEO ..... 1 2 DRAMA/THEATER/SONG..... 1 2 COMMUNITY MEETING ..... 1 2 COFFEE CEREMONY..... 1 2 PRIEST/RELIGIOUS LEADER ..... 1 2 TEACHER..... 1 2 GIRLS' CLUB..... 1 2 WOMEN'S ASSOCIATION ..... 1 2 PEER EDUCATOR ..... 1 2 HEALTH WORKER..... 1 2 CBRHA/HEW ..... 1 2 NEIGHBORS/FRIENDS/RELATIVES ..... 1 2  OTHER _____ 1 2 (SPECIFY)			
218	In the last 12 months, were you or your family visited by a community-based reproductive health agent who advised you/your family against early marriage?	YES..... 1 NO ..... 2			

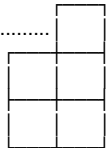
N°	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
219	Has a priest/religious leader ever advised you or your family against early marriage?	YES..... 1 NO ..... 2	
220	Do you think that early marriage should be continued or should it be discontinued?	CONTINUED..... 1 DISCONTINUED..... 2 DEPENDS..... 3 DON'T KNOW..... 8	
221	Do you think that marriage by abduction should be continued or should it be discontinued?	CONTINUED..... 1 DISCONTINUED..... 2 DEPENDS..... 3 DON'T KNOW..... 8	
222	Do you know of any girl in this community who left home even for one night in order to save herself from getting married?	YES..... 1 NO ..... 2	
223	According to the law, is there a specific age below which it is too early for a girl to get married?	YES..... 1 NO ..... 2 DON'T KNOW..... 8	→ 225
224	<u>According to the law</u> , before what age is it too early for a girl to get married?  WRITE THE ANSWERS IN YEARS	YEARS..... <input type="text"/> <input type="text"/> DON'T KNOW..... 98	
225	Have you ever heard about the new Criminal Code?	YES..... 1 NO ..... 2	→ 228
226	How did you hear about the new Criminal Code?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	RADIO ..... A TELEVISION ..... B NEWSPAPER ..... C LEAFLET/BROCHURE ..... D COMMUNITY MEETING ..... E SCHOOL ..... H FRIEND ..... I NEIGHBOR..... J CAN'T REMEMBER..... K  OTHER _____ X (SPECIFY)	
227	According to the new Criminal Code, who can the law punish if a girl gets married too early (under the legal minimum age at marriage)?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	GIRLS' PARENT/GUARDIAN ..... A RELIGIOUS LEADER/OFFICER WHO SOLEMNIZES MARRIAGE ..... B GROOM/HUSBAND ..... C PERSONS PRESENT AT MARRIAGE ..... D NO ONE ..... E DON'T KNOW..... Z  OTHER _____ X (SPECIFY)	
228	Do you know any one in this community who was punished by the law for arranging an "early" marriage?	YES..... 1 NO ..... 2	→ 230
229	What type of punishment did he/she/ they get?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	IMPRISONMENT ..... A FINE..... B  OTHER _____ X (SPECIFY)  DON'T KNOW..... Z	
230	Do you know of any girl in this community whose marriage was cancelled/annulled/stopped?	YES..... 1 NO ..... 2	→ 301

N°	QUESTIONS AND FILTERS	CODING CATEGORIES			SKIP
	<p>The next few questions are about how your people in your community react when they find out that a marriage has been stopped.</p> <p>Do you agree or disagree with the following statement:</p>	AGREE	DISAGREE	DON'T KNOW/NO OPINION	
231	People in my community speak badly about a family if the daughter's marriage is stopped.	1	2	3	
232	People in my community make fun of a family's situation if the daughter's marriage is stopped.	1	2	3	
233	People in my community criticize a family if the daughter's marriage is stopped.	1	2	3	

**SECTION 3: MARRIAGE**

NO.	QUESTIONS AND FILTERS	CODING CATEGORIES	SKIP
301	Now I would like to ask about marriage and how it happens. Have you ever been promised in marriage?	YES.....1 NO.....2	→ 303
302	How old were you when you first heard that you were promised in marriage?  RECORD AGE IN YEARS. IF UNSURE, PROBE: How many years ago did you first hear that you were promised in marriage?	AGE ..... <input type="text"/> <input type="text"/> UNSURE .....98	
303	Have you ever been married or lived together with a man (woman) as if married?	YES.....1 NO.....2	→ 317
304	In what month and year did you first get married or start living with a man (woman)?	MONTH..... <input type="text"/> <input type="text"/> DON'T KNOW MONTH..... 98 YEAR ..... <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> DON'T KNOW YEAR ..... 9998	
305	How old were you when you first got married or lived with a man (woman)?  RECORD AGE IN YEARS.	AGE ..... <input type="text"/> <input type="text"/> UNSURE ..... 98	
306	When you first got married, did you want to get married then or did you want to get married later or not at all?	THEN ..... 1 LATER ..... 2 NOT AT ALL..... 3	
307	Did you know your first husband (wife) beforehand?	YES.....1 NO.....2	
308	Did you yourself choose your first husband (wife) or did someone else choose him (her) for you?  IF SOMEONE ELSE CHOSE, PROBE: Who chose your first husband (wife) for you?	RESPONDENT ..... 1 PARTNER..... 2 RESPONDENT'S FAMILY ..... 3 PARTNER'S FAMILY ..... 4 OTHER _____ 6 (SPECIFY)	
309	Before getting married, were you asked whether you wanted to marry your first husband (wife)?	YES.....1 NO.....2	
310	Did you ever talk to anyone about stopping the first marriage?	YES.....1 NO.....2	→ 312
311	What was the major reason you did not talk to anyone about stopping the marriage?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	FEAR OF BEING STIGMATIZED.....A FEAR OF REJECTION BY FAMILY.....B FEAR OF REJECTION BY FRIENDS.....C FEAR OF REJECTION BY COMMUNITY.....D DID NOT KNOW WHERE TO GO.....E BRING BAD NAME TO MY FAMILY.....F THOUGHT NOTHING COULD BE DONE.....G DID NOT WANT FAMILY TO GET INTO TROUBLE.....H WANTED THE MARRIAGE..... I  OTHER _____ X (SPECIFY)	→ 314

312	Who did you talk to?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	FATHER..... A MOTHER ..... B MALE FAMILY MEMBER..... C FEMALE FAMILY MEMBER..... D FRIEND..... E RELIGIOUS LEADER ..... F CBRHA ..... G  OTHER _____ X (SPECIFY)	
313	What was the reaction of the person/persons that you talked to?  DO NOT READ THE ANSWERS OUT LOUD  CIRCLE ALL MENTIONED	SUPPORTED MY DECISION ..... A TALKED IT OVER WITH MY FAMILY ..... B TOOK THE INFORMATION BUT NOTHING HAPPENED..... C IGNORED ME, NO RESPONSE..... D PROVIDED EMOTIONAL SUPPORT..... E STIGMATIZED ME ..... F REFERRED ME TO RELIGIOUS LEADER ..... G  OTHER _____ X (SPECIFY)	
314	How many times have you been married/lived with a man (woman)?	NO. OF TIMES..... <input type="text"/> <input type="text"/>	
315	What is your current marital status?	CURRENTLY MARRIED..... 1 LIVING TOGETHER..... 2 WIDOWED ..... 3 DIVORCED ..... 4 SEPARATED..... 5	
316	Have you ever been married by abduction?	YES ..... 1 NO..... 2	
317	PROBE: I would like you to tell me about all the daughters you have given birth to (you have fathered) who are still alive, whether or not they live with you.  How many daughters have you given birth to (you have fathered) who are still alive?	NO. OF LIVING DAUGHTERS..... <input type="text"/> <input type="text"/> NONE ..... 00	→ 320
318	A. How many of these daughters first married under the age of 15? B. How many of these daughters first married under the age of 18?	NUMBER <input type="text"/> <input type="text"/> NUMBER <input type="text"/> <input type="text"/>	
319	How many of these daughters have ever been married by abduction?	NUMBER..... <input type="text"/> <input type="text"/>	
320	What will be the opinion of salient others if you advocate the elimination of the practice of early marriage?	THEY WILL SUPPORT ..... 1 THEY WILL OPPOSE ..... 2	
321	If you decide to advocate the elimination of early marriage / already you did it but your families / salient others don't agree in your decision, will you change it?	I WILL COMPLY WITH NORM..... 1 I WILL NOT COMPLY WITH NORM ..... 2	
322	Do you think that being married before the age of 18 for girls is early	YES ..... 1 NO..... 2	
323	Do you think that those who marry early were not faced any problems?	YES ..... 1 NO..... 2	
324	Do you think that marring early is more harmful than its benefit?	YES ..... 1 NO..... 2	
325	Do you think that those what you have heard/see/read about the elimination of the practice early marriage will help the community to change their belief towards the practice?	YES ..... 1 NO..... 2	

326	RECORD THE TIME.  MORNING = 1 EVENING = 2	MORNING/EVENING..... HOUR..... MINUTES.....	
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FINISH

I would like to thank you very much for helping us. I appreciate the time that you have taken. To help us make sure that the research is confidential, we request that you do not discuss this research with anyone in your community.

**INTERVIEWER'S OBSERVATIONS**

TO BE FILLED IN AFTER COMPLETING INTERVIEW

COMMENTS ABOUT RESPONDENT:

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COMMENTS ABOUT SPECIFIC QUESTIONS:

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ANY OTHER COMMENTS:

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**SUPERVISOR'S OBSERVATIONS**

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NAME OF SUPERVISOR: \_\_\_\_\_ Date: \_\_\_\_\_

**EDITOR'S OBSERVATIONS**

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NAME OF EDITOR: \_\_\_\_\_ Date: \_\_\_\_\_



**MEASURE Evaluation**

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