

**The Situation of Girls Rescued from Child Marriage in Amhara Region: the
Case of Hamusit kebele of Dera Woreda, South Gondar Zone**

Zemzem Shikur

Advisor: Dr Ashenafi Hagos

Thesis submitted to Graduate School of Social Work

**Presented as Partial Fulfillment of the Requirements for the Degree of Master
of Social Work (MSW)**

Addis Ababa University

Addis Ababa, Ethiopia

May 2016

Addis Ababa University
School of Graduate Studies

This to certify that the thesis prepared by Zemzem Shikur entitled: The Situation of Girls Rescued from Child Marriage in Amhara Region: the Case of Hamusit kebele of Dera Woreda, South Gondar Zone and submitted in partial fulfilment of the requirements for the degree of *Degree of Masters of Social Work(MSW)* complies with the regulation of the University and meets the accepted standards with respect to originality and Quality.

Signed by Examining Committee:

Examiner Mesele M. Signature [Signature] Date 22/08/16

Examiner.....SignatureDate

Advisor Ashenafi H. Signature [Signature] Date 22/08/16

ACKNOWLEDGEMENT

I would like to express my heartfelt gratitude to my thesis Advisor Doctor Ashenafi Hagos whose professional guidance and feedback has made this research project a success. Without his unreserved high standard technical support and encouragement, the successful completion of this research would have been unthinkable.

Secondly, I would like to thank the research participants who have willingly provided information including the five cases, the school administration, the head of Female School Administration Committee, students, staffs from Police Station, health center, Sport Office, Woreda Women Children and Youth Affair, community representatives.

I would like to extend my special gratitude to W/ro Azanu Wube, a teacher in Hamusit Full Cycle Primary School and the Head of the Female Student Advisory Committee for her support in liaising with research informants/interviewees and supporting the data collection task including over the weekend.

Lastly, I would like to acknowledge and honor my family and friends for the encouragement and dedicated support provided me till the end of the thesis. Your support was the source of energy and inspiration and I thank you for that.

ABSTRACT

Child marriage is among the commonly practiced harmful traditions which causes multi-dimensional impact on girls in particular, families and communities in general. The practice is highly prevalent in Amhara region as compared to other regions and the rate is higher than the national average. The prevalence of child marriage in the region and its median age is 44.8% and 14 years of age for girls which is close to double of the national rate (23.4%). This study has explored the situation of girls rescued from child marriage in Hamusit kebele of Dera Woreda focusing on their experiences, nature of support needs and relevance of existing interventions and to come up with workable solutions which help to improve conditions for girls. Qualitative study design and case study approach is employed to ensure in-depth understanding of the research participants are selected using purposive sampling based on defined inclusion criteria focusing mainly on girls rescued from child marriage at-least before one year, those attending school at the time of the study and willingness to participate in the study. In-depth interview focus group discussion and observation were used to collect as well as triangulate the data. Data was collected girls, parents, teachers and members of the school administration, other stakeholders such as Police, Health facility, Hamusit town council, Dera Woreda Women, Children and Youth Affair Office. The findings of the study shows that informants believe that child marriage in the study areas has shown improvement in terms of consulting girls in the decision which was not the case before and the age of marriage raised from as low as 3 to 10 years to 12 to 15 years yet below the legal minimum age of marriage. Additionally, expression of willingness at this age cannot be regarded as full consent. The improvement is attributed to the school based and community interventions implemented in the study area which include community mobilization to raise awareness about the negative consequences of child marriage, cancellation of child marriage arrangements with the involvement of school community members and other stakeholders. Nevertheless, the practice has widely continued in the community which put girls rescued from child marriage in difficult situation as they are considered as deviants from the mainstream value of the community and interest of the respective family. As a result, those girls rescued from child marriage with the support from external intervention face multi-dimensional challenges including alienation and stigma, verbal abuse such as insult, denial of basic necessities like cloth, school materials, fully engaging them with household chores which leaves them no time for study which in turn contributes to girls low performance consequently perpetuates the low value attached to girls education. In addition, programs aimed at reducing child marriage have not given due emphasis to the importance of follow-up on the situation of girls rescued from child marriage and the need for provision of the necessary support to girls to enable them deal with their context which urges them to endure constant struggle with their family and community members on daily basis. Therefore, further examining the situation for better understanding, ensuring comprehensiveness of programing and advocacy efforts as well as revisiting strategies in place to curb child marriage are major implications of this study.

ABSTRACT

Child marriage is among the commonly practiced harmful traditions which causes multi-dimensional impact on girls in particular, families and communities in general. The practice is highly prevalent in Amhara region as compared to other regions and the rate is higher than the national average. The prevalence of child marriage in the region and its median age is 44.8% and 14 years of age for girls which is close to double of the national rate (23.4%). This study has explored the situation of girls rescued from child marriage in Hamusit kebele of Dera Woreda focusing on their experiences, nature of support needs and relevance of existing interventions and to come up with workable solutions which help to improve conditions for girls. Qualitative study design and case study approach is employed to ensure in-depth understanding of the research participants are selected using purposive sampling based on defined inclusion criteria focusing mainly on girls rescued from child marriage at-least before one year, those attending school at the time of the study and willingness to participate in the study. In-depth interview focus group discussion and observation were used to collect as well as triangulate the data. Data was collected girls, parents, teachers and members of the school administration, other stakeholders such as Police, Health facility, Hamusit town council, Dera Woreda Women, Children and Youth Affairs Office. The findings of the study shows that informants believe that child marriage in the study areas has shown improvement in terms of consulting girls in the decision which was not the case before and the age of marriage raised from as low as 3 to 10 years to 12 to 15 years yet below the legal minimum age of marriage. Additionally, expression of willingness at this age cannot be regarded as full consent. The improvement is attributed to the school based and community interventions implemented in the study area which include community mobilization to raise awareness about the negative consequences of child marriage, cancellation of child marriage arrangements with the involvement of school community members and other stakeholders. Nevertheless, the practice has widely continued in the community which put girls rescued from child marriage in difficult situation as they are considered as deviants from the mainstream value of the community and interest of the respective family. As a result, those girls rescued from child marriage with the support from external intervention face multi-dimensional challenges including alienation and stigma, verbal abuse such as insult, denial of basic necessities like cloth, school materials, fully engaging them with household chores which leaves them no time for study which in turn contributes to girls low performance consequently perpetuates the low value attached to girls education. In addition, programs aimed at reducing child marriage have not given due emphasis to the importance of follow-up on the situation of girls rescued from child marriage and the need for provision of the necessary support to girls to enable them deal with their context which urges them to endure constant struggle with their family and community members on daily basis. Therefore, further examining the situation for better understanding, ensuring comprehensiveness of programming and advocacy efforts as well as revisiting strategies in place to curb child marriage are major implications of this study.

Table of Content

ACKNOWLEDGEMENT	i
ABSTRACT	ii
Abbreviations and Acronyms.....	v
CHAPTER ONE: INTRODUCTION.....	7
1.1 Introduction	7
1.2 Statement of the Problem	9
1.3 Objective of the Study.....	15
1.3.1 General Objective.....	15
1.4 Research Questions	15
CHAPTER TWO: LITERATURE REVIEW	18
2.1 Definition of child marriage	18
2.2 Global and National Situation of Child Marriage.....	19
2.2.2 National context.....	20
2.4 Policy and Legal Frameworks.....	21
2.5 Drivers / causes of child marriage.....	24
2.6 Consequences of Early Marriage.....	26
2.6.1 Divorce and Family size	26
2.6.2 Sexual and reproductive health.....	27
2.6.3 The denial of education	28
2.6.4 Autonomy and decision-making.....	29
2.6.5 Gender-based violence	29
2.6.6 Gender inequality and HIV/AIDS	30
2.6.7 Child Marriages as Human Rights Violation.....	31
2.6.8 Inter-generational impact of child marriage.....	32
2.7 Programmatic efforts exerted to curb Child Marriage	33
2.8 Protective factors.....	34
2.9 Emerging Trends Related to Child Marriage.....	35
2.9.1 Migration.....	35
2.9.2 Alternatives to escape legal enforcement.....	36
2.9.3 Recognition of Sub-location.....	37
CHAPTER THREE: RESEARCH METHODOLOGY.....	38
3.1 Underlying Philosophy of the study.....	38
3.2 Study Design	39
3.3 Sampling Technique.....	40

3.4 Quality Assurance	43
3.5 Methods of Data Analysis	44
3.6 Ethical Consideration	44
CHAPTER FOUR: DATA PRESENTATION.....	45
4.1 Data Presentation	45
4.1.1 Background Information	45
4.1.2 Case Description	47
4.2 Magnitude of the Child Marriage Practice.....	48
4.3 Drivers, Risk and Protective factors.....	50
4.3.1 Drivers of child marriage practice in the community	50
4.3.2 Risk and aggravating Factors	53
4.4 Protective Factors.....	54
4.5 Impact of child marriage	55
4.6 Trends of Child Marriage	55
4.7 Existing Interventions in the school and the surrounding community	56
4.8 Situation of Adolescent girls whose arranged marriage is cancelled	58
4.8.1 Experiences	58
4.8.2 Challenges of girls whose arranged child marriage is cancelled.....	62
4.9 Findings of the Observation	63
CHAPTER FIVE: DISCUSSION	64
5.1 Magnitude of child marriage.....	64
5.2 Drivers, Protective and Risk Factors.....	65
5.3 Impact of Child Marriage.....	69
5.4 Experiences and Challenges of Adolescent girls whose arranged marriage is cancelled ...	70
CHAPTER SIX: CONCLUSION, RECOMMENDATION AND IMPLICATION TO SOCIAL WORK.....	73
6.1 Conclusion.....	73
6.2 Recommendation.....	75
6.3 Implication to Social Work	77
References	79
ANNEX	89

Abbreviations and Acronyms

BOWCYA: Bureau of Women, Children and Youth Affairs

CEDAW: Convention on the Elimination of All Forms of Discrimination Against Women

CM: Child Marriage

CRC: Child Rights Convention

DHS: Demographic and Health Survey

ECM: Ending child marriage

EFDRE: Ethiopian Federal Democratic Republic of Ethiopia

EGLDAM: Ethiopia Goji Limadawi Dirgitoch Aswegaji Mahiber

FGD: Focus group discussion

FGM/C: Female Genital Mutilation/Cutting

FSAC: Female students' Advisory Committee

GO: Government

GTP: Growth Transformation Plan

HAPCO: HIV/AIDS Prevention and Control Office

HEWS: Health Extension Workers

HIV/AIDS: Human Immuno Deficiency Virus/ Acquired Immune Deficiency Syndrome

HTPs: Harmful Traditional Practices

ICRW: International Center for Research on Women

KII: Key Informant Interview

MOH: Ministry of Health

MOWCYA: Ministry of Women Children Youth Affairs

NCTPE: National Committee for Traditional Practices in Ethiopia

NGO: Non-Governmental Organization

ODI: Overseas Development Institute

PLHWA: Persons Living with HIV/AIDS

RH: Reproductive Health

SNNPRS: Southern Nations Nationalities People Regional State

SRGBV: School related Gender Based Violence

UNICEF: United Nations Children Fund

UNFPA: United Nations Population Fund

USAID: United States Agency for International Development

WDA: Women Development Army

WHO: World Health Organization

WWCYAO: Woreda Women, Children and Youth Affair Office

CHAPTER ONE: INTRODUCTION

1.1 Introduction

Child is 'all human beings under the age of eighteen years' unless countries promulgated a law which stipulates attainment of majority before eighteen according to the 1989 Child rights convention. The convention is an international legal instrument which is signed by all countries except Somali and United States of America. Ethiopia, as signatory of the convention has accepted the definition of childhood and integrated in all its legal frameworks including the Constitution, Family, Criminal and Civil codes (National HTPs Strategy, 2013).

Childhood is recognized as a state which requires the care, protection and support of adults to successfully develop to the stage of responsible adulthood. Reiterating the same, the researcher states that children are not bound to serious responsibilities like voting, marriage (Fikadu Satena, 2013). Accordingly, Ethiopia has set a minimum age of marriage which is 18 years in all relevant legal frameworks. However, some members of societies conclude marriage of children contrary to the existing laws which set minimum age of legal marriage as 18 years and this practice is termed as child marriage (National HTPs Strategy, 2013).

Child marriage is an old traditional practice which is prevalent in Ethiopia with a rate of 41% according to the 2011 EDHS report. Child marriage is defined by different institutions and legal documents, which is a marital relationship that can be established by spouses in which one and/or two of them are below the age of eighteen (EFDRE Criminal Code:2005). In Ethiopia the median age at first marriage is 17.1 for women, almost a year below the legal age of marriage, while the median age for men was six years older, which is 23.1 years of age (EDHS 2011).

Child marriage exists nearly in all parts of the country with varying degree among the different ethnic groups and regions National HTPs Strategy (2013). The survey done by Ethiopian Goji Limadawi Dirgitech Aswegaj Mahiber (EGLDAM) (2007/2008) revealed that Amhara region is among the regions with highest rate of child marriage which is 44.8% and the median age of marriage is also the lowest with 15 years of age for girls. The magnitude of the problem makes the region worth to be considered for this research.

Different forms of child marriage is practiced in the country and the most common types can be categorized under four major forms. The first form of marriage which has significantly reduced over time is promissory marriage which parents of both spouses arrange the marriage before the births of the girl child in most cases or while being on the back of the mother. The second least practiced form of child marriage happens when the spouses, especially the girl, is below the age of 10 and locally known as 'Madego' which has some similarity with adoption and requires the girl to stay in the house of the in-laws until she reaches puberty stage. The time of the adoption is used to introduce the child with the responsibility of wifhood and undertaking daily family chores under the custody of the in-law. The third form of marriage which happens at the age of early adolescent between the age of 10-14 years (locally known as Meleles) where arrangements are made for the child to stay with parents but periodically visits her parent-in-laws until the families negotiate and agree on the time when she can fully starts living with the husband (Mekonnen and Aspen, 2009).

As described by Mekonnen and Aspen et al (2009), the fourth and the most common type of marriage in recent years occurs during the age of late adolescent which is 15-17years.

Similar to the other forms of marriage, the marriage is arranged by parents and the girls getting married at this age are believed to be able to assume the responsibility of wifhood immediately after the marriage ceremony

In order to curb the child marriage practice, Ethiopia has endorsed a comprehensive national strategy. Prevention is one of the three pillar approaches of the National Harmful Traditional Practices strategy, followed by protection and provision (National HTPs Strategy: 2013). The prevention aspect is implemented in two broad dimensions, the first of which is preventing arrangement of child marriage through raising the awareness of the community about the consequences of child marriage. The other dimension is facilitating the cancellation of illegally arranged child marriages through active engagements of and coordination among law enforcement bodies and different community structures established at different levels including platforms like girls' club and female students' advisory committee. The community structures are playing vital role in creating avenue for girls to report cases of child marriage and rescue themselves and/or their fellow peers.

Consequently, a number of girls have been rescued from child marriage arrangements with the support from school community members and other stakeholders. However, the situation of girls whose marriages have been cancelled has never been examined through a systematic study. Hence, this study will explore the situation of those girls residing in Hamusit kebele and attending in Hamusit Full Cycle Primary School.

1.2 Statement of the Problem

Programs implemented to end child marriage in the target areas are focused on preventing child marriage incidences through raising community awareness about the consequences of child marriage and negotiation and/or intervention of law enforcement bodies to cancel child marriage arrangements. In the latter case, girls who are aware of marriage arrangements by their family seek support from school community members including fellow students, club members, teachers and school administration and the school administration alone and/or in consultation with the woreda Women, Children and Youth

Affairs Office intervene and ensure the cancellation of the child marriage arrangement initiated.

However, girls supported in successfully ending the arrangement marriage may face different challenges including intimidation, neglect and unfriendly relationship with families and community members as she has rejected their decision to give her hand in marriage. Nevertheless, the ending child marriage efforts stopped after the cancellation of the arrangement and do not take into account the needs of rescued girls in terms of dealing with the challenges they encounter while they continues living with their families and communities. Programs also have huge limitation in enhancing rescued girls' agency to aspire and achieve alternative life options which will contribute to the ultimate reduction of the practice through showing a different role for girls in the society.

The purpose of the study is to contribute to filling the existing knowledge gap regarding the situation of girls rescued from child marriage and trigger further studies and stir professional reflection in this area which has also a potential of shaping future programming as well as policy direction in defining program intervention packages to bring maximum impact towards ending child marriage.

Globally there are a number of studies regarding child marriage. The nature of these researches and the existing knowledge gap is presented in this section of the thesis. Among researchers on child marriage, Walker, (2013) conducted a study entitled Mapping Early Marriage in West Africa: A Scan of Trends, Interventions, What Works, Best Practices and the Way Forward. The study has explored the harmful effects in particular on health, education and economic security of girls. It also looked at the intervention implemented at global, regional and local level.

Camfield and YisakTafere (2011) undertaken a study on 'Community understandings of childhood transitions in Ethiopia: different for girls?' *Children's Geographies*. The researchers used focus group discussion as primary source of information, parents and care givers were the focus of the study. The result has shown that parents or care givers continued practicing child marriage though they know that it is criminal act which has legal consequences due to various reasons including traditional norms which dictate the action of community members, fear of girls' involvement in premarital sex and loss of virginity before marriage, less value attached to the benefit of girls' education.

Myers and Harvey (2011) carried out a study on child marriage and identified poverty of families to cover the schooling cost as well as using it as coping mechanism of poor families through reducing one person to support in the house, building relationship with different families, the existing power imbalance between men and women, religious duty, limitation in the enforcement of legal frameworks are among the causes and driving factors. The study done by Pathfinder in 2006 has also indicated maintaining social position, getting acceptance by the society and marriage of children as measure of being successful for a family are also attributed for the practice of child marriage.

Guadie (2010) conducted a study on early marriage and socio-economic status of parents and the study has found striking result which is different from other research findings. One of the major findings is that relatively wealthy families marry off their children earlier than poor families and such families use child marriage as a means to build alliance with other families and showing their social position.

Myers and Harvey et al. (2011) has also uncovered the multifaceted consequences of child marriage and identified health hazards, trapping girls to be in poverty cycle, reinforcing their lowest and unequal social position and powerlessness and limited opportunity like illiteracy as the key impacts of child marriage on girls. The study has detailed the impacts

such as isolation and psychological trauma, maternal health issues and child mortality, sexual health implications like HIV and AIDS as direct and indirect results of child marriage. Pathfinder et al (2006) has also shown marriage instability like divorce, unwanted and many number of children, health consequences like fistula, inadequate care for children by child mothers which could cause inter-generational impact like child malnutrition, dropping-out from school, exposure to violence due to the power imbalance are also the major consequences revealed.

EGLDAM (2008) survey has also identified early pregnancy and complications during delivery, physical harm to the reproductive organs in general, stress and psychological problems due to child brides being not matured enough to bear responsibility, poor performance and drop out from school.

UNFPA report (2012) further shows the worst impact of child marriage including early pregnancy and child birth as a leading cause for the death of girls aged 15-19. The likelihood of physical violence for child brides is more than what adults would face, and their risk of contracting HIV is 2-6 times higher than adolescent boys (ICRW, 2010).

There are also studies done on the broader impact of child marriage on societies and countries show that the economic argument or business cases of ending child marriage is also strong. Otoo-Oyortey and Pobi, (2003) explored the link between child marriage and poverty and showed in their analysis on how child marriage forces girls to have limited opportunity to develop capabilities and by then transfer their poverty to the next generation i.e. intergenerational transfer of poverty.

Chabaan and Cunningham (2011) analyzed similar linkage on their girl dividend policy paper which clearly revealed that girls are powerful source of societal change and development if supported to develop and utilize their full potential. The analytical report

further reveals the following facts: If every Ethiopian girl completed secondary school, it would add \$646 million USD to the economy every year; if she delayed pregnancy until she was an adult, the Ethiopian economy would gain 15% GDP over her lifetime.

The issue of child marriage is addressed in different legal frameworks, both international, regional and national frameworks, though the result in terms of ending the practice is far from the expectation. CEDAW (1979) highlighted the need for full consent of spouses, requires states to put a minimum age of marriage, and registration of marriage and other specific directions are highlighted in the convention in which Ethiopia is a signatory. The African Charter on the Rights and Welfare of the Child (1990) also states: "Child marriage and the betrothal of girls and boys shall be prohibited and effective action, including legislation, shall be taken to specify the minimum age of marriage to be eighteen years". Ethiopia's Federal Democratic Republic Constitution (2003) and Family Code (2005) also set 18 as the minimum age of marriage. It is one of the conditions in addition to consent, kinship distance which needs to be fulfilled to conclude a legal marriage though there is exception (Constitution, 2003 and Family Code, 2005) and the minimum age of marriage which is 18 for both sexes except in extraordinary cases to be approved by Justice for children up to less than two years from the minimum age. The Amhara National Regional State has also aligned its family law (June 2011) in line with the federal and set 18 as the minimum age of marriage for both sexes.

EGLDAM (2008) survey conducted as a follow-up to the HTPs Survey done in 1997/98 has shown decreasing trend of child marriage from 33.1% to 21.4% at national level and from 61.8% to 44.8% in Amhara region respectively. As indicated in the Amhara region BOWCYA Information Bulletin (2011), the involvement of religious leaders, health extension workers, women's associations, police and other law enforcement bodies and

implementation of both educative and law enforcement interventions are the reasons behind the reduction of the prevalence of child marriage.

ICRW (2011) conducted a review of 23 programs across different countries, which have been evaluated among 150 programs implemented globally, and Berhan-Hewan was one from Ethiopia. The review has categorized strategies employed in the reviewed programs into five: empowering girls with information and life skills, educating families and communities to change their practice, economic incentives for girls at risk of child marriage, providing tailored service provision which respond to the needs of adolescent girls and enhancing policy and legal environment. Among which the study showed empowering girls with information and life skill and the economic incentive are promising strategies in achieving the desired result in curbing child marriage.

Jeffrey, Hayes and Gaynair (2014) undertaken the evaluation of TESFA project implemented in South Gondar which has a component of Economic Empowerment (EE) and Sexual and Reproductive Health (SRH) service provision for married adolescent girls has shown a good result. In addition, reaching the most vulnerable like widowed and divorced which is primary aim of the program, the study has shown that the program has recorded good results in contributing to the reduction of child marriage in the project area and engaging men to be supportive of their wives in different ways which was not the case.

This research will be focusing on assessing the situation of girls whose child marriage arrangements are cancelled and rescued from the hurdle of being child bride with the support of different interventions and the extent to which their needs were addressed in the school related and other programs aimed at ending child marriage in Hamusit kebele of Dera in South Gondar Zone. The study will address the knowledge gap on the situation of girls rescued from child marriage arrangement, responsiveness of the services to the different needs of those girls, the level of support mechanisms in place and come-up with

recommendations to help them challenge the ongoing pressure from families and communities will trigger for future research as well as inform programming efforts in this regard. Hence, it enquires and explores about the situation of girls who once rescued from child marriage arrangements.

1.3 Objective of the Study

1.3.1 General Objective

The main general objective of the study is to assess the situation of girls rescued from child marriage arrangement in Hamusit kebele with aim of understanding their experience, challenges, needs and responsiveness of intervention on ending child marriage to the unique situation of those rescued girls.

1.3.1 Specific Objectives

Specifically, the study has the following three specific objectives:

- To assess the situation of girls in Hamusit kebele of Dera woreda after being rescued from child marriage arrangements,
- To identify the needs of rescued girls due to their unique situation and how ending child marriage interventions are responding to their needs
- To examine the relevance of interventions implemented in Amhara region with a case of Hamusit kebele of Dera woreda in helping girls whose arranged marriage was successfully ended by the school related and other interventions
- To formulate a recommendation based on the finding of the research which can serve as an input for further study as well as program design and policy dialogue.

1.4 Research Questions

In order to meet the research objective the study will examine and respond to the following questions:

- What is the situation of adolescent girls rescued from child marriage like? and how has their relationship with their environment changed after the rescue intervention?
- What are the needs of rescued girls and to what extent interventions aimed at ending child marriage have considered the different needs of the rescued girls?
- What needs to be done to ensure consideration of the unique situation of rescued girls in policy and programming efforts targeting to end child marriage to help them continue their education in particular?

1.5 Operational Definition of Terms

Adolescent Girls: this refers to girls who are between the ages of 10 to 19 with further split of Early adolescents (10-14 years of age), middle adolescents (15-16 years) and late adolescents (17-19 years old)

Child bride: refers to married girls and living as wife below the minimum legal age of marriage established by countries.

Girls: refers to any girl who is below 18 years of age.

Interventions: refers to activities implemented by different actors towards ending child marriage

Rescued Girls: refers to girls whose arrangement of child marriage is cancelled with the support from outsiders such as the school community member, police.

Situation: refers to lived experiences of rescued girls, such as their relationships, challenges, needs, perception of trends, causes, consequences and their interaction with their environment

1.6 Scope and limitation of the Study

The research was conducted to explore the situation of girls rescued from child marriage with particular focus on assessing on how their decision for cancellation of marriage arrangements affected their relationship with their environment including family and community, their unique needs due to their unique context and the extent to which interventions implemented to end child marriage are addressing the needs of rescued girls.

The study has also explored causes, impacts and trends of child marriage as part of the overall environment and interventions aimed at ending child marriage.

The research was undertaken in Hamusit Kebele of Dera woreda in Amhara region and the rescued girls who are the center of the study are selected from girls attending Hamusit Full Cycle Primary school in 2007 and whose marriage arrangement is cancelled with support from outsiders. In line with the objective of the study, qualitative study design with case study method which covered 5 rescued girls as key focus of the study who are purposively selected, 14 key informant interview participants and 14 female student participated in two FGDs to better understand the situation of rescued girls.

Considering it is a case study which particularly focuses on the stated location in Amhara region, it may fully represent the situation in the woreda or the region yet it gives a good insight and background for further and broader studies in this regard.

Additionally, observation is used as one data collection method to further understand the situation of rescued girls. However, it was limited to observing rescued girls in the school compound which is class-room and their activities during breaks due to limitation in time during data collection. I believe that the data would have been richer if observation was made while girls are interacting with family members at home and in their community.

CHAPTER TWO: LITERATURE REVIEW

2.1 Definition of child marriage

Child marriage is a formal or informal union of boys and girls by the age below legally established minimum age for marriage which in most cases is 18 years (UNICEF :2012). Similarly, the definition of child marriage as per Ethiopian legal framework is any marriage concluded when either of the spouses or both are below the age of 18. The family also provides exception in allowing spouses to be up to two years less than the minimum legal age of marriage when it is justified that it is in the best interest of the couples and approved by the justice organs (EFDRE Family Law:2005).

UNICEF (2012) has defined child marriage based on the definition of child or minor stipulated in the Child Rights Convention (CRC) and the African Charter on the Rights and Welfare of the Child which shaped the policy and legal frameworks of the AU and UN member countries. The two frameworks define a child as a person below the age of 18, eighteen, and the African Youth Charter (2006) defines a minor as a person between the ages of 15 and 17.

As the signatory of the both frameworks, Ethiopia has integrated the defined age of child and it has clearly stated reaching the minimum age a precondition to conclude legal marriage in its constitution as well as family law (Family code, 2002). Despite the existence of legal frameworks which set the minimum age of marriage to 18 years and criminalize marriage of child, the practice has continued. Child marriage is among the many harmful traditional practices identified by different studies and priority is given for addressing as it is witnessed in the various national frameworks including strategies and policies. (EGLDAM Follow-up Survey 2007/8).

2.2 Global and National Situation of Child Marriage

2.2.1 Global Situation

Child marriage is a global phenomenon prevalent in nearly all parts of the world including the Middle East and South Asia, Latin America, Europe and Africa. Currently, over 400 million girls between the ages of 20-49 years have been married before they reached 18 years and more than 142 million girls will be married by the end of the decade if significant action is not taken towards ending the practice (UNICEF, 2014). Majority of child brides live in South Asia where the prevalence rate is 46% followed by Sub-Saharan Africa with a rate of 38% (ICF International, 2012).

Coming to Africa, child marriage is a continental challenge in which more than 40% of women married before 18 years of age in Sub-Saharan Africa and Africa host 15 countries out of 20 global hotspot countries on child marriage with highest prevalence rate being in Niger which is 76% and Ethiopia stood 19th with a rate of 41% for the age group between 20-24 years (UNICEF, 2014).

The drivers of child marriage which are perpetuating the practice are common across the continent and the key ones are poverty, preference of families to conform with traditions strongly held by communities, its being considered as safety measure in areas where GBV is common and the existing gender inequality which undermines the position of women and limit their role to household chores (Girls Not Brides and ICRW, 2015).

Child marriage is causing multi-faceted impact on girls, affecting girls in Africa ranging from limiting their right to education and personal development to increased risk of experiencing domestic violence and life threatening health consequences. The latter has been evidenced with striking data which shows that death rate is double for girls giving birth

before the age of 19 as compared to those over 20 and it is five times higher for girls below 15 years old(Gordon Brown, 2012).

2.2.2 National context

Child marriage is an old traditional practice which is prevalent in Ethiopia with a rate of 41% among the age group between 20-24 years (EDHS, 2011). The same source shows that the median age at first marriage is 17.1 for women, almost a year below the legal age of marriage, while the median age for men is six years older, which is 23.1 years of age.

Child marriage exists nearly in all parts of the country with varying degree among the different ethnic groups and regions. Amhara region has the highest prevalence rate (44.8%), followed by Tigray (34.1%) and Benishangul-Gumuz (31.9%).

According to the 2008 HTPs Follow-up survey conducted by EGLDAM, child marriage has shown decreasing trend when compared with the baseline survey conducted in 1997 by the same organization which is from 33.1% to 21.4% at national level. The highest decline is observed in SNNPRS where the prevalence rate declined from 18.7 per cent to 9.9 per cent and in Benishangul-Gumuz where it declined from 50.1 per cent to 31.9 per cent.

However, though existing data shows decrease in the percentage of child marriage, the number of girls at risk are still worth of significant attention and one should also note that it is difficult to know the exact number of marriages considering that most of marriages in particular in rural settings are not formally registered and there is no also birth certificate which makes it difficult to prove some marriage arrangements are below the legal minimum age and dissolve it accordingly (Innocenti,Digest, 2001).

As per EGLDAM survey (1997 and 2008) and Mekonnen and Aspen (2009) the forms of child marriage differ across the regions as well as different localities within the same region. The key categories are promissory marriage which usually happened before the birth

of the child and may not always lead to union of couples. The second type of child marriage is locally named as 'madego' which happens usually below the age of 10 years and regarded as adoption when the girl is trained by the in-law on undertaking household chores. The third type happens during early adolescent age of 10-14 years (locally known as Meleles) where families agree to keep the married child with parents but periodically visits her in-laws and the fourth type occurs during the time of late adolescence between the age of 15-18 years for girls.

Unlike other studies, Dixon-Muller (2008) based on the review of various standards, level of cognitive and physiological development, expressed that early adolescence age groups between 10-11 and 12-14 are not totally ready for marriage and the responsibility it entails, the middle adolescent girls between the age of 15-17 could also be ready depending on the context, and late adolescent girls between the age of 18-19 are highly likely to be ready for marriage..

The study by Ethiopian Goji Lemadawi Dirgitech Aswegaj Committee (EGLDAM) in 2007 shows that the national prevalence rate of 21.4% while it was 44.8% in Amhara region where the extreme forms like the marriage of girls at the age of 9 and 8 are common. The other study has also indicated that parents promise to give the hands of their daughter even at birth (NCTPE, 2003).

The study conducted in two woredas of Amhara region has shown that 14% of the ever married get into union before the age of 10, 39% and 56% below the age of 15 and 18 respectively (Population Council, 2001).

2.4 Policy and Legal Frameworks

Ethiopia is signatory to a number of international conventions and treaties which address the issue of child marriage which require the country's to set the minimum age of

legal marriage. The 1979 Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), the 1989 United Nations Convention on the Rights of the Child (CRC), the African Charter on the Rights and Welfare of the Child, the 1998 Addis Ababa Declaration on Violence Against Women by Organization of African Unity (National HTPs Strategy, 2013).

In line with the international standards, Ethiopia has integrated its commitment to end child marriage in its major legal frameworks including the 1992 Federal Constitution which dedicated article 35 to stipulate the rights of women that prohibited laws, customs and practices that oppress or cause bodily or mental harm to women.

Article 35 The Rights of Women: 4. The State has the duty to guarantee the right of women to be free from the influence of harmful customary practices. All laws, stereotyped ideas and customs which oppress women or otherwise adversely affect their physical and mental well-being are prohibited.

Article 36 The Rights of the Child 1. (d), the right to be protected against exploitative practices, and not to be permitted to engage in any employment which would prejudice its health, education or well-being;

EFDRE Family law (2005) has also clearly highlighted consent and attaining eighteen years of age as essential conditions in the following articles.

Section 2. Essential Conditions of Marriage

- *Article 6. – Consent: A valid marriage shall take place only when the spouses have given their free and full consent.*
- *Article 7. - Age.*

1) Neither a man nor a woman who has not attained the full age of eighteen years shall conclude marriage.

2) *Notwithstanding the provisions of Sub-Article (I) of this Article, the Minister of Justice may, on the application of the future spouses, or the parents or guardian of one of them, for serious cause, grant dispensation of not more than two years.*

The 1997 Federal Cultural Policy mentions that there is a need to abolish traditional harmful practices through a step by step approach and it is also one of the objective of the National Women's Policy endorsed in 1992. In order to enforce the policies and frameworks, the 2005 Criminal Code has also clearly criminalize the practice as well as integrated rigorous penalties for those practicing child marriage against the national law (National HTPs Strategy, 2013).

EFDRE Criminal Code (2005): the revised criminal code has rigorous sentences to penalize those who practice child marriage and presented as below.

Article 648. - Early Marriage.

Whoever concludes marriage with a minor apart from circumstances permitted by relevant Family Code is punishable with:

- a) rigorous imprisonment not exceeding three years, where the age of the victim is thirteen years or above; or*
- b) rigorous imprisonment not exceeding seven years, where the age of the victim is below thirteen years*

Despite availability of legal frameworks which criminalize child marriage, the practice has continued due to various reasons (Jensen and Thornton, 2003) and absence of birth certificate and limitation in enforcing the law are among the challenges contributing to the perpetuation of the practice (Ezra, 2003).

2.5 Drivers / causes of child marriage

The drivers of child marriage in Ethiopia and Amhara region in particular are many as it is revealed in different literatures presented below.

Erulkar, A. et al, (2010) have conducted a baseline survey for different interventions under the title 'The Ethiopia Gender Survey, A Study in Seven Regions', which covered Addis Ababa, Afar, Amhara, Benishangul Gumuz, Oromia, SNNPR and Tigray geographically and women aged 15-49 were the studied population. The study has found the drivers of child marriage differ from one region to another and the major ones are maintaining sexual purity of girls until the first marriage as it is attached to family honor, norms of reciprocal expectation and confirming to established traditional norms enforced by different societal mechanisms like negative naming of unmarried girls and settling debt of families where girls and women are considered as mere source of economic benefit.

Similarly, EGLDAM (2008) has undertaken a survey on the Follow-up of HTPs in Ethiopia, a survey which was conducted in 1998 through collecting a mix of qualitative and quantitative data. The survey has covered a range of parameters including prevalence, knowledge, attitude and cause of the practice. The key findings on the causes of the practice of child marriage show that aspiring to improve the economic status of the family through dowry exchange and strengthening family ties, preventing premarital sex, to prevent stigma and naming associated with the thinking of being unwanted both for the girl and the family are the major ones.

The study undertaken by Kerebih Asres and Mulunesh Abebe (2014) on Early marriage in South Wollo and East Gojjam zones of the Amhara Region, Ethiopia, has affirmed the results of most other studies done in this regard. The study has examined a range of parameters including drivers of early marriage and it has identified conformity to social norms marry of children at early age and maintain social status, ensuring virginity till the first

The study conducted by Pathfinder International (2006) in Amhara region has also shown a range of consequences such as marriage instability due to their being not matured enough to shoulder responsibility of wifehood, conflict and divorce in the end. The qualitative analysis finding revealed that 27% in urban and 19% in rural were divorced and the main reason mentioned was early marriage. The same study has revealed the existence of stronger link between child marriage and the number of children women will have and in the study area those married before 15 years had an average of five, those married between the ages of 15-17 years had 4.2 and those above 18 years had 3.1. This also shows that child marriage has implication both on the mother in terms of the burden of upbringing more children, it also affects children in limiting the space and time for care and attachment with parents.

2.6.2 Sexual and reproductive health

Health, including sexual and reproductive health, is key for involving in any productive activity such as learning, involvement in economic activities and the public arena to voice ones interest. It has implication to intellectual, emotional and physical growth. Nevertheless, evidences show that girls who are married early are significantly affected by health complications related pregnancy and prolonged labor which leads to mortality and morbidity. Girls married between the age of 10-14 are five times likely to die as compared to girls who are married between 20-24 who are twice as likely to die, which shows the interlink between age at marriage, health complication and death (UNICEF, 2001). '

Similarly, sexual intercourse which happens at early age results in bodily harm in general and long term and short term reproductive health related complications. Fistula is a very common consequence in areas where child marriage is highly practiced and it basically affects child brides when they give their first birth as their body is not fully developed to the desired level. Ethiopia has the highest Obstetric Fistula prevalence and up to 1,500 new cases

annually recorded (NCTPE 2003).The study by Pathfinder International (2006) has also found 8.4% of women married under the age of 14 also witness experiencing sexual and sex organ related health problem and they also witnessed that fistula is a common challenge.

In addition, child marriage highly likely to result in complications from child pregnancy and child birth rates which primary factors for girls between 13-18 years in less developed countries (WHO,2014).

2.6.3 The denial of education

The EDHS (2005) shows that girls who marry young tend to drop out of school and are more likely to bear children at early age, thus the opportunity to return to school are minimal which will impede their right to develop themselves and get various skills. The study clearly revealed that married girls receive little or no schooling with the data being 73% of married women have received no education, compared to 45% of never-married women.

As Roger, B.(2012)cited (Gage, 2009), the research has exposed that poverty is aggravated and reinforced by child marriage as most of girls interrupt their education during the first year of marriage and in particular in Amhara region only 27% of child brides continued school after their marriage .

According to the study by Pathfinder International (2006), child marriage as a major reason for school dropout and over 78% of women under the age of 24 are attending school where as only 8.9 of married are in the school. Reasons for drop out include marriage for 28% and child bearing for 19% of out-of-school girls. The study further elaborated the impact on women and girls for better education and learning opportunity, their ability to generate their own income and employability which will lead them to be economically dependent.

As per the findings of Dulfo (2011), when girls drop-out from school and separate from friends, they lose their opportunity to access social support from their network which can help them ensure emotional well-being. It also limits from tapping the opportunities to gain

marketable new skills and formal employment opportunities (Khanna, Verma, & Weiss 2013) which, as a result, forces girls and women to work for lower returns (Klasen & Pieters 2012).

Moreover, the limited involvement of girls and women in the labour force has impact not only on individual and family level but it also decreases the economic growth at country level. The economic analysis shows that if every Ethiopian girl completed secondary school, it would add \$646 million USD to the economy every year. If she delayed pregnancy until she was an adult, the Ethiopian economy would gain 15% GDP over her lifetime (Chaaban & Cunningham 2011; Elborgh-Woytek et al. 2013; Smith & Haddad 2015).

2.6.4 Autonomy and decision-making

The most common case of child marriage happens between a minor girl and a man who is significantly older than the girl. As a result of age differences, married girls' autonomy and decision-making ability is compromised. The mean age difference between spouses in Ethiopia is 10.1 years. (EDHS, 2005)

2.6.5 Gender-based violence

The other common risk of child marriage is that it exposes girls for gender based violence such as physical and sexual abuse, though parents marry off children to ensure their safety (Plan UK, 2011). According to Article 144 of the Declaration on the Elimination of Violence against Women (UN, 1994), gender-based violence is “...*violence that results in, or is likely to result in, Physical, sexual or psychological harm or suffering of women, including threats of such acts, Coercion, or arbitrary deprivations of liberty, whether occurring in public or in private life.*” Early marriage creates facilitated conditions for exposing girls to violence as men control most of the key resource and decisions. Girls who are married at early age have no or little asset and their poverty limits their negotiation capacity which results in violence (Heise, 1999). The most common violence that is exacerbated by early marriage includes domestic violence, rape, and emotional abuse (NCTPE, 2003).

The study by Pathfinder International (2006) has showed the link between the difference in power at household level with violation of rights, gender based violence, limited role in decision making which further reinforces their lower position in society.

2.6.6 Gender inequality and HIV/AIDS

Different factors including biological, socio-economic, cultural, and political factors put young women at greater risk of HIV infection than their male counterparts. A global analysis of the epidemic shows that the prevalence of HIV infection is highest among women aged 15–24, on the contrary men's vulnerability increases in men between five to ten years later than the women risky age group. This is further aggravated as child brides are not in a position to negotiate safe sex with their husbands (UNFPA, 2013). As Rogers B. (2012) cited a study conducted by Verveer(2010a) in Zambia and Kenya showed a strong linkage of child marriage with feminization of HIV/AIDS and this study has revealed girls between the age of 15 to 19 years are 75% more likely to have HIV than unmarried girls. As per the study by WHO (2005), women will become half of the people living with HIV worldwide, 60% of infections in Sub-Saharan Africa by the end of 2005. Their vulnerability is not only attributed to the biological condition but also the existing highly entrenched socio-economic inequality and their lower position within the society (UNAIDS /WHO; 2005).

In addition, one of the contributing factors which increase married girls' exposure to the virus, are the spousal age difference especially as older husbands may involve in unsafe sexual relations with other partners (Bankole, et al., 2004). The study conducted by Tanzanian Media Women Association shows a strong correlation between HIV/AIDS, school dropout, child marriage, and pregnancy (UN Integrated Regional Information Networks: 2006). These girls are too young to have the knowledge as well as the courage to convince their partners to know their own HIV status.

Similarly, the studies conducted in Ethiopia have also shown similar condition of women and girls in the country. According to the MOH and HAPCO (2005), the current prevalence of HIV in 2005 was reported to have disparity among female and male, which is 3% and 4% respectively and the national HIV prevalence was estimated to be 3.5%. Among the estimated 1.32 million People Living with HIV/AIDS (PLWHA) in 2005, 730,000 (55%) were females, and they accounted for 54.5% of AIDS deaths and 53.2% of new infections. In particular, of the age group of 15-29 years, majority of those living with HIV/AIDS were women. On the other hand, in the age group 30+Years, more men were living with HIV/AIDS than women (MOH / National HIV/AIDS Prevention and Control Office; 2006).

In general, early marriage of girls hampers the realization and enjoyment of practically all of their rights. Forcing girls who are not ready for marriage deprives them of their freedom, opportunities for personal development and better contribution in society, health and well-being, education, and participation in the public arena. Unless measures are taken to address early marriage, it will continue to be a major hindrance to the attainment of human rights.

The government of Ethiopia has taken various institutional and legal measures to end the practice of early marriage; yet changing the mindset of the society and ensuring proper implementation of the law requires a lot of assignment until the society understands well enough the benefit of delaying marriage and the impact of child marriage (MOH / National HIV/AIDS Prevention and Control Office; 2006).

2.6.7 Child Marriages as Human Rights Violation

Marriage, birth and death are key life events, although marriage is unique as it allows for the individual to make a choice or gives space for self-decision. Consent or choice in marriage had long history since the time of Roman and it has been integrated in international human rights standards (Innocenti Digest, 2001).

Child marriage takes different forms and features across the globe yet the common thing for all it represents grave violation and denial of the human rights of girls which are affirmed in various human rights documents. Child marriage results in interrupting education, not being able to give consent or have a say in matters critical to them, limited control over her sexuality, impediment to use her reproductive health rights leading to early pregnancy and possible complication resulting health consequences up to death (Innocenti Digest, 2001).

In addition, violation of one right reinforces the denial of the other rights and even results in acceptance by girls themselves as if it is the right thing. The survey finding by Erulkar (2010) shows that the attitude of young people themselves towards ideal age of marriage is below 18 years for girls and it is above 20 for boys, which clearly reveals that children themselves are not only victims but also contributing to their own disadvantage due to the influence of widely held community norms and practices.

2.6.8 Inter-generational impact of child marriage

As Elizabeth Presler Marshall, Minna Lyytikainen and Nicola Jones, Andrew Montes, Paola Perezniето and Bekele Tefera (2015) cited Et al (Santhya, 2011;), as Child brides are not physically ready to bear children as well as limited knowledge on nutrition which affects their own nutritional status which is highly likely to lead in birth of child with low weight and affected mal-nutrition even after the birth due to the gap in mental and physical readiness of the child mother. This also affects the mental capacity of the child. It further reiterates the inter-generational impact in terms of limited opportunity of the child mother to influence the decision on her children's education investment due to her own low position which could also consequently translate to less education and live in poverty (Alhassan, 2011).

2.7 Programmatic efforts exerted to curb Child Marriage

Different programs are implemented to address the issue of child marriage directly as well as indirectly through implementing interventions which empower adolescent girls and/or strengthening the service provision (ICRW, 2011). According to the global review conducted by ICRW (2011) of evidence on ending child marriage programs, which covered 23 programs implemented in India, Indonesia, Bangladesh, Nigeria, Egypt, Uganda, Mali and Ethiopia, five strategies have been employed to delaying marriage or preventing child marriage. These are Empowering girls with information, skills and support networks; Educating & Mobilizing Parents & Community Members; Enhancing quality & accessibility of formal schooling; Offering economic support & incentives for girls and families and Fostering an enabling legal & policy framework. The review has revealed that empowering girls with information and skill as well as providing economic incentives like conditional cash transfer as the most promising strategies for better impact on the situation of child marriage.

Tekleab Mekbib and Mitike Molla (2010) have conducted a study to determine which interventions of the Berhane Hewan program contributed to the results of the program which was successfully preventing child marriage and promoting better support of girls' education by parents. The study has found out that provision of school materials had helped them to keep girls in the school and it was the most important intervention in terms of keeping girls in school. The results related to delaying marriage were attributed to the interventions related to community conversation and strengthening girls club.

The study conducted by Tilson, D. and U. Larsen (2000) recommended increasing girls' education opportunity as key strategy to delay child marriage and decrease the likelihood of divorce. Considering the strong linkage of child marriage with traditional and

religious values, working with faith based leaders, their institutions and other community leaders could help in building societal support towards ending child marriage(Walker, 2015 and Karam, 2015).

According to the study by Pathfinder International (2006), child marriage has decreased over time due to the interventions by governmental and non-governmental agencies. It further underlined the need for preventing the issue of child marriage must receive prior attention and different mix of actions needs to be taken. These include implementing programs focused on preventing and mitigating the impact of child marriage, engaging grass-root level institutions like the associations, community and religious leaders and institutions, schools and formal institutions like Women's Affairs, law enforcement bodies, girls themselves and health extension workers, and facilitating focused trainings on community based sexual and reproductive health are important part of an intervention.

2.8 Protective factors

Studies showed that education can serve as a good protection strategy to girls at risk of child marriage, in particular, if girls managed to reach secondary school, though the challenge would be retaining girls to this level given all the challenges in this respect (Gordon Brown, 2012).

In addition, a range of studies have shown that place of residence such as rural or urban, level of education of parents as well as girls influences the level of vulnerability of girls to child marriage. Erulkar (2010) in her Young Adult Survey found that 41% of girls from rural areas compared with 23% of girls from urban areas are married, which shows the existing disparity. Similarly, Pathfinder International (2006) found that 94% of girls from rural area are married before 18 years of age as compared to only 34% of girls from urban area.

According to Pathfinder International (2006), more than 80% of girls who had no education are married whereas 68% girls reached primary have married before the age of 18 years which shows the more girls access education the less they will be exposed to child marriage. Similarly, among girls whose parents reached primary or secondary education, only 20% got married before the age of 18 years while more than 90% girls whose parents had no education are married before 18 years.

The data from CSA and ICF International (2012) has also further affirmed that girls who live in families with some educational background, are living in urban areas and economically better-off get married later than girls from opposite situation such as had no educational, living in rural areas and relatively poor economic status.

2.9 Emerging Trends Related to Child Marriage

2.9.1 Migration

As cited by Rachel Marcus and Caroline Harper(2014),Murphy (2008) states that migration is an influencing factor for the change in some norms including those related to women and girls as it provides exposure to other alternative practice which can be learnt and replicated the practice elsewhere.

According to Erulkar (2006) and Gage (2009), girls also migrate within the country to escape from child marriage arrangements. Such movement happens with the support of families for those girls whose parents have changed their attitude towards child marriage and wanted to avoid the social pressure which might be resulted due to their refusal to marry off their child or delay marriages and consider migration as safe option both for girls and women. As per Jones et al (2014b), the mobility gives girls better opportunity to make their own decision regarding their life as they will be far from the communities who judge based on the highly entrenched social norms which limit the freedom of girls and women as well as

require them to behave in a restricted societal rules which control their sexuality. Jones Et al, (2014b) stated that the current opportunity opened for girls to access and benefit from employment or labour work in Gulf countries is contributing for the change of parents towards child marriage in some parts of Amhara region. This change has also influenced the general perception about independent mobility of girls. The lack of trust in the value and benefit in the formal education is making the migration to the Gulf a viable life option. Hence, in areas where the above stated changes are happening, the objective of marriage has changed from establishing ties and ensuring security to changing the marital status of the girl so that the societal pressure is lifted and ensure virginity is not lost without being in marital relationship.

As per Erulkar (2006), the migration to gulf countries, however, may not guarantee a good future for girls moved to those countries as they engage in domestic works which is highly likely to expose them to different kinds of gender based violence by their employers.

2.9.2 Alternatives to escape legal enforcement

As per the survey results of Save the Children (2011), people misuse the existing gap on birth certificate and lie about the age of their children and also marry off their children behind the scene including by moving to another localities where the local police cannot trace. This further aggravated by the capacity gap existing within the law enforcement bodies and in some cases community members do not have incentive or model to report cases since only one third of the target community has seen somebody they know faced with legal consequences while many are practicing child marriage. Hence, people continue the practice using various ways to escape from legal consequences which shows the need for re-thinking the approach in enforcing the law.

2.9.3 Recognition of Sub-location

The key quantitative studies which cover prevalence of child marriage used to focus at regional level and it was difficult to capture differences within regions. However, the recent analysis by Nicola Jones, Bekele Tefera, Guday Emirie, Bethelihem Gebre, Kiros Berhanu, Elizabeth Presler-Marshall, David Walker, Taveeshi Gupta and Georgia Plank (2015) based on the 2007 Census and EDHS has shown that there are striking differences within regions called them 'micro-climate'. As per the same analysis, the prevalence rate for Gambella is 19.8% but the prevalence rate for Jikawa woreda is 43%. Similarly the regional rate for Amhara is 15.7% while the rate for Alefa woreda in the North Gondar is 33.4%. In Oromiya, the regional rate is 13.4% whereas in Girja woreda of Guji Zone it is 33%. This shows one-size-fits-all approach cannot work in program design and undertaking further analysis of specific contexts is necessary.

In general, the above literatures reviewed for this research shows that child marriage a common practices which has multi-dimensional impact. Policy and programmatic measures are underway to reduce the practice yet it is still affecting significant number of girls. In light of the review result, appropriate research methodology is developed to undertake the study on the situation of girls rescued from child marriage arrangements and it is presented in detail in the next chapter.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Underlying Philosophy of the study

Constructivism is the main paradigm which guided the study in order to understand the situation of girls rescued from child marriage arrangements from their own perspective. As Miller & Crabtree (1999) clearly stated constructivists believe that truth is relative and the perspectives of the people matters in creating meanings of a phenomenon.

Accordingly, the data collection tools are designed in a way which facilitate research participants openly share their view based on their understanding. This has also allowed the research participants to analyze and reflect upon their own situation which is a subjective interpretation of their experience.

On the other-hand constructivists Miller & Crabtree (1999) give greater emphasis to subjective reality yet do not completely deny the importance of objectivity. Accordingly, other people were involved in this study through key informant interview, focus group and observation to enrich and validate the information and the study finding as well as to also capture the view of others who have stake for a balanced understanding of the phenomena.

In addition, the perspective facilitates the establishment of closeness between the researcher and the participant so that the participant feel empowered to openly describe their own situation (Crabtree & Miller, 1999). Hence, the stories smoothly and freely shared by the research participants will help the researcher to gain rich understanding of the context (Lather, 1992; Robottom & Hart, 1993).

This particular study is a case study which primarily uses the experience and observation to explore and understand the situation of girls in Hamusit kebele whose child marriage arrangement is cancelled with external support.

3.2 Study Design

Pope and Mays (1995) stated qualitative research is a way of ‘understanding a social phenomenon which helps to understand social phenomena in natural settings, giving due emphasis to the meanings, experiences and views of participants’. In line with this notion of understanding the situation of girls whose child marriage arrangement is cancelled, the study used qualitative research method.

As Pamela Baxter and Susan Jack (2008) described qualitative case study research is an approach which helps to explore a phenomenon using a diverse data source. Considering significant alignment and compatibility of the approach to meet the research objective, the qualitative case study method is employed to design this particular research. Unlike other research design methods, analysis and conclusion in case study approach is based on diverse and wider source of information which make it more informative and strengthen its evidence base (Geoffrey Marczyk, David, DeMatteo, and David Festinger, 2005:148). Its usage of multiple data source is also one strategy to enhance credibility of data source (Patton, 1990; Yin, 2003).

This study uses a descriptive case study and as described by Yin (2003), descriptive case studies help for in-depth description of a circumstance and its real context under study in this case it allows to fully or deeply understand the situation of girls whose child marriage arrangement is cancelled. The study employed descriptive case study approach among the types of the qualitative studies. This has helped to understand the situation of girls rescued from child marriage arrangements in breadth as well as in-depth.

In addition, the study uses a single case study with a group of girls selected from Hamusit Primary school whose child marriage arrangements were successfully stopped with intervention from the school community or others working in the Kebele. As Yin (2003)

described, this facilitates in-depth examination of a particular case in holistic manner within its context.

Moreover, since the cases in this research are girls whose marriage arrangements are cancelled interacting with their family and community as person in environment was also considered in the research design and implementation. The person in environment perspective as cited by Weiss Gal (2016) cited et al Hare, 2004, person in environment perspective views the person constantly interacts with the environment and influence one another which makes it a dynamic system and worth exploring such interaction.

Thus, case study approach to describe and analyze the situation of girls rescued from child marriage arrangements in the Hamusit Kebele located in Dera Woreda -. In order to meet the study objective and respond to the key questions, the research will employ both primary and secondary data regarding the research participants and the surrounding situation.

The study participants are adolescent girls rescued from child marriage in Hamusit Kebele of Dera woreda. By putting girls at the center of the case study, the research has also involved key people who have taken part in supporting the rescue process and ending child marriage in general as informants of the study.

3.3 Sampling Technique

Miles and Huberman (1994) described unit of analysis or case as the phenomena happening in a specific context identified for the study. In line with this understanding, the cases of this study is girls whose intended child marriage is cancelled and it explores how they are interacting with their environment after the cancellation of their marriage.

Purposive sampling technique is used to the research participants of the case study and as Patton (2014) described it is critical feature of qualitative study. The inclusion criteria employed was girls who are attending school at the time of the study and among those who

are rescued from child marriage at least before one year as well as willingness to participate in the study.

3.4 Research Participants

Creswell (2014) suggests that in qualitative case study, the size of cases shall be between five to six samples depending on the level of homogeneity. Accordingly, the situation five girls who fulfilled the criteria for inclusion namely being attendee of Hamusit Full Cycle Primary School, rescued from arrangement of marriage at-least before one year and willingness to participate in the research have been explored in this study. The selected research participants have common characteristics such as all from rural area, Christians in terms of religious background in addition to the ones stated in the inclusion criteria. For further understanding of the situation of the rescued girls, the families of the girls, friends and school community members are interviewed as well as involved in focus group discussion. A total of fourteen key informants interviewed and fourteen participants participated in two focus group discussions comprised of seven people in each group.

3.5 Data collection

In order to fully understand the cases of the study and enrich the study finding, both primary and secondary data were collected. The data collection methods used are in-depth interview of the study targets, focus group discussion with female students, key informant interviews, observation for the primary data and review of documents such as published and unpublished report for secondary data.

Accordingly, the data collection tools prepared for each data collection method and tested with mock exercise to see its level of clarity as well as compatibility to bring response to the research questions, and then finalized based on inputs from the exercise. The data

collection tools were first developed in English and then they were translated into the local language where the study is conducted which is Amharic.

In-depth Interview: The tool prepared for in-depth interview has both broad and detail questions for probing questions and five research cases participated in the case study. In-depth interview is used to get deep understanding of the case and as Frechtling, J and Sharp (1997) described the data collection method provides rich information and direct experience as well as it helps to identify unexpected result or dimension of an issue. It has unique advantage that informants will feel comfortable to share about sensitive issues which is not the case when they are with others.

Focus group discussion: the focus group discussion tool has five guiding questions and two focus group discussions were conducted with fourteen female students of the school. As Frechtling, J and Sharp (1997) described, the method stimulates conversation as well as debate which enriches the response a researcher gets for the guiding questions, helps to reveal not only commonly held but also conflicting opinions and explanations. Hence, this has added to the research by bringing differing views and meanings and it is especially useful when the issue under study is very new (Marvasti, 2004).

Key Informant Interview: The key informant interview has both broad and specific question for further probing which focuses on understanding the overall context and the experiences of girls rescued from child marriage arrangements and total of fourteen people from the school administration (2), teachers,(2)school security guard(1), parents of both sexes(4), the Police(1), Health institution(1), Hamusit Town Council(1)Woreda Women, Children and Youth Affairs Office(2). In all data collection process, tape recorder was used to ensure proper documentation of the data in addition to note taking except for those who wanted not to be recorded.

Observation: Observation was used to further understand the case and enrich the information collected using various methods and the focus of the observation was the interaction of identified research participants/cases during school breaks and class-room settings. As Kendra Cherry (2016) naturalistic observation helps to have direct experience of the particular phenomena in focus with its natural situation. In addition, observation was made in health institution and market places to check the availability of child mothers in those two settings.

3.4 Quality Assurance

Quality assurance was integral part of the research process beginning from the development of the data collection tool, data collection, presentation and analysis. As Creswell (2009) recommends using multiple strategies to ensure quality, several strategies have been used to this end. Checking the alignment of the data collection tools and adequacy in responding to the research question and addressing the research objective was one critical area attended well. The testing of the tool was another key measure taken to ensure the quality of the research. The other measure was taken during the data collection process during which the researcher maintained critical position with regards to any information provided by informants and also the documents to be reviewed through paraphrasing to get confirmation as well as triangulate it with different sources.

In addition, the usage of tape recorder as well as note taking has greatly helped in ensuring the quality of the documentation process.

Moreover, the researcher has used tested methods of data presentation and analysis employed for similar qualitative studies to maintain professional standard and quality of the research finding.

3.5 Methods of Data Analysis

The data collected from different methods using tape recorder was transcribed and the notes taken compiled in one document. In order to systematize the presentation of the data, classification of the information under key categories namely magnitude and trends of child marriage, causes (drivers, risk and protective factors), impact of child marriage, existing interventions and experiences of girls rescued from child marriage including their opportunities, challenges and support needs. Pursuant of this, the researcher has described the situation of girls and the context under each category and interpreted the description using in light of the results of the secondary data review result.

3.6 Ethical Consideration

According to Yin (2009), data analysis in case studies is examining the data collected, categorizing and tabulating based on identified themes, testing and / or synthesizing evidences collected from different source to draw conclusions in an empirical way. The researcher has put ethical consideration at the center of the research and every effort has been made to ensure the interest of the research participants are attended carefully.

The first action taken was conducting open discussion with the school administration regarding the research and its implication in terms of facilitation work on their side as well as the significance of the study to the school and the surrounding community. In order to formalize the communication and for documentation purpose, a support letter written by the university was submitted to the school administration.

In addition, every informant is given orientation on the research objective and their power to decide their participation in the research and their right to quit at any stage of the communication if they are not in conformity with research objective and process.

Moreover, every informant was given a written consent form for signing to confirm that they have formally agreed to participate in the research before the interview and focus group discussion began. While interviewing, some were not willing to record their voice and their wish was respected and written notes taken instead of the voice record. On some of the ideas expressed during interview and data collection, the researcher has tried to re-confirm their idea and expression to avoid misquoting.

Furthermore, pseudo names were used not to expose the identity of interviewees. As Ryen (2003) said we need to be anonymous to avoid identification of informants in order to protect them from any repercussion especially for the cases participated in the study.

In summary, the study design is guided by constructivism perspective reflected in the research methodology including development of data collection tools, collection of data and its analysis. The data collected using the stated perspective and methodology is presented in the coming chapter.

CHAPTER FOUR: DATA PRESENTATION

4.1 Data Presentation

This chapter is devoted to the presentation of the primary data collected from the in-depth interview, key informant interview, focus group discussion and observation. In order to systematically present the data, a classification, which include the magnitude of child marriage and its trend, the drivers, risk and protective factors; impact of child marriage, existing interventions, situation of adolescent girls whose arranged marriage is cancelled: experiences, opportunities, challenges and needs, was made. In addition, the background information of the primary school where adolescent girls are targeted and adolescent girls taken as a case for the study is presented in this section.

4.1.1 Background Information

The study specifically focuses on adolescent girls residing in Hamusit kebele and attending the Hamusit Full Cycle Primary School and whose marriage arranged by their families was cancelled. Situation of five girls explored in this study.

Hamusit Full Cycle Primary School is located in Hamusit kebele/sub-district in Dera woreda of South Gondar Zone Amhara National Regional State. The school is established in 1961 Ethiopian Calendar and it has been serving the area since then. Currently, the school is a feeder school for the surrounding kebeles namely Mitsili, Zaha, Hamusit, Koratit, Wonchit and it has 3000 students of which 1270 (42%) are female. It has also 63 teachers with educational level largely from certificate to Bachelor degree and of which 25 female. Students participate in extra-curricular activities and there are 15 clubs namely Girls and gender club, child rights, Drama and Literature, English Language, Mini-media, Environment and WASH, Monitors, Female students Advisory Committee, Sport, Renaissance Dam,

Health-Red Cross and HIV/AIDS, Civics, Outstanding students, club for knowing and exploring the country and Club for Peace.

In addition, both students and teachers have organized themselves in three different structures which are governmental/administrative, political and community. One-to-five is a cross-cutting organizing arrangement which applies for both students and teachers and it serves as learning and sharing platform as well as support mechanism when members are faced with different challenge.

Among the platforms, the Girls' and gender clubs and Female Students Advisory Committee (FSAC) are the leading arrangements primarily established to promote the rights of girls within the campus and beyond and to address problems that adolescent girls face due to their gender. FSAC involves all female teachers and students in the school and meets every quarter. It has also student representatives from each class who will be liaising between female students of each section and the FSAC leadership and it is through the focal persons that most cases of child marriage arrangements are shared with FSCA leaders.

Female Student Advisor Committee has also a regular contact with the community, in particular the parents of female students, and discuss about the different issues/challenges of female students. As the head teacher said, the major agenda of this platform is child marriage and other causes of girls' school drop-out and low performance.

The primary school has strong relationship with the Woreda Women, Children and Youth Affairs Office, Police, Justice Office and Court in preventing the incidence of child marriage through mass sensitization and tracking child marriage arrangement cases in the school and surrounding community and to bring parents/guardians to justice whenever negotiations for cancellation do not succeed.

4.1.2 Case Description

Coming to cases or unit of analysis to the study, adolescent girls whose child marriage was cancelled and who participated in this study are five and their background information is summarized as below:

S/n	Name	Grade	Age	Age/year the marriage was cancelled
1	Abichu	8 th	15	11
2	Abekel	8 th	15	11
3	Ehitnesh	10 th	18	12
4	Enatiye	6 th	15	13
5	Aster	8 th	17	15

4.2 Magnitude of the Child Marriage Practice

Child marriage is a common incidence of girls which happens across all types of families in the researched community (among Christian, Muslim, rich, poor and any other perceived different social group) with varying degree as the school director witnessed during the initial discussion held to understand the general situation. Child marriage used to be very rampant and practiced in its worst form, including engagement of girls as young as three years old with a ceremony locally called 'Gitigit'. Over the last 10 to 15 years the age of marriage in the Hamusit community has raised to 5 to 12 due to the awareness raising efforts implemented by Women and children's Affair offices and schools participation in the prevention endeavor. However, most of the girls married at such early age separate without even establishing a proper family as the marriage was done without their will and in a situation where both the couple cannot shoulder the responsibility of establishing family.

Ato Abebu, a 55 years old resident of the community said, *'we rural people were not conscious enough about the overall consequences of child marriage and girls as young as 3 years old used to get engaged with colorful feasts even knowing that such marriages would not last. Over time the age of marriage has raised to 5 and then 12.'* Despite such improvement in the age yet it is below the legal age of marriage which still requires attention.

Child marriage is still prevalent in Hamusit kebele and the surrounding community though the worst kind of arrangement, which used to happen while children were at the back of their mother, is stopped and the age of marriage has shown some improvement. 'Abichu described the situation as follows, *'there is child marriage though it has decreased over time and I am one of those exposed to this situation and forced to marry at a very early age of 12 without my will. Although I luckily escaped the first incidence, my family is still insisting me to give my hand in marriage'*. The project officer of WCYAO explained that 'the very early childhood arrangement and raising them together by informing them as if they were sister and brother has stopped as majority of them refused to continue the marital relationship when they become adolescent.'

Some of the participants also believe that it is more common among specific groups like Muslims and out of school girls. Ehetnesh believes that the practice is more common among out of school girls. The vice director of the school on the other hand indicated, *'it used to be very common especially among the Muslim community but it is decreasing as a result of various awareness raising efforts.'* However, others argue that it equally cut-across families of all sort of background.

Many of the research participants believe that the effort exerted to curb the situation of child marriage has been successful and significant reduction is recorded in the prevalence of child marriage over the last five years. The age of marriage and, to a limited extent the issue

of girls' consent are becoming topics of discussion for families in the community which were not the case before.

Despite the stated improvement, the community has continued practicing child marriage and some girls are still forced to get married at the very early age and without their will. Some at-risk girls have managed to access support mechanism in their school and/or from relatively enlightened relatives to interrupt the marriage arrangement, but some of the girls accept the family order without seeking support.

Abekel a fifteen years old and 8th grade student shared her experiences saying, '*my father had arranged a marriage and I refused. He used to nag me but I persisted*'. Her father insisted saying the parents are the ones to decide, not the girl, otherwise she can leave the family and live by herself. When the pressure increased, she informed her uncle who was living in Bahir-dar and requested him to support her. As a result of the successful influence by her uncle, she managed to convince the family to cancel the planned marriage.

The most common and acceptable age of marriage for girls in the community at present is from 12-15years. Most girls get married within this age range and significant number of the informants including officers in the Women Children, Youth Affairs tried to justify the practice by saying it is happening with the consent of the girls. However, both conditions namely reaching 18 years which is minimum age of marriage is clearly set by all relevant legal frameworks and giving full consent are preconditions to conclude marriage are not respected.

4.3 Drivers, Risk and Protective factors

4.3.1 Drivers of child marriage practice in the community

The drivers or causes of child marriage are many and interrelated in the researched community. It also depends on the socio-economic situation of the families, though some of

the factors apply to all families. The most commonly mentioned ones include the existing patriarchal social system which undermines the role of women and girls and limits their role as housewives only and gives them a subordinate position. Gender inequality is a defining characteristic of the community which is reflected in the role division amongst men, women, boys and girls at household level, access to resources and services, and decision making including regarding issues like marriage of children which directly affects girls themselves. In this society, women and girls are not regarded as equal.

The director of the school put the situation as follows: 'women's position and value in society is very low, no one believes that women can be any better than being a good wife. Even women and girls themselves have accepted the lower position given to them in the society and male dominance is the feature of this community.' The focus group discussion (FGD) participants also further affirmed that the existing belittling attitude towards women, and the existing gender inequality, which encourage people to believe that there is no other role/vision/aspiration for girls than marriage

The other frequently mentioned driver of child marriage that is highly related to and reinforces the gender inequality argument is the existing societal value and culture which dictate the behavior of the community members. In this case, the society has informal convention on the age of marriage which is between 12 -15 in the current context and every member prefers to confirm to it in order to be accepted member of the society. In relation to this, one of the key informants who herself is a victim of child marriage at the age 12 said that girls at the age of 12-14 get married commonly and if delayed after this age, she is considered as late and less marriageable, "gelmutalech".

Similarly, keeping virginity of girls during the first marriage is expected and it is highly linked with the honor of the family. As a result, families fear to delay marriage to

avoid the risk of loss of their daughters' virginity willingly with some hidden relationship or SRGBV like rape. The society has also a mechanism to reinforce this thinking and discourage the delay by naming and shaming girls like saying 'Wend aynekaash' which means unwanted as Ato Abebu described.

Economy related reasons like poverty of either of the families and/or looking for accessing the wealth of another family is among the commonly cited reasons of child marriage. This also takes different forms depending on the situation of the family as some families seek labor due to the death of the husband, old age or health reason and they do not have close family member who can handle labor intensive roles like ploughing. As a result, families faced with such situation marry off their girl children as a way to access free labor which is from husband of their child. As Abekel expressed 'the major reason why my father wanted to give me in marriage was he wanted labor as he was getting old and also sick.'. Some families went to the extent of marrying off their girl child to a daily laborer hired by the family if they believe that he is hard worker and they wanted to keep him in their family as Abekel and other informants expressed.

Aspiration of parents to receive marriage gift is another key contributing factor which perpetuates the practice of child marriage considering that marriage in most cases involve exchange of cattle in previous times and land now. There is also a payment of cash for the brides' family. So, adolescent girls who are from families with high land holding are at risk due to the resource. Ato Abebu said – 'the girls' family receives 5000 birr in cash and in return the husband receives land from her family'. Abichu also expressed her experience saying that '*currently, people look at more wealth not beauty and many are requesting my hand for marriage as my family is rich*'.

The Female Students Advisory Committee, the vice school director and other informants also mentioned that widowed women also use marriage of their girl child as a way to maintain respected social position 'mekeberiya' and also preparing somebody who can inherit their property while they are alive.

On the other hand, poverty of girls' parents to cover the cost of schooling and send their girl child to school is another reason for families to decide on giving their children in marriage in order to reduce family burden. Enatiye indicated her situation by saying, 'my mother is a daily laborer and she cannot afford to buy me school materials and she forced me to get married while I was in grade 4, but I was rescued by the school administration and the police officer living nearby.'

Though not as strong as the other drivers of child marriage, paying back favors 'bidir mekfel' to the community through organizing similar feast like they were invited before is also mentioned by some informants.

Failure in class and low performance of girls in school were also mentioned by the parents as a reason to choose marriage of girls as life option. The officer of Dera woreda WCYAO mentioned that poor performance of girls and failure in class as one cause of child marriage as Parents do not associate lower performance with the support level they have provided and also there are no other alternatives like vocational training in their own locality as an option to formal education. Ehetnesh also argued that no one considers education as viable option as there are no model girls who succeeded in education and have career valued by the people in the community. Due to those factors, the community members do not see the value of education for girls and they usually allow girls to attend school only for basic literacy. In general, families in this community define success in their own way like marriage

of their children with honorable families while they are alive and seeing them producing larger number of children.

4.3.2 Risk and aggravating Factors

Most kebeles have schools with only first cycle of primary school which requires girls to travel out of their community in search of the next levels after completing 4th grade. The lack of upper primary school and secondary school also discourages families to send their girls to school as some cannot afford to rent a house in towns where there is secondary school. Families also fear the SRGBV girls might be exposed to while travelling to and from school. As the head of the Female Students Advisor Committee said even female teacher get raped in some kebeles.

Due to the cumulative effect of the existing gender inequality and the low value attached to girls' education, there are no many girls who succeeded in other walks of life like education or trade who can be considered as model by the community. As a result, they do not see the benefit of investing in girls' education as mentioned in the FGD as well as by most key informants (KI). Lack of awareness of families about the multi-faceted impact of child marriage also aggravates the situation.

Some students are deceived by some wealthy men and establish relationship to get economic support. As they have limited life skill and knowledge about RH and contraceptive, they get pregnant which has been causing them a disaster from the family side and the relationship with most men also ended as men do not want to take responsibility for the child. As a result, some girls also escape from the area and become either servants or prostitutes in most cases. Such incidents also encourage families to take marriage at early age as a safe option.

4.4 Protective Factors

Most of the informants expressed that the role of the school community, particularly the school leadership, the Female Students Advisory Committee and Girls' club as a venue to report cases when they seek support to interrupt child marriage arrangements. Though it has its own limitation, the age estimation service, the one-to-five arrangement which allows information sharing and tracking of cases are also positively contributing to reducing child marriage.

As Ato Abebu indicated that land is a fixed resource and the families' plot is getting smaller due to marriage gifts, which is forcing to look for other alternative life options for their child like education and sending their children to Arab countries, which overtime also decreases the incidence of child marriage.

4.5 Impact of child marriage

The focus group discussion and the KII participants mentioned dropping out from school, shouldering responsibility and giving birth during childhood, health consequences like fistula are observed impact of child marriage in this community. High divorce rate and migration to the neighboring town to escape from child marriage or after divorce are also effects of child marriage.

In addition, the economic dependency of women and lower position in the society that help maintain the existing gender inequality are the impacts as well as the structural causes of child marriage as explained by the school director.

4.6 Trends of Child Marriage

Regarding the trend of child marriage practice, the two officers from WCYAO have said that their office conducted a situation analysis to determine whether child marriage

practice does exist or not, its current status and trends. As per the officers, the study has shown that although the incidence of child marriage has shown significant reduction, the practice is actually continuing through different means like marrying underage girls with a justification that the girls have given consent and wedding feasts happening under other names or lower profile forms of local gathering like Senbete or Mahiber. With in-depth probe and discussion, one of the officers from WCYAO also said that confirmed, 'though there is significant improvement in the incidence, the style has changed and now the families are using low profile feasts as a cover for child marriage practice behind the scene'.

In fact, nearly all the informants of this study have confirmed that the prevalence of child marriage has hugely decreased over time which is attributed to the improvement in law enforcement, community and girls awareness and in placement of different school, community and woreda level structures.

On the other hand, some of the girls who participated in the study revealed that the common age of marriage is still between 12- 15 which is below the minimum legal age of marriage though the previous form which used to happen at very early age up to ten years does not exist.

Some informants like Ato Abebu believe that now people have understood the benefit of education and are sending their daughters to school. Some children who are educated are helping their families, which encourages other families in the community to value education.

Based on the observation that the researcher made during the FGD and KII with students, teachers, Police, officers in the WCYAO and Health Office, the will of children is considered as full consent despite they are under age to take informed decision or full consent which shows that there is a need for further capacity building support to stakeholders working

in the area to enable them understand the real concept of consent as this is wrongly used to justify child marriage.

4.7 Existing Interventions in the school and the surrounding community

In order to address the issue of child marriage and mitigate its impact, various measures have been taken by the government and non-state actors at school, community and woreda level.

The director and the vice director of Hamusit Full Cycle Primary School emphasized that the school has made effort to ensure the reduction of child marriage through establishing and supporting the Female Student Advisory Committee, girls club and other arrangements.

As mentioned by most of the informants, one of the major intervention which has contributed to the reduction of child marriage in the last five years is the coordinated efforts of the office of Women and Children's Affairs, involvement of schools in raising the awareness of the school and surrounding community, participation of churches and Mesjid in teaching the community and in tracking and reporting of cases. The school based interventions like the club activities and the committee are increasing assertiveness of girls and facilitating the sharing of what students have learnt in the school to their family.

In addition, the existing platform which brings female students, parents and teachers together has made girls education and child marriage agendas, and girls' consent is becoming a precondition for any marriage.

Due to the changes in awareness, girls are increasingly expressing their disapproval of the engagement arranged by parents during their childhood and voicing to marry a person of their choice.

However, the awareness raising effort lacks depth and continuity. In addition, the peak time when most of child marriages happen is the harvesting season, which is known and there should be strong collaboration among different stakeholders as stated by the director and the head of the Female students Advisory Committee. Ato Azmeraw from Sport Office and he was also a teacher in Hamusit Full Cycle Primary School said 'some families postpone the time of marriage due to fear of penalty but then continue after some time which show that the current change is mainly due to fear of the law and the legal consequence but not because of change in attitude. Thus, there needs to be continuous and collaborative effort'. This idea has also been confirmed by one of the officers from WCYAO.

The Health sector is also contributing to the reduction of child marriage through disseminating information to the community on the impact of child marriage through health extension workers (HEWs), facilitation of Peer to Peer trainings and age estimation though it has its own challenges in terms of giving accurate results due to technical and equipment related capacity gaps as stated by nurse Abeba a staff in Youth Reproductive Health Unit.

W/ro Genet the speaker of the Hamusit town council also believes that child marriage is reducing in the area with the concerted efforts of all and 'it is part of each leader's performance evaluation. As every leader is accountable, the follow-up is very strong, as she further expressed. Despite such reflections, a number of research participants affirmed that child marriage has continued in various forms.

4.8 Situation of Adolescent girls whose arranged marriage is cancelled

The situation and experiences of adolescent girls who managed to cancel their marriage arrangements differ based on the socio-economic status of their family and their support mechanisms like relatives, friends.

4.8.1 Experiences

Abichu- is a 15 years old girl and she is in Grade 8. She has refused the imposition from her family since her fourth grade. *'My family started to tell me to get married since I was 12years and they stopped buying me school materials and clothes to force me accept their request through such pressure'*. She also said *'they do not want to send me to school and rather continued to put pressure on me to leave school as long as I do not accept their decision'*.

Meanwhile, the girl has faced a challenge in relation to early onset of her menses and she is not able to share it with her family as they may associate it with having sexual affair due to their existing limited understanding about RH issues of girls. She described her problem, *'my menses started at grade 4 and it became too much and stays up to 12 days and I cannot tell this to my family as they will associate it with having started sex. I went to clinic for consultation and they gave me pills but my friends told me that taking pills may cause infertility and I stopped taking the medicine and am still struggling with this challenge since then'*.

Now, she has continued her education with the financial support from her nephew who lives in town, yet her parents do not allow her to study after school and she is overburdened with household chores. Abichu said, *'I know I may not be successful as I am not studying and giving full attention, but I still want to continue my education'*.

The reaction of the community differs, and Abichu described the situation saying, *'some girls encouraged me to get married since they know that I am not able to study and my success in education is unlikely. On the other hand, those married and have experienced the misery of child marriage encourage me to be persistent'*. She continued her story, *'there is an effort within the community to alienate me and some neighbors targeted me with negative*

comments and try to convince me by telling me that *“the family has educated my older siblings and there was no result. So, why are you now wasting the family’s resource?”*

Abichu said that despite all this discouragement, she has persisted with her decision. She mentioned that the source of her strength is the support she received from her nephew and the school community. Abichu said *‘I have received huge support from the school community especially some teachers provided me with different support including material. At one point when my situation got worse due to the pressure from family, one of my teachers requested my parents for adoption but they refused’*.

Abekel- is 15 years old and 8th grade student.

Abekel’s father started arranging for her marriage at very early age and he was not ready to listen to her objection. As Abekel said, *‘my father was old and he wanted to bring labor through giving my hand in marriage. He is also conservative and he wanted to be regarded as a successful man in the community’*. When she lost hope in her effort to convince her father, she informed her relatives residing in Bahir-dar and they succeeded in convincing him, but one of the negotiation points was that the family will not cover her schooling cost. Meanwhile her father died and her mother started to raise similar question due to peer pressure. As Abekel said *‘I had to tell her that my school costs are covered by relatives and I could be successful one day and pleased to let me continue, otherwise I will go to my relatives’*. Then her mother agreed to leave her alone after seeing her daughter’s dedication to her education and continued supporting her. Abekel says *‘my mother is now fully convinced and she is defending me from negative comments being forwarded from neighbor. I want to be successful to please my mother and I will do my best to become a doctor, which is my dream’*.

Abekel believes that there is child marriage and it is a huge challenge to girls in her area, but it is processed underground and during night. As a result, outsiders may assume that it does not exist or it is a rare practice. The other challenge is when girls refuse to get married, parents request them to go to Arab countries. Many girls have gone because of family pressure as well as self-interest but with little success even some get back as they could not cope with the environment while others are forced to involve in sex work or get hired as house maid as they do not want to come back home without having cash or other property.

Abekel also wants other girls not to become victims of child marriage practice. For instance, she had reported to school director a case of child marriage arranged in the community and it was eventually cancelled, but Abekel's family hut was put on fire as a revenge. They also came home and school to complain but the school director defended her.

Abekel- says that educated girls who can be regarded as models are rare in their area, and thus she believes that it is difficult to be the first in a situation which everyone else in the surrounding stands against ones preference.

Ehetnesh- is 10th grade and 18 years old teenager is described by the director of the school that she used to be outstanding and gifted student like her elder brother who was her model and source of inspiration. Ehetnesh said that *'when I was grade four, family had organized a wedding feast for me and when only few days left I informed my teacher. My father resisted but the teacher clearly warned him that he will take the case to police and that he will be penalized up to 600 birr, and finally my parents were convinced to stop what they had planned'*.

As Ehetnesh described, the primary reason for giving her hand in marriage, in addition to abiding to the local norm, is to get labor from an in-law who can support in their farm. She

also expressed that such a decision as she made to influence her parents through her teacher has its own challenges and it requires personal strength to deal with it. People in the neighborhood forward comments which undermine and curse such decision as many do not believe in girls' education. Because of such pressures, some girls accepted their families' request after sometime. On the other hand, some also admire and encourage you to be stronger and prove yourself in your school performance.

In addition, she expressed her concern that some girls lack vision and involve in relationship at very early age which is bad for themselves and they also set bad example for others. According to her, *'girls need to be serious about their education and report marriage arrangements to teachers or students to get support unless they want to get married early'*.

Enatiye- 6th grade student from Hamusit kebele

Enatiye's mother arranged a wedding feast, which Enatiye had objected but with no success and the wedding preparation continued. Enatiye said *'I informed my friend and Enatiye's parents were called by the school for discussion yet refused. The school administration clarified to her that the next step will be taking her to police and court but she continued with her decision'*.

In order to escape from the situation Enatiye run from home and spent the wedding day in the police officers house during the day of the wedding and then started to live with her elder sister for more than one year. Now, her mother accepted her daughter's decision after seeing her school result. Currently, Enatiye is advocate for girls' education and she has also rescued one girl by reporting her case to the school administration.

Aster is 17 years old and 8th grade student. As she described, her families arranged a marriage to give her to a teacher living a little far from her place and she kept quiet though

was not happy about the plan. The engagement ceremony completed and wore engagement ring.

Meanwhile, one of her teachers watched her ring and engaged her in discussion and learnt that the girl was pressurized by the family. The school administration called on her parents and convinced them to dissolve the marriage.

As Aster says *'sometimes my mother complain and criticize me for my decision as they have spent some money for the ceremony and had to also paid back the gifts given by their would be in-law'*.

4.8.2 Challenges of girls whose arranged child marriage is cancelled

The challenges these girls face varies depending on the status of their family, their ability to use the existing school-based support mechanism and relatives who are residing in towns or have some level of education. The challenges of these girls were also mentioned by different informants who participated in the study and the most commonly mentioned are the following:

When marriage arrangements are cancelled after the wedding feasts is organized, the girl becomes an agenda of the family and the community and people put all the blames on the girl for the cost spent on the feast. On the other hand, some girls report or seek support earlier than wedding feast was prepared and hence they are free from the blame for the cost, but their reaction is still not considered as positive, rather deviant.

Girls also face sarcastic comments and demoralizing words both from family members as well as other community members. In some cases, even other girls show them similar attitude let alone to consider them as models.

In addition, some families refused to buy basic necessities like clothes and school materials in order pressurize girls to accept the families' decision. As a result, girls develop

fear to mix with family and community members and alienate themselves and some girls run away from the area when the situation get worse.

Despite all this mentioned challenge, some participants of the study including those from WCYAO which is the lead agency in charge of ending child marriage said not much is known as it was not assessed but they do not think that girls could encounter a challenge after cancellation of marriage arrangements.

Some participants of the study believe that the focus of current intervention is preventing the marriage arrangement before it happens and cancelling such incidents when they happened but no attention was given to the follow-up of the situation of those girls rescued from marriage at early age.

4.9 Findings of the Observation

As planned in the research design, the observation was held both in class-rooms and during break without any intervention or engaging the cases with conversation. The focus of the observation was mainly to learn about the extent those girls mingle and interact with their fellow students, seat preferences and how they spent their time during break. It is observed that the rescued girls participated in the research interact with very small group with two or maximum three fellow students and four out of five sit at the back.

In addition, I have observed some mini-media activities during break which mainly aired music but short messages on different issues including child marriage was conveyed.

In sum, data was collected using in-depth interview, focus group discussion and observation has been systematically classified under thematic areas. Similar thematic areas are also used in the interpretation of the data presented in the subsequent chapter.

CHAPTER FIVE: DISCUSSION

5.1 Magnitude of child marriage

Most of the informants believe that child marriage has significantly decreased. Especially, the marriage arrangement which used to happen at the very early age while children are on the back of their mother has stopped completely. This finding is also in line with the results of the literature review in particular the EDHS and analysis of Census done by ODI. However, marriage of middle and older adolescent has continued and families are presenting consent of girls as a reason for concluding marriage though willingness of children below the age 18 years cannot be regarded as full and informed consent as it is stipulated in the federal constitution and family law yet it indicates that there is some level of change in terms of involving girls in the decision making process.

The major factors contributed to the reduction of child marriage incidence is the school focused awareness raising activities and opportunities for reporting of child marriage arrangements, the community level arrangements like one-to-five, HEWs, the police and Women's Affair structures.

However, in-depth analysis of the situation based on the data gathered reveal that child marriage has reduced as all confirmed but it has changed its forms and continued as acceptable and legal practice though its legal implication was expected to be the same. One of the change is the age of first marriage has raised from 3 to 10 which was very common to 12 and above and the most common and acceptable age by most is up to 15. This shows increase in the age of marriage but still it is child marriage as per the Ethiopian family law which stipulates 18 as minimum age to conclude marriage. The other change is consent of the girl which was not an issue previously has become common for a family to ask their daughter if they have interest to get married.

Nevertheless, this has also its own flaws which the first one being a girl below the age 18 cannot give full consent. The other problem with exercising consent is parents pressurize girls in various ways including insult, alienation and denying the basics like school materials ...etc to force them accept their decision and to express as if the marriage arrangement is done based on her will before law enforcement bodies.

Looking at various studies, the results for the Amhara region has shown significant reduction of the practice from 61.8% to 44.8% as per the EGLDAM survey conducted in 1997 and 2007/8 yet the median age of marriage for girls in Amhara region is 14.5 which is the lowest of all region and the finding from this study also confirms with the regional context as most marriages in Hamusit kebele are happening around the age of 15 years. The range of activities implemented by different stakeholders are key for this result though existing interventions also lack comprehensiveness as compared to the currently recommended packages of intervention strategies which included empowerment of girls with information and skill, community mobilization to change perception and practice, provision of tailored or friendly services, targeted economic support and enhancing the enabling environment.

5.2 Drivers, Protective and Risk Factors

This study has shown that social, economic, lack of alternative opportunity, limited awareness of the community about the impact of child marriage, the existing gender inequality as major driving factors of child marriage practice. The social factor has the major share in terms of contribution followed by the economic factors.

As revealed in the study, child marriage highly linked to the existing male dominated patriarchal social system which undermine the role of women and girls and attribute low social position as compared to their male counter parts. As a result similar to other parts of

Ethiopia which is repeatedly reflected in the literature review, women in Hamusit are envisioned to good wife with good skills in reproductive role like cooking, child rearing rather than helping them to have career. This is clearly exhibited in the less value attached to girls education. Consequently, marriage is the only best life alternative for girls which need to happen at very early age which is at 15 years or below. This is further reinforced by the social expectation of girls to be virgin in the first marriage and the girls' and their family honor is related to this which encourage families to arrange the marriage at early age to avoid sexual relationship outside of marriage either by will or otherwise.

The other social factor which drive the practice of child marriage in Hamusit is the social pressure and expectation that every child needs to get married at the commonly accepted age in the case of Hamusit no later than 15 years which force families. This is further reinforced by different social mechanisms including naming and shaming. The most commonly used name and expression to discourage delay of marriage is 'Komo ker', 'Galemota', 'Wond aynekaw'. Thus, in order to confirm with the societal expectation and avoid the disgrace, parents and to some extent girls also accept the child marriage arrangement. As Appelbaum, R. P., Carr, D., Duneir, M., & Giddens, A. 2009" stated non conformity to the society has the above stated and other consequences like ostracization.

Hence, women and girls will maintain the same lower social position and this will be further reinforced early child birth, associated health problems which limit their participation in the public arena including education and economic activities.

Therefore, sustainable addressing child marriage requires design and implementation of program with social norms perspective. Based on the practical experiences, there is a wider recognition that reducing child marriage and FGM/C requires changing social norms perpetuating the practice and implementation of programs taking in to account the broader

gender equality perspective (Mackie and Le Jeune, 2009;Ball Cooper and Fletcher, 2012; DFID and Girl Hub, 2012).

Economic reason is the most frequently mentioned factor contributing to the practice of child marriage and this has different forms. Some families want labor force for their farm due to various reason like aging, sickness, divorce and being widowed. In order to address the labor shortage for their farm, parents give the hands of their child in marriage including to those daily laborers hired by themselves. Widowed women also use their in-law source of power and respect in the community as less value is attached to female headed household.

In addition, marriage arrangement involves huge benefit exchange or gifts in the form of land, cash, and cattle. Girls' from economically better of families are needed by many as the marriage gift in terms of land which will be given to the groom by her family is high. The girls' family are also more interested to give their children to relatively rich families or husband as it is a source of cash in terms of marriage gift. This shows how much women and girls have no value in themselves and even the family does not give much emphasis on the future of girls other than the immediate benefit the family can earn from the exchange which the marriage arrangement entails. On the contrary girls' from poor families are highly vulnerable to child marriage arrangements as covering the living costs of their children is not affordable let alone sending them to school.

Lack of full cycle primary school and Secondary school as well as vocational training opportunities in their own locality has its own contribution which force the community to consider marriage as the only viable option for girls. Some families do not have the resource to send rent a house and cover living costs for girls to attend school in the nearby town. Others also fear gender based violence and girls risk to involve in a relationship before

marriage which as a result limit girls' opportunity to continue their education after completing the first cycle of primary school.

Thus, existing situation is also exposing girls to child marriage as the alternative life options are not availed in a way which accessible and affordable to all families. This has also resulted in model girls succeeded in different walks of life to be few to almost non-existent which also further aggravate the situation as families do not see the benefit on investing girls education which is long term as compared to the quick gain in marriage arrangement.

The other finding of this study is, the limited capacity of the law enforcement bodies and staff in the mandated institutions including Women, Children and Youth Affair about the minimum conditions required to conclude marriage which is minimum age to 18 years and consent of both parties to the union. However, due to lack of comprehensive knowledge, consent is used as a justification to allow child marriage arrangement at the age of 15 and even less. This has its own contribution for the perpetuation of the practice with legal justification.

There are limited trained health experts giving age estimation and the services are more based on mere physical examination and it gives age ranges not discrete results which make the situation more difficult. Some people also deceive by presenting the elder for examination while the marriage arrangement is for younger one. Recently, the Police institution has solved the problem by stamping signs on girls as well as accompanying girls and their family to health centers.

The study has shown also some members of the law enforcement bodies, teachers and other kebele and woreda level administrators apathy to protect girls at risk of child marriage as they give priority to their relationship with the community rather than preventing the violation of girls' rights. This has become source of frustration for those actively engaging to

eliminate the practice and those who persisted in enforcing also face intimidation from family members which possibly weaken the legal response.

On the contrary, the expansion of primary cycle in every kebele, the different platforms like school clubs, the Female Students Advisory Committee and others are contributing to reducing the risk of child marriage as sending girls to school within the locality safer and less cost for families. The existing structures within the school and the community created venue for girls to report any arrangement of girls.

In addition, girls interrupted their marriage through the intervention of school and other bodies are advocating for girls education and collaborating with the school leadership in reporting such cases which is an important development to create change agents within the community itself.

The study result regarding the drivers of child marriage which is social, economic and poverty are in alignment with previous studies done by Naana Otoo-Oyortey and Sonita Pobi in 2003 and Pathfinder in 2006.

5.3 Impact of Child Marriage

Child marriage has impacted girls and the community in various ways. The study has shown most of those married girls interrupt their education due to their husbands refusal to send them school, and the work burden like child delivery and caring for the family also leave them with limited personal time. Consequently, girls' loss the opportunity to develop themselves. The family and the community also loss a lot as girls will not use their full potential to develop themselves and contribute to the society's development.

As a study by Chabaan and Cunningham in 2011 reveals, if every Ethiopian girl completed secondary school, it would add \$646 million USD to the economy every year. If

she delayed pregnancy until she was an adult, the Ethiopian economy would gain 15% GDP over her lifetime.

Many of the study participants have expressed that divorce is rampant especially among marriages of child brides which also has its own economic, social and psychological impact. There are also girls moved to the neighbouring towns and involved in sex worker, house-made and other labour work which could expose them for further labour and sexual abuse.

The other development in Hamusit kebele in relation to the subject under discussion includes migration of girls to Arab countries to escape from child marriage arrangement. Parents are also encouraging this movement if girls refused to get married per their families' request. Uninformed migration without the necessary preparation to fit in to the new context may also affect the life of girls significantly.

5.4 Experiences and Challenges of Adolescent girls whose arranged marriage is cancelled

Girls are receiving support both within and outside the school to interrupt the arrangement of their marriage at very early age yet they are facing huge challenge due to their decision. This include families consider them as deviants who does not respect and value their family and similar perception is also held by majority of the community members. Some families also went to the extent to refuse to fulfill girls' basic necessities like clothing and covering school costs and some also force them to leave the house in the worst cases. These girls are living with the family and the same community whom they object the decision on them to be married at early age and they are living with constant and serious struggle with varying degree based on the status of the family.

On the other hand there are no special support programs or mechanisms in place to follow-up the situation of these girls and respond accordingly. All the interventions implemented to eliminate and mitigate the impacts of child marriage focuses on prevention of the incidence through various awareness raising activities and tracking and bringing cases to justice. There is no a single intervention which specifically targets these unique group and over time they are losing hope and some of started questioning their decision of delaying marriage.

Due to constant pressure and lack of support, some girls who were friends of the study participants have changed their decision and got married to mend their relationship with their family and community. Others have left their family and started residing with relatives in town and some followed other life options like became house made, sex worker and migrate to Arab countries. This has been explained by Appelbaum, R. P., Carr, D., Duneir, M., & Giddens, A. 2009” that challenging widely accepted norms or deviation causes punishments starting from pressure to denying membership of individuals.

The situation has also affected the self-esteem and confidence of girls and force them to believe that it is difficult to succeed in their education considering the intimidation and neglect they are experiencing on a daily basis. Even girls themselves do not consider them as models or positive pioneers and this will have implication in limiting effectiveness of interventions.

Most of the girls who have safely continued their education after interrupting the marriage arrangement are those who have at-least one educated relative who has successfully negotiated and influence their family to believe in girls’ education and give them a chance.

The situation of these girls convey clear message that the community's level of understanding regarding the impact of child marriage as well as the rights of girls' is far below the expectation despite the different efforts exerted by governmental and non-governmental organizations to enhance the existing knowledge. It also shows that the social mobilization efforts to change the community's norm which uphold and sustain child marriage is ineffective which requires the need to investigate the content as well as the delivery mechanisms.

Hence, the prevailing situation like the efforts to deceive age estimation and the intimidation of girls' to pretend that they are interested in the marriage arrangement shows that people fear the enforcement of the law and are making an effort to escape from punishment yet the perception has not changed much. Hence, the improvement in prevalence of child marriage may not be sustainable as the underlying community perception and values are not challenged by the interventions implemented in the area.

Thus, addressing child marriage or reducing its prevalence requires more than supporting girls to interrupt the marriage arrangement. Equipping them with all the power forms including enhance their power within through training and information on how to deal with their situation and aspire to be a better person, power with through liking them with other girls in the form club and other people like teachers who can give them mentorship and coaching support, power over through enhancing their communication and influencing skill and power to act encourage them to take action to improve their own situation like the People Power change by Action Aid.

CHAPTER SIX: CONCLUSION, RECOMMENDATION AND IMPLICATION TO SOCIAL WORK

6.1 Conclusion

The study has shown that girls whose child marriage arrangement has been cancelled with support from school community and others are facing different challenges on a daily basis. These include intimidation, alienation, and denial of basic supports which normally are expected to be fulfilled by families of children. The family and community express their disapproval of the girls' decision and punish them for non-conformity with the widely accepted norms. Such retaliation is widely happening though it is possible to prevent it and mitigate its impact through conscious program interventions.

Consequently, rescued girls are in need of different supports which include psycho-social support in terms of continuous guidance, building their life skill and enhance assertiveness to defend their position despite the constant challenge as well as accessing alternative social networks for support. Additionally, some of the rescued girls are facing economic challenge to cover costs such as school material and sanitary materials.

However, stakeholders working on elimination of child marriage have not assessed the situation of girls rescued from child marriage as the program interventions implemented focuses on preventing incidences of child marriage through raising awareness on the multi-dimensional impacts of child marriage and encouraging the reporting of cases to law enforcement bodies, which lack sight of the challenges girls' whose marriage interrupted are facing. There are no consideration of continuous follow-up and support to these girls to help them overcome the challenges they faced with due to their choice and there are no any support mechanism in place.

As a result, the dynamics is changing. Some girls' are discouraged due to pressure and forced to accept their families' request of the marriage arrangement though they wish to delay their marriage and continue their education. The other unintended impact is some are leaving home town to find a job in nearby towns and Arab countries. This has wider implication to the future of girls as well as their family and community.

One of the fundamental causes of the girls' suffering is the social mobilization efforts are ineffective due to the poor quality and shallowness of interventions which focuses on magnitude and no attention is given to the quality and results of the interventions in most cases. As a result the perception and knowledge of the community remain similar though marriage arrangements are cancelled or delayed in most cases due to fear of legal implication or punishment. This has facilitated the frustration of girls' as they have to face the pressure from their family and community on a daily basis without any planned support to deal with their situation.

In addition, the child marriage practice and its underlying social norm is highly interlinked with the existing gender inequality and patriarchal social system which perpetuate their lower position in the society. Nevertheless, the programs aimed at eliminating child marriage practice do not address the root cause broadly and rather tries to address as a separate and specific social issue with legal implications. This has resulted in the tricky change like delaying the marriage age to avoid immediate legal sentences but still continue the child marriage practice in various forms behind the seen and sometimes with pretext of girls consent though girls below the age of eighteen cannot give full consent. This will force girls and women in the community to be trapped in the vicious circle of gender inequality and accept their lowest position for granted and unchallenged. This has wider implication to the community and the country's development due to wastage of the untapped potential of girls and women which could have been leveraged towards the benefit of all.

The limited capacity and commitment of different stakeholders including law enforcement bodies have contributed to the weakening of the enforcement of law which requires assessing the situation, building the lacking capacity and in placing accountability mechanisms.

6.2 Recommendation

Program Design and targeting: development and implementation of programs aimed at ending child marriage needs give due attention to the identification and integration of the different needs of girls at risk of child marriage in particular girls rescued from arrangements of marriage. Hence, formative assessments undertaken for program design need to deliberately disaggregate the target groups even among girls who are in different context to understand the diverse needs and challenges so that it can be integrated in the program interventions. In addition, a follow-up mechanism needs to be put in place to track changes in the relationship of rescued girls have with their family, students and the community so that any emerging challenges can be identified and redressed before it is aggravated. Families need to be targeted in focused educational sessions to influence them to accept the preference of their daughter and support girls to succeed in their education and other endeavours.

Pioneer and change agents support programs: rescued girls have made a difficult decision of pursuing their preference which is against the interest of family and majority of the community which ultimately affected their interaction with their societal support system. These girls require alternative support mechanism to stand strong and overcome the challenges facing. Thus, stakeholders working in the area of ending child marriage should take in to account building the personal capacity and self-esteem of rescued girls to be proud of their decision and maintain their position despite challenges coming from family and community. There is also a need to link them with different services such as psycho-social

support through guidance, counselling, mentorship and economic supports depending on the needs of girls so that they can accept themselves and play change agent role through teaching and influencing other girls. Additionally, strengthening their social asset through supporting them to link with other girls in similar situation as well as actively participate in girls' platforms which allows them to share their experience and learn from others. Moreover, supporting those girls to succeed in their schooling will have paramount importance in winning the support of family and the community by then bringing the desired societal change.

Organized diffusion of changes: further to strengthening the personal capacity of rescued girls, ending child marriage programs can benefit a lot in disseminating information on the changes achieved by facilitating opportunities for those girls to play ambassadorship role through conveying the message to the surrounding community. This can be done using school mini-media, community gatherings and different platforms.

Capacity of stakeholders and coordination: limited capacity of stakeholders reflected in various ways and efforts by different actors are fragmented due to lack of coordination which worth of attention. Hence, building the capacity of stakeholders and strengthening coordination among actors should be given prior consideration in the effort exerted towards ending child marriage.

In general, any program intervention which targets eliminating the practice of child marriage and mitigating its impact requires to have a *Girls' perspective* at the center and all the program management beginning from the situation analysis should focus on girls' and enhancing their agency to take charge of their life.

6.3 Implication to Social Work

The study has focused on girls' huge significance to social work in many ways and I have summarized the key ones below:

The study has addressed the area which has not been covered by other studies which is researching the experiences of girls' whose marriage arrangement is interrupted with external support. As there are no studies which investigate the perspective of girls, the area is very new and the study is original yet due to the resource limitation, the study has focused on selected cases and thus, requires intensive and in-depth analysis to unveil the situation further. I strongly believe that it will give light or basic information to anyone interested in undertaking further study and especially for those studying and practicing in the field of social work and other social science fields. In addition, the study has clearly highlighted the results and weaknesses of existing intervention aimed at ending and mitigating the impact of child marriage. It has also identified the challenges of girls whose marriage is interrupted with external support faced with in a daily basis from family and community and the kind of support they need to cope with the situation. The practice of child marriage is interlinked with the existing gender inequality and the highly entrenched patriarchal system which puts girls in a lower position to influence decisions on issues including her own marriage and RH issues which thus requires broadly addressing the power imbalance within the society.

It has also revealed the importance of considering the multi-dimension of aspect of human beings biological/physical, psychological, social and spiritual dimension of in formative research to be undertaken for program design and planning.

Thus, the information given in the research could be a good base or an input for program or project planning to respond to the specific needs of the girls' or addressing it as part of the broader child marriage prevention programs

The study has also shown the particular importance of psych-social support and the need to have strong guidance and counseling services within the school and the community to equip girls with the skill and knowledge to cope with their situation and maintain smooth relationship with their family and community without compromising their rights. Which also shows the importance of applying different sociological theories like person in environment, social convention and other frameworks in situation analysis as well as intervention planning.

Moreover, the study has shown the need for engagement on evidence based advocacy to voice the interests of the disadvantaged girls, showing policy and programmatic gaps to influence the decision of policy makers towards contextualizing the national strategies to the different community contexts and girls with different level of vulnerability, investment on comprehensive program design and implementation at scale, capacitating key stakeholders in particular government agencies to enhance their ability to execute interventions and coordinate efforts. Designing and implementing accountability mechanism to ensure contribution of each stakeholder towards ending child marriage and sustainably supporting girls are key areas which demands further attention.

Lastly, the study can be used as a good reference material in the area of undertaking qualitative case study, showing practical importance of frameworks such person in environment, social norms/social conventions and its dynamics.

References

Alhassan, E. (2013). Early Marriage of Young Females: A panacea to Poverty in the Northern Region of Ghana? *Research on Humanities and Social Sciences*, 3(12): 18-30.

Amin, A., (2014). Preventing Violence Against Adolescent Girls: What Works? *WHO Dept. of Reproductive Health and Research*, Presented at 3rd International Day of the Girl Child—Empowering Girls: Breaking the Cycle of Violence. Geneva: WHO.

Amir Marvasti. (2004). *Qualitative Research in Sociology. An Introduction* (London: Sage, 2004) Appelbaum, R. P., Carr, D., Duneir, M., & Giddens, A., (2009). "Conformity, Deviance, and Crime." *Introduction to Sociology*, New York, NY: W. W. Norton & Company, Inc., p. 173.

Ball Cooper, L. and Fletcher, E., (2012). Reducing Societal Discrimination against Adolescent Girls Using Social Norms to Promote Behavior Change. London: Girl Hub

Bankole A, Singh S, Woog V, Wulf D., (2004). Risk and Protection: Youth and HIV/AIDS in Sub-Saharan Africa. New York; Allen Guttmacher Institute, See: <http://www.guttmacher.org/pubs/riskandprotection.pdf>

Barker, G., Ricardo, C. and Nascimento, M., (2007). Engaging Men and Boys in Changing Gender-based Inequity in Health: Evidence from Programme Interventions. Geneva: WHO. Barker et al., 2007; WHO, 2009).

Baxter, P., & Jack, S. (2008). Qualitative case study methodology: Study design and Implementation for novice researchers. *The Qualitative Report*, 13(4), 544-559.

Retrieved from <http://www.nova.edu/ssss/QR/QR13-4/baxter.pdf>

Benjamin Crabtree & William Miller (Eds.) (1999). *Doing Qualitative Research* (2nd edition). London: Sage, 406 pages

Berihun M. Mekonnen and Harald Aspen.(2009). Early Marriage and the Campaign against It in Ethiopia. Trondheim, Norway

- Bicchieri, C., (2013) 'UNICEF-U Penn Course Materials on Social Norms'.
<http://upenn.academia.edu/CristinaBicchieri>.
- Bicchieri, C., (2006). *The Grammar of Society: The Nature and Dynamics of Social Norms*,
 New York: Cambridge University Press.
- Bohlen, Joe M.; Beal, George M. (1957), "The Diffusion Process", Special Report No. 18
 (Agriculture Extension Service, Iowa State College) 1: 56–77. CEDAW. Article XXI of the
 1990 African Charter on the Rights and Welfare of the Child.
- Brown, G. (2012) *Out of wedlock, into school: Combating child marriage through education*.
 London: The Office of Gordon and Sarah Brown.
- Chaaban, J., and W. Cunningham. (2011). *Measuring the Economic Gain of Investing in
 Girls: The Girl Effect Dividend*. Policy Research Working Paper. Washington, DC: World
 Bank.
- Clark, S., J. Bruce, and A. Dude. (2006). "Protecting Young Women from HIV/AIDS: The
 Case against Child and Adolescent Marriage." *International Family Planning Perspectives* 32
 (2): 79–88.
- UN. (1989). *Child Rights Convention*, Art 12,.
- Connell, R.W. and Messerschmidt, J. (2005). 'Hegemonic Masculinity: Rethinking the
 Concept'. *Gender and Society* 19(6): 829-859 CSA and ICF International. (2012).
Ethiopia Demographic and Health Survey 2011. Available from: <http://dhsprogram.com/pubs/pdf/FR255/FR255.pdf>
- Dixon-Mueller, R. (2008). 'How young is "too young"? Comparative perspectives on
 adolescent sexual, marital, and reproductive transitions', *Studies in Family Planning*
 39(4): 247–62.
- EFDRE (2005). *Ethiopian Federal Democratic Republic of Ethiopia Family Law*, Ethiopia
- EFDRE. (1995). *Constitution of the Federal Democratic Republic of Ethiopia*, Ethiopia

- EFDRE. (2005). *Ethiopian Federal Democratic Republic of Ethiopia Criminal Code*, Ethiopia
- EFDRE. (1993). *National Women's Policy*. Ethiopia
- Elborgh-Woytek, K., M. Newiak, K. Kochhar, et al. (2013). *Women, Work, and the Economy: Macroeconomic Gains from Gender Equity*. Washington, DC: International Monetary Fund.
- Elizabeth Presler-Marshall, Nicola Jones and Minna Lyytikainen. (2015). *Child marriage drivers consequences and programming solutions in Ethiopia*. UK, London: ODI
- Erulkar, A., T. Mekbib, N. Simie and T. Gulema. (2004). *The Experience of Adolescence in Rural Amhara Region Ethiopia*. Addis Ababa: Population Council.
- Erulkar, A., A. Ferede, W. Ambelu, W. Girma, H. Amdemikael, B. GebreMedhin, B. Legesse, A. Tameru and M. Teferi .(2010a). *Ethiopia Gender Survey: A Study in Seven Regions*. Addis Ababa: Population Council.
- Erulkar, A., A. Ferede, W. Ambelu, W. Girma, H. Amdemikael, B. GebreMedhin, B. Legesse, A. Tameru and M. Teferi .(2010b). *Ethiopia Young Adult Survey: A Study in Seven Regions*. Ethiopian Goji Limadawi Dirgitoch Aswogaj Mahiber .(2007/8). *Follow-up Survey on HTPs in Ethiopia*
- Ewnetu, E. (2010). The changing and hidden aspects of early marriage arrangements among the peasant communities of Amhara Region: The case of Fogera Woreda, South Gondar, North Western Ethiopia.
- Ezra, M. (2001). *Ecological Degradation, Rural Poverty, and Migration in Ethiopia: A Contextual Analysis* (Vol. 149). New York: Population Council.
- Fikadu Satena, .(2013). *Juvenile Courts*. <https://en.wikipedia.org/child>
- Frechtling, J and Sharp, L., (1997). *User Friendly Handbook for Mixed Method Evaluation*. Arlington, VA: National Science Foundation, Division of Research, Evaluation and Communication

- Gage, A.J., (2009). *Coverage and Effects of child marriage prevention activities in Amhara region, Ethiopia*. Retrieved from Carolyn Population Center- The University of North Carolina at Chapel Hill: <http://www.cpc.unc.edu/measure/publications/pdf>
- Geoffrey M., David D., and David F., (2005). *Essentials of research design and Methodology*, Jhon wiley & sons inc. Newjersey, USA
- Guadie. D. (2010). Early marriage and parents' socio-economic status in peasant communities: The case of Gendwabalangev and Gevavasalj peasant associatiions in Dembia Woreda of North Gondar, Amhara Region.
- Haddad, L., J. Hoddinott, and H. Alderman. (1997). *Intra-household Resource Allocation in Developing Countries: Models, Methods, and Policy*. Baltimore: The Johns Hopkins University Press.
- Heise (1999) Heise, L., (2013). 'Social Norms. Introduction', Presentation at the Expert workshop on empowering adolescent girls, 26/4/2013, London.
- Heiss, J. (1981). "Social Roles," *In Social Psychology: Sociological Perspectives*, Rosenberg, M. & Turner, R.H. (eds.), New York: Basic Books.
- Girls Not Brides and ICRW, (2016). *Taking Action: The Role of Different Sectors* retrieved from <http://www.girlsnotbrides.org/how-can-we-end-child-marriage/>
- ICRW; Anjumal Hotra, Ann Warner, Allison Mcgonagle, Susan Lee - Rife, (2011). *Solutions to End Child Marriage: What the Evidence Shows. Washington DC, United States.*
- ICRW.(2010). *Child Marriage Facts and Figures*, Retrieved from <http://www.icrw.org/child-marriage-facts-and-figures>.
- Innocenti R esearch Centre, Florence .(2001). 'Early marriage, Child Spouses'. UNICEF Digest no. 7, March 2001.

- Jeffrey Edmeades and Robin Hayes, with Gillian Gaynair, (2014). *Improving the Lives of Married Adolescent Girls in Amhara, Ethiopia: A Summary of the Evidence*. Washington, DC retrieved www.icrw.org.
- Jensen, Robert, and Rebecca Thornton. 2003. "Early Female Marriage in the Developing World." *Gender & Development* 11(2):9–19.
- John W.Creswell (2014), *Research Design: qualitative, quantitative and mixed methods approach, 4th ed.*, University of Nebraska Sage Publication.
- John W.Creswell (2009), *Research Design: qualitative, quantitative and mixed methods approach, 3rd ed.*, University of Nebraska Sage Publication.
- John W.Creswell (2003), *Research Design: qualitative, quantitative and mixed methods approach, 2nd ed.*, University of Nebraska Sage Publication.
- Jones, N, E Presler-Marshall and B Tefera with G' Emirie, B Gebre and K Gezahegne, (2014b)). *Re-thinking girls on the move: The case of Ethiopian adolescent domestic workers in the Middle East*. ODI and Oak Foundation: London and Geneva.
- Juliette Myers and Rowan Harvey, (2011). *Breaking Vows: Early and Forced Marriage and Girls' Education*. UK.
- Karam, A., (2015). "Faith-inspired Initiatives to Tackle the Social Determinants of Child Marriage." *The Review of Faith & International Affairs*, 13 (3): 59–68.
- Kendra Cherry. (2016). *What is naturalistic Observation*. Can be retrieved from <https://www.verywell.com/what-is-naturalistic-observation>.
- Kerebih Asrese, Mulunesh Abebe. *Early Marriage in South Wollo and East Gojjam Zones of the Amhara Region, Ethiopia*. Humanities and Social Sciences. Vol. 2, No. 2, 2014, pp. 11-16. doi: 10.11648/j.hss.20140202.11.
- Khanna, T., R. Verma, and E. Weiss. (2013). *Child Marriage in South Asia: Realities, Responses and the Way Forward*. Bangkok: UNFPA Asia Pacific Regional Office.

- Klasen, S., and J. Pieters. (2012). *Push or Pull? Drivers of Female Labor Force Participation during India's Economic Boom*, IZA discussion paper.
- Lather, P. (1992). *Critical frames in educational research: Feminist and post-structural Perspectives*. *Theory into Practice*, 31(2), 87-99.
- Lewis, D., (1969). *Convention: a philosophical study*, Harvard University Press
- Munoz Boudet, A.M., Petesch, P. and Turk, C., with Thumala, A.,(2012). *On Norms and Agency. Conversations about Gender Equality with Women and Men in 20 Countries*. Washington, DC: World Bank.
- Mackie, G., Moneti, F., Denny, E. and Shakya, D., (2012). 'What Are Social Norms? How Are They Measured?'. Working Paper 1. San Diego, CA: University of California, UNICEF/UCSD Centre on Global Justice Project Cooperation Agreement.
- Malhotra, A., A. Warner, A. McGonagle, and S. Lee-Rife. (2011). *Solutions to End Child Marriage What the Evidence Shows*. Washington, DC: International Center for Research on Women.
- Mays, N., & Pope, C. (2000). *Qualitative research in health care: Assessing quality in Qualitative research*. *BMJ*, 320, 50-52.
- Mekbib, T. and M. Molla. (2010). 'Community based reproductive health (RH) intervention resulted in increasing age at marriage: the case of Berehane Hewan Project, in East Gojam zone, Amhara region, Ethiopia', *Ethiopian Journal of Reproductive Health* 4(1): 16-25.
- Mekonnen, B. and H. Aspen. (2009). *Early Marriage and the Campaign against It in Ethiopia*. In: *Proceedings of the 16th International Conference of Ethiopian Studies*, ed. by Svein Ege, Harald Aspen, Birhanu Teferra and Shiferaw Bekele, Trondheim.(2009).
- Miles, M. B., & Huberman, A. M. (1994). *Qualitative data analysis: An expanded source book* (2nd ed.). Thousand Oaks, CA: Sage

- Melanne Verver. (2010). *Targeting Girls in the Name of Tradition: Child Marriage* MOH / National HIV/AIDS Prevention and Control Office. (2006). *Aids in Ethiopia*. Report 6th Edition. Addis Ababa, Ethiopia
- MoWCA. (2013). *Ethiopian National HTPs Strategy*, Ethiopia
- Murphy, R. (2008). *'The Impact of Socio-cultural Norms on Women's Experiences of Migration and the Implications for Development'*. SSRC Migration & Development Conference Paper 17. New York: SSRC.
- Naana Otoo-Oyortey and Sonita Pobi. (2003). *Early Marriage and Poverty: Exploring links for policy and programme development* - Researched and by the Forum on Marriage and the Rights of Women and Girls – Page 9.
- National Committee on Traditional Practices of Ethiopia. (2003). *Ethiopia: Harmful Traditional Practices. Report on baseline survey on traditional practices*. Ethiopia.
- Pathfinder. (2006). *Report on causes and consequences of early marriage in Amhara region*. Addis Ababa, Ethiopia
- Patton, M. (2014). *Qualitative Research & Evaluation Methods: Integrating Theory and Practice*. SAGE Publications
- Patton, M. (1990). *Qualitative evaluation and research methods* (2nd ed.). Newbury Park, CA: Sage.
- Plan UK. 2011. *Breaking Vows: Early and Forced Marriage and Girls' Education*. London, UK.
- Population Council, (2004). *The experience of Adolescence in Rural Amhara Region: Ethiopia*. Addis Ababa, Ethiopia
- Rachel Marcus and Caroline Harper. (2014). *Gender Justice and Social Norms-Process of change for Adolescent girls: Towards a conceptual framework*. UK, London

- Raj, A., (2010). "When the Mother is a Child: The Impact of Child Marriage on the Health and Human Rights of Girls." *Archives of Disease in Childhood* 95 (11): 931–935.
- Robottom, I., & Hart, P. (1993). *Research in environmental education: Exploring the debate.* Geelong, Victoria: Deakin University Press:
- Rogers, B., (2012). *Child marriage in Ethiopia and its associated human rights violations.* UW Bothell Policy Journal.
- Ryen W. White, Joemon M. Jose, and Ian Ruthven. (2003) A task-oriented study on influencing the effects of query biased summarization in web searching. *Information processing and Management*, 39(5).
- Santhya, K. G., (2011). "Early marriage and sexual and reproductive health vulnerabilities of young women: a synthesis of recent evidence from developing countries", *Current Opinion in Obstetrics & Gynecology*, 23(5): 334-339.
- Smith, L., and L. Haddad. 2015. "Reducing Child Undernutrition: Past Drivers and Priorities for the Post-MDG Era." *World Development* 68: 180–204.
- Tilson, D. and U. Larsen. (2000). 'Divorce in Ethiopia: The impact of early marriage and childlessness', *Journal of Biosocial Science* 32(3): 355-372.
- UNFPA (United Nations Population Fund), (2012). *Marrying Too Young: End Child Marriage.* New York: UNFPA.
- UNFPA (United Nations Population Fund). (2013). *State of the World Population 2013: Motherhood in Childhood: Facing the Challenge of Adolescent Pregnancy.* New York: UNFPA.
- UNFPA (United Nations Population Fund). (2014). *Safe Motherhood: Stepping up Efforts to Save Mothers' Lives.* New York: UNFPA.
- UNICEF (United Nations Children's Fund). (2005). *Early Marriage: A Harmful Traditional Practice, A Statistical Exploration.* New York: UNICEF.

UNICEF (United Nations Children's Fund). (2013). *The State of the World's Children: Children with Disabilities*. New York: UNICEF.

UNICEF (United Nations Children's Fund). (2014a). *Ending Child Marriage: Progress and Prospects*. New York: UNICEF.

UNICEF (United Nations Children's Fund). (2014b). *Hidden in Plain Sight: A Statistical Analysis of Violence against Children*. New York: UNICEF.

UNAIDS /WHO. (2005). *AIDS epidemic update Special Report on HIV Prevention*

UNICEF. (2001). *Early Marriage: Child Spouse*. INOCENTI Digest No. 7 March 2001.

UN Integrated Regional Information Networks, (2006). *Marriage Puts Girls at risk of HIV/AIDS*, Distributed by All Africa Global Media (allAfrica.com).

Walker, Judith--Ann, (2013). *Mapping Early Marriage in West Africa: A Scan of Trends, Interventions, What Works, Best Practices and the Way Forward*. Lagos, Nigeria: Ford Foundation.

Walker, J. A. (2015). "Engaging Islamic Opinion Leaders on Child Marriage: Preliminary Results from Pilot Projects in Nigeria." *The Review of Faith & International Affairs*, 13 (3): 48–58.

Weiss G., (2008). *The Person-in-Environment Approach: Professional Ideology and Practice of Social Workers in Israel*. Telavive, Israel.

WHO. (2012). *Understanding and Addressing Violence against Women: Health Consequences*. Geneva: WHO.

WHO. (2014). *Health for the World's Adolescents, A Second Chance in the Second Decade*. Geneva: WHO.

World Bank. (2012). *World Development Report 2012: Gender Equality and Development*. Washington, DC: World Bank.

Yin, R. K. (2003). *Case study research: Design and methods* (3rd ed.). Thousand Oaks,

CA: Sage.

Yin, R. K. (2009). *Case study research: Design and methods (4th ed.)*. Thousand Oaks, CA: Sage.

ANNEX

- Data collection Tools (Questions and guides)

Questionnaire for the In-depth Interview, KII and FGD

a- In-depth Interview with Rescued girls – Background/personal information

Age, Educational level, family economic situation, family size and characteristics, livelihood

1. Tell me about arranged marriage to girls?
2. Explain to me about the societal attitude towards arranged marriage?
3. Tell me what happened to you personally?
 - Why does the girl decide to stop the arrangement of the marriage? How was it managed? Who helped the process?
4. Can you tell me the changes if any because of your decision to cancel the arranged marriage
 - What was the reaction of the family, friends and the community? In the girls understanding why does families practice child marriage?
 - How was the process of cancelation, persuasive or coercive?
 - Is there any observed change in perception of family, friends and the community, i.e. before, during or after the incidence? Any observed change in interaction or relationship with either of them?
 - How does the girl see the decision to stop the marriage, any change in mind? Why? How does she weigh the cons and pros of the decision?
 - How does she perceive herself, as model or what? Does she think anyone has followed her foot step? What does the girls aspire as an alternative life option? What helped her to have this alternative life option?

- What needs to happen to help the girls realize her aspiration? What is happening now to help the girl?
5. Is there any support system for girls like you?
- Was there an opportunity to engage the family in dialogues by any actor after the incidence?
 - Any support mechanism in place in and/or out of school? By Girls club, guidance and counseling, separate platform
 - Are there tailored services availed for rescued children, what is lacking and what needs to be in place?
 - Key challenges she has faced due to this decision? How does she managed it? Who has helped her? With what kind of support?
 - How do you evaluate ending child marriage interventions in terms of DAC and the Power analysis framework?
 - **Impact:** examining the extent to which interventions are enhancing the power within, power with, power over and power to act of adolescent girls.
 - **Relevance of Programs:** assessing the extent to which the interventions respond to the root causes of the problem
 - **Effectiveness:** to what extent the intervention has focused on high impact interventions and value for money is considered.
 - **Efficiency:** the extent to which the potential and resources of the targets is identified and used to ensure effectiveness of the program.
 - **Sustainability:** to what extent the interventions have brought sustainable result in terms social norm change, enhancing the power of girls.

6. If you have any additional information

b- FGD with other girls – background/personal information and relationship with the rescued girls

1. Tell me about arranged marriage to girls and Explain to me about the societal attitude towards arranged marriage?
2. Tell me your reaction towards those girls who are rescued from child marriage and how you see the reaction of the family and community? Any change in perception and relationship with those girls? Have they observed change in self-esteem or confidence of those rescued girls? How? Why?
3. What will be your decision if arranged marriage happened to you? Why? and how do you support one another especially to those rescued children?
4. And Tell me about the responsible persons/organizations towards addressing issues related to arranged marriage?

7. If you have additional information

c- KII with School community members

1. What are the enabling and discouraging factors from reporting arranged child marriage cases?
2. How do most of the incidences of child marriage cancellation dealt with, through negotiation or intervention of law enforcement bodies?
3. How do you see the impact of the incidence on girls' self-esteem? Relationship with friends, families and community?
4. What do you think are the different needs of those rescued girls? What kind of services and support mechanisms are in place? What is lacking? What needs to happen? Is there referral linkage among different stakeholders and service providers?
5. What are the challenges in dealing with and managing such kind of cases?

6. What are the lessons and implications to other girls and the schools role?
7. Recommendations for stakeholders responsible for addressing such kind of issue?
8. Is there system of data filing and tracking mechanism to follow-up case?

d. KII with Families and communities

1. Tell me about the issue of arranged marriage in your community
 2. What do you think about arranged marriage! Explain your answer!
 3. Why do you think are families force girls to get married?
 4. How do you see girls cancelling their marriage arrangement?
 5. How about those individuals and institutions supporting girls to cancel child marriage arrangements?
 6. Do you know any girl send off from family due to reporting? What happened to those girls if available?
 7. Are there supportive families who encourage girls to pursue other life options like education?
 8. Have you ever been participated in any educational events conveying the negative impact of child marriage? What do you think are the benefits and consequences of child marriage? What is the legal implication of practicing child marriage?
 9. What can be done to convince other families to support girls to pursue alternative life options? What is happening to bring this change? What is lacking?
- Recommendation for a sustainable change?

e. KII with service providers or program implementers

1. What are the experiences in supporting and managing such kind of incidences?
Encouraging and discouraging factors?
2. Are the different needs of those girls identified? If yes, what are the needs of those girls?

3. How are those needs addressed in the different programming efforts? What is lacking? What are the key challenges faced while responding to the needs of those girls? How are those challenges managed?
4. Is lack of success, or fruitful alternative life option seen as drivers of child marriage? Are there programming efforts which support girls to aspire and realize their alternative life option? What are those efforts? What is lacking? What needs to happen? By whom?
5. How do you see the content of ending child marriage packages in terms of addressing all including those rescued girls and bringing sustainable change? SWOT analysis of those efforts
6. What is your recommendation in this regard?

Consent Form

የስምምነት መግለጫ

ጤና ይስጥልን!! ዘምዘም ሽኩር እባላለሁ፣ በአዲስ አበባ ዩኒቨርሲቲ የሶሻል ወርክ ትምህርት ክፍል 2ኛ ደግሪ ተመራቂ ተማሪ ነኝ “ያለ ዕድሜ ጋብቻ” በሚል ርዕስ የመመረቂያ ጥናት እየሰራሁ ነው።

በቅድሚያ በጥናቴ ስለሚሳተፉ ከወዲሁ እጅግ ላመሰግን እወዳለሁ። እርስዎ የሚሰጡኝ መረጃ ከላይ በገለጽኩት ርዕስ ጉዳይ ላይ በዕውቀት ላይ የተመሰረተ ድምዳሜ እንድደርስ ጉልህ ሚና ይኖረዋል። ይህን ቃል መጠይቅ ለማጠናቀቅ ምናልባት 30 ደቂቃ ይወስዳል። በዚህ ጥናት ሲሳተፉ በዕርስዎ መልካም ፈቃደኝነት ብቻ መሆኑን ማሳወቅ እወዳለሁ። በቃለ መጠይቁ ሃደት ለመልሱት የማይፈልጉት ጥያቄ ቢኖር እንዳሳወቁኝ ያለምንም ቅድመ ሁኔታ ወደሚቀጥለው ጥያቄ እገባለሁ ። ቃለ መጠይቁን ሙሉ በሙሉ ማቋረጥ ከፈልጉም ቢገልጹልኝ ለማቋረጥ ዝግጁ ነኝ። ዕርስዎ የሚሰጡኝ ማንኛውም መረጃ በሚስጥር የተጠበቀ ይሆናል። ከዕርስዎ ፈቃድ ውጭ ለሶስተኛ ወገን አይሰጥም። መረጃ በስመዎት አይያዝም፣ አይተነተንም፣ አይጠናቀርም። ስለሆነም በጥናቴ በሙሉ ፈቃደኝነትና ፍላጎት እንደሚሳተፉ ተስፋ አደርጋለሁ። የሚጠይቁኝ ጥያቄ ይኖራል? ቃለ መጠይቁን መጀመር እችላለሁ?

ቃለ መጠይቅ አድራጊ ፊርማ -----ቀን-----2006ዓ.ም

ለቃለ መጠይቁ ፈቃደኛ ነኝ----- ቃለ መጠይቁን ጀምር

ለቃለ መጠይቁ ፈቃደኛ አይደለሁም ----- ፍጻሜ።