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COLLEGE OF LAW AND GOVERNANCE
SCHOOL OF GOVERNANCE AND DEVELOPMENT STUDIES
DEPARTEMENT OF CIVICS AND ETHICAL STUDIES
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**THE SOCIO-ECONOMIC EFFECTS OF POLYGAMY IN THE
HOUSEHOLD LEVEL AMONG THE GAMMO PEOPLE: THE
CASE OF BONKE WOREDA, GAMMO ZONE, SOUTHERN
ETHIOPIA**

BY: TSALAFO CHAKA CHAME

JULY, 2019
HAWASSA, ETHIOPIA

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ADVISORS' APPROVAL SHEET

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This is to certify that the thesis entitled “**The socio-economic effects of polygamy in the household level among the Gammo people: The case of Bonke Woreda, Gammo Zone, Southern Ethiopia**” submitted in partial fulfillment of the requirements for the Degree of Master of Art in Civics and Ethical Studies, and has been carried out by **Tsalafo Chaka Chame** ID. No CveSK/ 041/ 08, under our supervision. Therefore, we recommend that the student has fulfilled the requirements and hence hereby can submit the thesis to the school of Governance and Development Studies.

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DECLARATION

I, Tsalafo Chaka, declare that this Thesis is my original work that prepared under the guidance of Debrework Debebe (PhD) and Habiba Mohammed and it has not been presented by any institution or individual. All sources of materials used for the manuscript have been duly acknowledged.

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ACRONYMS AND ABBREVIATIONS

- AIDS: Acquired Immuno Deficiency Syndrome
- BA: Bachelor of Art Degree
- CD: Compact Disk
- CSA: Central Statistics Agency
- CT: Connecticut
- DC: District of Colombia
- ETB: Ethiopian Birr
- FDRE: Federal Democratic Republic of Ethiopia
- HIV: Human Immuno Virus
- Ibid: ibidem (in the same place).
- Inc.: Incorporated
- LLM: Master of Laws Degree
- MA: Master of Art Degree
- NB: Note Bene (note well)
- PhD: Doctorate Degree
- SNNPR: South Nations, Nationalities and Peoples Region
- UNESCO: United Nation Educational, Scientific and Cultural Organization.

ABSTRACT

The aim of study is mainly to assess positive and negative socio-economic effect of polygamy among households in Bonke woreda of Gammo zone, SNNPRS. The study is conducted using both primary and secondary data sources such as interview, focus group discussion, questionnaire, books, journals and magazines. Stratified sampling with simple random sampling and snow ball sampling techniques are employed to select 120 respondents. Descriptive and statistical data analysis method under mixed research approach and concurrent research design is used while analyzing socio-economic effect of polygamy among households in Bonke woreda. The discussion and finding is mainly focused on factors such as desire for a lot of children, use of wives and women as labor force, polygamous marriage as a symbol of high economic status, and inheritance marriage of relatives' wife; social and economic effects, for instance: Disagreement and conflict among family members, jealousy among household members, unequal distribution of resources, mutual distrust and disrespect among family members; role of government and community elders in regulating practice of polygamy; and Bonke society's attitude towards polygamy. The study is finalized by the conclusion that polygamy has more negative effects than positive effects. Accordingly, polygamy is not permitted in legal documents of current Ethiopia and law punishes those who violate marital relationship of spouses. Thus, the researcher recommended that Bonke society have to compare advantages and disadvantages of polygamy on households, children and women affairs office. And children and women affairs office must provide awareness creation education to the society, and polygamists should recognize polygamy practice as criminal action.

Key words: Household, polygamy, socio-economic, polygyny, and Gammo people.

CHAPTER ONE

1. INTRODUCTION

1.1. Background of the Study

According to Zeitzen (2008) explanation, the word polygamy is derived from the Greek word polygamos. Polys mean many and gamos means marriage. Literally, polygamy is multiple marriages. Commonly, polygamy is defined as a practice whereby a person married to more than one spouses at the same time. Polygamy is an opposite of monogamy. Monogamy is a type of marriage where a person has only one spouse at a time. In principle, there are three forms of polygamy: polygyny, polyandry and group marriage. Polygyny is a form of polygamy where one man is married to several wives at the same time. Whereas polyandry is also form of polygamy where one woman is married to several husbands at the same time. Group marriage is combination of polygyny and polyandry by which several husbands are married to several wives under the roof of same house.

Polygamy is also defined as the state or practice of having more than one spouse simultaneously. As a result, polygamy is also termed as simultaneous polygamy or plural marriage. Besides, polygamy means the fact or practice of having more than one spouse during one's life time through never simultaneously. Polygamy is much marriage that employed at the times as a synonym of bigamy and at other times to indicate the simultaneous marriage of two or more spouses (Garner, 2004).

According to Goldfeder (2016), the practice of polygamy occupies a unique place in the history of mankind. Polygamy has been practiced across a range of cultural and religious traditions from time immemorial. Polygyny dates back to the initial practice of shifting horticulture in Sub-Saharan Africa in order to maximize fertility and produce young males. Contemporary polygamy in North America involves both immigrants from countries where polygamy is legally recognized and Americans who are born into such societies. Polygamy is tolerated to some degree by almost half of the world's societies.

As Zeitzen (2008), polygamy is a habit that practiced among all societies, cultures and religions of the world in traditional, medieval and modern periods. The practitioners of polygamy range from modern feminists to traditional patriarchs, illustrating the polygamy as a kinship system. For instance, Arctic Inuits (Eskimo) practiced polygamy in the recent past. The polygamy also practiced in the global community, mostly polyandry in the Himalayas and Mormon polygyny in the USA. In Asia, polygamy is customary practice to rich men to have more than one wife for a country like China. Africa is one of the world's highest prevalence of polygamy. So, Africa is termed as synonymous continent with polygamy. In sense, many African societies and countries practice polygamous marriage. Hence, various countries of Africa such as Ethiopia, Senegal, Kenya, South Africa, Mozambique, Chad, Gabon, Niger, Sudan, Tanzania, Zambia, and other Islamic societies practice polygamy denoting the multiple wives as wealth, power and fame.

Hence, different Ethiopian communities (especially Muslims) practice polygamy in order to obtain the services that are helpful to the husbands. Some of these purposeful functions are: (a) To use woman as labor force on the area of farm land and cultivation; (b) To maintain culture of Ethiopia which based on an assumption that having many wives as symbol of fame, prestige and power; (c) To have numerous children who can feed aged and guard external attack for economic and social security; and (d) To maintain socialization by making marriage relationships with different tribes (Panos Ethiopia, 2004).

Furthermore, the Bonke society form monogamous systems of marriage during the first time of marital relationship, but later people in Bonke develop polygamous marital status. The reason behind this is that when the first wife cannot give birth to the husband, when a man has many farm lands with resources in different places and if a man wants to have many children from different wives. The household management system in Bonke and Gammo people is entirely patriarchic. Patriarchy means rule by male. When occasionally husband dies, the elder son empowered instead as a ruler of household members. If a husband has no son, the closest relative inherits, protects and supports the household (ibid). Therefore, based on such cultural practices of the Gammo community, the researcher is intended to analyze the household level socio-economic effects of polygamy in Bonke woreda of Gammo zone, SNNPRS, Ethiopia.

1.2. Statement of the Problem

This study mainly assessed the socio-economic effects of polygamy among household members in Bonke woreda. This research was presented detail analysis on polygamy and its effects among household members showing different social, cultural, and economic factors that aggravate polygamous marriage. As indicated by Hamadi, et al, polygamy is widespread in places where farming is main craft and needs to big labor force. In addition, children themselves are also used in farming works and then the children will be backbone of their parents when the parents will be old age. Accordingly, some culture is proud of polygamy and increasing number of children to ensure their social and economic positions. So, some societies and culture considered polygamy as reproductive strategy by men to increase their offspring (2009).

Polygamy has influences on mental health of adolescents and teenagers. It is confirmed that family structure has main effects on mental development and health for the children; so the biggest problem in polygamous families is families will be more aggressive, have disorders in conducts and behavior, difficulties in communication and idea adjustment problems. Children are also suffering from poor in their well-being due to bad nutrition, and low interest and care with children. Thus, family conflict is considered as usual problem in polygamous families (ibid).

In addition, the proponents of polygamous marriage stated that the desire to have numerous descendants is often the driving force for the practice of polygamy; and one of the basic functions of polygamy is having many children. Typically, a man's wealth is measured by number of his wives and children, among other things. Thus, the man who could affords several wives become even richer for wealth since the children contribute something to household economy (Spencer, 1990). Due to the above reasons, polygamous marriage, especially polygyny is not eliminated and even not reduced in some societies and in the Bonke area as well. This may lead to different socio-economic impacts on the life of family members.

On the other hand, opponents of polygamy argued that supporting and living with several wives produces more problems than it solves; such as adds financial strain, domestic conflict, and unfavorable living conditions. Thus, assets of households are subject to greater sub-division across generations. Often polygamous household invests in extra-married women proportion and

in the number of their children. In the future generation, the increased size of husband's family means that there is loss of assets for each child to inherit (ibid).

Besides, polygamy has negative effects and influences on mental health of adolescents and teenagers. It is confirmed that family structure has main effects on mental health for the children; so the biggest problem in polygamous families is families will be more aggressive, have disorder sin conducts and behavior, difficulties in communication and adjustment problems. Children are also suffering from poor in their well-being due to bad nutrition and low interest and care with children. Thus, family conflict is considered as usual problem in polygamous families (Hamadi, et al, 2009).

Therefore, there no research is conducted on polygamy in the Bonke society. Based on above arguments of various scholars' view point, the researcher is inspired to analyze the household level socio-economic effects of polygamy among the Gammo community in Bonke woreda of Gammo zone, southern Ethiopia.

1.3. Objectives of the Study

This study comprised both general and specific objectives.

1.3.1. General Objective of the Study

The overall objective of this study is to assess the factors, socio-economic effects, practice or attitude, and legal status of polygamy among the household members of the Gammo community in Bonke woreda.

1.3.2. Specific Objectives of the Study

The specific objectives of the study are:

- To identify the factors that encourage polygamous marriage practices among the Gammo community in Bonke woreda
- To assess household level socio-economic consequences of polygamy in the study area.
- To assess the practice of polygamous marriage among the Gammo community in Bonke woreda
- To assess the role of governmental institutions in regulating polygamy practice within the Bonke woreda.

1.4. Basic Research Question

The basic research questions of the study are:

- What are the factors that encourage polygamous marriage practices among the Gammo community in Bonke woreda?
- How polygamous marriages are result in household level social and economic consequences in the study area?
- How the practice of polygamous marriage understood among the Gammo community in Bonke woreda?
- What are the roles of governmental institutions in regulating polygamy practice within the Bonke woreda?

1.5. Significance of the Study

Since the research has been undertaken on the socio-economic effect of polygamy among household members in the Bonke Woreda, the researcher believed that study would provide the following purposes: (i) Reference material for other researchers who conduct research on the issue, (ii) Input for policy makers in relation to polygamous marriage in Bonke, (iii) The study would become source for culture related organizations in relation to effects of polygamy on household members , (iv) Reference material for academicians such as teachers, readers and students regarding practice of polygamy.

1.6. Delimitation of the Study

This study is geographically delimited in Bonke woreda of Gammo zone in SNNPRS. Thematically, the study is focused on analyzing the factors that drive towards polygamous marriage, the socio-economic effects of polygamy, practice of polygamy, and role of local government organizations in regulating polygamous marriage.

1.7. Limitations of the Study

Due to farthest of the researcher's educational institution from the study area, the researcher has faced several problems while conducting the research. The following are some of these problems: Lack of enough time to collect primary data; shortage of recent and relevant reference materials; scarcity of access to organized data on the issue of polygamy; and unavailability of

voluntary respondents to gather factual information. However, even if there are shortages and problems; the researcher has undertaken the research by effective allocation of the resources and wise use of time.

1.8. Operational Definition of Terms

- Effect is either positive or negative outcome of something on someone.
- Family is small social organization that consists of father, mother and their children.
- Gomme is an evil spirit that takes place due to breaking down of social norms and values.
- Household is collection of individuals who live in a given house including family, servants and close relatives.
- Polyandry is a form of polygamy whereby a woman married to several men.
- Polygamy is a type of marriage by which a spouse has many sexual partners.
- Polygyny is a form of polygamy whereby a man married to several women.
- Shemma are a kind of clothes, which can be made by weaver from cotton and thread.
- Xoossa is God who has super natural force to curse and bless based on actions of persons.

(Source: Survey, 2019).

1.9. Structures of the Thesis

In this study, the researcher classified the contents into five broad sections. The introduction incorporated some basic components of research proposal, namely: background of the study, statement of the problem, basic research questions, objectives of the study (both general and specific objectives), the significance of the study, scope of the study, limitation of the study, and operational definition of terms. Moreover, the research contained some review of related literature having different sub-sections such as conceptualization of terms, theoretical framework of the study, consequences of polygamous marriage on household members, relationship between household and polygamy, legal status of polygamy practice, polygamy and great world religions, and conceptual framework of the study.

In addition to this, the research also comprised methodology of the study such as description of the study area, research design, target population, sample size determination and sampling techniques, sources of data, data collection instruments, method of data analysis and interpretation, ethical consideration, time schedule and

budget plan. The analysis and interpretation of data is focused on factors that lead to polygamy in Bonke community, socio-economic effects of polygamous marriage on the household members, attitude of Bonke community towards polygamous marriage, legality and acceptance of polygamy in Bonke, and role of social courts and court of elders on polygamy. The research is finalized by dealing with summary, conclusion and recommendation.

CHAPTER TWO

2. REVIEW OF RELATED LITERATURE

2.1. Introduction

This chapter is reviewed the literatures that define marriage, polygamy and polygyny, household and family; examine the effects of polygamy on household members throughout different cultures of the world; state functions of household and family; and elaborate legal status of polygamy in the Bonke culture. Due to this reason, reviews of related literatures are going to deal with polygamy in Gammo people of Bonke from published and unpublished materials as well.

2.2. Conceptualization of Terms

2.2.1. The Meaning of Marriage

Chamber Encyclopedia defines marriage as a union of a man and a woman accordance with the customary, civil or religious law of the given society primarily for the production of offspring and it is normal and acceptable practice and experience of every individual who respected the code of a given law (as cited in Panos Ethiopia, 2004). According to Alfred Lee, marriage is defined as the public joining together of a man and a woman under regulation of socially specified and recognized law to be called as a husband and a wife (as cited in Panos Ethiopia, 2004).

Similarly, Encyclopedia of Social Science defines marriage as culturally approved relationship between man and woman of opposite sexual partners either in the form of monogamy or polygyny or polyandry generally with expectation of children that will be born of the relationship (as cited in Panos Ethiopia, 2004). According to Calhoun, et al (1994), marriage may be defined as a socially recognized union between two or more people that involves sexual and economic rights and duties. The principal reason for getting marriage today is to satisfy one's personal and psychological needs through love. Thus, marriage has become more couple-oriented and less child-oriented.

There two types of marriage, namely: monogamy and polygamy. Monogamy is a marriage between one man and one woman. Polygamy, on the other hand, is also marriage involving more

than two parents at the same time (ibid). Monogamy is the custom prevalent in most modern cultures restricting a person to one spouse at a time. The fact of being married to only one spouse is known as monogamy. Polygamy is, however, defined as the state or practice of having more than one spouse simultaneously (Garner, 2004).

The Gammo peoples' marriage customs have variations from one locality to another. The Bonke people as part of the Gammo society, they practice marriage mainly through customary, civil, religious, abduction and female willingness-based ways of marriage. Customary marriage of the Gammo people is a way of committing matrimony whereby the groom's father sends elders to the bride's parents. The elders can visit the bride's parents from three to four times until they reach an agreement, locally termed as "yoo-yoo." Once the wedding day is arranged or fixed, the groom's and bride's parents prepare a feast for *kaacca*. On the wedding day, the bride is accompanied by elders. At the end, parents and relatives give the newlyweds different gifts including heifer, gold, "shemma," sheep and household utensils. The groom's parents do the same (Rukingama, 2009).

In the 21st century, marriage has got a new phase of development. For instance, Toigo (2005) explained that the same-sex marriage is recognized as a civil and human right in the form of gay and lesbian rights but the practice is still not supported by societies who recognize a heterogeneous marriage system. Those societies which are advocates of homosexual marital relationships argue that it is free from ongoing offensive actions and obligation to exercise political humanity.

However, society that recognizes the same-sex marriage as a human and civil right sees the culture as positive and valid while it enables redefinition of marriage as a social institution protecting cultural changes with regard to the significance of gender in recent marriage and society. Thus, same-sex marriage is acceptable in free and secular society. In historical point of view, Knight (2009) noted that the word marriage is whether action, formality or ceremony representation by which union of marital partners is formed. Hence, marriage is legitimate union of husband and wife who can make mutual sexual intercourse, live in common, and free from the sanction of some kind of natural, evangelical and civil law.

2.2.2. Polygamy: Polygyny and Polyandry

The term polygamy, polygyny and polyandry are defined in different ways by different scholars. Typically, there are almost three forms of polygamy such as polygyny, polyandry and group marriage. Merriam Webster (1993) and Hornby (2011) defined polygamy as a form of marriage in which a spouse marry to two or more sexual partners at the same time or in subsequent period of time, and the relationship of mates which expressed in the form of polygyny and polyandry. In addition to this, Nyanseor (2006) noted that polygamy is cultural practice of the society having more than one wife or husband for an individual at one time. Whereas polygyny is another cultural practice in which one man has more than one wife at one.

According to Seymour-smith (1986), polygyny is a form of plural marriage in which a man is permitted to marry more than one wife, where co-wives are customarily sisters. This is called *sororal polygyny*. The other main form is *non-sororal polygyny*, where co-wives are not related. Polygamous marriage is generally correlated with these economic and political systems where the most important resources are human resources. Polygamy allows a man to have more children, providing a man broader productive base, as he controls the labor of his wives and children to a large extent (as cited by Zeitzen, 2008).

As Levine (1988) explained, polyandry is a form of plural marriage where a woman has more than one husband. Polyandrous marriage is relatively rare and is concentrated in the Himalayan area of southern Asia. Polyandry is sporadically found in Africa, Oceania, America and Arctic. There are two main forms of polyandry: Fraternal or adelphic polyandry, in which a group of brother's share a wife, and non-fraternal polyandry, in which a woman's husbands are not related. The commonest form of polyandry is fraternal where joint husbands are brothers (like ethnic Tibetans now living in Nepal) living together in large households, sharing a common wife which each maintains a sexual relationship, sharing a common estate and domestic responsibilities (ibid).

Gwanfogbe et al (1997) argued that when their husbands were unsupportive and uninvolved, many first wives become more satisfied when there is addition of another wife. On other side, Al-Krenawi, et al (1997) has shown that first wives interdependent to subsequent wives, which causes them to suffer adverse effects from the polygamous relationship (as cited in Yang, 2003: 28). In regard to this, Knight (2009) added that the status of women is extremely low in

polygamous regions of all society where women are treated as property of man, not as his companion, their wife exists in one of great hardship; their spiritual, moral and intellectual qualities are neglected. And even in monogamous marriage, male is naturally in the highest position.

Furthermore, Kilbride (1990) pointed out that the character of jealousy and competition among co-wives is typically focused on the interest of economic resources when there is insufficient in economy, thus, economics appears to be a greater source of conflict in modern polygamous families other than sexual jealousy (as cited in Zeitzen, 2008). For this thesis, all references to polygamy and polygyny are used in Bonke cultural context based on empirical evidence, meaning that there are usually marriage form is polygamy rather than monogamous marriage. For the purpose of this study, polygamy and polygyny are used interchangeably. The interchangeable use of these terms is due to fact that polygamy is more familiar to the larger population and the research studying polygyny has used the term polygamy more frequently. Nevertheless, keep in mind that Bonke only practices polygyny polygamous marriage system rather than polyandry one.

2.2.3. Household and Family

The terms household and family are defined by different scholars in different ways. As defined by Henslin (1996), household is consisting of all people who occupy the same housing unit such as a house, apartment or other living quarters. Whereas family is collection of two or more people who consider themselves related by the blood, marriage or adoption. Family can be regarded as consisting of a husband, wife and children or other groups in which men have more than one wife (polygyny) or women have more than one husband (polyandry). Household consists either of people living alone or of groups of people in a given dwelling place at any particular point of time. Family, on the other hand, is the most basic social life and social group characterized by common residence, economic cooperation and reproduction. Family includes adults of both sexes, at least two of whom maintain a socially approved sexual relationship and one or more their own children or adopted of the sexually cohabiting adults (Marcus and Ducklin, 2000).

According to sociologists, there two types of family: nuclear and extended family. Nuclear families form the smallest unit of family, consisting of two generations and parents with their

children sharing the same home. While extended families are extensions of nuclear families with at least one additional relative living in the same home. Extended families may be vertical extension by the addition of 3rd generation, for example, grandparents; or horizontal extension by the addition of members of the same generation as parents, for example, their brothers or sisters (ibid). Furthermore, family is any group of people who are united by ties of marriage, ancestry or adoption having the responsibility for rearing children (Calhoun, et al, 1994).

According to definition of Baker (1984), family is a group of persons consisting of a husband and wife with or without children who have never been married regardless of age or a parent with one or more children never married having in the same dwelling. A family may also consists of a man or woman having with a guardianship child of less than 21 years of age for whom no pay was received. Family refers to relatively durable unit of two or more members considered to be related to each other by blood or marriage. Household refers to people living within the same dwelling place and include unrelated roommates as a single person or a family with a broader or a domestic servant (as cited by Rosenberg et al, 1987). Commonly, for the sake this research; family and household can be used interchangeably

2.3. The Theoretical Framework of the Study

Scholars have written extensively on the nature, causes and effects of polygamy. Depending on the schools of thought to whom they represent, hence, explanations tended to place a lot of emphasis on one particular theory while diminishing the importance of other competing theories. In this section, the researcher is attempted to explain some of theories to provide frameworks for the understanding of polygamy.

2.3.1. Anthropologist and Sociologist Theory on Polygamy

According to Danish scholar Zeitzen (2008), anthropologists treat serial monogamy, in which divorce and remarriage occur as a form of polygamy as it also can establish a series of households that may continue to be tied by shared paternity and shared income. As such, the polygamous marriages are similar to the household formations created through divorce and serial monogamy. There are causes of polygyny are ecology, economy, kinship, and warfare. The reasons behind polygyny are sexual, reproductive, economic and productive. Men marry polygynous to maximize their fertility and to obtain large households containing many young males who perform household activities.

Serial monogamy creates a new kind of relative, for example, ex-wife who can remain an active part of her ex-husband's life. As the husband and wife may be tied together by legally or informally mandated economic support which can last for years, including alimony, child support, and joint custody. Polygamy creates an extended family that is a number of households tied together, including mobile children and ex-brothers-in-law, but not an ex-child. In addition, multiple marriages are considered as realistic alternative in the case of famine, widowhood, or female infertility wherein a man was required to marry and support his deceased brother's widow.

2.3.2. Structural-functionalist Theory of Polygamy

The structural-functionalist perspective views the family as a social institution that performs important functions for society, including producing and socializing new members, regulating sexual activity and procreation, and providing physical and emotional care for family members. According to the structural-functionalist perspective, traditional gender roles contribute to family functioning: Women perform the expressive role of managing household tasks and providing emotional care and nurturing to family members and men perform the instrumental role of earning income and making major family decisions. Functionalism focuses on effects of the family on other parts of the social structure and on society as a whole. Functionalist analysis includes an examination of the contribution an institution makes to the maintenance and survival of the social system. In simplistic terms, a major function of the family is the socialization of new members of society (Jary and Jary, 1991).

According to structural-functionalists, polygamy is necessary to have multiple relative through affinity (usually termed as formation of alliance). Then, such kind of interrelationship promotes the strengthening of the unity of one group of the society to secure peace having marriage relationship with different tribes (Fortes and Evans-Pritchard, as cited in Zeitzen, 2008). According to these writers, women are perceived as those who play reproduction or production units of community, in which their function is solely bearing children. And polygamy is considered as cultural practice among societies of patrilineal descent and patrilocal residence in which emphasis given more on transmission of rights from male family than female (Clignet and Sween, 1981: 446-8, as cited in Zeitzen).

Structural-functionalists added that a man's deep polygamous tendency turns women in to objects whose exchange creates relation of alliance equally or hierarchy among men. For example, frequency of polygamous marriage varies according to whether men marry additional wives in order to enhance their resources or as symbol of wealth (Zeitzen, 2008).

2.3.3. Marxist Theory of Polygamy

Marxist theory focuses on how capitalism, social class, and power influence marriages and families. Feminism focuses on gender inequality as one form of social inequality. Generally speaking, the Marxist perspective argues that the structure of society and the nature of social relationships are the result of past and ongoing conflicts between those who own or owned the means of producing wealth and those who did not. Marxist theories of the family focus on how the capitalist system, which maintains an exploitative relationship between capitalists and workers that shapes other social institutions such as the family, which in turn help consolidate the capitalist system. Marxists theorists suggested that polygamy enables or promotes condition in which men have power to control over the women, and male possesses power and authority that is based on their matrimonial system, but it result in dependence of women in the society (Zeitzen, 2008).

Murdok (1949) pointed out that polygamous marriage system is related with gender based division of labour and women are understood as economic producers to their household members. According to this writer, division of labour based on sex brings an idea that wives as used as additional labour force to husbands. Marxist theories of the family center on the association between property relations and family structures, with the family being seen first and foremost as an institution that reproduces class. The family is also seen as the safety valve in which men exercise their frustration at their position in society in a manner that does not challenge the overall system of capitalism (as cited in Zeitzen, 2008).

As Marxist approach stated that elder's domination over the matrimonial system allows them not only to control young people but also to reproduce structure of dependence in the society by manipulating the exchange of women. Polygamy also linked with a system of social stratification in which the old men dominate the young through the control of the means of production and reproduction, by controlling access to wives and sexual partners or hindering from establishing independent household. The rate of polygamy is related to the age of first marriage for men and

women: high levels of polygamy in a society results from a large difference in ages of marriage between men and women (ibid).

2.3.4. Reproductive Theory of Polygamy

Reproductive theorists observed that reproduction and fertility are culturally needed issue to polygamous marriage. For these theorists, desire to have numerous descendants is often driving force polygamous practice. Thus, many children are seen as prestige and power for practitioners as well as it is a wealthy man symbol (Zeitzen, 2008).

Within polygamous societies, multiple wives are typically status symbols denoting wealth and power for husband. It signals that husband has resources to build up a large household and maintain it. In agricultural societies, the large size of polygamist families and households; labour force demonstrates their social status and providing a large productive basis through which to generate more wealth. The economic foundation of polygamy can be human labour is essential: the larger the family the larger area it can cultivate. The desire to have numerous descendants is often the driving force of polygamy, and one of the subtle functions of polygamy is the symbolism of having many children (ibid).

In traditional Africa, a man's wealth was typically measured in the number of his wives and children among other things. Furthermore, a man ensures an adequate supply of descendants to preserve the life force of the lineage and to produce offspring his own. Childlessness is seen as a great misfortune for which women are usually held responsible. In polygamous societies, not having children opens up the possibility that a woman's husband will divorce her or marry a second wife to have children. This is true in most societies where biological facts of reproduction are ignored or not well known. Thus, childlessness in monogamous marriage is one of the prime reasons for subsequent polygamy. The other solutions to sub-fertility are divorce and remarriage. Co-wives compete with each other to have many children as possible in order to secure a large share of the common husband's resources. Co-wives typically attempt to have the largest number of male children because this strengthens their position through each other and their husband (ibid).

2.3.5. Feminist Theory of Polygamy

Feminist theory is concerned with how gender inequalities influence and are influenced by marriages and families. Feminists are critical of the traditional male domination of families a system known as patriarchy that is reflected in the tradition of wives taking their husband's last name and children taking their father's name. Patriarchy implies that wives and children are the property of husbands and fathers. Radical feminists talk of the colonization and occupation of women's bodies by men for their pleasure, with this appropriation symbolizing the subjugation of the women's life, mind and identity (Bilton et al 1996). For radical feminists, the nuclear family is the major site in which this exploitation takes place.

Marxist feminism argues that women are the exploited and unpaid producers of workers, and it is their labour (such as feeding and clothing the worker and providing emotional support and nurturing) that ensures that the worker's potential can be fully utilized. As such, it is women's work that reproduces labour on a daily basis. Furthermore, women produce the workers of the future (children), and not only maintain their physical wellbeing, but also socialize them to participate in a capitalist culture. Finally, Marxist feminists note that women's work at home has helped to reproduce labour at little or no cost to capitalism. Marxist feminists see social relations and ideologies in capitalist societies as the source of female subordination while radical feminists place the blame squarely on family life based on heterosexual partnerships. For many radical feminists, the nuclear family is the repository of patriarchy in modern societies and heterosexual relationships are essentially power relations (Bilton, et al, 1996).

2.3.6. Symbolic Interactionist Perspective of Polygamy

Symbolic interactionism, associated with the theories focuses on the small-scale phenomena that constitute everyday interactions in an attempt to understand how individuals experience and understand their social worlds, and how different people come to share a common definition of reality. Symbolic interactionism is based on the premise that it is only through the social behaviour of individuals that society can come into being at all, and as such, society is ultimately created, maintained, and changed by the social interaction of its members. This is because human beings communicate with one another by means of symbols; interactions are based on the meanings that individuals impart to these symbols (Berger and Luckmann, 1967).

Symbolic interactionism emphasizes the ability of individuals to actively or constructively interpret symbols in their actions. In contrast, functionalism suggests that social structures determine actions. The symbolic Interactionist perspective is concerned with how labels affect meaning and behavior. Symbolic integrationists also point to the effects of interaction on one's self-concept, especially the self-concept of children. The symbolic Interactionist perspective is useful in understanding the dynamics of domestic violence and abuse. Symbolic interactionism points to the change in societal definitions of divorce, as a reason for the increase in divorce and polygamy (Blumer, 1969).

To this end, the researcher was applied anthropologist-sociologist theory, Marxist theory and reproduction theory of polygamy deeply in the study at different contexts due to variation of roles of polygamous marriage from area to area and individual to individual as well.

2.4. The Consequences of Polygamous Marriage on Household Members

Polygamous families to have many of their own distinctive problems arise from situational factors specific to polygamous households such as higher number of siblings, higher number of parental figures, absence of father or an authoritative factor, jealousy and competition of family members with the husband (Al-Krenawi and Wightman, 2000, as cited in Yang, 2003). For instance, a man having two or more wives diverts food and resources to his favored wife while leaving the other wives and their children. Thus, polygamous marriage affects wives in food distribution, equal treatment, and goods and land sharing (Panos Ethiopia, 2004). In addition to this, in polygamous households; there are many families who are not able to feed their kids and send children to school or have no access to any service (ibid).

Nothermans (2002) described that co-wives frequently compete and fight for the money and sexual favor of their husband instead of helping each other, and economics appears to be greater source of conflicts in modern polygamous societies than sexual jealousy (as cited in Zeitzen, 2008). According to Panos Ethiopia (2004), allowing polygamy hinders that implementation of the equal rights of husband and wife administration of their property, fidelity and loyalty to one another, and their obligation to live together.

As Darwish (2009) noted that most of the ill and anger within the Muslim family are directly linked to the institution of polygamy. Furthermore, polygamy causes polarization in the family;

each wife becomes a separate center of power against others which result in competition, animosity rivalry, and their children grow up in atmosphere of quarrying, hearing raised voices, indecent words and biting insults. The writer also expressed that mutual distrust and disrespect become the norm; polygamy has consequences to the health and happiness to the family members.

Kant and Hegel argued that a reciprocal joining of right and welfare is unattainable in polygamy since the spouse who marries a plurality of individuals of opposite sex enjoys the entire sexual attention and care of his or her counterparts while dividing his or her favors among them (Winfield, 1998). If such imbalances are inherent in polygamy and touched up on the matrimony, polygamy could not satisfy the requirements of marital right. Although in any marriage whether monogamous or polygamous, lack of affection and imbalance of sex can express a breakdown in the shared intimacy of matrimony, this need spouses to be remain committed to treat one another's right and welfare as a common concern (ibid).

Polygamy is likely to present harmful effects especially towards the women and children. Women in polygamous marriages are at higher risk of having low esteem issues, depression and constant worry compared to women in monogamous relationships. Studies have also revealed these women enjoy less marital satisfaction and more problematic mother-child relationships. Additionally, women in polygamous marriages are prone to depression when they become pregnant since their husbands divert their sexual attention to the other wives. These women are typically subservient to their husbands who only value them for the childbearing role. Consequently, polygamous women are left devoid of any powers to exercise any control of the marriage. This buds into feelings of powerlessness and emotional turmoil (Bennion, 2012).

On the other hand, Bennion (2012) explained that situational problems are likely to arise such as higher number of siblings, higher number of parental figures, absence of the father figure, competition and jealousy of family members over resources and emotional relationships with the father. In addition, living areas were often crowded and economic resources taxed to the limit due to the high number of dependents. These children do not grow up to experience the parental love that is overflowing in monogamous systems.

Primarily, polygamy creates male dominated marriages where the woman is left voiceless in the whole setup. Secondly, it forces women into subordinate roles and results in unworkable families full of strife, abuse and incest. Besides, only a small fraction of women in polygamous marriages work outside the home. Most of them lack the mandate or ability to seek employment. Children often become defensive of their own families and display resentment and anger towards the other sub-family. In times of discord, most of the senior wife's children side with their mother over the biological father. The reason for this is obvious; loyalty to their mothers, half-sibling rivalry and jealousy in equal measure. However, the father and his tribe have expectations that they would side with. This has caused many of the children significant confusions with their boundaries and loyalties alike (Ward, 2010).

Children from polygamous families are at heightened risks of developing harmful effects. There is considerable evidence that points to these children experiencing higher incidence of marital conflicts, family violence and disruptions than do children of monogamous families. Moreover, children from polygamous backgrounds are more likely to develop behavioral and socializing problems. The same problems are also reflected in their performance in school. Polygamous children display inability to concentrate in class, had low attendance, incompleteness of homework, maladjustment to classroom procedures, peer and teacher relational problems (Jacobson and Burton, 2011). G.K. Chesterton's quote declares: "Variability is one of the virtues of woman. It avoids the crude requirements of polygamy. So long as you have one good wife you are sure have a spiritual harem."

2.5. The Relationship between Household and Polygamy

For the purpose of this research, the researcher is tried to use the words: Household and family interchangeably because the word family is most frequently used by the majority as a common. Following this, the investigation expresses their relationships through definition, and the role of household in polygamous marriage.

Webster's Dictionary defines household as a group of individuals who dwell under the same roof and compose a family where as family as a fundamental social group in a society typically consisting of one or more parents and their children. As Hagerdom (1980) defined, family is any group of people considered to be related to each other by blood, marriage or in-law. Thus, family includes at least their primary relatives (like father, mother, brother, sister, son, daughter,

husband and wife) and their secondary relatives (such as maternal and paternal grandparents, aunts and uncles, and the same for spouses or in-law). Nonetheless, household is a residential group whose members usually share some basic tasks like cooking (Spencer, 1990). There are four major functions of the family: Socialization, protection, affection and emotion relatedness, and regulation of sexual behavior and reproduction (ibid).

According to article 9 of Human Rights Commission, women have the right to equality in the family which guarantees the equality of spouses during the conclusion, duration and dissolution of marriage, and that it gives priority to the well-being, upbringing and protection of children (Kassaye, 2007). Article 50 of the Revised Family Code of Ethiopia stipulates that both men and women to administer their family raise their children and supervise their education, and the moral instruction of their children (Panos Ethiopia, 2004). Both wife and her husband have equal rights to administer, according to article 624/ 1 of Revised Family Code of Ethiopia unless there is an agreement between the spouses to the contrary, the administration of property can only exercise jointly (ibid).

Husband and wife jointly make the most major household decisions although differences to males still evident in practices as the preparation and serving of meals. Women's household and farming responsibilities include transporting and overseeing family finances (Oyster, Sloan and Stange, 2011). Therefore, household and/ or family as a fundamental unit of society carry out a number of responsibilities and duties in administration of the household members.

2.6. Legal Status of Polygamy

Bigamy is the crime committed when a person knowingly marries again. However, someone who remarries after a spouse has been missing for at least five years or believed dead is not guilty of bigamy of the first spouse turn up (Nolo, 2011). Prosecution of bigamy is rare unless the bigamist defrauds one of the spouses financially. For example, bigamists spend the second spouse's income on the first spouse. In all status, a second or subsequent union is referred to as a purported marriage to indicate that the marriage is not legitimate. The penalties for bigamy aim to deter individuals from entering in to further marital unions without having dissolved the legally recognized marriage (ibid).

The Draft Family Law of Ethiopia did not even consider the penal law of the country, which takes bigamy as a criminal act. In general, polygamy is not what the larger society starting from grass root levels, is interesting in while allowing polygamy if a solution to nothing, it only contributes to the creation of further complications in the social system (Panos Ethiopia, 2004). The Finalized Family Law of Ethiopia cancelled out polygamy from being one of the conditions of marriage that should be checked before new marriage gets recognition. It means the law does not prohibit polygamy and so, it is remains intact (ibid).

The Civil Code of Ethiopia recognizes laws but does not permit bigamy. Thus, a second marriage is invalid even if it is accepted by customary law (World Bank, 1998). Ethiopia's 1995 constitution, however, recognizes marriages concluded under system of religion or cultural laws, but the status of polygamous marriage remains unchanged (ibid).

Polygamy is abolished and backed by sanctions provided on Penal Code of Ethiopia whereas Civil Code of Ethiopia states that spouses owe each other respect, support and assistance, and provides that husband is head or leader of family. This determines the place of marital home where wife must obey (agree) with husband in all lawful things that he orders and he owes his wife protection and then marriage contract may be written settling financial effects of marriage as well as other reciprocal rights and duties but cannot change any mandatory legal provisions and at least effect unless approved by family arbitration or by courts (ibid).

2.7. Polygamy and Great World Religions

Marriage is the intimate union and equal partnership of a man and a woman. Marriage is both a natural institution and a sacred union because it is rooted in the divine plan of creation. The free consent of the spouses makes a marriage. From this consent and the sexual consummation of marriage, a special bond arises between husband and wife. This bond is lifelong and exclusive. The marriage bond has been established by God and so it cannot be dissolved. The family arises from marriage. Parents, children, and family members form what is called a domestic church or church of the home. This is the primary unit of the Church, the place where the Church lives in the daily love, care, hospitality, sacrifice, forgiveness, prayer and faith of ordinary families (Harper, 2018).

Marriage is the intimate union and equal partnership of a man and a woman. It comes to us from the hand of God, who created male and female in his image, so that they might become one body and might be fertile and multiply (Genesis chapters 1 and 2). Though man and woman are equal as God's children, they are created with important differences that allow them to give themselves and to receive the other as a gift (ibid).

Polygamy (from Late Greek, *polygamía*) is state of marriage to many spouses or the practice of marrying multiple spouses. In the worldwide, different societies variously encourage, accept or outlaw polygamy. Of societies which allowed, accepted or tolerated form of polygamy in the vast majority of cases is polygyny. From a religious point of view, the bible shows over 36 named men who had more than one wife. In cultures which practice polygamy, the prevalence of polygamy among that population is often connected to class and socio-economic status. From a legal point of view, marriage is legally monogamous marriage, and bigamy is illegal in many countries. Adultery is legal that leading to a situation of de facto polygamy being allowed although without legal recognition for non-official spouses (Murdock, 1981).

Polygamy in Hinduism

The Rig Veda mentions that during the Vedic period, a man could have more than one wife. The practice is attested in epics like Ramayana and Mahabharata. The Dharmashastras permit a man to marry women of lower castes provided that the first wife was of equal caste. Despite its existence, it was most usually practiced by men of higher castes and higher status. Common people were only allowed a second marriage if the first wife could not bear a son (Simpson, 1998). According to Vishnu Smriti, the number of wives is linked to the caste system: Brahmana may take four wives in the direct order of the four castes; Kshatriya marries three wives; Vaishya marry two wives; Shudra marries one only (Harvey, 2000).

Polygamy in Buddhism

In Buddhism, marriage is not a sacrament. Marriage is purely a secular affair and the monks do not participate in it though in some sects priests and monks do marry. Hence, marriage receives no religious sanction. Forms of marriage consequently vary from country to country. It is said that "a man who is not satisfied with one woman and seeks out other women is on the path to decline". Other fragments in the Buddhist scripture can be found that seem to treat polygamy unfavorably, leading some authors to conclude that Buddhism generally does not approve of

polygamy or alternatively that polygamy is a tolerated, but subordinate marital model (Harvey, 2000).

Most typically, fraternal polyandry is practiced but sometimes father and son have a common wife, which is a unique family structure in the world. Other forms of marriage are also present, like group marriage and monogamous marriage. Polyandry (especially fraternal polyandry) is also common among Buddhists in Indian subcontinent (Zeitzen, 2008).

Polygamy According to Celtic Traditions

Some pre-Christian Celtic pagans were known to practice polygamy although the Celtic peoples wavered between monogamy and polyandry depending on the time period and area. This continued even after Christianization began in some areas, for instance the Brehon Laws of Gaelic Ireland explicitly allowed for polygamy, especially amongst the noble class. Some modern Celtic pagan religions accept the practice of polygamy to varying degrees though how widespread the practice is within these religions is unknown (Markale, 1986: 36).

Polygamy in Judaism

The Torah contains a few specific regulations that apply to polygamy, such as Exodus 21:10: "If he takes another wife for himself; her food, clothing, and duty of marriage, shall he not diminish." Deuteronomy 21:15–17 states that a man must award the inheritance due to a first-born son to the son who was actually born first, even if he hates that son's mother and likes another wife more; and Deuteronomy 17:17 states that the king shall not have too many wives (Coogan, 2010).

Multiple marriages was considered a realistic alternative in the case of famine, widowhood, or female infertility like in the practice of levirate marriage, wherein a man was required to marry and support his deceased brother's widow, as mandated by Deuteronomy 25:5–10. Despite its prevalence in the Hebrew Bible, scholars do not believe that polygyny was commonly practiced in the biblical era because it required a significant amount of wealth. Michael Coogan, in contrast, states that polygyny continued to be practiced well into the biblical period, and it is attested among Jews as late as the second century (ibid).

Polygamy in Christianity

Polygamy is not forbidden in the Old Testament. Then, polygamy is not a new phenomenon. Several prominent men in the Old Testament were polygamists. Abraham, Jacob, David, King Solomon, and others all had multiple wives. Biblical learning has it that King Solomon, credited as the wisest ever had 700 hundred wives and 300 hundred concubines (1 Kings 11: 1-3). Although the New Testament is largely silent on polygamy, some point to Jesus's repetition of the earlier scriptures, noting that a man and a wife "shall become one flesh". However, some look to Paul's writings to the Corinthians: "Do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, 'The two will become one flesh. 'Supporters of polygamy claim this indicates that the term refers to a physical rather than spiritual union (Michelet, 1904).

Some Christian theologians argue that in Matthew 19:3-9 and referring to Genesis 2:24 Jesus explicitly states a man should have only one wife: The Bible states in the New Testament that polygamy should not be practiced by certain church leaders. 1 Timothy states that certain Church leaders should have but one wife: "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach" (chapter 3, verse 2; see also verse 12 regarding deacons having only one wife). Similar counsel is repeated in the first chapter of the Epistle to Titus (ibid).

Polygamy and Roman Catholic Church

The Roman Catholic Church condemns polygamy; the Catechism of the Catholic Church lists it in paragraph 2387 under the head "Other offenses against the dignity of marriage" and states that it "is not in accord with the moral law." Also in paragraph 1645 under the head "The Goods and Requirements of Conjugal Love" states "The unity of marriage, distinctly recognized by our Lord, is made clear in the equal personal dignity which must be accorded to husband and wife in mutual and unreserved affection. Polygamy is contrary to conjugal love which is undivided and exclusive" (Messori, 1985).

Saint Augustine saw a conflict with Old Testament polygamy. He refrained from judging the patriarchs, but did not deduce from their practice the ongoing acceptability of polygyny. On the contrary, he argued that the polygamy of the Fathers, which was tolerated by the Creator because of fertility, was a diversion from His original plan for human marriage. Augustine wrote: "That

the good purpose of marriage, however, is better promoted by one husband with one wife, than by a husband with several wives, is shown plainly enough by the very first union of a married pair, which was made by the Divine Being Himself (Marcus, 2006).

Augustine taught that the reason patriarchs had many wives was not because of fornication, but because they wanted more children. He supported his premise by showing that their marriages, in which husband was the head, were arranged according to the rules of good management: those who are in command in their society were always singular, while subordinates were multiple. He gave two examples of such relationships: Master-servant (slave) and God-soul. The Bible often equates worshiping multiple gods, i.e. idolatry to fornication. Augustine relates to that: "On this account there is no True God of souls, save One: but one soul by means of many false gods may commit fornication, but not be made fruitful" (ibid).

As tribal populations grew, fertility was no longer a valid justification of polygamy: it "was lawful among the ancient fathers: whether it is lawful now also, I would not hastily pronounce. For there is not now necessity of begetting children, as there then was, when, even when wives bear children, it was allowed, in order to a more numerous posterity, to marry other wives in addition, which now is certainly not lawful." Augustine saw marriage as a covenant between one man and one woman, which may not be broken. It was the Creator who established monogamy: "Therefore, the first natural bond of human society is man and wife." Such marriage was confirmed by the Saviour in the Gospel of Matthew (Matthew 19:9) and by His presence at the wedding in Cana (John 2:2) (Messori, 1985).

In the Church or the City of God, marriage is a sacrament and may not and cannot be dissolved as long as the spouses live: "But a marriage once for all entered upon in the City of our God, where, even from the first union of the two, the man and the woman, marriage bears a certain sacramental character, can in no way be dissolved but by the death of one of them. In chapter 7, Augustine pointed out that the Roman Empire forbade polygamy, even if the reason of fertility would support it: "For it is in a man's power to put away a wife that is barren, and marry one of whom to have children. And yet it is not allowed; and now indeed in our times, and after the usage of Rome, neither to marry in addition, so as to have more than one wife living." Further on he notices that the Church's attitude goes much further than the secular law regarding

monogamy: It forbids remarrying, considering such to be a form of fornication: "And yet, save in the City of our God, in His Holy Mount, the case is not such with the wife (ibid).

Polygyny in Islam

In Islamic marital jurisprudence, under reasonable and warranted conditions, a Muslim man may have more than one wife at the same time, up to a total of four. Muslim women are not permitted to have more than one husband at the same time under any circumstances. Based on verse 30:21 of Quran the ideal relationship is the comfort that a couple find in each other's embrace: *And among His Signs is that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect* (Musser, 1993).

The polygyny that is allowed in the Koran is for special situations. There are strict requirements to marrying more than one woman, as the man must treat them equally financially and in terms of support given to each wife, according to Islamic law. However, Islam advises monogamy for a man if he fears he can't deal justly with his wives. This is based on verse 4:3 of Quran which says: *If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or one that your right hands possess, that will be more suitable, to prevent you from doing injustice* (Launius, 1987).

Muslim women are not allowed to marry more than one husband at once. However, in the case of a divorce or their husbands' death they can remarry after the completion of Iddah, as divorce is legal in Islamic law. A non-Muslim woman who flees from her non-Muslim husband and accepts Islam has the option to remarry without divorce from her previous husband, as her marriage with non-Muslim husband is dissolved according to Islam on her fleeing. A non-Muslim woman captured during war by Muslims, can also remarry, as her marriage with her non-Muslim husband is dissolved according to Islam at capture by Muslim soldiers. This permission is given to such women in verse 4:24 of Quran. The verse also emphasizes on transparency, mutual agreement and financial compensation as prerequisites for matrimonial relationship as opposed to prostitution; it says:

Also prohibited are women already married, except those whom your right hands possess: Thus hath Allah ordained (Prohibitions) against you: Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property, desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree Mutually (to vary it), there is no blame on you, and Allah is All-knowing, All-wise (Promeet and Chauhan, 2013).

2.8. The Practice of Polygamy in the Context of Africa and Ethiopia

Polygamy is still common in much of Africa. In several Sub-Saharan countries such as Nigeria, Mozambique, Kenya, Botswana and Malawi, more than 10 percent of married women are living in a polygamous union. Polygamous marriage in Africa is declining due to the increased cost of living, an increase in the education of women and a gradual change in the status of women to resist polygamy. While some intellectuals appreciate the decline in the practice of polygamy, others are much dissatisfied with the trend (Gebremeskel, 2017).

The polygamy belt of Africa is stretching from Senegal to Tanzania. It is also common for more than one third of married women to live in a polygamous marriage. The term polygamy is inclusive of both polygyny and polyandry as the condition or practice of having more than one wife and more than one husband respectively. Polygamy remains common in much of Africa. Like King Solomon, King Sobhuza II of the Swazi was a generously endowed man who had married anything above 60 wives. He left scores of children some accounts put at 600 at his death. Legendary King Shaka of the Zulu in South Africa is believed to have been keeping over hundred concubines and wives. From the early years, polygamy existed throughout Africa as an integral feature of family life, with culture or religion or both as its basis. Some 35% of all men in traditional cultures in Africa practiced. Polygamy continues to be the most distinctive feature of African marriage (Hansungule, 2003).

In Ethiopian context, polygyny is much more prevalent and it is difficult to find evidence that show the tradition of marriage practice in which a woman is publically married to more than one husband. Likewise, as far as the knowledge of the researcher is concerned, the practice of simultaneous polygamy in Ethiopian society is also not observable. Thus, bigamous marriage in Ethiopia could also be used to refer to a polygamous marriage in which a man maintains conjugal relations with more than two spouses forming a single matrimonial entity. The state of

bigamy in which a man and women marries to more than two spouses could be termed as polygamous marriage (Chewaka, 2012).

The prevalence of polygamy has been also continued to be rationalized mainly based on socio-economic grounds. The social rationalization for the prevalence of polygamous marriage emanates from the widely held belief that polygamy ensures the stability and continuity of the family and clan due to its capability of producing a large family in a given time period. In addition, having several wives has been a symbol of power, wealth, and influence in traditional African societies for many centuries as the numerous children produced from these wives can assist in building and strengthening a power base (Jonas, 2012).

Economic reason for the prevalence of polygynous marriage practice is attributable to the agreement between husband and wife to welcome a co-wife for its merits of co-operation among co-wives in homestead and farming activities of religious and social aspects. It is widely believed that polygamy ensures the stability and continuity of the family and clan. Polygamy is considered to be the most efficient means of producing a large family in a given time period. In Africa, a large family is an economic asset. Wives and children provide the cheap labour force and the latter provides social security for the aged (ibid).

In rural Ethiopia, rich men opts plural marriage as their farm land is so vast that makes it difficult for the first wife to cope with extensive agricultural activities. Particularly, woman is expected to provide food and thirst-quencher for a large group of workmen and women who come in support of their farm activities (locally called debbo) in the homestead. So, ultimately first wife agrees with her husband or encourages him to marry another woman to share the labour force (Minale, 2000).

According to Gebremeskel (2017), polygamy is practiced in all regions although the prevalence can be different from society to society in Ethiopia. 11% of married women in Ethiopia are in bigamous marriage, with 9% having one co-wife and 2% having two or more co-wives. Similarly, 5% of married men in Ethiopia live in a bigamous marriage having two or more wives. Rural women are more likely to be in bigamous unions (12%) than urban women (5%). Moreover, women who are in the lowest wealth are the most likely to be in a bigamous union (16%), compared with just 6% of women in the highest wealth. Lack of women's education is

another reason for the prevalence of the practice, and the existence of an inverse relationship between education and polygamy. The prevalence of polygamy in SNNPR is among the highest regions.

2.9 The Conceptual Framework of the Study

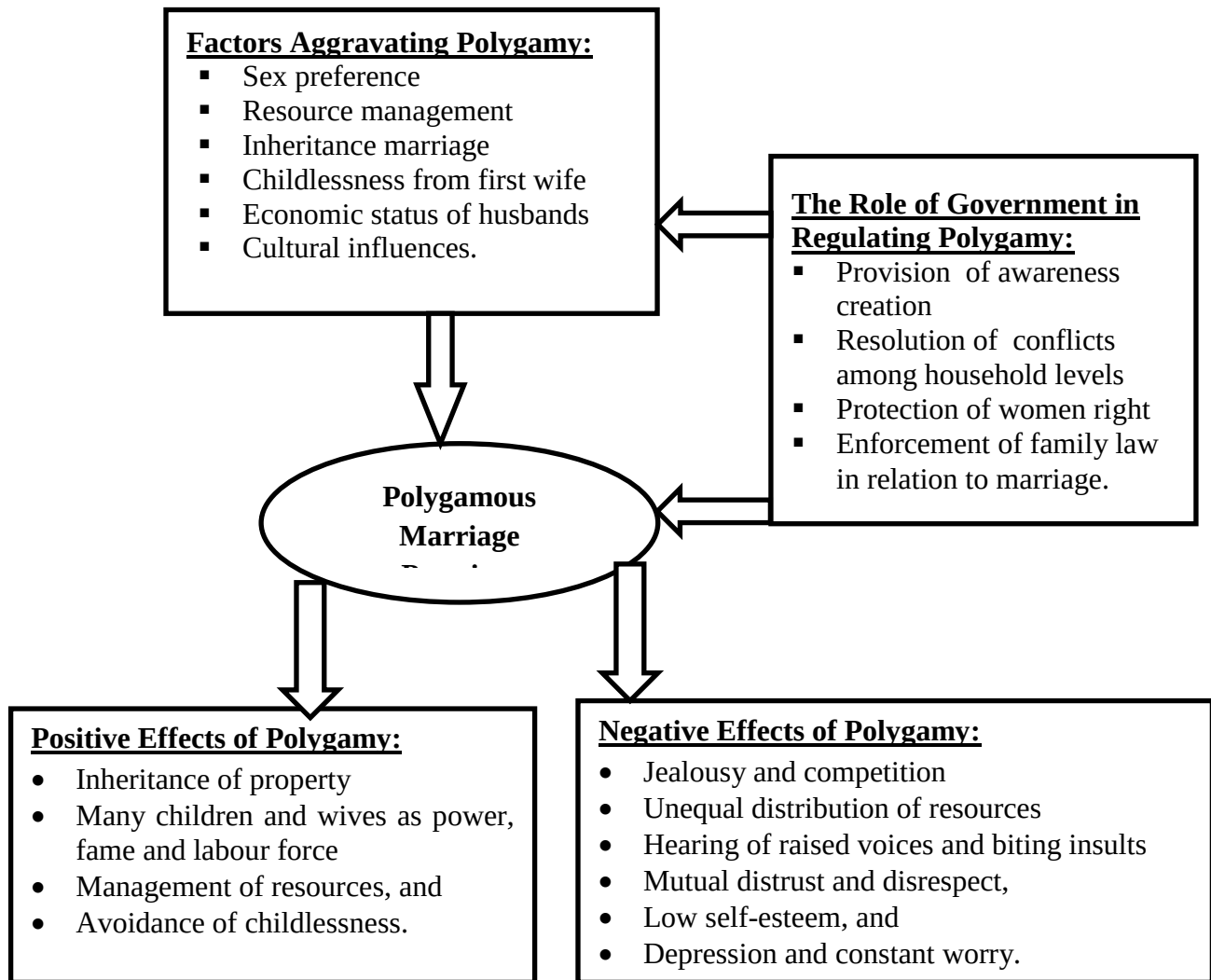


Figure 2.1: Conceptual Framework of the Study

Source: Zeitzen, 2008

CHAPTER THREE

3. METHODOLOGY OF THE STUDY

3.1. Description of the Study Area

The Gammo people are found in Gammo zone of Southern Ethiopia in somewhat 505 kilometer south of Addis Ababa. The topography of the land characterizes an undulating feature that favors for the existence of different climatic zones in the area. Astronomically, the area is located from 5°57" to 6° 71" North of latitude and 36°37" to 37°37" East of longitude with a total land area of 7366.59 square kilometer. The Gammo ethnic comprises of nine present political units (Woreda). These are Arba Minch Zuria, Bonke, Boreda, Chench, Daramalo, Dita, Kamba, Kucha and Mirab Abaya. It is bordered to the north and north west by Wolayta and Dawuro zones, to the south by South Omo zone and Derashe special Woreda, to the east by Gedeo zone and Amaro special Woreda and to the west and south west by Gofa community (Gammo Gofa Zone Information and Culture Department, 2012).

Table 3.1: The 42 people (locally, dere) of the Gammo ethnic group are listed below:

1	Ezo	13	Dita	25	Manana	37	Haniqa
2	Kodo	14	WusamoTsayte	26	Elle	38	Balta
3	Zadda	15	Zigiti	27	Dara	39	Garda
4	Dokko	16	Ganta	28	Guge	40	Marta
5	Boreda	17	Gatse	29	Dingamo	41	Zargulla
6	Dorze	18	Algude (Melle)	30	Haringa	42	Kucha
7	Ocholo	19	Garbanssa	31	Mallo		
8	Shara	20	Kolle	32	Shelle		
9	Shama	21	Bonke	33	Anko		
10	Wobera	22	Zame	34	Choye		
11	Doqoma	23	Kamalle	35	Ottolo		
12	Anduro	24	Geressie	36	Kamba		

(Source: Gammo Gofa Zone Culture and Tourism Department, 2012).

In Gammo society, the group identified as sub communities locally called deres corresponding to distinct dialects. There are about 42 deres (peoples) and one dere can be easily identified by his /her speech. These deres had similar but autonomous political structures of their own for a very long period of time. Deres fought series of wars against one another for dominance and hegemony (Wondimu, 2008).

3.1.1. Social Structure and Social Organization of Gammo People

Social cohesion is a key to survival of rural people. In the social life of the communities, the Gammo highland people enjoy pleasure and share grievance together. Gammo highland people have strong social capital and the cohesiveness of the community is the main input to enforce the rules of traditional administration. Decisions are arrived at consensus of elders. People of each community help each other. Gammo highland people share common values of wedding, traditional festivals, collective works during the times of pleasure and difficulties. The people care for sick, reconstruct houses when burnt, and do so many philanthropic activities for their members (Christian et al, 2002).

The Gamo ethnic groups can be classified in to two clan (Qommo) such as Maalla and Dogalla clan. The kinship structure of community of Gammo is classified into seven stages: Na77a (Son), Aawa (Father), Aawa-aawa (Mayza, Grand Father), Ma7e (Third Father), Mankka (Fourth Father), Mankakule (Fifth Father) and Qommo or clan (Gammo Gofa Zone Culture and Tourism Department, 2012).

3.1.2. Religion

Ethiopia has very long history regarding religious practices and traditional beliefs. There were belief in smaller creators, saviors, and sources of security love and prosperity. Similarly, before the introduction of Christianity in the area, the southern Ethiopia of Gammo highlands have their own traditional beliefs. The community of Gammo highlands believed in God (locally known as Xoossa). Xoossa is the universal and super natural with spiritual power to curse and bless. There is also belief in sin (locally known as Gomme) that involves stealing, lying, sloughing of others possession. In addition to this, the Gammo highlands of the Bonke have a belief in stones, trees and mountain in the past times (Gammo Zone Culture and Tourism Department, 2012).

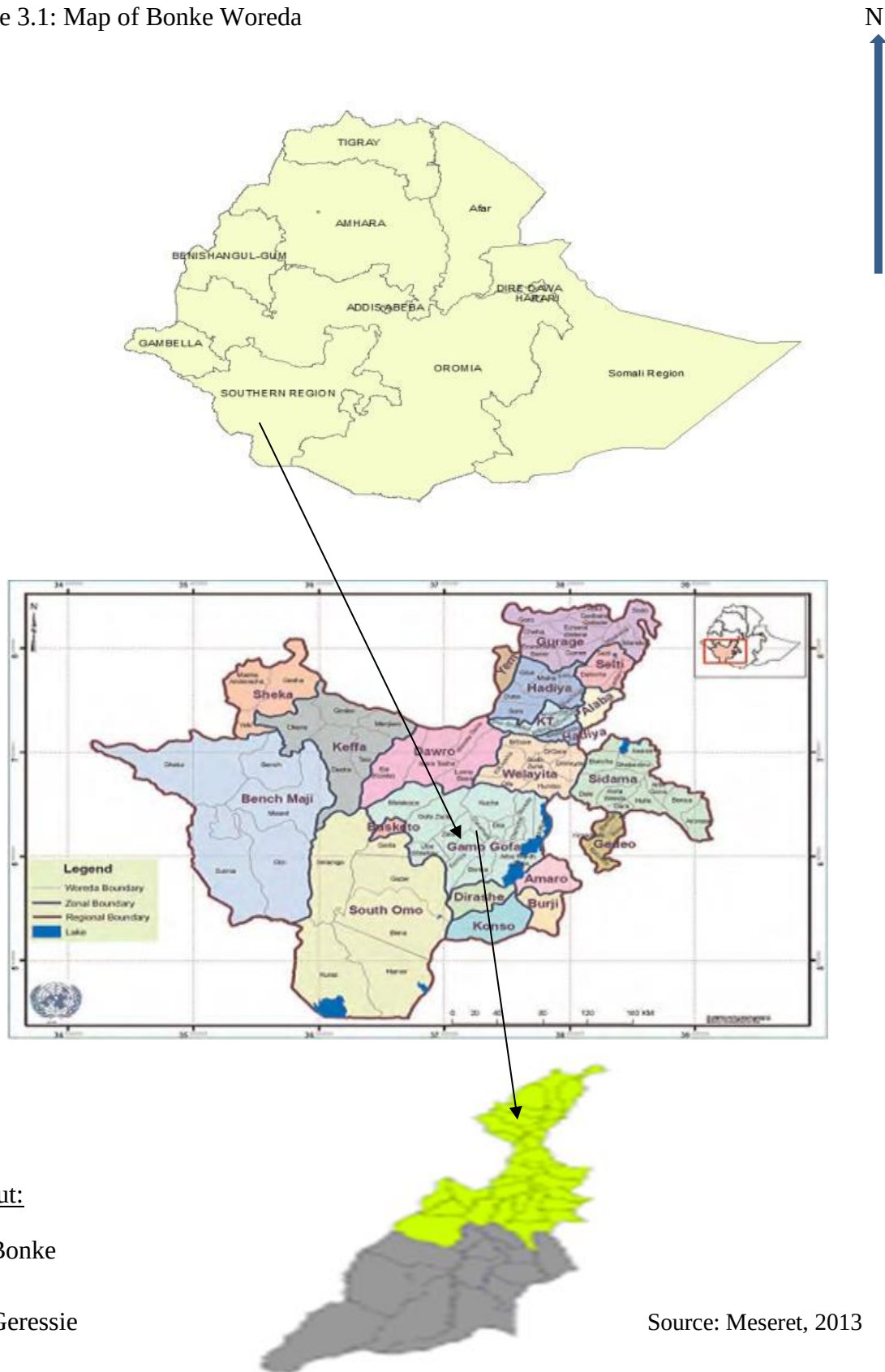
Bonke is one of woredas in the Gammo Zone and SNNPR of Ethiopia. Bonke is bordered on the south by the Derashe special woreda, on the west by the Weito River which separates it from Kemba, on the northwest by Daramalo woreda, on the north by Dita woreda, and on the east by Arba Minch Zuria woreda. The Bonke woreda consists of 34 rural kebeles and 3 municipal administrations. The major town of Bonke is Geressie, which found in 56 kilo meters from Arba Minch, zonal town of former Gammo Gofa zone (now, Gammo zone); 331 kilo meters from Hawassa, regional town of SNNPR; and 561 kilo meters from Addis Ababa, capital city of Ethiopia (Central Statistical Agency, 2007).

The majority of the inhabitants were Protestants, with 55.32% of the population reporting that belief, 27.18% practiced traditional beliefs, and 15.55% practiced Ethiopian Orthodox Christianity. The two largest ethnic groups in Bonke were the Gammo (97.99%), and the Amhara (1.53%); all other ethnic groups made up 0.48% of the population. Gammogna is spoken as a first language by 94.49%, 3.17% spoke Zarguligna, and 1.09% spoke Amharic; the remaining 1.25% spoke all other primary language (ibid).

According to Gizate and Sileshi (2009: 3), Bonke is stretching between 600 – 4,200 meters above sea level. The district receives average annual rainfall and temperature 1400 millimeters and 13.05 degree-centigrade respectively. The climatic condition of Bonke woreda is characterized by tropical zone ('Kola') constituted about 24 percent, sub-tropical ('Woina-dega') 26 percent and temperate zone ('Dega') 50 percent of the total area. In the tropical zone of the district, crops such as maize, teff, sorghum, coffee, banana, sugar cane and avocado are highly grown whereas in temperate zone, crops like barley, wheat, pea, bean, potato and false banana ('Enset') as well as market-oriented fruit called apple are grown.

There are a number of natural tourist attraction centers in the area, for instance: Forests like Gezha man-made forest in Geressie town, Bulla forest in Zame Bulla, Korche forest in Zazi'e kebele, Zhilo forest in Dimale Fuse and Shalle forest in Kacha Senga and Bamboo forest of Lasho in Bonke Chosha. Other tourist sites are Koshale fertile land; waterfalls such as Susul'e in Kacha Senga, Pissa in Gobo Bake and Bonke Chosha and Buhe in Kalbo Laka; mountain areas like Tampi Zuma in Algude and Adigore in Kole Zale; caves in Kam'ale Bariye Oro, Bonke Chosha and Kacha Senga; and other natural, cultural and historical heritages (ibid).

Figure 3.1: Map of Bonke Woreda



3.2. Research Design

Based on the objective of the study, the investigator has employed concurrent research design under the mixed approach since the study is focus on the assessment of nature and reality of polygamy in the Bonke society. In fact, it is possible to discover the magnitude, rate and extent of polygamous marriage among the people in Bonke woreda descriptively. As a result, the researcher is focused on the different qualitative and quantitative methods of data collection instruments, method of data analysis and interpretation, and sampling techniques while conducting about socio-economic effects of polygamy among family members.

3.3. Sources of Data

In this study, the researcher is used both primary and secondary data sources. The primary data are collected from informants using various data collection instruments. While secondary data were gathered from both published and unpublished materials such as books, newspapers, PhD Dissertations, MA Thesis, and journals.

3.4. Target Population

The target populations of this study are 100 polygamous families from the polygamous household. In addition to polygamous households, 12 community and religious leaders are participated in focus group discussion as well as 8 experts from office are interviewed. The reason why the investigator is to select the individuals; because it is assumed the participants may have enough knowledge regarding the issue of socio-economic impacts of polygamous marriage on household members.

3.5. Sampling Procedure and Sampling Technique

The nature of the population which is made up of different categories of people in different residence necessitated the use of stratified sampling. The population was divided into two major groups: Town and rural residences. For each stratum simple random sampling was used in order to select 100 polygamous household respondents for questionnaire, 8 participants for focus group discussion and 12 informants for interview out of the total of 159,089 populations. Based on the nature of the study, the researcher has also used snow-ball sampling of non-probability sampling techniques in order to identify the households that experience polygamy marriage of the male household head by the help of the local community leaders as key-informants.

The households that experienced polygamy marriage are identified from the seven kebeles of Bonke woreda because where such marriage activities are dominant and the rate of polygamy is high compared with other kebeles. Various members of the households (39 wives, 30 husbands and 31 children) are used as source of information during the data collection process. Furthermore, community leaders, religious leaders, concerned officials and experts related to the case and other key-informants of the community are used as additional source of information to take part in the study. Hence, total sample size of the study is 120 respondents.

3.6. Data Collection Instruments

Since the researcher is employed qualitative and quantitative approach in order to conduct the study, the relevant data collection tools are questionnaire, interview and focus group discussion.

3.6.1. Interview

In the study, unstructured interview is used because it is flexible in order to arrange contents and structures of the question in what so ever manner. In addition, in-depth interview is used in order to conduct face to face encounter with informants during data collection. Both unstructured and in-depth interview are conducted between the researcher and 12 experts about the role of local government organization in regulating social problems including polygamous marriage; and also some of officials. The interview is undertaken through the languages of Gammogna and Amharic and later data are translated in to English.

3.6.2. Focus Group Discussion

The focus group discussion is conducted having community and religious leaders with the researcher. These individuals are those who have knowledge and experience about the practices and attitude of Bonke society towards polygamy. Besides, it also is conducted with three knowledgeable individuals about the issue of polygamy. The size of the groups of focus group discussion is 8 participants.

3.6.3. Questionnaire

In order to obtain purposeful and relevant information, the researcher is prepared structured questionnaires and distributed both open ended and close ended questions to the respondents who are selected by using stratified sampling technique with simple random sampling. The questionnaire highlighted about factors, effects and practice of polygamy among Bonke woreda.

3.7. Method of Data Analysis and Interpretation

The frequency distribution of descriptive statistics method of data analysis and interpretation was used that based on data that were collected by questionnaire. Narrative method of data analysis and interpretation was used in order to analyze information collected by interview and focus group discussion. Hence, the issues that discussed under the data analysis are causes for polygamous marriage, the effects of polygamy on household members, the attitude of Bonke society on polygamy practice, role of government bodies in regulating polygamy, and the relationship between polygamy and legality of its practice.

3.8. Ethical Consideration

In the process of conducting research, the researcher is considered about ethical issues. Then, the interview and focus group discussion are conducted purposively with selected samples of the study. The participants are going to be allowed to give their own responses to each question independently as required for the research. Secondary data sources are reviewed by acknowledging and paraphrasing the scholars work appropriately.

All of the informants in the interview and focus group discussion are asked to participate willingly and free from influence of external bodies including the researcher. Furthermore, the researcher is assured the confidentiality of the ideas, documents and anonymity of respondents while analyzing the data and reporting the result. In this regard, the researcher is tried to avoid sampling error and other unethical acts such as plagiarism, falsification of data, data fabrication, personal feelings and biasness, and misrepresentation by paraphrasing and acknowledging the works of other scholars. The data and information are used only for the purpose of this study.

CHAPTER FOUR

4. DATA ANALYSIS AND INTERPRETATION

4.1. Introduction

In this section, different methods of data analysis and interpretation are used in the form of tables, description and percentages because the study is mainly concerned with statistics and descriptive method of data analysis and interpretation. Document analysis is also employed to compare and contrast the practice of polygamy among Bonke people with global context. Furthermore, the researcher categorized the data analysis and interpretation in to five broad groups, namely: Causes of polygamy, effects of polygamy, interconnection between social and economic effects of polygamy, legal status of polygamy, and attitude of Bonke communities towards a polygamy practice. Hence, the discussion and finding is mainly intended to deal with these core points.

4.2. Background of the Respondents

4.2.1. Age Level of the Respondents

The basic variation in demographic characteristics among respondents is observed in terms of age level as described in the table 4.1 below. The 43% of the respondents are lie between the age group of 31 - 40 years of age which is relatively more than other target groups because those individuals are adults and involved in the study. That means there is a greater concentration of population in age of 31 - 40 among the respondents. From the total numbers of sample, in the age group between 18 – 30 years of respondents are 20%. The age groups between 41 - 50 years are also 20% and the age groups between 51 and above year are 17%. This manifests that when males are aged, the interest to marry many wives decreases over passage of time. In almost all age group, the number of male target group is more than female target groups except the age group of 31-40 years.

The table 4.1 also shows that polygamy is not only age selective but also sex is one of the determinant factors for the decision to marry many spouses. Males are quite often dominating relatively practice of polygamous marriage.

The table 4.1: Distribution of sample based on age level

No	Age-Sex Ratio	Number of respondents		
		Male	Female	Percent (%)
1	18 – 30	14	6	20
2	31 – 40	20	23	43
3	41 – 50	10	10	20
4	51 and above	11	6	17
Total		55	45	100

Source: Survey, 2019

4.2.2. Educational Background of Respondents

Education is used as an index of economic status and a measure of population quality plays an important role in the decision to polygamy. It was observed that the tendency to practice polygamous marriage among educated respondents is lower than non-educated segment of the population. According to the data on the education attainment of respondents, illiteracy appeared to be one of the factors that initiated polygamous marriage in Bonke and Ethiopia. As shown in the table 4.2, among the sample populations the majority of respondents (40%) are illiterate target groups. However, literate respondents are more prevalent on male respondents compared to the female respondents in relation to educational background.

As a result, the characteristics of sample population in terms of education status appear to be depending on the development of the social norms and values contrasting educational difference. From the form of polygamy, polygyny polygamous marriages are more practiced by enlightened variables than polyandry and group marriage which are not exercised within the countryside. This implies that males in rural areas are initiated to marry many wives but also offered better conditions to control land and other resources in the rural areas. Based on the table, households who have certificate of BSc and BA Degree are not vulnerable to practice of polygamous marriage compared to other educational status since 5% of such groups of persons involved as respondents of experts and community leaders rather than becoming members of polygamous household.

Table 4.2: Distribution of sample by education level

N_o	Education levels	Number of respondents		
		Male	Female	Percent (%)
1	No formal education	23	17	40
2	Read and write	7	6	13
3	Primary School	13	13	26
4	Secondary School	5	4	9
5	Diploma	4	3	7
6	BA or BSc Degree and above	3	2	5
Total		55	45	100

Source: Survey, 2019

From the above table, respondents are expressed as write and read (13%), primary school (26%), secondary education (9%), and diploma levels (7%). In all of levels of educational background, male respondents are more than females but there are equal numbers of respondents attended from primary school level.

4.2.3. Religion of Respondents

The volume of sample is more associated with the size of the followers of different religions in the study area. As respondents, the majority of respondents are Orthodox Christianity. Among Christian population, about 51% are Orthodox and about 27% are Protestant respondents.

Table 4.3: Distribution of sample by religion

N_o	Religion	Number of respondents		
		Male	Female	Percent (%)
1	Orthodox	28	23	51
2	Protestant	15	12	27
3	Traditional believers	12	10	22
Total		55	45	100

Source: Survey, 2019

Among all of sample, more of polygamists are Orthodox and Protestant. In rural area, religion is the main factor to marry more than two wives simultaneously but 22% of respondents are

traditional believers as shown in table 4.3 above. From the above table, more of respondents are male as compared to females in term of religion.

4.4. Occupational Status of Respondents

Based on table 4.4, about 10% of respondents are housewives who participated in questionnaire to provide response to the questionnaire. The 45% of respondents are farmer whose livelihood is based on cultivation of land and rearing of cattle. As shown in the table 4.4, among the respondents the 5% are students who have polygamous households from primary and secondary. However, male respondents are more prevalent than female participants in terms of occupation. As a result, the characteristics of respondents in terms of occupation status appear to be depending on the development of the number of human resources contrasting material resource. Among the types of polygamy, polygyny polygamous marriages are practiced by farmers, students, merchants and civil servants than housewives within the study area. This indicates that polygamy is practiced by males rather than female according to the context and culture of society in the study area.

Table 4.4: Distribution of sample by occupation

No	Occupation	Number of respondents		
		Male	Female	Percent (%)
1	Housewife	0	10	10
2	Farmer	31	14	45
3	Student	3	2	5
4	Merchant	11	12	23
5	Civil servant	10	7	17
Total		55	45	100

Source: Survey, 2019

From the above table, the occupational status of respondents comprised merchants (23%) and civil servants (17%) of which male population are more than females and there are more female housewives than male target groups under the study. There are also more male polygamist households than females among the given respondents from polygamous household members.

4.2.5. Household Head in Polygamous Marriage

The basic difference in demographic description among respondents is displayed in terms of household head from table 4.5 below. About 50% of sample populations replied that the household head of polygamous marriage is basically patriarchal in nature, in which there is male dominance because the bloodline descent is unilateral of male control. 43% of respondents responded that there are also household members who regulated and controlled by both male and female whereby females play role in leading household management. In due course of action, males take turn to visit the second wives' home. The 7% of variables answered that there is a time when only females have chance to shoulder all the responsibility regarding household management when males become involuntary to coach all the wives equally.

Table 4.5: Distribution of sample based on managerial role of the family

N_o	Household heading system in polygamous household	Number of respondents		
		Male	Female	Percent (%)
1	Patriarchal system	28	22	50
2	Matriarchal system	4	3	7
3	Both patriarchal and matriarchal system	23	20	43
Total		55	45	100

Source: Survey, 2019

The above table 4.5 shows that polygamy is one types of marrying many spouses whereby males often dominated relatively household heading system. This represents that having many wives is another means of resource management. On the other hand, females are quite often slow relatively in managing and controlling the resources of husband unless death of first husband and divorce case occasionally.

4.3. Factors that Lead to Polygamy in Bonke Community

As it is suggested by the informants, there are factors which caused the practice of polygamy in Bonke society. Of these factors are desire for a lot of children, use of women as labor force, economic status, and marriage by inheritance.

4.3.1. Desire for Children

Sex preference and avoidance of childlessness are one of factors that motivate husbands to marry several wives in the polygamous household system of marriage. As indicated by information of participants, more of polygamous marriage among Bonke societies is undertaken in order to avoid the problem of childlessness from the first wife and to obtain either son or daughter if there is continuous give-birth of male or female child. The following table presents about the percentage of respondents depending on a desire for children as a cause of entering in to polygamous marriage.

Table 4.6: Distribution of sex preference as cause of polygamy

No	Sex preference and for sake of children	The rate of desire of children		
		Male	Female	Percent (%)
1	Sons	28	24	52
2	Daughters	10	9	19
3	Sons and Daughters	17	12	29
	Total	55	45	100

Source: Survey, 2019

Based on above table, 52% of respondents answered that practice of polygamous marriage in order to search for sons when first wife only gave-birth daughters and 19% are responded that searching for daughters from another wife is reason for spouses to marry the next wife. About 29% of respondents pointed out that polygamous marriage in the study area is caused by childlessness from first and second wife. As a result, sex preference and desire for children are the most prominent factor that leads to polygamous marriage among Bonke communities.

Moreover, the first issue that deals with factor to polygamy is reproductive role of women and childlessness. Men want to have more children because children are considered as social and economic assets in Bonke culture, and Gamo people at large. With this reason, informants also explained that the interest of having many children is one of the factors which lead to practice of polygamy. Additionally, the informants pointed out that child sex preference is factor to polygamy in desire to male or female child in the society. In sense, child sex preference means

that parents searching for sons over daughters or sometimes searching for daughters over son in rare cases.

This is due to the fact that when women could not give birth sons or daughters at the age of menopause, a period where females cannot release ovulation. This in turn implies old age of monogamous wife without giving birth sons to first husband opens way to practice polygamous marriage because sons are vital for Bonke society where ancestral descent is traced through patrilineal system of descent. In the society, sons not only inherit property but also sons can be seen as confer honor and high status to the family. Furthermore, child sex preference of Bonke is motivated by the preference for sons as the cultural norm without considering to the negative effects of polygamy. The rationalization for the prevalence of polygamous marriage emanates widely from the belief that polygamy ensures the stability and continuity of the family and clan due to its capability of producing a large family in a given time period.

Having several wives and children has been a symbol of power, wealth and fame since the numerous children produced from co-wives can assist in building and strengthening a power of household in the time of peace and war. Thus, search for either sons or daughters is one of causes of practice of polygyny form of polygamous marriage due to unable to obtain either sex of children from the first and even second wives. In fact, this happened when first and sometimes second wives reach menopause stage without giving birth of whether children of male or female sex since husbands expect sons and daughters relatively in equal number.

According to Rice (2000), the importance of children and the pressure for women to bear children may also encourage polygyny because infertility in a given society is seen as the woman's problem. If a couple is unable to produce children, especially a son, then the husband is encouraged to take a second wife. This is because the husband's family and clan sees her as unable to produce children, meaning there would be no one who could continue the clan name into the future.

4.3.2. Polygamy as Resource Management System

Resource management system is one of factors that initiated husbands to marry many wives in the polygamous system of marriage. According to information of respondents, some of polygamous marriage in the study area is carried out in order to control land, perform household activities and care for animals which are present in different environment. The following table

illustrates about the rate of resource managerial tasks in relation to practice of polygamy among Bonke communities.

Table 4.7: Distribution of resource management as cause of polygamy

No	Resource management style	The rate of polygamy		
		Male	Female	Percent (%)
1	Controlling of land	35	25	60
2	Performing household activities	10	10	20
3	Caring for animals	10	10	20
Total		55	45	100

Source: Survey, 2019

As indicated in the above table 4.7, controlling of land and other resources is one of the resource management systems that can also be one of major causes of polygamy compared to other styles (60%). Moreover, resource management style in polygamous household is determined by performance of household tasks and care for cattle. As a result, the percentages of performing household activities (20%) and caring for animals (20%) are equally rated by respondents in the study area as Bonke worded.

Furthermore, resources are those goods including economic goods like household income, productive inputs like land, equipment, agricultural inputs (such as labor) and opportunity to leadership and decision-making, information, organization and time. Access to resource implies the ability to use resources and benefits to make short-term decisions on these resources. Women's access to land has terms of use rights that imply getting opportunity to use and benefit from land. Access to land is a means to gain control over land. Men tend to marry more wives in order to have additional labour force. The informants expressed it as: "Daro machcho ekkoy haaro shiishshi oykkanaw maaddees," which means that a man having several wives will be of better economic position. Bonke women engage in a larger scale in the major livelihood activities, cultivation, and income generating activities to the family. Thus, polygamy enables to maintain the resources of the husband using numerous wives and their children since the man is rich enough in terms of wealth.

Besides, informants noted that the man who marries many wives is termed as famous person. Therefore, polygamy is sign and symbol of prestige and fame in the culture of Bonke society since many children and wives manage, protect and preserve land and cattle that exist in various places. As a result, the communities of Bonke welcome the practice of polygamy having attitude of supportive and acceptable without considering negative impacts of its practice.

This is supported by the literature that says that rich men opts plural marriage as their farm land is so vast that makes it difficult for the first wife to cope with extensive agricultural activities. Particularly, woman is expected to provide food and thirst-quencher for a large group of workmen and women who come in support of their farm activities (locally called debbo) in the homestead. So, ultimately first wife agrees with her husband to marry another woman to share the labour force in rural Ethiopia (Minale, 2000).

4.3.3. Economic Status as Cause for Polygamy

Economic status is another factor that enables husbands to marry many wives in the polygamous system of marriage. As pointed out by the respondents, 24% of polygamous marriage is formed in the study area by considering the possession of many wives and having many as a source of prestige and fame, property, man power and working force in the farmland or in the time of war to protect household members from external attack.

According to Sofanit (2016), the extent of polygamy across the Ethiopia is vast. Different regions of the country, including SNNPR practice polygamy. The rate of polygamy is an average of 12 percent each married man in Ethiopian regions. For example, Somali has an average of 29%, Benishangul Gumuz 21%, Gambella 21%, Afar 19%, SNNPR 16%, Oromia 14%, Dire Dawa 6%, Harari 5%, Tigray 3%, Addis Abba 2% and Amhara 1%. The rates are much lower in urban areas compared to rural environments. In most cases, the practice of polygamy is related to the amount of possessed wealth.

According to table 4.8 below, about 23% of respondents answered that almost half of husbands assume many wives and children as prestige and fame in order to get recognition from neighboring people. Moreover, 28% of respondents replied that husbands assume many wives and children as wealth and property in polygamous households. Consequently, 25% of participants expressed that marrying many wives and giving-birth too much children can be

taken as increasing the number of labor force in order to collaborate together while farming land. The 24% of respondents also answered that marrying many wives and giving-birth too much children can be understood as power and strength in the time of peace and conflict. The following table indicates the economic status in correspondence with polygamy within Bonke communities.

Table 4.8: Distribution of economic status as cause of polygamy

No	Economic status and symbol	The rate of polygamy		
		Male	Female	Percent (%)
1	Many children and wives as prestige and fame	14	9	23
2	Many children and wives as wealth	15	13	28
3	Many children and wives as labor force	13	12	25
4	Many children and wives as power	13	11	24
Total		55	45	100

Source: Survey, 2019

In addition, some informants of interview expressed that the richness of a man can be indicated by having a lot of wives and children. This is because these wives and children contribute for economic growth and accumulation of wealth to the husband who is top decision maker in the roof of household. The economic justification for the prevalence of polygamy is capable of delivering benefits to women as long as substantial resource inequality prevails among men and women. This implies a woman in polygamous marriage may be economically advantageous while sharing a high-status with male other than women monopolizing access to low-status partner in monogamous relationship. So, ultimately husbands encouraged to marry another woman in order to share the labour force in support of their agricultural activities.

As participants in focus group discussion indicated that addiction of drugs, chewing of chat, and gambling are not cause for polygamous marriage in the context of study area. Those husbands who have low economic status pay attention to fulfill basic needs of household members instead of marrying additional wives and increasing the number of children from multiples co-wives. Accordingly, the choice of matrimonial souse is not simple action that can be practiced randomly but based on predetermined criteria. Status for males may be culturally defined in terms of

resources, good looks, and social connections. For instance, since the man lacks the daily salary and income then he migrates to another area away from the first wife. Then, the husband forms other spouse to marry the next wife without introducing to the first wife. Informants termed this as: “*Addeti haakki ooththos biikko hara laggo ekkettees.*” In this course of action, the man experiences bad habits like and tries to hide their wrongdoings by sending local elders to first wife.

These practices further accommodate adultery and rape of virgin of girls or spinster then the situation can be changed in to polygamy due to fear of legal punishment for the violation of girl’s right. But this is also true for divorced or widowed women because those women are free to marry whether married or unmarried man. Hence, low economic status leads husband to practice polygamy. During this period of time, polygamous marriage can be used as response of accusation of second wife.

4.3.4. Marriage by Inheritance

Inheritance marriage is also another factor that may lead husbands to marry numerous wives in the polygamous system of marriage. According to information of informants, 11% of polygamous marriage system is concluded by inheritance marriage in the study area in order to take care for the children and wives of deceased or dead close relative or other family members. In due course of action, the husband may provide free services to the families of dead persons including building house and fence; provide food and clothes and raring cattle as well. The next table shows about the marriage by inheritance in line with polygamy as far as Bonke communities concerned.

Based on data of table 4.9 below, 21% of inheritance marriage is formed when younger brothers and close relatives marriage of the elder brother’s wife after death of elder brother. 24% of inheritance marriage is concluded when elder brothers and relatives marriage of the younger brother’s wife after death of younger brother. 42% and 13% of inheritance marriages are formed after death of close relative and mere relative respectively. In this regard, the younger and elder brothers or close and mere relatives have their own first wife. The following table shows the relationship between inheritance marriage and polygamous marriage.

Table 4.9: Distribution of inheritance marriage as cause of polygamy

No	Types of inheritance marriage	The rate of polygamy		
		Male	Female	Percent (%)
1	Marriage of elder brother's wife	10	11	21
2	Marriage of younger brother's wife	10	14	24
3	Marriage of close relative's wife	26	16	42
4	Marriage of relative's wife	9	4	13
Total		55	45	100

Source: Survey, 2019

Besides, informants of interview pointed out that marriage by inheritance as a means of cultural practice where a brother or closest relative of the deceased man marries to his wife. In this situation, the one who inherits the wife shoulders all responsibilities to protect and maintain all household activities, and look after the man's wife and children. According to interviewees' explanation, descent and inheritance rule of Bonke society's culture is transferred down on the basis of male children starting from elder to the younger sons.

In sense, if the deceased man has numerous brothers then the elder brother unless closest relative heirs his marital status. Hence, such cultures bring unwillingness polygamous marriage unknowingly. Therefore, polygamous households result in socio-economic impacts in contrary to its protection and support man's wealth, his wife and children. In this regard, informants concluded that these changes are also accommodate socio-cultural impacts, for instance: Living together in overcrowded condition, creating an environment that accelerates stress and conflict among co-wives, and loose of alliance of families.

Generally, resource management system, desire of children and childlessness, high economic status, and inheritance marriage are main causes of polygamous marriage according to Bonke communities that is based on information provided by respondents. In relation to positive impacts polygamy; numerous children and wives can be acted as labour and working force that produce enough crops to family members and even for export, managing and sharing burden of household tasks (such as farming land, raring cattle, cutting grass, collecting fire wood and grinding grain), producing new generation, and providing sexual satisfaction. On the other hand,

addiction of drugs and adultery cannot be among factors that facilitate polygamous marriage in the study area.

According to table 4.10 below, 18% and 30% of male respondents strongly agreed and agreed respectively with positive outcomes of polygamy but none of female respondents are strongly agreed and agreed with positive impacts of polygamy to household members. This indicates that polygamous marriages are formed without interest and consent of women. However, 29% of both male and female respondents disagreed with advantages of polygamy to family members but more female respondents disagreed compared to male respondents. About 23% of female respondents strongly disagreed with advantages of polygamy and none of male respondents are strongly disagreed with benefits of polygamous marriage.

Table 4.10: Distribution of rate of cause of polygamous marriage

N_o	Rate of positive effects of polygamy	The frequency of outcomes		
		Male	Female	Percent (%)
1	Strongly agree	18	0	18
2	Agree	30	0	30
3	Disagree	7	22	29
4	Strongly disagree	0	23	23
Total		55	45	100

Source: Survey, 2019

From this it is possible to conclude that polygamous marriage is supported by husbands and opposed by wives and their children due to its adverse effects on their living conditions. As a result, the most vulnerable to positive effects to polygamy are husbands compared to wives and their children. The cause of polygamy and positive effects of polygamy are used interchangeably by researcher for sake of this thesis.

4.4. Effects of Polygamous Marriage on the Household Members

In this section, the researcher intended to discuss on the negative effects that are resulted by polygamous marriage on household member. In this regard, the researcher explained the effects of polygamy dividing in to two broad groups: Social and economic condition of household

members. Furthermore, the household condition can be perceived in terms of the number of wife, children, family member in-law, and husband whereby all personalities have their own economic needs and wants over scarce and limited resources. This in turn results in imbalance between human materials want and supply of resources to large number of household members.

Table 4.11: The distribution of negative effects of polygamy on household members

No	Negative effects of polygamy	The frequency of its effects		
		Male	Female	Percent (%)
1	Disagreement and conflict among family members	13	12	25
2	Jealousy among household members	11	11	22
3	Unequal distribution of resources	19	14	33
4	Mutual distrust and disrespect among family members	12	8	20
Total		55	45	100

Source: Survey, 2019

Depend up on table 4.11, about 25% of polygamous marriages result in disagreement and conflict among co-wives, husband and their children since household members under one roof compete with others due to presence of divergent interests. 22% of polygamy leads to jealousy and envious spirit among household members when co-wives and their respective children fight over single husband who manage two or more households. As indicated by the table above, 33% polygamous marriage creates unequal distribution of resources and agricultural inputs such as crops, cattle, fertilizers, land and financial resources. In this regard, husband may favor for either first wife or second and consecutive wives based on their good qualities. According to respondents, 20% of polygamous marriages resulted in mutual distrust and disrespect among co-wives, husband and their children when wives and her children try to control action and stance of the husband.

Table 4.12: Perception respondents on the negative effects of polygamous marriage

No	Rate of negative effects of polygamy	The frequency of consequences		
		Male	Female	Percent (%)
1	Strongly agree	0	15	15
2	Agree	6	30	36
3	Disagree	33	0	33
4	Strongly disagree	16	0	16
Total		55	45	100

Source: Survey, 2019

Based on information of table 4.12 above, 15% and 36% of female respondents strongly agreed and agreed with negative consequences of polygamy respectively but none of male respondents are strongly agreed and 6% of male respondents agreed with negative impacts of polygamy to household members. This indicates that polygamous marriages are formed based on the interest and consent of men and some of males also understand about the bad consequences of polygamy. However, 33% of male respondents disagreed with disadvantages of polygamy to family members and 16% of male respondents strongly disagreed disadvantages of polygamy. In contrary, none of female respondents strongly disagreed and disagreed with harmfulness of polygamous marriage. As a result, the most vulnerable to negative effects to polygamy are wives and their children compared to husbands.

4.4.1. Social Effects of Polygamy on the Household Members in the Bonke Society

According to informants, the most common social effects of polygamy which emerge among those household are lack of collaboration, loss of love, lack of honest to one another, disrespect, misbehavior, conflict, and jealousy among co-wives. Informants indicated that divergent interest of wives leads to disagreement, anxiety and threat to one another, and with their husband. Moreover, In addition to this, one of the informants clearly stated that due to increased number of wives; the husband does not pay attention to look after the living condition of each wife. Thus, polygamous husbands of Bonke propose to divorce some of wives since the wife become ugly after giving birth children that range from two to three in number.

This implies that husbands try to divorce their first wives when wives become thinnest because of frequent reproduction. These circumstances promote grievance between husband's and wife's family members. Consequently, this is also another cause for conflict, murder, separation, disagreement and remoteness relationship among the household members, those families lead to complicated life style.

Moreover, some of informants added that addiction of drugs, chewing chats and gambling habits encourage and speed up polygamy among Bonke community of Gammo people. Accordingly, individuals who depended on these bad habits practice prostitution, rape, abduction and adultery in the society. In such sudden circumstances, the woman with whom a man made sexual intercourse can bear illegitimate child, and then the woman accuse the man. Then, the man marries her in fear of imprisonment but without consent with first wife. Therefore, in due course of action the first wife's children have chance for education and other services. To sum up, polygamy is social-evil that promotes absence of justice, assistance, cooperation and responsiveness among household members.

4.4.2. Economic Effects of Polygamy on the Household in the Bonke Society

According to view point of interviewed informants, having many wives to man in marital relationship devastates the accumulation of income, and basic needs not be attained successfully. Then, inability to fulfill those basic needs means danger on health condition of families because it brings mal-nutrition and vulnerability to deadly diseases. Informants pointed out that in many polygamous household of Bonke society have a problem of population pressure. In case, the household members lack chance to develop the habit of saving due to population growth and this also enables to lead the living standard in the form of hand to mouth from generation to generation.

Furthermore, there are different cases in which wives in polygamous marriages have suffered from physical, economic and sexual abuse. Polygamy creates inequality amongst co-wives since the husband cannot care for the needs of more than one wife, and polygamous marriage gives men limitless power and authority over wives and children. This condition leads to unfavorable situation for mutual co-existence and fades harmonious relationship, unequal treatment of co-wives, and envy over share of resources. In this case, women are used as objects after polygamous marriage. The disagreements among the co- wives more often damage the children

in polygamous households. Such children tend to believe that the polygamous lifestyle affects the happiness and all the good opportunities.

The participants pointed out that the most common problem that polygamous households face is land fragmentation. In sense, in the rural part of Bonke communities; the land is the most important resource in which the life of society depends on. Thus, the men who have many children from different wives could not share their piece of land for numerous children. Due to this reason, the land is cultivated without rest (fallowing) and it also losses the mineral content as well as vulnerable to erosion easily. Furthermore, in polygamy affects the society through narrowing the chance of getting material wants for further production; for instance: Capital, land and labour force.

In relation to this, informants also noted that since the husband has as many children as possible from each wife then husband's resource (especially land and livestock) are divided and distributed for those children in line with their number. Whenever the situation is unfavorable to the children to have enough land (which is precious resource in the rural society) and livestock due to over sub-division then in such kind of actions the children stand against their father and co-wives, and murder among the household member takes place. On the contrary, according to respondents' point of view; having more wives and children has economic implication in increasing the size of one's more or further production on the farmland.

Consequently, in order to strength the above explanation; the researcher pointed out that Bonke society is characterized by the agricultural society (both farming and livestock rearing); but unwise and over-use of land leads to land degradation and frequent erosion. As a result of this, the society search for further land then deforestation takes place in reference for fertile land. Hence, it is obvious that deforestation is highly related climate change and global warming. Therefore, this all circumstances result in economic unrest that is more linked with social crisis in which people migrates from place to place.

4.4.3. Transition between Economic and Social Effects of Polygamy on the Household Members in the Bonke

Transitional effects are effects of polygamy that occur in between both economic and social impacts. This means one is the cause for the occurrence of the other. Generally, the researcher

observed that the existence of negative socio-economic dimension effects of polygamy means that social crisis and economic unrest. This means that when there is an increment of household members, there is also increased material want to fulfill the basic needs like food, clothing and shelter. This all causes budget constraint, mal-nutrition and health problem as well as illiteracy of their children. According to informants, an imbalance between interest of basic needs and the existing economy brings problem of handling families in peace and agreement.

Table 4.13.: Respondents’ perception about practice of polygamous marriage

No	The categorization practice of polygamy	Frequency		
		Male	Female	Percent (%)
1	Harmful traditional practice	17	41	58
2	Useful cultural practice	20	0	20
3	Both harmful and useful practice	18	4	22
Total		55	45	100

Source: Survey, 2019

According to table 4.13 above, more than half percent (58%) of male and female respondents are responded polygamy as category of harmful traditional practice that affects both men and women in terms of economic and social aspects. In opposite, 20% of only male respondents categorized polygamy as useful cultural practice which has no side effect on wives, husbands and their children. 22% of both male and female respondents are grouped polygamy as both harmful and useful practice that contains positive and negative impacts socially and economically.

4.5. Attitude of Bonke People towards Polygamous Marriage

Based on the informants’ point of view, polygamy is neither bad nor good. In sense, fear of evil (locally known as ‘Gomme’), patriarchic administration of the household members, searching of many children, and consideration of many children as prestige and important for land holding system are appreciated portions of polygamous marriage and its practice in Bonke societal culture. Whereas consequences of polygamy such as economic under-development, frequently occurring conflict among household members, and increase of population through high rate in the family are rejected effects of polygamy.

Therefore, participants concluded that when talking about perception of Bonke society towards polygamy; the practice of polygamy is not entirely good or not entirely bad. Hence, participants come up with idea of compromising the activity of polygamy as harmful cultural practice and useful cultural practice based on societal attitude towards polygamous marriage in the Bonke. This means polygamy has simultaneously positive and negative consequences. Thus, it is hard to simply categorize and express polygamy as either harmful or useful traditional practice in the context of Bonke society. However, in fact that polygamy is one of harmful cultural practice since the negative impacts of polygamy on household members are much more than positive impacts.

In relation to this, Al-Krenawi and Lightman (2000) looked that the practice of polygamy is viewed differently from culture to culture and even within their own cultures. Some societies have made polygamy acceptable through the use of intense societal pressures. Several societies have demonstrated that polygamous wives benefit from the presence of each other by cooperating and working together to handle family, household and economic duties (As cited by Yang, 2003).

Table 4.14.: Respondents response on how much awareness is made on polygamous marriage

No	The response on how much awareness is made on polygamous	Frequency		
		Male	Female	Percent (%)
1	Enough	8	4	12
2	Medium	14	12	26
3	Not enough	33	29	62
Total		55	45	100

Source: Survey, 2019

Based on information given by table 4.14 above, 62% of respondents answered that the efforts made to make the community aware about the polygamous marriage by local court regarding the consequences of polygamy is not enough. As result, the rate of polygamous marriage is not reducing from time to time. About 26% of respondents replied that awareness creations made by local court is medium and 12% of respondents answered that awareness creations made by local

court is enough. This indicates that stake holders have not paid attention in order to minimize the number of polygamists in the study area.

4.6. Legality and Acceptance of Polygamy in Bonke Social Courts and Local Elders

According to some of respondents, polygamy is harmful to women and thereby opposes the International Human Rights Laws and UN Universal Declaration of Human Rights. Polygamy is a form of nationalism and a mechanism to maintain group identity through patriarchy, whereby there is male dominance over females and it paves way for gender inequality. Safety, nonviolence, equality, autonomy, mutuality and truthfulness are generally acknowledged as required for minimal human justice in sexual relationships. From the human rights and international law perspective, consent is a key issue in sexual ethics.

At the same time, various forced sexual activities such as rape, abduction, prostitution and polygamy were illegal practices. In modern system, marital relationship is morally permissible only if both participants have common consent and full agreement. In addition, polygamy is viewed as discrimination against women that promotes gender inequality where there is violation of the right of women to marry and form a family in the exercise of their free consent and choice. Such kind of violations and discriminations further strengthen marital conflicts and disagreements among household members.

Table 4.15: Distribution of conflict resolution in relation to polygamous marriage

No	The concerning bodies who resolved conflict that is caused by polygamous marriage	Frequency		
		Male	Female	Percent (%)
1	Court of elders	18	12	30
2	Kebele administration	11	10	21
3	Family members and close relatives	23	3	26
4	Woreda administration	3	20	23
Total		55	45	100

Source: Survey, 2019

As indicated by table 4.15 above, 30% of respondents are replied that court of elders such as Maaga and Huduga in Bonke communities among Gammo people have power to resolve

disputes related to polygamous marriage and any other conflicts within household members. The disagreements settled by court of elders are cheaper, less time consumption takes place and minimum cost of energy as well. The 21%, 26% and 23% of conflicts that occurred due to polygamous system of marriages are resolved by kebele social courts, family members or close relatives and woreda social courts respectively depend on the difficulty of the problem.

4.7. The Role of Government Organizations in Managing Polygamy Practice

This section tries to analyze and evaluate how the FDRE Constitution, the Criminal Code and the Family Law respond to the legitimacy of regulating plural marriage raises a host of debatable questions in terms of the role of state in the interference of private family relationships so as to ensure gender equality by state commitment. The current penal code has criminalized the practice of polygamous marriage in article 650 (1) as follows:

Whoever, being tied by the bond of a valid marriage, intentionally contracts another marriage before the first union has been dissolved or annulled, is punishable with simple imprisonment, or, in grave cases, and especially where the criminal has knowingly misled his partner in the second union as to his true state, with rigorous imprisonment not exceeding five years. According to the FDRE Criminal Code, polygamy is generally casted as an offence punishable by the law. In this regard, polygamy is not permitted in legal documents of current Ethiopia and law punishes those who violate marital relationship of spouses.

FDRE constitution in article 25 states that all persons are equal before the law and are entitled without any discrimination to the equal protection of the law. In this respect, the law shall guarantee to all persons equal and effective protection without discrimination on grounds of race, nation, nationality, or other social origin, colour, sex, language, religion, political or other opinion, property, birth or other status. In addition, article 34/ 1 and 2 of FDRE constitution express marital, personal and family rights as follows:

1. Men and women, without any distinction as to race, nation, nationality or religion, who have attained marriageable age as defined by law, have the right to marry and found a family. The men and women have equal rights while entering into, during marriage and at the time of divorce. Laws shall be enacted to ensure the protection of rights and interests of children at the time of divorce.

2. Marriage shall be entered into only with the free and full consent of the intending spouses. In addition, Women have equal rights with men in marriage as prescribed by this Constitution (Refer article 35/ 2).

The FDRE Constitution states that family is the natural and fundamental unit of society and is entitled to protection by society and the State. Accordingly, every men and women has the right to marry and found a family. It is also provided that marriage shall be entered into only with the free and full consent of the intending spouses such as man and woman. Currently, in addition to the Revised Family Code of 2000, the State of Tigray, Amhara, Oromia, Harari, and SNNPR enacted their own Family Code enacted their own respective family laws. All civil, religious and customary types of marriages are monogamous in form with varying set of procedures where one is concluded before the Officer of Civil Status and the others taking place according to the ceremonial acts of religious and customary practices of the intending spouses. It is also mandatory for all forms of marriage to be registered by a competent Officer of Civil Status.

From a legal point of view, marriage is legally monogamous in many countries whereby a person can only have one spouse although bigamy and adultery are illegal that lead to a situation of informal polygamy in which there is no legal recognition for non-official spouses. Polygamy violates the equality of men and women in marriage in which equality of treatment with regard to the right to marriage. This implies that polygamy is restricted to polygyny in practice that violates the dignity of women and should be outlawed. Furthermore, it is also expressly provided that a person shall not conclude marriage as long as man or woman is bound by bonds of a preceding marriage. Finally, the data obtained from informants of interview, respondents of questionnaire and participants of focus group discussion are almost similar regarding causes and effects of polygynous polygamy among household members of Bonke communities in Gammo zone.

CHAPTER FIVE

5. SUMMARY, CONCLUSION AND RECOMMENDATION

5.1. Summary

The purpose of this research is in order to assess the effects of polygamy on household members. After conducting data analysis and interpretation, the researcher has developed concise summary on positive and negative effects of polygamy on the household members of Bonke society. Polygamy is a marital relationship involving multiple spouses and occurs in several forms. The most common form of polygamy occurs when a man has more than one wife at the same time known as polygyny that has adverse effects on household members. Thus, it is clear that there are positive aspects of living for men in a polygamous family, for instance: Avoidance of the childlessness, wise use of property using many wives and children as man power, and getting of support and assistance from numerous family members. Therefore, resource management system, desire of children and childlessness, high economic status, and inheritance marriage are main causes and positive effects of polygamous marriage.

For others like women and children, living in polygamous families results in conflict, sadness, jealousy, loss of love and affection, confusion, resentment and anxiety to each other among family members. Moreover, the existence of diversified interest of wives' low self-esteem, depression, hostility, and violation of matrimonial right leads to disagreement and threat to one another among co-wives with their husbands and children. Furthermore, the most common social effects of polygamy which emerge among those household are lack of collaboration, lack of honest to one another, disrespect, and misbehavior. Polygamy affects the society through narrowing the chance of getting material wants for further production.

The current legal documents of Ethiopia such as Federal Constitution, Criminal Code and Family Law are regulating plural marriage to ensure gender equality by state commitment. In this regard, polygamy is not permitted in legal documents of current Ethiopia and law punishes those who violate marital relationship of spouses since polygamy is contrary to international legal laws and human right provisions.

5.2. Conclusion

The objective of the study is to assess socio-economic effects of polygamy on the household level among Bonke communities of Gammo zone, SNNPRS. Based on literature and discussion of the study, the researcher has developed conclusion of the study. The study focused on causes of polygamous marriage in the study, for instance: Sex preference and childlessness. In relation to this, in order to avoid the problem of childlessness from the first wife and to obtain either son or daughter if there is continuous give-birth of male or female child; husbands marry another wife. Another factor that leads to polygamous marriage is resource management system whereby many wives and children can be used as extra labour force to control properties, care for cattle and engage on farming activities. Moreover, having many wives and children for a husband is considered as source of power, wealth, fame and prestige in the time of conflict and working household activities together. Inheritance marriage is also one of factor that results in polygamous marriage in the study area where close relatives support and provide free services to families of deceased people.

Furthermore, the research pays attention on social and economic effects of polygamy on household members. In this regard, the social effects of polygamous marriage on households are disagreement, jealousy, mistrust and disrespect among co-wives and their children. The economic effects of polygamy are unequal distribution of resources; lack of ability to fulfill basic needs (like food, shelter and clothes); scarcity of factors of production such as capital, land labour force; vulnerability to lead inadequate living standard; poor housing and mal-nutrition; and low access of getting health care.

Moreover, the study is discussed about the perception of Bonke communities towards polygamous marriage. Accordingly, some of community members considered polygamy as useful cultural practice which has positive effects to households. Some of the advantages of polygamy are working together in cultivation of farmland, management of household activities and solving problem of childlessness in order to continue the next generation. On the other hand, other parts of community members categorize polygamy as harmful traditional practice that negatively affects the household members.

Finally, the study has focused on role government organization in regulating practice of polygamy in Bonke district of Gammo zone. As result, conflict of among household members are solved by kebele administration, social courts in kebele and woreda, and administration of woreda who make decisions based on constitution of FDRE, Federal penal code and Federal or regional family laws. In addition, court of elders (locally known as Maaga and Huduga) also play important role in regulating and resolving disagreements among households of polygamous marital relationships. Local elders and religious leaders focus on social norms and values or religious doctrines in solving conflict and disagreement of such households.

Here primary focus of local government bodies, court of elders and religious leaders is to promote smooth and peaceful relationship among household members, to enhance condition of living and working together; to ensure principle of gender equality in terms of marriage; and to promote respect for human and democratic rights as well as in order to fight against violation such basic rights. Besides, government bodies also play a significant role in enhancing awareness among community members about negative effects of polygamous marriage.

5.3. Recommendation

Based on the data analysis and conclusion of this study, the researcher tried to forward the following recommendations that must be considered by concerning bodies and other researchers in order to fill the gap:

- The community assumes polygamy as source of prestige, power, wealth and fame. Thus, Bonke society should avoid using polygamy as a useful cultural (especially for kinship increment and resource management) in order to make better living standard. This is because polygamy is highly antagonist with the current family planning habit due to reason that polygamy is resulted in unequal distribution of scarce resources in the Bonke society.
- The local government body has paid less attention to the practice of polygamy. Concerning bodies should provide awareness creation education to the society in order to decrease the high prevalence of effects of polygamy including conflicts and chaos that frequently occur among family members.
- Polygamy violates respect for human right. The community should not recognize practitioners of polygamy rich man. This because practices polygyny form of polygamy violates principle of gender equality which is stated under FDRE constitution.
- Further researches must be undertaken on the cultural polygamous marriage of Bonke in particular and surrounding Gammo societies in general, because its practices are not declining from time to time.
- Household members among polygamous marriage should avoid using many wives and children as economic asset, prestige and power which are causes of polygamous marriage in Bonke.

To sum up, these recommendations should be implemented by polygamist households, community members, government organizations and other researchers who are concerning bodies in regarding to polygamy in order to make effects of polygyny more public.

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Appendix-I

English Version of Questionnaire

Dear respondents, this questionnaire is intended to collect data on “*The socio-economic effects of polygamy in the household level among the Gammo people: The case of Bonke Woreda, Gammo Zone, Southern Ethiopia.*” The data is going to be used as an input for the research to be conducted in the aim of fulfillment of the Requirement of Master of Art Degree in Civics and Ethical Studies. With your active participation, the outcome of this research would lead to sound recommendation. The research hereby assures you that the information you provided is going to be reported and communication in the aggregate and utmost care and will be taken for its confidentiality.

Thank you very much for your cooperation!

February, 2019

Hawassa, Ethiopia.

General Instruction:

Instructions for Respondents:

- ✓ Please fill the questionnaire according to the given alternatives and the type of questions;
- ✓ Please answer the open-ended questions clearly and patiently until the researcher gets your points;
- ✓ During the answer writing process, please use the boxes and blank space provided;
- ✓ Make sure that all the questions are answered step by step;
- ✓ For ethical consideration, no need of writing your name on the question paper rather you can use identification number and;
- ✓ Your information will be kept confidential and used only for the purpose of this thesis.

Questions for Polygamous Households and other experts in offices:

Part I: Demographic and social information of the respondents

Identification number of the respondents: _____

1.	Sex	1. Male: ☐ 2. Female: ☐
2.	Age of the respondents	18 – 30: ☐ 31 – 40: ☐ 41 - 50: ☐ 51 and above: ☐
3.	Educational level	1. No formal education: ☐ 2. Read and write: ☐ 3. Primary school (1-8) ☐ 5. Secondary school (9-12): ☐ 6. Diploma: ☐ 7. BA or BSc Degree and above: ☐
4.	Religion	1. Orthodox: ☐ 2. Protestant: ☐ 3. Traditional beliefs ☐ 4. Other: _____
5	Occupation	1. Housewife: ☐ 2. Farmer: ☐ 3. Student: ☐ 4. Merchant: ☐ 5. Civil servant: ☐ 6. Other: _____
6	Household head	1. Male: ☐ 2. Female: ☐ 3. Both male and female: ☐
7	No of children	Male: ☐ Female: ☐

Part II: Questions about nature and causes of polygamy among Bonke community

9	Do your household members are polygamous married?	1. Yes: ☐ 2. No: ☐																								
10	If your answer to question number 9 is Yes , what is the type of polygamy?	1. Polygyny: ☐ 2. Polyandry: ☐ 3. Group marriage: ☐																								
11	If the type of polygamy is polygyny, the numbers of wives are?	1. Two: ☐ 2. Three: ☐ 3. Four and above: ☐																								
12	If the type of polygamy is polyandry, the numbers of husbands are?	1. Two: ☐ 2. Three: ☐ 3. Four and above: ☐																								
13	Is group marriage practiced among Bonke community?	1. Yes: ☐ 2. No: ☐																								
14	The numbers of children in the one household are?	1. 2 - 4: ☐ 2. 5 - 7: ☐ 3. 8 and above: ☐																								
15	What is the cause for practicing polygamous marriage in Bonkie?	1. Resource management: ☐ 2. Avoidance of childlessness: ☐ 3. Addiction of drug: ☐ 4. Adultery: ☐ 5. Sex preference: ☐ 6. Inheritance: ☐ 7. Other: _____																								
16	If the answer for Question Number 15 is more than one cause, indicate the major factors that lead individuals to polygamous marriage. You can choose more than one alternatives for this question.	<table border="1"> <thead> <tr> <th><u>The cause of polygamy:</u></th> <th>Yes</th> <th>No</th> </tr> </thead> <tbody> <tr> <td>1. Resource management</td> <td>☐</td> <td>☐</td> </tr> <tr> <td>2. Avoidance of childlessness</td> <td>☐</td> <td>☐</td> </tr> <tr> <td>3. Addiction of drug</td> <td>☐</td> <td>☐</td> </tr> <tr> <td>4. Adultery</td> <td>☐</td> <td>☐</td> </tr> <tr> <td>5. Sex preference</td> <td>☐</td> <td>☐</td> </tr> <tr> <td>6. Inheritance</td> <td>☐</td> <td>☐</td> </tr> <tr> <td>7. All</td> <td>☐</td> <td>☐</td> </tr> </tbody> </table>	<u>The cause of polygamy:</u>	Yes	No	1. Resource management	☐	☐	2. Avoidance of childlessness	☐	☐	3. Addiction of drug	☐	☐	4. Adultery	☐	☐	5. Sex preference	☐	☐	6. Inheritance	☐	☐	7. All	☐	☐
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4. Adultery	☐	☐																								
5. Sex preference	☐	☐																								
6. Inheritance	☐	☐																								
7. All	☐	☐																								

17.	If the answer for Question Number 15 is yes, state the importance of major factors that lead to polygamous marriage: Level of importance 0 = not important at all 1 = of little importance 2 = of average importance 3 = very important 4 = absolutely essential	Their importance: 1. Resource management 2. Avoidance of childlessness 3. Addiction of drug 4. Adultery 5. Sex preference 6. Inheritance																															
18	The correlation between the polygamous marriage and its causes can be:	<table border="0"> <thead> <tr> <th></th> <th>Greater</th> <th>medium</th> <th>smaller</th> </tr> </thead> <tbody> <tr> <td>1. Resource Management</td> <td> </td> <td> </td> <td> </td> </tr> <tr> <td>2. Childlessness</td> <td> </td> <td> </td> <td> </td> </tr> <tr> <td>3. Adultery</td> <td> </td> <td> </td> <td> </td> </tr> <tr> <td>4. Drug abuse</td> <td> </td> <td> </td> <td> </td> </tr> <tr> <td>5. Inheritance</td> <td> </td> <td> </td> <td> </td> </tr> <tr> <td>6. Sex preference</td> <td> </td> <td> </td> <td> </td> </tr> </tbody> </table>					Greater	medium	smaller	1. Resource Management				2. Childlessness				3. Adultery				4. Drug abuse				5. Inheritance				6. Sex preference			
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19.	Who manage the main activities of family members in polygamous marriage?	<table border="0"> <thead> <tr> <th></th> <th>Husband</th> <th>Wife</th> <th>Both</th> <th>Children</th> </tr> </thead> <tbody> <tr> <td>1. Decision making</td> <td> </td> <td> </td> <td> </td> <td> </td> </tr> <tr> <td>2. Farming</td> <td> </td> <td> </td> <td> </td> <td> </td> </tr> <tr> <td>3. Caring for animal</td> <td> </td> <td> </td> <td> </td> <td> </td> </tr> <tr> <td>4. Other type of job</td> <td> </td> <td> </td> <td> </td> <td> </td> </tr> </tbody> </table>					Husband	Wife	Both	Children	1. Decision making					2. Farming					3. Caring for animal					4. Other type of job							
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4. Other type of job																																	

Part III: The socio-economic effects of polygamy on household members in the area

21.	How did polygamy affect the life of household members?	1. Positively: ☐ 2. Negatively: ☐ Both positively and negatively: ☐
22.	What are positive impacts of polygamy to household members?	1. Labor force: ☐ 2. Producing new generation: ☐ 3. Managing household tasks: ☐ 4. Providing sexual satisfaction: ☐ 5. All: ☐ 6. Other: _____
23.	What are negative impacts of polygamy to household members?	1. Disagreement and conflict: ☐ 2. Jealousy among household members: ☐ 3. Unequal distribution of resources: ☐ 4. Mutual distrust and disrespect among family members: ☐ 5. Others (Please specify): _____
24.	How do you agree on positive impacts of polygamy to household members?	1. Strongly disagree: ☐ 2. Disagree: ☐ 3. Agree: ☐ 4. Strongly agree: ☐
25.	How do you agree on negative impacts of polygamy to household members?	1. Strongly agree ☐ 2. Agree ☐ 3. Disagree ☐ 4. Strongly disagree ☐
26.	Have you been vulnerable to effects of polygamous marriage?	1. Yes: ☐ 2. No: ☐
27.	Which members of household are more affected by polygamous marriage?	1. Husbands: ☐ 2. Wives: ☐ 3. Sons: ☐ 4. Daughters: ☐ 6. Other family members: ☐
28.	Rate the negative socio-economic effects of polygamy on household members	1. Almost always: ☐ 2. Often: ☐ 3. Sometimes: ☐ 4. Seldom: ☐ 5. Never: ☐
29.	Rate the positive socio-economic effects of polygamy on household members	1. Almost always: ☐ 2. Often: ☐ 3. Sometimes: ☐ 4. Seldom: ☐ 5. Never: ☐

Part IV: The legal status, attitude of community towards polygamous marriage, and its practice among traditional and legal courts of Bonke woreda

30	How do you express the efforts made to make the community aware about the polygamous marriage?	1. Enough: ☐ 2. Medium: ☐ 3. Not Enough: ☐
31	Is polygamous marriage can be permitted among norms and values of Bonkie society?	1. Yes: ☐ 2. No: ☐
32	Is polygamous marriage can be allowed among social court of Bonkie woreda?	1. Yes: ☐ 2. No: ☐
33	Is awareness creations made by local court regarding the consequences of polygamy?	1. Yes: ☐ 2. No: ☐
34	Are the polygamous marriage related disputes settled easily by court of elders?	1. Yes: ☐ 2. No: ☐
35	Who can easily resolve conflicts that are resulted from polygamous marriage among household members?	1. Court of elders: ☐ 2. Kebele administration: ☐ 3. Family members and close relatives: ☐ 4. Woreda administration: ☐ Others: _____
36	According to Bonkie community, polygamy can be categorized as	1. Harmful traditional practice: ☐ 2. Useful cultural practice: ☐ 3. Both: ☐
37	If your answer of question number 36 is harmful traditional practice, what is reason for it?	1. Negative effects of polygamy are more than its positive effects: ☐ 2. Positive effects of polygamy are more than its negative effects: ☐ 3. Since polygamy has only positive effects: ☐ 4. Since polygamy has only negative effects: ☐

Thank you in advance for your cooperation and loss of time! Tsalafo Chaka

Appendix-II

ቃለ-መጠየቅ

ውድ መላሾች፣ የዚህ ቃለ-መጠየቅ ዓላማ <በጋሞ ህዝብ በቤተሰብ አባሎች አእጃፍ በላይ ማግባት ማህበራዊና ኢኮኖሚያዊ ተፅዕኖ፣ የጥናቱ ወሰን ቦንኬ ወረዳ፣ ጋሞ ዞን፣ ደቡብ ኢትዮጵያ> በሚል ርዕስ ዙሪያ መረጃ ለመስብሰብ ነው። ይህ መረጃ በሥነ-ዜጋና ሥነ-ምግባር ጥናት ት/ ክፍል የሁለተኛ ድግሪ መስፈርትን ለማሟላት ዓላማ ሆኖ ለምርምር ሥራ ጥቅም ላይ ይውላል። የዚህ ምርምር ውጤት ወደ ጥሩ ምክክር በንቃት ተሳትፎዎ ይመራል። እርስዎ ያቀረቡት መረጃ በጥቅሉ እና በጣም ከፍተኛ ጥንቃቄ የተደረገባቸውና ሚስጥራዊነቱ የተጠበቀ መሆኑን የሚያረጋግጥ ነው።

ለትብብርዎ በጣም ከልብ አመሰግናለሁ!

የካቲት 2011 ዓ.ም

ሀዋላ፣ ኢትዮጵያ።

ጠቅላላ ትዕዛዝ

የመላሾች ትዕዛዝ፦

- ቃለ-መጠየቁ የሚሞላው በተሰጡ አማራጮችና የጥያቄዎች ዓይነትን መሠረት በማድረግ ነው፤
- እባክዎት ተማራማሪው እስክያገኘው ድረስ ጥያቄዎችን በአግባቡና ግልጽ በሆነ መንገድ ለመመለስ ይሞክሩ፤
- መለስዎትን ስያስቀምጡ ሳጥኖችንና ባዶ ቦታዎችን መጠቀም ይቻላል፤
- ሁሉም ጥያቄዎች ተራ በተራ መመለሳቸውን ማረጋገጥ አለብዎት፤
- የመልስዎትን ሚስጥር ለመጠበቅ ያህልና የምርምር ሥነ-ምግባር ለመገንዘብ ስምዎትን አለመፃፍ አለበለዚህ መለያ ቁጥር መጠቀም ይችላሉ፤
- የመረጃዎት ሚስጥራዊነቱ ይጠበቃል እንዲሁም መረጃዎት ለዚህ የሁለተኛ ድግሪ መመረቂያ ጽሁፍ ብቻ የሚያገለግል ይሆናል፡፡

❖ ከአንድ በላይ ለአገቡና ለቢሮ ባለሙያዎች የተዘጋጁ ጥያቄዎች፦

ክፍል አንድ፡ የመላሾች ሥነ-ሕዝብና ማህበራዊ መረጃ ሁኔታን በተመለከተ፡፡

የመላሾች መለያ ቁጥር፦ _____

1.	ጾታ	1. ወንድ: ☐	2. ሴት: ☐
2.	የመላሾች ዕድሜ	1. ከ18 — 30: ☐	2. ከ31 — 40: ☐ 3. ከ 41 - 50: ☐ 4. 51 እና በላይ: ☐
3.	የቤተሰብ አስተዳደር	1. ወንድ: ☐	2. ሴት: ☐ 3. ወንድና ሴት: ☐
4.	የትምህርት ደረጃ	1. ያልተማረ: ☐ 2. ማንበብና መጻፍ የቻለ: ☐	3. መጀመሪያ ደረጃ (ከ1-8) ☐ 4. ሁለተኛ ደረጃ (ከ9-12): ☐
		5. ድፕሎማ: ☐ 6. መጀመሪያ ድግሪና ከዚያ በላይ: ☐	
5	የልጆች ቁጥር	1. ወንድ: ☐	2. ሴት: ☐
6	የኃይማኖት ሁኔታ	1 አርቶዶክስ: ☐ 2. ፕሮቴስታንት: ☐ 3. እስላም: ☐	4. ካቶሊክ: ☐ 4. ሌላ: _____
7	መተዳደሪያ	1. የቤት እመቤት: ☐ 2. አርሶ አደር: ☐ 3. ተማሪ: ☐	4. ነጋዴ: ☐ 5. የመንግስት ሠራተኛ: ☐ 6. ሌላ: _____

ክፍል ሁለት: በቦንኬ ህብረተሰብ ዘንድ የድርብ ጋብቻ አፈጣጠርና መንስኤዎችን የሚመለከቱ ጥያቄዎች፡

8	የእርስዎ ቤተሰብ አባላት የተመሠረቱት በድርብ ጋብቻ ነው?	1. አዎ: ☐ 2. አይደለም: ☐																								
9	በጥያቄ ቁጥር 9 መልስዎ አዎ ከሆነ፤ ምን አይነት ድርብ ጋብቻ ነው?	2. አንድ ባል ብዙ ሚስቶችን ያገባ: ☐ 2. አንድ ሚስት ብዙ ባሎችን ያገባች: ☐ 3. ብዙ ባሎች ብዙ ሚስቶችን ያገቡት : ☐																								
10	የድርብ ጋብቻው አይነት አንድ ባል ብዙ ሚስቶችን ያገባ ከሆነ፤ አንድ ባል ስንት ሚስቶች አሉት?	1. ሁለት: ☐ 2. ሦስት: ☐ 3. አራትና ከዚያ በላይ: ☐																								
11	የድርብ ጋብቻው አይነት አንድ ሚስት ብዙ ባሎችን ያገባ ከሆነ፤ አንድ ሚስት ስንት ባሎች አሉት?	1. ሁለት: ☐ 2. ሦስት: ☐ 3. አራትና ከዚያ በላይ: ☐																								
12	ብዙ ባሎች ብዙ ሚስቶችን ማግባት በቦንኬ ህብረተሰብ ዘንድ ተግባራዊ ይሆናል ወይስ?	2. አዎ: ☐ 2. አይደለም: ☐																								
13	በእናንተ ቤተሰብ የልጆች ቁጥር ስንት ነው?	1. ከ2 - 4: ☐ 2. ከ5 - 7: ☐ 3. 8 እና ከዚያ በላይ: ☐																								
14	ድርብ ጋብቻ በቦንኬ አከባቢ እንድስፋፋ ምክንያቶች ምን ምን ናቸው?	1. ሀብት ለመቆጣጠር: ☐ 2. የልጅ እጦትን ለማጥፋት: ☐ 3. ሰብኝነትና ስካር ልማድ: ☐ 4. ዝመት: ☐ 5. የልጅ ጾታ ምርጫ: ☐ 6. የውርስ ጋብቻ: ☐ 7. ሌላ: _____																								
15	ለጥያቄ ቁጥር 15 መልስዎ ከአንድ በላይ መንስኤ ካለው፤ አንድ ግለሰብ ብዙ ሚስቶች እንዲኖረው ያደረጉ ዋና ዋናዎቹ ምንድን ነቸው? ከተሰጡት አማራጮች ሁለትና ከዚያ በላይ መምረጥ ይቻላል።	<table border="1"> <thead> <tr> <th>ከአንድ በላይ የማግባት መንስኤ:</th> <th>አዎ</th> <th>አይደለም</th> </tr> </thead> <tbody> <tr> <td>1. ሀብት ለመቆጣጠር:</td> <td>☐</td> <td>☐</td> </tr> <tr> <td>2. የልጅ እጦትን ለማጥፋት</td> <td>☐</td> <td>☐</td> </tr> <tr> <td>3. ሰብኝነትና ስካር ልማድ</td> <td>☐</td> <td>☐</td> </tr> <tr> <td>4. ዝመት</td> <td>☐</td> <td>☐</td> </tr> <tr> <td>5. የልጅ ጾታ ምርጫ</td> <td>☐</td> <td>☐</td> </tr> <tr> <td>6. የውርስ ጋብቻ</td> <td>☐</td> <td>☐</td> </tr> <tr> <td>7. ሁሉም</td> <td>☐</td> <td>☐</td> </tr> </tbody> </table>	ከአንድ በላይ የማግባት መንስኤ:	አዎ	አይደለም	1. ሀብት ለመቆጣጠር:	☐	☐	2. የልጅ እጦትን ለማጥፋት	☐	☐	3. ሰብኝነትና ስካር ልማድ	☐	☐	4. ዝመት	☐	☐	5. የልጅ ጾታ ምርጫ	☐	☐	6. የውርስ ጋብቻ	☐	☐	7. ሁሉም	☐	☐
ከአንድ በላይ የማግባት መንስኤ:	አዎ	አይደለም																								
1. ሀብት ለመቆጣጠር:	☐	☐																								
2. የልጅ እጦትን ለማጥፋት	☐	☐																								
3. ሰብኝነትና ስካር ልማድ	☐	☐																								
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7. ሁሉም	☐	☐																								

16	በጥያቄ ቁጥር 16 መልስዎ አዎ ከሆነ፤ ከአንድ በላይ መግባት ማና ምክንያቶች ጠቀሜታቸውን ግለጽ። የጥቅሙ ደረጃ፦ 0 = ምንም ጥቅም የሌለው 1 = አነስተኛ ጥቅም ያለው 2 = መካከለኛ ጥቅም ያለው 3 = ከፍተኛ ጥቅም ያለው 4 = ሙሉ በሙሉ ጥቅም ያለው	ጥቅማቸው፦ 1. ሀብት ለመቆጣጠር 2. የልጅ እጦትን ለማጥፋት 3. ሱስኝነትና የስካር ልማድ 4. ዝሙት 5. የልጅ ጾታ ምርጫ 6. የውርስ ጋብቻ																												
17	ከአንድ በላይ መግባትን ከመንስኤዎቻቸው ጋር ሲታዘምዱ፦	<table border="0"> <thead> <tr> <th></th> <th>ከፍተኛ</th> <th>መካከለኛ</th> <th>ዝቅተኛ</th> </tr> </thead> <tbody> <tr> <td>7. የንብረት ቁጥጥር</td> <td> </td> <td> </td> <td> </td> </tr> <tr> <td>8. የልጅ እጦት</td> <td> </td> <td> </td> <td> </td> </tr> <tr> <td>9. ዝሙት</td> <td> </td> <td> </td> <td> </td> </tr> <tr> <td>10. ሱስኛ መሆን</td> <td> </td> <td> </td> <td> </td> </tr> <tr> <td>11. የውርስ ጋብቻ</td> <td> </td> <td> </td> <td> </td> </tr> <tr> <td>የልጅ ፍላጎት ምርጫ</td> <td> </td> <td> </td> <td> </td> </tr> </tbody> </table>		ከፍተኛ	መካከለኛ	ዝቅተኛ	7. የንብረት ቁጥጥር				8. የልጅ እጦት				9. ዝሙት				10. ሱስኛ መሆን				11. የውርስ ጋብቻ				የልጅ ፍላጎት ምርጫ			
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18	በድርብ ጋብቻ የቤተሰብ አባላት ዋና ተግባራትን የመከታተል ኃላፊነት ያለው ለማን ነው?	<table border="0"> <thead> <tr> <th></th> <th>ለባል</th> <th>ለሚስት</th> <th>ለሁሉም</th> <th>ለልጆች</th> </tr> </thead> <tbody> <tr> <td>1. ውሳኔ መስጠት</td> <td> </td> <td> </td> <td> </td> <td> </td> </tr> <tr> <td>2. ማረስ</td> <td> </td> <td> </td> <td> </td> <td> </td> </tr> <tr> <td>3. ከብትን ማንከባከብ</td> <td> </td> <td> </td> <td> </td> <td> </td> </tr> <tr> <td>4. ሌሎችን ተግባራትን መፈጸም</td> <td> </td> <td> </td> <td> </td> <td> </td> </tr> </tbody> </table>					ለባል	ለሚስት	ለሁሉም	ለልጆች	1. ውሳኔ መስጠት					2. ማረስ					3. ከብትን ማንከባከብ					4. ሌሎችን ተግባራትን መፈጸም				
	ለባል	ለሚስት	ለሁሉም	ለልጆች																										
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ክፍል ሦስት: በቦንኬ አካባቢ ከአንድ በላይ ማግባት ማህበራዊና ኢኮኖሚያዊ ተጽዕኖዎች፦

20	ከአንድ በላይ ማግባት ቤተሰብ አባላት ላይ የሚያስከትለው ተጽዕኖ እንዴት ይገለፃል?	1. በአዎንታዊ: ☐ 2. በአሉታዊ: ☐ 3. በአዎንታዊና አሉታዊ: ☐
21	ከአንድ በላይ ማግባት ቤተሰብ አባላት ላይ የሚያስከትለው አዎንታዊ ተጽዕኖዎች ምንድን ናቸው?	1. የሰው ኃይል መጠቀም: ☐ 2. አዲስ ትውልድ መፍጠር ☐ 3. የቤት ውስጥ ሥራዎችን ማከናወን: ☐ 4. የግብረ-ሥጋ ግንኙነት ማርካት: ☐ 5. ሁሉም: ☐ 6. ሌላም ካለ: _____
22	ከአንድ በላይ ማግባት ቤተሰብ አባላት ላይ የሚያስከትለው አሉታዊ ተጽዕኖ ምንድን ናቸው?	1. አለመማባባትና ግጭት: ☐ 2. በቤተሰብ አባላት መካከል ቅናት: ☐ 3. ኢፍትሃዊ ሀብት ክፍፍል: ☐ 4. በቤተሰብ አባላት ዘንድ አለመተማመንና አለመከባበር: ☐ 5. ሌሎችን ግለጽ: _____
23	ከአንድ በላይ ማግባት ቤተሰብ አባላት ላይ የሚያስከትለው አዎንታዊ ተጽዕኖዎች ላይ እንዴት ትስማማለህ?	1. አጠብቂ አልስማማም: ☐ 2. አልስማማም: ☐ 3. እስማማለሁ: ☐ 4. አጠብቂ እስማማለሁ: ☐
24	ከአንድ በላይ ማግባት ቤተሰብ አባላት ላይ የሚያስከትለው አሉታዊ ተጽዕኖዎች ላይ እንዴት ትስማማለህ?	1. አጠብቂ አልስማማም: ☐ 2. አልስማማም: ☐ 3. እስማማለሁ: ☐ 4. አጠብቂ እስማማለሁ: ☐
25	ከአንድ በላይ ጋብቻ ለሚያስከትለው አሉታዊ ተጽዕኖዎች ተጠቂ ሆነው ያውቃሉ?	1. አዎ: ☐ 2. አይደለም: ☐

26	የትኞቹ የቤተሰብ አባላት ብዙ ጊዜ ከአንድ በላይ ጋብቻ ተጎጂዎች ይሆናሉ?	1. ባሎች: ☐ 2. ሚስቶች: ☐ 3. ወንድ ልጆች: ☐ 4. ሴት ልጆች: ☐ 6. ሌሎች የቤተሰብ አባላት: ☐
27	ከአንድ በላይ ማግባት ቤተሰብ አባላት ላይ የሚያስከትለው አሉታዊ ተጽዕኖዎች የሚከሰቱት በምን መቼ ነው?	1. አብዘኛው ሁልጊዜ: ☐ 2. ብዙ ጊዜ: ☐ 3. አንዳንድ ጊዜ: ☐ 4. አልፎ አልፎ: ☐ 5. ምንጊዜም: ☐
28	ከአንድ በላይ ማግባት ቤተሰብ አባላት ላይ የሚያስከትለው አዎንታዊ ተጽዕኖዎች የሚከሰቱት በምን መቼ ነው?	2. አብዘኛው ሁልጊዜ: ☐ 2. ብዙ ጊዜ: ☐ 3. አንዳንድ ጊዜ: ☐ 4. አልፎ አልፎ: ☐ 5. ምንጊዜም: ☐

ክፍል አራት: በቦንኬ ወረዳ በባህላዊና በህጋዊ ፍርድ ቤቶች ከአንድ በላይ ጋብቻ ያለው ተቀባይነትና የህብረተሰቡ አመለካከት፦

29	የቦንኬ ህብረተሰብ በድርብ ጋብቻ ላይ ግንዛቤ እንድናረው የተደረገውን ጥረት እንዴት ትገልጻለህ?	1. በቂ: ☐ 2. መጠነኛ: ☐ 3. በቂ ያልሆነ: ☐
30	የቦንኬ ህብረተሰብ ባህላዊ ልማዶችና እሴቶች ከአንድ በላይ ማግባትን ይፈቅዳል ወይስ?	1. አዎ: ☐ 2. አይደለም: ☐
31	የቦንኬ ወረዳ ማህበራዊ ፍርድ ቤት ከአንድ በላይ ማግባትን ይፈቅዳል ወይስ?	2. አዎ: ☐ 2. አይደለም: ☐
32	የድርብ ጋብቻ የሚያስከትለውን ተጽዕኖዎችን በሚመለከት ከአካባቢው ፍርድ ቤት የተሰጠ የግንዛቤ ማስጨበጫ ትምህርት አለ?	1. አዎ: ☐ 2. አይደለም: ☐
33	ከድርብ ጋብቻ ጋር የተያያዙ በአካባቢው ሽማግሌዎች በቀላሉ ይፈታሉ?	1. አዎ: ☐ 2. አይደለም: ☐

34	በቤተሰብ አባሎች ዘንድ የሚከሰቱ በቀላሉ የሚፈቱት በማን ነው?	1. በሀገር ሽማግሌዎች: ☐ 2. በቀበሌ አስተዳደር: ☐ 3. በቤተሰብ አባሎችና በቅርብ ዘመዶች: ☐ 4. በወረዳ አስተዳደር: ☐ በሌሎች: _____
35	ድርብ ጋብቻ በቦንኬ ህብረተሰብ ዘንድ በምን ይመደባል?	2. ጎጂ ልማዳዊ ድርጊት: ☐ 2. ጠቃሚ ልማዳዊ ድርጊት: ☐ 3. ሁለቱም ☐
36	በጥያቄ ቁጥር 36 መልስዎ ጎጂ ልማዳዊ ድርጊት ከሆነ፣ የተባለበት ምክንያት ምንድን ነው?	1. የድርብ ጋብቻ አሉታዊ ተጽዕኖዎች ከአዎንታዊ ተጽዕኖዎች ስለሚበልጥ ነው: ☐ 2. የድርብ ጋብቻ አዎንታዊ ተጽዕኖዎች ከአሉታዊ ተጽዕኖዎች ስለሚበልጥ ነው: ☐ 3. የድርብ ጋብቻ አሉታዊ ተጽዕኖ ብቻ አለው: ☐ 4. የድርብ ጋብቻ አዎንታዊ ተጽዕኖ ብቻ አለው: ☐

ለአደረጉት ትብብርና ጊዜዎትን መስዋዕት ስለከፈሉ ክልብ አመሰግናለሁ!

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Appendix-III English Version of Questions of Unstructured Interview:

1. General Information

I am the student of Civics and Ethical Studies at College of Law and Governance, School of Governance and Development Studies, Hawassa University. Currently, the researcher is conducting a research on entitled “*The socio-economic effects of polygamy in the household level among the Gammo people: The case of Bonke Woreda, Gammo Zone, Southern Ethiopia.*” Generally, the researcher is thanking you in advance and highly appreciates you for your honest response of all the questions given in this interview. Finally, your responses are kept confidential and data can only be used for this educational research.

i. Personal information of interviewee (Use symbol or code):

- A. Name: _____
- B. Age: _____
- C. Sex: _____
- D. Marital Status: _____
- E. Formal educational Background: _____

2. Research title: *The socio-economic effects of polygamy in the household level among the Gammo people: The case of Bonke Woreda, Gammo Zone, Southern Ethiopia.*

3. Questions:

- 3.1. What are the causes that motivate the society of Bonke to marry many wives?
- 3.2. What are conditions that lead to widespread of polygamy among Bonke community?
- 3.3. Why communities of Bonke advocate polygamous marriage?
- 3.4. What are positive outcomes of having polygamous household?
- 3.5. What are negative outcomes of having polygamous household?
- 3.6. How could you express the relationship among polygamous wives, husbands and their children in polygamous households?
- 3.7. What is attitude of Bonke society towards polygamous marriage?
- 3.8. Could you summarize the advantages of having polygamous household?
- 3.9. Could you summarize the disadvantages of having polygamous household?
- 3.10. What is your recommendation on having polygamous household?

Appendix-IV English Version of Questions of Focus Group Discussion:

1. General Information

I am the student of Civics and Ethical Studies at College of Law and Governance, School of Governance and Development Studies, Hawassa University. Currently, the researcher is conducting a research on entitled “*The socio-economic effects of polygamy in the household level among the Gammo people: The case of Bonke Woreda, Gammo Zone, Southern Ethiopia.*” Generally, the researcher is thanking you in advance and highly appreciates you for your honest response of all the questions given in this focus group discussion. Finally, you responses are kept confidential and data can only be used for this educational research.

i. Name of informants (Use symbol or code):

A. Name: _____

B. Age: _____

C. Sex: _____

D. Marital Status: _____

E. Formal educational Background: _____.

2. Research title: *The socio-economic effects of polygamy in the household level among the Gammo people: The case of Bonke Woreda, Gammo Zone, Southern Ethiopia.*

3. Questions:

3.1. What are the factors that Bonke people to practice of polygamy?

3.2. What kind of polygamy is highly practicing among Bonke communities?

3.3. What is legal status of polygamous marriage in Bonke woreda?

3.4. What are the roles of legal courts and offices in relation to polygamy in Bonke?

3.5. How do you express the impacts of polygamy to household members?

3.6. What are social and economic effects of polygamous marriage to family members?

3.7. How do you express marital relationship among co-wives in polygamous household?

3.8. What is your recommendation about positive impacts socio-economic of polygamy on household members?

3.9. What is your recommendation about negative socio-economic impacts of polygamy on household members?

Thank you in advance!!