

**The Effects of Polygamy Marriage Practice on Women's socio-economic status: The case of SNNPR Sidama Zone Wondo Genet woreda selected kebeles**

A Thesis Submitted to the School of Governance and Development Studies of Hawassa University; in Partial Fulfillment of the Requirements for the Degree of Master of Arts in Civic and Ethics Studies

**By**

**Getahun Girma Lemma**

**Advisors:**

**Major Adviser: - Dr. Hirut B.**

**Co-Adviser:- Mr. Abnet A.**

**Octo. 2018**

**Hawassa, Ethiopia**

# **STUDENT'S DECLARATION SHEET**

**HAWASSA UNIVERSITY**

**SCHOOL OF GOVERNANCE AND DEVELOPMENT STUDIES**

**GRADUATE PROGRAM**

I hereby declare that this MA thesis entitled **“The Effects of Polygamy Marriage practice on women’s socioeconomic status: The case of SNNPR Sidama Zone Wondo Genet woreda selected kebeles”** is my original work and has not been presented for a degree in any other university, and all sources of materials used for this thesis have been duly acknowledged.

**Student’s Name: Getahun Girma Lemma**

**Signature:** \_\_\_\_\_

**ADVISORS' APPROVAL SHEET**  
**HAWASSA UNIVERSITY**  
**SCHOOL OF GOVERNANCE AND DEVELOPMENT STUDIES**  
**GRADUATE PROGRAM**

This is to certify that the thesis entitled **“The Effects of Polygamy Marriage practice on women’s socioeconomic status: The case of SNNPR Sidama Zone Wondo Genet woreda selected kebeles”** submitted in partial fulfillment of the requirements for the degree of Master's with specialization in Civics and Ethical studies, the Graduate Program of the Department/School of Governance and Development Studies, and has been carried out by Getahun Girma Lemma under our supervision. Therefore, we recommend that the student has fulfilled the requirements and hence here by can submit the thesis to the department for defence.

Name of Major advisor

Signature

Date

Hirut Bekele (Ph.D)

\_\_\_\_\_

\_\_\_\_\_

Name of Co-advisor

Signature

Date

Mr. Abent Assefa

\_\_\_\_\_

\_\_\_\_\_

**APPROVED BY BOARD OF EXAMINERS**

**HAWASSA UNIVERSITY**

**SCHOOL OF GOVERNANCE AND DEVELOPMENT STUDIES**

**GRADUATE PROGRAM**

As members of thesis of Board of Examiner we certify that we have read the thesis prepared by **Getahun Girma Lemma** entitled “**The Effects of Polygamy Marriage practice on women’s socioeconomic status: The case of SNNPR Sidama Zone Wondo Genet woreda selected kebeles**” and submitted in partial fulfillment of the requirements for the degree of Master of Arts in Civic and Ethical Studies complies with regulation of the university and meets the accepted standards with to originality and quality.

**Approved By Board of Examiners**

_____	_____	_____
Chair Person	Signature	Date
_____	_____	_____
Internal Examiner	Signature	Date
_____	_____	_____
External Examiner	Signature	Date

## **ACKNOWLEDGMENT**

Before all things, thanks to my God for his allows to do everything. I would like to thank all who supported me to finalize this thesis. This thesis will not be completed without the support of institutions and people, specially I am grateful to Hawassa University for giving me the chance to study with available finance. I have special thanks to my advisors Dr. Hirute Bekele and Mr. Abenet Assefa for their priceless professional support during thesis writing. The valuable insights and constructive reflections in their supervision have been very encouraging.

I would like to express my gratitude to my staff members who support me during site selection data collection and for devoting their time for key informant interviews. I sincerely appreciate my respondents for their patience and willingness to participate in interviews and discussions.

My special heart-felt thanks are given to all data collectors and participants. Finally, I would like to acknowledge all individuals who assisted me in the course of my study.

# TABLE OF CONTENT

Content	Page
ACKNOWLEDGMENT.....	i
TABLE OF CONTENT .....	ii
LIST OF TABLES.....	v
LIST OF ABBREVIATIONS.....	vi
<i>ABSTRACT</i> .....	vii
CHAPTER ONE .....	1
1.1. Introduction .....	1
1.2. Statement of the problem .....	3
1.3. Objectives of the Study .....	5
1.3.1. General Objective of the Study .....	5
1.3.2. Specific Objectives .....	5
1.4. Basic Questions of the Research/Study.....	5
1.5. Significance of the Study .....	6
1.6. Delimitation of the study.....	6
1.7. Limitation of the study.....	6
1.8. Organization of the Study .....	6
CHAPTER TWO .....	8
REVIEW RELATED LITERATURE OF THE STUDY.....	8
2.1. Conceptual Framework .....	8
2.1.1. Women’s Contribution to the Socioeconomic Development .....	8
2.1.2. Definition of Polygamy and Polygamy .....	10
2.1.3. The Prevalence of polygamy practices .....	12
2.1.4. Factors that contributes to the prevalence of polygamy .....	16
2.1.5. Major Effects of Polygamy Practice on Women’s Rights.....	18
2.1.6. The Legal and Customary rules regarding to polygamy .....	22
CHAPTER THREE .....	27
METHODOLOGY OF THE STUDY .....	27
3.1. Background Information of the Study Area.....	27
3.2. Research Design.....	29

3.3. Source of Data Collection .....	29
3.3.1.Primary data collection.....	29
3.3.2.Secondary data collection.....	29
3.4. Sampling Technique and Population.....	30
3.4.1. Population of the Study .....	30
3.4.2. Sampling Technique .....	30
3.5. Site Selection and Sampling Size Determination.....	31
3.5.1. Sample size Determination.....	31
3.5.2. Site selection and Sampling Technique.....	33
3.6. Methods of Data collection .....	34
3.6.1. Observations .....	34
3.6.2. In-depth interview: .....	35
3.6.3. Key informant Interviews.....	35
3.6.4. Focus group discussions:.....	35
3.6.5. Questionnaires .....	35
3.6.6. Document review.....	36
3.7. Method of Data Analysis.....	36
3.8. Ethical Considerations.....	36
CHAPTER FOUR.....	37
RESULT AND DISCUSSION .....	37
4.1. Respondent’s Profile .....	37
4.1.1. Demographic characteristics of respondent.....	37
4.1.2. Socioeconomic characteristics of respondent.....	39
4.2. The Prevalence and Trends of polygamy.....	40
4.2.1. Polygamy Prevalence, percentage and Trends .....	40
4.2.3. Number of Co-wives .....	43
4.2.4. Women’s Knowledge in their polygamy marriage.....	44
4.2.5. The availability and type of household consumptions .....	47
4.2.6. Relationship among co-wives and residential arrangements.....	49
4.2.7. Husband occupation and responsibility to family provision .....	50
4.2.8. Household Decision Making .....	53

4.3. Factors that contributes to polygamy marriage .....	54
4.3.1. Socioeconomic Factors to contribute to the prevalence of polygamy .....	54
4.4. Major Effects of polygamy marriage .....	56
4.4.1. Psychological (personal), Social, physical (health) and Economic Effects .....	56
4.4.2. Professional opinion on the effects of Polygamy practice .....	60
4.5. Legal and customary rules regarding to Polygamy Marriage .....	62
4.5.2. The Availability of legal support and institutions .....	63
4.6. Main issues raised by Focus Group Discussion .....	65
CHAPTER FIVE .....	66
CONCLUSION AND RECOMMENDATION .....	66
5.1. Conclusion.....	66
5.2. Recommendation.....	67
Reference .....	69
Apendex-1 Research Framework.....	i
Apendex-2 Interview Developed on respondent.....	ii
Apendex-3 Questionnaires Developed to professionals.....	vii

## LIST OF TABLES

Table	Page
Table 2.1. Summary of some evidences from Ethiopia and other Countries	
Table 3.4.1. Summary of sample size and sample technique selection	
Table 3. 5.1. The selected sample size & percentage of polygamy marriage in the study area	
Table 4.1.1. Demographic characteristics of survey respondents	
Table 4.1.2. The Socio-economic Characteristics of respondent	
Table 4.2.1. Prevalence of polygamous families in per Regions	
Table 4.2.3. Number of co- wives	
Table 4.2.4. women's knowledge in polygamy marriage	
Table 4.2.5. The availability and type of household consumptions	
Table 4.2.6. Relationship with co-wives and living arrangements	
Table 4.2.7. Husband's occupation..and experience	
Table 4.2.8. Household Decision	
Table 4.3.1. Socioeconomic Factors to contribute to the prevalence of polygamy	
Table 4.4.1. Psychological (personal), Social, physical (health) and Economic Effects	
Table 4.4.2. Professional opinion on the effects of Polygamy practice	
Table 4.5.1. Legal and customary rules regarding polygamy Marriage practice	
Table 4.5.2. Availability of legal support and institutions	

## **LIST OF ABBREVIATIONS**

**AIDS**-Acquired Immune Deficiency Syndrome

**CEDAW**-Convention on the Elimination of All Forms of Violence Against Women

**CRPD**-Convention on the Rights of Persons with Disabilities

**FDRE**- Federal Democratic Republic of Ethiopia

**HH**; House Hold

**HIV** -Human Immunodeficiency Virus

**ICCPR**-International Covenant on Civil and Political Rights

**ICERD**-International Convention on the Elimination of All Forms of Racial Discrimination

**ICESCR**-International Covenant on Economic and Social and cultural Rights

**NGO**-Non Governmental Organization(s)

**NRFL**- New Revised Family Law

**PMP**: Polygamy Marriage Practice

**STD**: Sexually transmitted diseases

**UDHR**-Universal Declaration of Human Rights

**UNICEF**-United Nations Children's Fund

**UNPO**-Unrepresented Nations and Peoples Organizations

**UN**-United Nation

## **ABSTRACT**

*Polygamy is a form of marriage which is widely practiced in various societies. Cultural beliefs and individuals' choices tend to influence people's choice of polygamy or multiple marriage lifestyles. The study aimed at examining the effect of polygamy marriage practice on women's socio-economic status in selected Kebeles of Wondo Genet Woreda, Sidama Zone, Southern region. Currently married women in polygamous and non-monogamous marriage with the age of 18-64 were selected in Wondo Genet Woreda using purposive sampling technique. A mix of qualitative and quantitative methods was used to collect data. The study tried to describe the respondents' socio-demographic & economic characteristics, decision making power including the husbands' characteristics. The study examined the prevalence, arrangements, percentage of polygamy marriage, factors that contribute to such marriage, practice, the major effects of polygamy marriage on women's socioeconomic status. The result of the study showed most women in polygamous marriage did believe in the practice no education/illiterate and have little awareness to protect their rights. Women in polygamous marriage were more affected by cultural practices compared to non-polygamous women have limited involvement in socioeconomic activities. The study also has revealed that gender inequalities existing polygamous marriage and the practice has caused psychological, economic, social and health problems to women in such marriage. The educational level of both men and women are the key factors in reducing the negative effects of polygamy marriage practice on women's socioeconomic states. Hence, there is a need to discourage polygamy through education and awareness rising. It is also crucial to engage religious leaders, community organizations and other related sectors in the process.*

# CHAPTER ONE

## 1.1. Introduction

Polygamy is a widespread phenomenon in many societies. People choose polygamy lifestyle due to adherence to cultural beliefs or individuals' choices. Polygamy Marriage has been continue to exist in all parts of the world as a controversial issue. It is legally or culturally **permitted** in some parts of the world while highly **condemned** by the international communities (Tsoaledi,2014). In the Global context, Polygamy has existed across the globe for centuries and into the present day. In Asia (Pakistan), Polygamy is legal, although the husband needs to obtain written permission from his existing wife or wives if he wants to marry another woman. However, only 4% of married women and 3% of married men are in polygynous unions; down from 7% and 4% respectively UNICF (2007). Polygamy is very prevalent in Sub-Saharan Africa. For example in Cameroon more than 50% of all men have multiple wives. In fact, U.N. data show that 28 countries within this region have polygamy rates of more than 10% (Tertilt M.,2005). About 5% of married men in Ethiopia live in a bigamous marriage having two or more wives. According to this report, rural women are more likely to be in bigamous unions (12%) than urban women (5%). If we look at the whole trend, the percentage of women in a polygamous union is 11% (EDHS2016). Polygamy exercised both in Muslim and Christian communities.

The term "**Polygamy**" refers to the simultaneous union of a husband to multiple spouses or practice or custom having more than one wife at the same time (Oxford Advanced Learner Dictionary,2011) in contrast to monogamy marriage a situation where a man or a woman has one partner at a time.

Polygamy or multiple marriage is one of the socio-cultural disadvantages that women may experience in traditional societies. Advocates of multiculturalism such as **Charles Taylor** argue that *different cultures have a right* to recognition of their identity and that their practices are essential to forming that identity. Certain feminists and religious theorists also support this viewpoint. *Liberalism*, in contrast, argues that polygamy results in the subjugation of women to men's desires for more wives and restrains individual rights. The practice of polygamy does also

find supporters amongst political theorists who believe supporting multiculturalism is essential to valuing differences and fostering knowledge and tolerance in society (Freitas Jessica,2012)

Polygamy is though violate a wife's right to equality and relieve the husband of the obligation to the children; leaving women and children at a disadvantage (Natali Exposito,2017). The socio-economic and cultural factors which give rise to polygamy make women in polygamous marriages more vulnerable to human rights abuses especially because they have no legal protection in most African states (phoebe Oyugi.2017).The practice has long been perceived to be in conflict with the idea of gender equality, inherently, subordinates women, violates the dignity of women, and increases women's risk of contracting HIV/AIDS, is emotionally damaging and economically oppressive. In addition, Polygamy is perceived to be rooted in gender and women's rights violations which are protected in the Universal Declaration of Human Rights, 1948 (UDHR), the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), the Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa (African Women's Protocol), and the International Convention on Civil and Political Rights (Lea Mwambene,2010). Several women around the world continue to die and sustaining physical and mental injury, because of gender based violence and the perpetrators more often left unpunished (Etsegenet,2016). Long-standing inequalities in the gender distribution of economic and financial resources have placed women at a disadvantage relative to men in their capability to participate in, contribute to and benefit from broader processes of development (UN, 2009).Since the declaration of the MDGs, considerable gains had been made in Africa, but challenges and problems like trafficking in women, denial of women's right lack of participation in policy making process are still identified in the area of cultural inequality complicated by the weakness of the major governance institutions and corruption(Ani.et al,2013).

The Ethiopian Constitution (1995) entitled women's several rights through it is not still perfect, the Revised Family Code of Ethiopia recognized women's rights(2000).The Criminal Code has also criminalized several harmful traditional practices including polygamy marriage which abuses women's human right (Etsegenet,2016).During 2016, the prevalence of women who lived in polygamous relationship was 11% which declined slightly from year 2000 by only 3%. According to the DHS the highest prevalence is Somali and lowest in Amhara.

The report also shows that women who are older, in the rural area and with no education are more likely to be in polygamy union. Page 66.

The socio-economic problems of women in polygamy relation experienced that given the frequent competition among co-wives and patriarchal nature of polygamy, women lose the decision making power. It is widely understood that the patriarchal nature of polygamy leads not only to women's subordination, but also to their sexual, physical and emotional abuse at the hands of their husbands. Inequality lies at the core of polygamous marriages and this escalates the risk of spousal violence. Hence, the potential for unequal treatment of co-wives by their husband is a factor that poisons social relationship and put the husband at an advantageous position. On the other hand, polygamy deprives women economic resources. For example, they indicated that wives in plural marriage were more economically marginalized than their monogamous counterparts (Al-KrenawiA lean 2001).

The need to women's role in socioeconomic development in the global, regional and local levels specially in poverty reduction is remarkable issue, because women can bring new insight and new basis to organization. Developing countries need to integrate women into the development process aimed at increasing social, political and economic equality and access to fundamental human rights ( WB2005). However, challenges and problems have face (Sofanit,2007). One half of the world's population is systematically discriminated against and denied opportunity, for the 'crime' of having a female chromosome (Banda.F,2005).

Therefore, this study aimed at to examine the effects of polygamy marriage practice on the socioeconomic status of women in polygamous union in selected kebeles of wondo Genet woreda, Sidama zone, SNNPR.

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

Polygamous Marriage has been practiced for prestige, economic and social advantage and adherence to traditional or custom(Aida, 2002).Polygamy marriage is one of the harmful traditional practice that violate the rights of women. It also negatively affect children's academic outcomes, as well as psychological outcomes such as internalizing problems and mental health problems( Ai-Sharif et at, 2015). Polygamy union tend to affects women's health as it can lead to

transmission of communicable diseases, relations in such families likely to be complicated, because of the husband's favoritism among his wives, children mostly affected by rivalry between co-wives and by the fact more children in the family may mean less time with and attention and supervision from parents, specially their father(Tsoaledi,2016).

Women in polygamous marriage all had experienced physical, psychological, and sexual abuses (Nurvomhmok,2003).The **disadvantage** of polygamous relationships explored as it increases the risk of exposing women to sexually transmitted diseases and it causes to mental and physical illness among women (Gebremeskel,2017). Women in a polygamous union do not get sufficient support from their husbands, particularly if the husband lives in another area, they engage in trading to supplement their income, which enables them to support their families (Hirut,2010).

On the other hand some studies revealed that polygamy can provide **advantages**, Polygamy helps to solve the problems of childlessness and widowhood and takes care of the children of the deceased relative. The practice of polygamy does also find supporters amongst political theorists who believe supporting multiculturalism is essential to valuing differences and fostering knowledge and tolerance in society (Freitas Jessica, 2012). In Ethiopia, polygamy is practiced among rural (12% than urban 5%) with regional variations. The highest in Somali region with 29% prevalence in contrast to 1% prevalence in Amhara region (EDHS, 2016).

The researcher observation has aimed at on the effects of polygamy marriage practice on women's socio economic status which is threatened face at risk even to non-polygamous women and girls in the area and limits against women's participation in the development process. This threat may be exploited by the husband to monitor his wife/wives, who has ignored in general. Due to cultural practices and law enforcement challenges, rural women are still facing challenges (Yirgu,2015;Gebreslassie 2011).The lower level of female (girls) schooling result in lower participation of women in socioeconomic activities and poverty alleviation.

Girls has exposed to polygamy marriage practice which happened in day to day experiences of women and still continuing in the site of the study. Currently, neither strategy has been successful in stopping polygamy marriage practice or re-examine the poor public policy implementation that stated to protect woman's rights and empower them to contribute their potential to their communities. No one individuals or concerned bodies tried to conducted study

in the area of the study. Of the interest to stop the effects of polygamy marriage practice, do people aware for the prevalence of such kind of practice? Do the communities have the knowledge on women's rights and why people entered into polygamy marriage practice? Do women have awareness to how much polygamy marriage practice is illegal and affect women's rights? Are legal rules properly implemented to empower and protect women's human rights at local level?

The researcher interested as it is essential to review the causal factors with underling the effects of polygamy marriage on women's socioeconomic status in the case of Sidama Zone Wando Genet Woreda selected kebeles.

### **1.3. Objectives of the Study**

#### **1.3.1. General Objective of the Study**

The general objective of the study is to a the Effect of Polygamy Marriage Practice on women's socioeconomic status in selected kebeles of Wando Genet Woreda, Sidama Zone, SNNPR.

#### **1.3.2. Specific Objectives**

The specific objective of the study is:-

- To assess the prevalence of polygamy marriage practices in the study area
- To identify the factors that contributes for polygamy marriage practice.
- To assess the major effects of polygamy marriage on women's socioeconomic status.
- To evaluate the legal and customary rules regarding to polygamy marriage.

### **1.4. Basic Questions of the Research/Study**

Considering this research gap, the researcher will attempt to answer the following question.

1. To what extent polygamy marriage practice prevailed in the study area?
2. What are the factors that contribute for the prevalence of polygamy Marriage?
3. What are the major effects of polygamy marriage on women's socio-economic status?
4. What are the legal and customary rules that established to protect women's right?

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

The inequality between the legal rights of women and men is larger in developing countries compared to developed countries. Moreover, harmful cultural and traditional practices in the developing countries has limit and strongly affect the contribution of women's potential experiences. Polygamy marriage practice is abuses especially women's rights and exposed them to the diffusion of epidemic diseases, thus this study:-Provide valuable information in reducing the gender gaps and increasing women's contribution in socio-economic activities, Give direction for the future investigation on the topic concerning with its relevant recommendation, It enables to identify how polygamy marriage practices can cause for the transmission of epidemic diseases and how much increase fertility rate.The study also serves as a source of document for the people who interested to conduct such kind of investigation

## **1.6. Delimitation of the study**

To make the study manageable, it contained only on The Effects of Polygamy Marriage Practice on women's socio-economic status in wondo Genet woreda. The woreda was preferred as a study area, because, the researcher's affiliation to observe about the problem related to polygamy marriage. Three kebeles of the woreda were selected as a subject of the study to properly managed the study using the limited resources within scheduled time frame.

## **1.7. Limitation of the study**

The limitation of the study was associated with lack of access to use statistical analysis such spss, internet service exposed to the researcher, transport cost and lose similar document done in the area of the study.

## **1.8. Organization of the Study**

The report of this study was organized into five chapters. **The first chapter** discuss introduction about the nature and definition of polygamy marriage and how much it violate women's rights to equality and culture and tradition as challenges, women's role for the development process has briefly discussed. Statement of the problem, objectives, research questions, significance and limitation of the are also included in this chapter. The **second chapter** covered the literature

review. Research methodology is covered in **chapter three** of the paper. **Chapter four** addressed the data analysis and presentation. The **last chapter** of the paper covers the conclusion and recommendation part. This research explores this apparent dichotomy often comprised by social, cultural and traditional practice that closes doors for the realization of women's rights. The study also mainly focuses on polygamy prevalence, factors to contributes, major effects on women's rights and the legal principles that established to protect women's human rights in national and international levels with regarding to culture and traditions of the communities. To do this, interviews and focus group discussions have been conducted involving women and men in polygamous marriages, persons from social courts and Women and Children Affairs Offices. In Addition, different literatures are consulted to substantiate the issues addressed in this article.

## **CHAPTER TWO**

### **REVIEW RELATED LITERATURE OF THE STUDY**

In this chapter, important documents and studies has been employed. In order to examine what has been done so far in line to the subject matter worked to shape and inform my own research interest on conceptual framework of the study. Beside this part has served to justify the socio-economic status of women and their contribution for development and poverty reduction, the definition of polygamy, factors that contributes to the prevalence, effects of polygamy on women's socioeconomic status and the national and international policy framework in women's' rights and with the witnesses of different writers and scholars.

#### **2.1. Conceptual Framework**

##### **2.1.1. Women's Contribution to the Socioeconomic Development**

The most influential evidence on the importance of women to economic development has come from research used to support the World Bank's 'Gender Mainstreaming Strategy' launched in 2001 (Dollar and Gatti 1999; Klasen 1999). This research highlighted that societies that discriminate by gender tend to experience less rapid economic growth and poverty reduction than societies that treat males and females more equally, and that social gender disparities produce economically inefficient outcomes (World Bank 2001a). For example, it is shown that if African countries had closed the gender gap in schooling between 1960 and 1992 as quickly as East Asia did, this would have produced close to a doubling of per capita income growth in the region (WBGDG2003).The primary pathways through which gender systems affect growth are by influencing the productivity of labour and the allocative efficiency of the economy (World Bank2002). In terms of productivity, for example, if the access of women farmers to productive inputs and human capital were on a par with men's access, total agricultural output could increase by an estimated 6 to 20 percent (World Bank 2001). In terms of allocate efficiency, while increases in household income are generally associated with reduced child mortality risks, the marginal impact is almost 20 times as large if the income is in the hands of the mother rather than the father. Investment in the human capital, health and education, of women and girls is presented as a key way forward as witnessed by the MDGs. The logic is that 'educated, healthy

women are more able to engage in productive activities, find formal sector employment, earn higher incomes and enjoy greater returns to schooling than are uneducated women (WBGDG 2003: 6). Educated women are more likely to invest in the education of their own children, and they are also more likely to have fewer children. Thus investment in human capital has positive short and longer term/inter-generational outcomes and is good for both productivity gains and limiting unsustainable population growth. Identification of women as being a reliable, productive and cheap labour force makes them the preferred workforce for textiles and electronic transnational corporations. Perception of women as 'good with money,' including being better at paying back loans, has led them to be targeted in microfinance programmers. Recognition of women as more efficient distributors of goods and services within the household has led to them being targeted with resources aimed at alleviating poverty, such as cash transfer programmes (WB2001). The above shows how the justification for including women in development in economic growth has been an efficiency argument, with equity concerns being somewhat secondary. Critics suggest this instrumentalist approach to engendering development, while bringing economic growth gains, will not fundamentally change the position and situation of women. It is important to note that while gender equality will help bring economic growth, economic growth will not necessarily bring gender equality. Advancing gender equality requires strengthening different dimensions of women's autonomy: economic and political autonomy, full citizenship and freedom from all forms of violence, and sexual and reproductive autonomy (Alpízar Durán 2010). Women's socially constructed altruistic behavior means that economic resources that enter the household via women are more likely to be spent on household and children's needs. Female-headed households may not be the 'poorest of the poor' as popularly constructed, since women who live with men may suffer 'secondary poverty' the household overall is not poor but, as the man withholds income for personal consumption, women and children within the household are poor (Chant 2006). When women earn, men may withhold even more of their income, leaving women and children with access to the same level of resources but improving the position of women through greater control of those resources. The 2009 World Survey on The Role of Women in Development, addresses the important theme of women's control over economic resources, including microfinance. The world survey makes a timely contribution in the context of the current financial crisis. It points out the need for an opportunity gender sensitive response to the crisis which minimizes the negative impacts and

takes advantage of the opportunity to develop positive trends. Mainstreaming gender into sustainable development strategies means literally a commitment to human security (Africa Dev't ,2014:192).Ensuring women's economic empowerment and access to and control over resources requires an integrated approach to growth and development that is focused on gender-responsive employment promotion and informed by the interdependency between economic and social development. Gender-responsive growth strategies should be based on an enhanced understanding of and attention to the constraints to women's economic empowerment. They require a holistic understanding of the economy, based on the recognition that labour is a "produced" rather than "given" factor of production, uniquely embodied in human beings who are born and nurtured through the mostly unpaid labour of women. Such strategies would also require the recognition that, while both women and men engage in a range of productive activities to meet their needs and invest in the future, women's participation in such productive activities is crucial (UN 2009).

### **2.1.2. Definition of Polygamy and Polygamy**

"Polygamy is a form of plural marriage in which a man is permitted more than one wife as opposed to monogamy."(Koktuedgaard,2008:9). polygamy is the practice or custom of having more than one spouse, wife or husband at the same time (Lothen 2017:2),

Polygamy also defined as "the state or practice of having more than one wife or female mate at one time", and polygamy is defined as a "marriage in which a spouse of either sex may have more than one mate at the same time" (Merriam-Webster Online Dictionary, 2003). The term polygamy is derived from a Greek word '*polugamos*', which literally means often marrying. According to Oxford Advanced Learners Dictionary, polygamy is defined as; "the simultaneous union of a man to multiple women or a practice or custom of having more than one wife at a time and vice versa." This definition is the wider and technical understanding of polygamy within which the ideas of '*polyandry*' (a woman having more than one husband), and '*polygyny*' (a man having more than one wife) are incorporated. As a general term, therefore, polygamy includes the practices of '*polyandry*'.The second understanding given to polygamy comes from the common usage where polygamy connotes the simultaneous or successive union of a man to multiple women or a practice or custom of having more than one wife at a time. This definition represents the practice of '*polygyny*'. According to this

definition, even though '*polygyny*' refers to the relationship of a man who is married to or involved in a stable sexual relationship with several wives simultaneously or successively, this, by far, suggests the most common form of polygamy. In most academic discourses, *polygamy* is used to refer to the condition of a man who has two or more wives at the same time. This definition is the most accepted definition by researchers mainly because '*polygyny*' is practiced in different regions of the world including parts of India, most of the Islamic world and Sub-Saharan Africa. On the contrary, *polyandry* is rarely practiced. Therefore, polygamy is often used in reference to '*polygyny*' (Gebremeskel, 2017). Polygamous marriages can be practiced through three different methods: polygamy (more than one wife), polyandry (more than one husband), and polygynadry (a group marriage where more than one wife is married to more than one husband) (Al-Krenawi, Graham & Al-Krenawi, 1997). Polygamy is defined as a form of marriage involving more than one wife or more than one husband. The term polygamy is used interchangeably with, and most commonly refers to, polygyny – where a man marries more than one wife. This summary uses the term 'polygamy' to describe the marriage of a man with more than one wife, which is the form of polygamy that is prevalent in different places (Emma New buy (2016). Polygamy means multiple spouses. The most common form is polygyny, where a man can have many wives. Less common, but found in some societies such as Tibet, is polyandry, where a woman can have many husbands. Polygyny was accepted or even preferred in three-fourths of preindustrial traditional societies, though it was seldom practiced by the commoners or lower classes (Coontz, 2006). For the purposes of this study, polygamy and polygyny will be used interchangeably. The interchangeable use of these terms is due to the fact that polygamy is more familiar to the larger population and previous research studying polygyny has used the term polygamy more often. However, keep in mind that the Hmong only practice polygyny and not polyandry. The first wife is often referred to as the elder wife, senior wife or first wife; while subsequent wives are seen as younger wives, junior wives, or second wives (Al-Krenawi, Graham & Al-Krenawi, 1997). The researcher's preference to adopt this definition is not arbitrary. To begin with, there is a wide range of consensus on the definition of polygamy in the sense that it portrays the conjugal relationship of a man to more than one woman at a time (Gebremeskel, 2017). Polygamous marriages are not limited by number of spouses nor does it relate to the gender of the spouses involved. This means both men and

women can have more than one wife and husband respectively. Polygamy is first of all an option, not obligation (Hannah 2013:9).

### **2.1.3. The Prevalence of polygamy practices**

Polygamy is still prevalent in numerous countries of the world. At the national level, polygamy was legal or generally accepted in 33 countries, 25 in Africa and 7 in Asia. In addition, polygamy was accepted by part of the population or legal for some group of people in 41 countries, 18 of which were in Africa and 21 in Asia. According to the Demographic and Health Surveys carried out between 2000 and 2010, in 26 out of the 35 countries with data on polygamy, between 10 per cent and 53 per cent of women aged 15-49 had co-wives. UNICEF(2006). Although polygamy has long been permitted in law and custom in the world, there has been a move away from this practice in recent days. Monogamy is now the rule in Eastern and Western Europe, North America, South America, Central America, Australia, New Zealand and large parts of Asia, including Japan and China. Yet polygamy is still common in much of Africa. In several Sub-Saharan countries such as Nigeria, Mozambique, Kenya, Botswana and Malawi, more than 10% of married women are living in a polygamous union. In the 'polygamy belt' stretching from Senegal to Tanzania, it is also common for more than one third of married women to live in a polygamous marriage James Fenske(2015). Polygamy is legal in Pakistan, although the husband needs to obtain written permission from his existing wife or wives if he wants to marry another woman, and the practice is generally frowned upon. Reportedly, men who decide to take more than one wife rarely obtain consent and the required letter of permission from their first wives. However, the 2012-13 DHS found that only 4% of married women and 3% of married men are in polygynous unions; down from 7% and 4% respectively(2007).

Polygamy also still exists in African continent .For example, reports indicates that almost 47% of marriage in Senegal feature more than one wife. In Tanzania Howland and Koenen report that quarter of women involved in polygamous marriage. In Kenya, Akuku Danger believed to have been more than 100wives.Farthermore,polygamy has the support of political and prominent figures on the continent .For example ,Kenyan President Kibaki has two wives; King Maswati of the third of Swaziland has 14 wives; The South African President Jacob Zuma is married more than three wives; in Sudan; President Omar Hassan Al-bashir has always sustained polygamy is a

viable option to increase the population; and president Uhuru Kenyatta signed a law that allows men to marry as many wives as they wish without their existing wife/wives consent, The prevalence of polygamy in urban areas on the continent appears to take on different forms, such as informal marriage. for example the 2000 Demographic health survey conducted in Namibia shows that 16% women are in informal relation. In Malawi, Basenda's research report found that there is a change in marriage pattern from formal to informal polygamy which is the advantage of one woman and simultaneously to a disadvantage of the other (Lea Mwambene, 2010). The practice of polygamy is seen in many different cultures across the world (Al-Krenawi, Graham, & Al-Krenawi, 1997) and frequently occurs in societies which allocate social status based on heredity and inheritance. This particular marriage custom is most prevalent and accepted in Middle Eastern, Asian, African, and Oceanic cultures where "human resources" (Al-Krenawi, Graham & Al-Krenawi, 1997, p. 447) are vital to sustainable living. Large, extended families, including polygynous household, are most often in societies which have to rely heavily on agriculture to provide subsistence. In agricultural societies, the additional labor supplied from the polygamous household lowers the number of outside employees needed to maintain a living and may further perpetuate the family's wealth (Al-Krenawi, Graham & Al-Krenawi, 1997).

Nevertheless, there are societies in Europe and North America (Broude, 1994; Scott, 1986), such as the Mormons (Muncy, 1974), who practice polygamy as well. Polygamous relationships have always existed in the United States, but they have been frequently categorized as "extramarital affairs" or "illicit relations" (Scott, 1986, page 172), rather than polygamy. In America, polygamy among the black population has grown out of the increasing number of teenage pregnancies and the lack of fathers committing to marry the mother of their children (Scott, 1960). Polygamy is prevalent in Muslim communities. The most well-known polygamous communities are associated with a religious doctrine that supports it. Muslims practicing polygamy refer to the verse in the Qur'an (4:3) which states that a man may marry up to four wives. However, polygamy is not exclusive to such countries only. It is estimated that as many as 30,000 people also practice polygamy in the Western United States and Canada (Tsoaledi, 2014). Polygamy in America was historically scorned as anti-democratic and a threat to the modern social order. Over time, this perceived threat has died down, allowing practicing polygamists to generally go unnoticed. While polygamy is strongly denounced in several passages of the Book of Mormon,

the Old Testament provides ample evidence that it was acceptable in ancient Israel. The Bible has evidence of the existence of polygamy in Christian societies of that time. For instance, Genesis 4 verse 19 holds: “And Lamech took unto him two wives: the name of the one was Adam, and the name of the other was Zillah.” The importance of this verse is that during these times, in Christian communities, polygamy was in existence and accepted by the society. The importance of this verse is that during these times, in Christian communities, polygamy was in existence and accepted by the society. According to Judaism, it is notable that most of the Old Testament Prophets were polygamous. According to the Old Testament, Abraham “the friend of God” and he had more than one wife, David had one hundred wives; and Solomon is even said to have had 700 wives and 300 concubines. This serves to show that the culture or the concept of polygamy is rooted in our ancestral history. The importance of this verse is that during these times, in Christian communities, polygamy was in existence and accepted by the society. In the United States, polygamy has been practiced primarily by the Mormon Church, although the practice is much more prevalent in other parts of the world. There are various reality programmes on television that show that polygamy is indeed happening. The Learning Channel’s (“TLC”) hit reality television show; *Sister Wives* shows the prevalence of polygamy in the United States. While polygamy is most common among Fundamentalist Mormons, there are also some Muslim polygamists in the United States. However, the actual incidence of these families is undetermined, and there is very little available literature on Muslim polygamists in North America (Tsoaledi, 2014:106). There has been a growing concern and controversy about polygamy around the world. In many of the countries where polygamy has traditionally been practiced there has been increasing advocacy for the abolition or limitation for polygamy to protect women from abuse and promote gender equality; the practice of polygamy is profoundly patriarchal, and both reflects and reinforces gender inequality (Angela et al,2005:1). Around the world polygamy is a far more common phenomenon especially in Africa and Asia. For the most part through which is condemned in the west as being sexist towards women’s (Joseph, 2009). In South Africa, the topic has been at the forefront in recent years because of South African President, Jacob Zuma, who is an overt polygamist. By adopting a polygamous lifestyle, people in high positions highlight a hyper-masculinity and a model of manhood, which objectifies women. (Zama and Shanta, 2016) The other justification for polygamy is that it is a remedy for societal exclusion. Since marriage is a fundamental rite of passage in most African communities,

unmarried persons, especially women are considered as pariahs, therefore women sometimes end up marrying men who are already married to other wives to fit into the society. Additionally, polygamy is the easiest way to have big families which is important in most African countries, especially in rural areas, because large families provide a huge labour force for economic development and help provide social security for the aged within the family. Furthermore, in some contexts it is a method of taking care of widows, where a man dies and the widow marries the brother, or relative of the dead man to take care of her. According to Chavundika, it is believed that polygamy can improve the social and economic welfare of the woman especially in communities where levirate is prevalent. In fact, the practice of polygamy exists even in Western countries, such as in Britain and the United States of America, where the practice has been illegal for centuries especially among immigrant communities (Phoebe Oyugi, 2017). In the developing Countries like Zimbabwe, polygamous union ranges from 19% (3) wives and 66% in Senegal (3-4) wives. On the other hand, in other Counties there are reports that Polygamy is declined. For instance like China.

Polygamy is very prevalent in Sub-Saharan Africa. For example in Cameroon more than 50% of all men have multiple wives. In fact, U.N. data show that 28 countries within this region have polygamy rates of more than 10%. The high polygamy rates indicate that polygamy in SSA is very different from the common perception of a wealthy minority of men having many wives, as is the case in some Arab countries. It compares aggregate variables for these countries to a geographically similar group of monogamous countries and finds striking differences. Women in polygamous countries marry on average 5.1 years earlier and have 2.2 children more than women in monogamous countries (Tertilt M., 2005).

Polygamous Marriage is widely practiced in Ethiopia. About 14% of currently married women are in polygamous union with marked regional variation compared that both Polygamy and Monogamy Marriage in terms of nutritional status and reproductive health of women. There are several differences between polygamy and Monogamy marriage (Aida, 2002). The practice of bigamous marriage in rural and urban Ethiopia is deeply rooted in religious and customary practices. The Ethiopian Demographic and Health Survey Report of 2011 (EDHS), eleven percent of married women in Ethiopia are in bigamous marriage, with nine percent having only one co-wife and two percent having two or more co-wives. Similarly, five percent

among the married men in Ethiopia live as a bigamous marriage having two or more wives. Despite its prevalence, however, the practice of bigamy is prohibited under the Family and Criminal Code of Ethiopia. Though the prevalence of bigamous marriage in developed countries is defended on the basis of the right to religion and culture, the socio-economic justification for its prevalence is stronger and more felt in developing countries such as Ethiopia. Particularly, given the low economic and educational status of women in rural areas, the likelihood of contracting bigamous marriage would inevitably be high (Jitu Chawaka, 2012). The price of polygamy in Ethiopia, 12 wives + 78 children, in Oromiya region: -If you were to visit you have seen a man his age was 65-years old Ayatu Nure and his family at their compound in the Oromiya region of Ethiopia, eight of Ayatu's 12 wives harvesting banana roots for dinner, while chasing after their combined children. In this remote, densely populated region of Ethiopia, it is common for men to have multiple wives (UNFPA, 2007).

A research conducted in the SNNPR of Ethiopia, from the total sample size of 600 households shows that more than 12% of them are found to be living in polygamous relations. (Stein Holden and Tewodros Tefera, 2008). When it comes specifically to the Gedeo and Sidama zones, accurate statistics are not available as to show its exact prevalence. However, informants underlined that these zones are among the regional zones where polygamy is predominantly practiced. Of these, higher rates are found among less educated husbands and wives and among rural residents. The researcher's discussion with members of the social courts of Sidama and Gedeo zones and women's association representatives at the zonal and woreda levels revealed that polygamy is a common practice in the study area. It is much common among economically better off but uneducated farmers. Again, it is much common among the traditional community leaders compared to ordinary residents. Nonetheless, this does not mean that there is no polygamous life among the poor and people who still lead a destitute life practice polygamy (Gebremeskel, 2017).

#### **2.1.4. Factors that contribute to the prevalence of polygamy**

Some supporters of Polygamy marriage, claim that it makes for an economically strong family, because there are more people working and bringing money into the home including children. In the case of Social factors, religion such as Muslims, strongly believe in Qur'an, which supports a

man marrying multiple wives. Sirah (chapter) 4:3, Islam permits men to have as many as four wives and views Polygamy as protecting the family from possible deviation. Cultural beliefs, if a couple is unable to produce children, especially a son, then, the husband is encouraged to take a second wife (Rice:2000,p.20). This is because, the husband's family and clan see her as unable to bear children carry the clan name into the future. Extramarital Affairs are an emerging alternative to Polygamy Marriage (Millicent,2016). The reality in Africa is that people keep entering polygamous marriages for various complex and diverse reasons. As has been shown above, the mere prohibition of polygamy by law has not succeeded in bringing an end to this practice. The reasons why people engage in polygamy are so varied, complex and deeply entrenched that mere prohibition by the law will not put an end to this practice. The fact that no provision exists in law to protect these women only serves to further alienate them and make them more vulnerable to human rights violations (Phoebe Oyugi,2017), (Yasuk and Kao Lee,1997), studied that polygamy in the history and cultural context of Sub-Saharan Africa, Polygamy exists under the cult of ancestry and gerontocracy. The main goal of the cult is to have many descendants so that the family line is strengthened and the descendant ancestry are given the opportunities of rebirth with the family. Polygamy serves as a means to maintain the endless line of birth and rebirths to strengthen the power of the family as well as the status of the old patriarch through the growth in family size and the expansion of the conjugal linkage to other clans. Data from UNICEF (2005) demonstrates that polygamy is most widely practiced in Africa, where there is less official regulation of the practice than in Asian and Arab states. UNICEF also indicates that polygamous marriages are more common among women from the poorest 20 percent of society than among women from the richest 20 percent of society in twenty-five out of the twenty nine countries examined as part of the study (pg.19). In addition, women who received no education were more likely to be in a polygamous marriage than women who had attended primary school, while the latter were more likely to be in a polygamous union than women who received a secondary education (pg.19). In some cases, polygamy continues to exist as a vestige of political structures which no longer exist. For example, Hansungule writes that traditionally, Kings in Africa married many wives for diplomatic and political reasons in order to solve conflicts with neighboring communities. Although this reason no longer exists, he states that the culture still lives on and kings, chiefs and other wealthy individuals still marry many wives. He further describes the

situation in Northern Nigeria and Swaziland where polygamy continues to exist due to religious and cultural norms, respectively. He concludes that: ‘Culture in Africa is still very much a reality ... religious beliefs and practices long dispensed with in other parts of the world continue to determine the status of women. Apart from the above patriarchal power structure, culture and politics, there are other socio-economic factors which continue to feed into polygamy. These include lower levels of education among women, poverty, laws preventing women from owning land, Female Genital Mutilation (FGM), child marriages, ostracisation of unmarried and childless women, anti-abortion laws, and lack of access to reproductive health care and information, rampant teenage pregnancies, as well as the practice of resolving rape cases by marrying off the rape victim to the perpetrator. Also, there are religious practices for example allowing men to terminate a marriage verbally and allowing men to marry up to four wives which encourage polygamy. The African women’s Right protocol (phoebe Oyugi, 2017). It tended to occur most frequently in societies where the route to winning wealth and political power was through attracting followers or having lots of sons to hunt for the family head or defend the family's land. So a man might marry several wives and have them produce textiles he could trade, or grow food for elaborate feasts he could use to put poorer members of the community in his debt. In other cases, wealthy men accumulated many wives to produce more sons. It was very common for kings and other royalty to have many wives, both as a way to make alliances with other states or noble families and to ensure that they would have plenty of heirs. The king of the Merina in the highlands of Madagascar had twelve wives, each with a palace in a different part of his country (Coontz,2006).

#### **2.1.5. Major Effects of Polygamy Practice on Women’s Rights**

The socio-economic and cultural factors which give rise to polygamy make women in polygamous marriages more vulnerable to human rights abuses especially because they have no legal protection in most African states(Oyugi,2017).Cultural factors limit women’s rights and engagement in the workplace. Religion still has a key role to play in determining gender norms in many cultures and fundamentalist views across the spectrum of religions threaten or deny women’s rights, including rights related to sex and sexualities, and to mobility and employment. Economic fundamentalism, policies and practices that privilege profits over people, also deny women their rights as workers and to work. In the majority of cultures unequal gender and

generational relations exist within households with the male 'head' having a high level of control. A woman going out to work is often read by others as meaning the man is unable to provide for his family, making men reluctant and thus limiting women's engagement in paid work through violence or the threat of violence. When women do engage in paid work, it can improve their voice in the home and ability to influence household decision-making. It can also lead to conflict in the home, especially if women earn more than men, or women's employment coincides with men's under or unemployment. In the last decades, a 'crisis in masculinity' has been recognized, relating to the changes in men's roles and positions through processes of globalization, suggesting a need to focus attention on men if these changes are to bring transformative progress towards greater equality, rather than further harm women (UNPFII 2013). Today the assertion that polygamy is a human rights issue admits of no demur. Polygamy and other cultural practices are as legitimately subject to criticism within the context and setting of human rights as is any other structural aspect of society. There is a movement that is rapidly gaining momentum to contest the legality and legitimacy of polygamy in a human rights context. In several parts of Africa, polygamy is not only a marriage of choice but a value system that inspires and shapes family relations. As a value system, it has been in constant tension with and is resilient to imported marital ideology of monogamy. However with the discourse of rights, in particular women's rights, inexorably coming to the fore, the practice of polygamy stands seriously challenged and its future is in grave doubt. Women who are practicing a polygamous lifestyle are abused in their relation. This abuse comes in the form of emotional and physical abuse (Tsoaledi, 2014:106). Polygamous wives commonly face family stress and mental health issues than monogamous women. The risk of psychiatric illness particularly acute for the first or senior wives in a particular marriage. The senior wives expressed great psychological distress and a sense of mourning or loss when their husbands look second or subsequent wives. More specifically, they experienced feeling of failure low self-esteem, feelings that were mental health difficulties such as anxiety and depression, more frequently than junior wives (Angel et al. 2005:4). Angela continued that jealousy between co-wives can escalate to intolerable levels, resulting in physical injustices sustained by women the negative consequence of co-wives rivalry might be particularly difficult, for first and second wives in certain cultures. The threat of HIV/AIDS alongside modernizing influence such as women's emancipation, development and globalization, seem to have a depressing effect on (official) polygamy level in Africa

(.Koktued,2008:177). In most polygamy countries, women self-worth is linked to the number of children they bear and, therefore, having time with their husband is also critical to their status within the family and community. Committee on Polygamy Issue (1993:6), it is difficult to product the economic impacts that might arises from polygamous family life. On one hand, we might assume that become polygamy requires one husband to provide for a plurality of wives or more and a potentially large number of children resources within the family would be relatively scarce for each family members. Moreover, if wives in a plural marriage are more likely to be restricted to working in the implied domestic sphere, they would have limited sources of independent income (Angela,2005:1). In polygamy marriage it's hard to provide all the basic necessities to family members. Food expenses, cloth and school supplies and other item shall be provided from the husband equally to all his family members. To provide this, the husband needs to work very hard. Most of the participant states that husbands only provide good for their favorite wives (Sofanit,2016). Women became the victims of a culture of exclusion and male dominance. Today more women than men suffer from poverty, deprivation, and discrimination. Half a billion women are illiterate. Seventy percent of the children who are denied elementary education are girls. The plight of women in the developing countries is unspeakable. Hunger, disease, and unremitting toil are their fate. Weak economic growth and inadequate social support systems affect them most seriously and directl( Benazir Bhutto,1995). Pakistan is a source, transit, and destination country for women, and children subjected to forced labour and **sex** trafficking, with a large percentage of trafficking occurring within the country. Trafficking experts describe a structured system for forcing women and girls into prostitution, including the presence of physical markets in which victims are offered for sale. Women and girls are also **sold** into forced marriages; in some cases their new “husbands” move them across international borders and force them into prostitution abroad, and in other cases, sometimes organized by extra-judicial courts, the transaction is used to settle debts or disputes (US Department of State 2013). The only people who substantially benefit from polygamous marriages are men. While men view having multiple wives and children as a sign of prosperity and prestige, women and children are used for sexual satisfaction and free labor. Even when women enter into a polygamous marriage knowingly and willingly the emotional strain that is placed on all of the women involved is stressful and detrimental to the emotional well-being and mental health of the women, and the children born into those unions(Natalie Exposito,2017).

The main tensions among wives in polygynous societies are not usually about sex, but about the distribution of resources among the wives and to their children. In many ancient kingdoms, these tensions often led to one wife plotting to kill the children of another (Coontz,2006).There has recently been a growing opposition to the practice of polygamy around the world. Feminists regard it as another way of subjugating and violating women's rights. The findings of research conducted in Africa also show that polygamy is a possible cause for low saving rates, high incidence of HIV/AIDS, high levels of child mortality and of female depression. On the other hand, If one of the co-wives feels slighted or mistreated, she may try to attack the co-wife, her children or even the husband. Therefore, polygamy is suspected to create conflict, disharmony and perpetual strife within the families(Gebremeskel.2017).The first wives in polygamous marriages tend to have certain demographic characteristics e.g. relatively older age, lower education, higher number of children and mostly being housewives. The initial reactions of the first wives to remarriage of the husband took the form of severe symptoms and sharp actions. Acceptance and adaptation to the new situation gradually takes place after 6 months in the average. Physical, psychological and social consequences continue to manifest for long time in polygamously married first wives. The most frequent symptoms were pain, psychological symptoms e.g. anxiety and irritability and tiredness(Lofty Al-Shebiny,2005). According to the 2016 EDHS report, the most common form of HIV transmission in Ethiopia is heterosexual relationships. It also indicates the probability of HIV infection in Ethiopia were higher among adults who had 'multiple lifetime sexual partners' than individuals with only one lifetime partner. Where husbands have multiple sex partners, including wives, they increase their own risk of infection and their wives too. On this point, a research done (Bove and Vallengia,2008) found a strong linkage between polygamy and women's health in Sub-Saharan Africa. This research affirms that the risk of transmission in polygamy is compounded by the fact that neither a husband nor his present wife can verify a prospective wife's HIV-status or guarantee her fidelity during marriage, particularly when the husband is away visiting other wives. when wives transmit sexual diseases to their husbands or vice-versa, other co-wives, who cannot refuse their husband's sexual advances, are also exposed (Gebremeskel.2017). Polygamy and poverty are both widespread in Africa. Several mechanisms have been proposed linking polygamy to slow growth, including low savings rates (Tertilt, 2005), reduced investment in girls' human capital (Edlund and Lagerlöf, 2006),and

diminished labor supply of unmarried men (Edlund and Lagerlöf, 2012), as cited by J.Fenske,(2015).

#### **2.1.6. The Legal and Customary rules regarding to polygamy**

As widely observed, the international human rights instruments, with the exception of the Hague Convention on the Celebration and Recognition of Marriages and African Women's Protocol, do not expressly consider polygamy. However, they require States Parties to eradicate practices that may lead to discrimination. As noted, polygamy is a system that only allows men to have multiple wives. Most authors therefore agree that non-discriminatory provisions in these international human rights instruments can be used to address discrimination in the context of polygamy. International human rights instruments further contain provisions aimed at ensuring equality of spouses before, during and after marriage. For example, article 23 (4) of the ICCPR, as well as article 6 of the African Women's Protocols specifically provides for equality in relation to marriage. In addition, as rightly observed by Gaffney-Rhys, the General Comments by the treaty monitoring bodies endorse the elimination of polygamy because it is discriminatory. For example: the Human Rights Committee in General Comment 28 observed that 'equality of treatment with regard to the right to marry implies that polygamy is incompatible with this principle and therefore, should be abolished'. It has also found that polygamy violates article 3 of the ICCPR and has therefore urged States Parties to take legislative measures to enforce the prohibition of polygamy within their territories. In addition, the CEDAW Committee noted in its General Recommendation 21 that 'polygamous marriages contravene a woman's right to equality with men and must therefore be prohibited (Hpoebe Oyugi2017). In 2001 the Ethiopian government passed a new Family Code which revised many discriminatory laws of the previous 1960 Civil Code.<sup>596</sup> However its effect is still limited as six out of the nine regional governments continue to apply the previous laws.<sup>597</sup> According to the Network of Ethiopian Women Association and the Ethiopian Women Lawyers Association the revised law includes no provision for post divorce maintenance and two regions appear to tolerate the practice of polygamy" (Country of Origin Research and Information (CORI, January 2010). At its twenty-third and International Policy Framework Assembly on women's right (2008:3), acknowledged that policies and programs should be formulated to secure livelihoods and adequate social promotion measure, including safety nets and strengthened support systems families, to promote

equal access to and control over financial and economic resources and to eliminate increasing and disproportionate poverty among women .A decentralization law to shift responsibility for public services from the national to local governments UN women helped gender equality advocates speak with a unified voice about how the legislation could help empowerment women. The stakes were high-decentralization can open space for women to participate in local plans and budget choices directly affecting their lives and rights UN Women (2013).In its general recommendation no. 24 on Women and Health, CEDAW noted that:- “adolescents girls and women in many countries lack adequate access to information and services necessary to ensure sexual health. As a consequence of unequal power relations based on gender, women and adolescent girls are often unable to refuse sex or insist on safe and responsible sex practices. Harmful traditional practices, such as ...polygamy... may also expose girls and women to the risk of contracting HIV/AIDS and other sexually transmitted diseases (General Recommendation of the Protocol to the African Charter on Women’s Rights (2012:24). Most countries recognize as a set of legal norms that deal with plural marriages formed domestically. Three different responses to domestic polygamy can be identified. These are pursuant to a permissive approach, protective approach and a combined customary law and civil law (Angela et al,2005).

Accordingly, the constitution FDRE ensures gender equality and incorporates the major UN conventions on human rights and elimination of all forms of discrimination against women. The Constitutions acknowledges the duty of the state to protect women from the influence of the harmful customary practices, ideas and customs which oppress women or otherwise adversely affect their physical and mental well being are prohibited FDRE Constitution(1995). Justice institutions, from the police to the courts, continue to deny women’s right to justice. Women and girls remain unable to access justice, given that in many countries there are still laws that discriminate against women in relation to the family, property, citizenship and employment. Justice systems also do not meet the needs of specific groups of women, such as indigenous women who are discriminated against and face violence in the public and private spheres based on both gender and race (UNPFII 2013). The Constitutional provisions dealing generally with human rights and those specific to the rights of women have indirectly addressed the issue of polygamy. Important in this respect are articles 25, 34 and 35 of the Constitution. Conceptually speaking, these provisions contain the same content of protection to women as are

provided under International Human Rights Instruments discussed above. For instance, article 25 of the FDRE Constitution states. The right to equality enshrined above has two aspects. These are equal protection of the law and equality before the law. *Equal protection of the law* connotes laws issued by the government should not discriminate among individuals or groups on ground such as 'sex'. Thus, issuing laws allowing polygamy or failing to give effective protection through laws to women from the adverse effects of polygamy is against the right to equality. The second aspect of the right to equality is *equality before the law* which literally means the laws issued by the legislature shall be enforced on the ground without any sort of discrimination. Thus, failing to enforce laws prohibiting polygamy, which violate the rights of women unlike men, is against the right to equality under the Constitution. Article 650 of the Criminal Code of Ethiopia which states that "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"(2004). Nevertheless, the Criminal Code puts an exception to this rule under article 651. Article 651 of the criminal code reads as "the preceding Article shall not apply where bigamy is committed in conformity with religious or traditional practices recognized by law." On the basis of the later provision of the Criminal Code, we can comfortably say that polygamy can be exercised where it is committed in conformity with religious or traditional practices recognized by law. However, pursuant to the Constitution, all cultures and religious practices are constitutionally recognized if they are consistent with it. The problem here is allowing the practice of bigamy in any form seems to contravene the Constitution and the International Human Rights Instruments which Ethiopia has ratified(Gebremeskel.2017).

**Table 2.1. Summary of some empirical evidences from Ethiopia and other Countries**

N <sup>o</sup>	Author's	Title	Objective/Purpose	Major finding
1	Dureti Aabate Swidish 2018	The legal framework Regulating polygamy in Ethiopia, An assessment in Liberal Feminist theory and international Human right laws	To examine Ethiopian laws on polygamy in light of international Human rights and Liberal Feminist legal theory and highlight the major gaps	The Recognition of Polygamy marriage finds its backing in the language of religious freedom, cultural relativism or sexual autonomy. The regulation of marriage and its subjection to religious and customary laws has also been said to be one of the reasons for the inequality that women face in family
2	Alean Aikrenawi Ben-Gurion University Israel 2016	Polygamy and Mental health: an international perspective	To emphasize potential indicators of Polygamous relationship and the prospects for negative role modeling to children and other community	Point out, family functioning may be lower and marital distress higher in polygamous family which may in turn exacerbate negative role modeling and impede children's growth and achievements
3	Obonye Jonas Gaborony 2012	The practice of Polygamy under the scheme of the protocol of the African charter on human and people's right on the right of women in Africa	To indicate to the reader the equivocation of the protocol of African women on the question of the obligation polygamy has left the fundamental rights of African women	In several parts of Africa, Polygamy is not only a marriage of choice, but a value system that inspires and shape family relation. As value system, it has been in constant tension with and is resilient to imported marital ideology of monogamy and as marriage choice women's rights
4	Zama and shanta South Africa 2015	Experience of women in polygamy union in Hummarsdale	An understanding into the reason that independent, educated, modern working women choose to enter into polygamy	Regardless of education and financial stability ,Black women are still victims of their culture, family and communities
5	Hannah Friedtanzer Senegal 2013	The modern opinions Regarding polygamy of married men and women in Dakar	To define Polygamy in Senegalese context and discover how married men and women in Dakar regarding the practice	It is impossible to define polygamy as positive or negative impact, Polygamy marriage practiced less in urban than rural areas religious and traditions play too roe in Senegal societies for the practice to alter drastically Senegalese affected by the western culture
6	Aida Girma Ethiopia 2002	Effects of polygamous marriage on the Reproductive Health and Nutritional status in Meskan	To examine the net effects polygamous marriage on the productive health and Nutritional status of women	There several differences between polygamous and monogamous women in nutritional status and productive health, polygamy is shown among rural than urban 15% and 7% with regional variation

As demonstrated in the above table, all of the studies were attempted to assess that the practice of polygamous marriage affecting women's mental and nutritional status. However, most of them were not focused on women's socioeconomic status in their society ; particularly in Wondo Genet Woreda Administration level. These are among the differences with this study: which was focused on the effects of polygamy marriage practices on women's socioeconomic status in wondo Genet woreda. In addition, the scopes of the study for all of them were not the same with this study. Therefore, this study is carried-out where such study has not been sufficiently conducted on the area of the study.

## **CHAPTER THREE**

### **METHODOLOGY OF THE STUDY**

This section presents the design and methodology used in conducting the study. It state a brief discussion of the research design of the study area, sources of data, preparation of sample size, sampling technique, data collecting instruments and data analysis and interpretation.

#### **3.1. Background Information of the Study Area**

This study has been conducted in SNNPR Sidama Zone Wondo Genet Woreda .This woreda is one among 21woredas' in Sidama zone. It is located 30km away from regional town, Hawassa. This woreda is bounded in north by Oromia region, in eastern by melga woreda, in west by Hawassa town and north by Oromia kebele's. The area is like other Sidama Woredas, Coffee growing, Enset, Chat and other Cereal crop are produced. Moreover, the main income of the Woreda is the revenue collected from Chat Production and distribution to various parts of Ethiopian regions including Addis Ababa and generates more than Birr 200,000 per day. Almost half of the area population have been involved in planting, providing and merchandizing Coffee trade and Chat. The special food of the people of target area is Enset, by process it to different food items for their day to day consumptions. The total population over this woreda as statistical evidence of (2010) from annual population census of the Woreda, estimated to 156,710.The annual growth rate is 2.5% and there are a number of factors for this alarming rate of population growth. Some of which are population engagement is polygamy practice which is responsible to bear large number of children and the spread of HIV/AIDS in the Woreda. The average population of this woreda is 6 peoples per a household. This is because of having numbers of children considered as prestige over some areas of the woreda kebelles. This Woreda structured in 15 kebelles and has densely populated small towns like Baja Fabrica, Abaye, Wosha, Basha and Kella. Wondo Genet has high population density and known by ethnic diversity that settled for long period of time and lived in peaceful co-exsistance.The current heterogeneity of the people is the outcome of the site's resource potential, especially the production of cash crop such as Chatt, Coffee, Sugarcane etc attract different people from different directions. It also resort



## 3.2. Research Design

This study employed a cross sectional research design by mixed approach. The *quantitative approach* is concerned with the generation of data in numeral form, whereas the *qualitative data* helped in-depth understandings of the quantitative data (Creswell, 2009).

The reason why the researcher select Qualitative method is, because it has provides the researcher to describe the current status of specific situation through interviews, observations, questionnaires and it enables to explore different written documents, web sites, annual reports books and concretize dealing with a full variety of evidence in relation to the subject matter (Delamou2004). Since it deals with different aspects of the units of the study thoroughly, the subject matter or a problem is studied in its entire dimension the qualitative method is important. The aim of the study is to provide and collect more information and to get a deeper understanding and evaluation of the problem in the area of the study.

The researcher also used Quantitative method for statistical description. In trying to understand the collection of information for research purposes these two approaches: qualitative and quantitative research approaches are the most important. Quantitative research also involves the collection of data so that information can be quantified and subjected to statistical treatment in order to support or refute alternate knowledge claims. Quantitative research method involves a numeric or statistical approach to research design (Carrie, 2007).

## 3.3. Source of Data Collection

Data in this study is obtained from primary and secondary sources.

**3.3.1.Primary data collection** were legal documents; Documents of legal rights giving by laws and proclamations in order to assess the existing laws, survey questionnaire, In-depth interview, Key informant interviews and Focus group discussions.

**3.3.2.Secondary data collection** were Text books, journal articles, and Court judgment cases, Constitution, the revised new family law, Internet, books, libraries, unpublished thesis, government and non-governmental organization reports.

### **3.4. Sampling Technique and Population**

#### **3.4.1. Population of the Study**

This study used in depth interview as the main instrument for the data collection. So the informants who have participated in this study were the main sources of the information. All the participants know what was expected from them and how the research has conduct. The sample population includes the key information providers were, women in polygamous marriage(113) for quantitative data, men in polygamy(10) non-polygamous household women(20), local elders(3) religious leaders in the community(3),Focus group discussion FGD(7), key informant persons from government administrative offices(18) for in-depth interview and professionals for questionnaires have employed. Those respondents were the main source of data and considered as a population of the study. In general, the major target population that participated in the study was expected to be156. In addition women and children affairs, Health, court offices, population censuses, kebele administrations offices of the woreda also regarded as a population of the study.

#### **3.4.2. Sampling Technique**

Selection of appropriate sample has depended on the sampling procedures. Accordingly, to this study, the researcher has **employed multisystem sampling technique** ( purposive, convenience and simple random sampling techniques). The reason that the researcher purposefully selects the target group is by considering their experience on the issue, knowledge and position in the society. Purposive sampling technique has been used to select rich information and relevant individuals from traditional and legal stakeholders. The primary consideration in purposive sampling is the judgment of the researcher as who can provide the relevant information to achieve the objectives of the research. Convenience sampling technique helps the researcher to use those persons available for the study, simple random sampling also applied due to it given equal and independent chance to respondent (Kumar,2005). Among the target population, as a sample size regarding women in polygamy union has been determined using Yamane's formula(1967).

**Table 3.4.1. Summary of sample size and sample technique selection**

1	Respondents	M	F	Sample size	Sampling Technique
2	Polygamy women	-	113	113	Purposive
3	Non polygamy women	-	21	21	Random sampling
4	Polygamy men	10	-	10	Random sampling
5	Local Elder	3	-	3	Convenience sampling
6	Religious Leaders	3	-	3	Convenience sampling
7	FGD & kII	4	3	7	Purposive sampling
8	Professionals	10	8	18	Purposive sampling

*Source- Kumar 2005 for sample size and sample technique selection*

### **3.5. Site Selection and Sampling Size Determination**

#### **3.5.1. Sample size Determination**

The population for the quantitative and qualitative data collection for this study, out of 15 kebeles, 3 of them were purposively selected based on geographical location from rural highland, moderate and lowland area of the woreda .

According to 2010 E.C. annual report of the woreda administration, the population number of these three kebeles namely Baja Fabrica kebele 15,167, Chuko town 14,209 and Abaye kebele 15,208. and the total number the kebeles is 44,584. As the information indicated from the woreda population census and agricultural offices out of the total number of population in these kebeles, 13,252 of them registered in household. However, polygamy marriage is not identified. but it is common that exercised in the site of the study.

The data gathered from key informant of Women and children affairs and Court offices, shows that polygamy marriage is informally registered in the court record office. When co-wives conflicting each others, cases came to kebele, women and children affairs then to court office. The court has decided on issues with compromising the customary rules of the society. So it is possible that polygamy marriage has informally been registered. Accordingly, in the three selected kebeles some polygamous union were found (the woreda annual report of the court office (2009-2010). However, this is not enough to study. To get and identify more victims, the researcher has estimated that out of twenty household, two or three of them were exposed to

polygamous marriage. So the researcher has proportionally employed the household number of the selected kebeles. Thus, out 13,232 of the household, 1495.7 of them were victims to polygamy marriage practice. In order to calculate sample size for quantitative data collection for this study, it is determined using Yamane's (1967) formula. Therefore; this study employed the following formula to calculate sample size.

$$n = \frac{N}{1 + N(e)^2}$$

Where  $n$  = the sample size the research uses

$N$  = total number of women in the 3 Kebeles by assuming that women in households are affected by the issue

$e$  = designates maximum variability or margin of error

$l$  = designates the probability of the event occurring

$$\text{Therefore: } n = \frac{1495.7}{1 + 1495.7(0.025)^2} = 113$$

Therefore, 113 women will be taken as sample for obtaining the required data.

Sample size for each Kebele is calculated using proportion of number of households in each Kebele, Baja Fabrica (3311), Chuko small town (6471) and Abaye (3450) To the total number of households of the three Kebeles (13,232).

$$\text{The sample size for Baja Fabrica is: } \frac{3311 \times 113}{13,232} = 28$$

$$\text{The sample size for Chuko Town is: } \frac{6471 \times 113}{13,232} = 55$$

$$\text{The sample size for Abaye: } \frac{3450 \times 113}{13,232} = 30$$

Sum of sample sizes taken from each Kebele = Survey sample

$$28 + 55 + 30 = 113$$

Therefore, **113** women in polygamous union were taken as sample for obtaining the required data.

The following table shows sample size and polygamy marriage percentage in selected kebeles of the study district.

**Table 3.5.1. Sample size selection & estimated percentage of polygamy marriage in the study area**

Selected kebeles of the study	THH	PE	TRNP	PP (%)	Location
Abaye	3450	$\frac{3450}{20} \times 3$	518	15	Rural Highland (rural)
Baja Fabrika	3311	$\frac{3311}{20} \times 2$	331	10	Semi-urban moderate area
Chuko town/Basha/	6471	$\frac{6471}{20} \times 2$	647	10	Urban Lowland
Total	13,232		1496	12	

Source: Court and population censuses record office of the woreda 2009-2010

In order to identify **Real Number of Polygamy** from total household the calculation is:-

$$TRNP = \frac{THH}{SSHH} \times NPE$$

TRNP=Total Real Number of Polygamy,

SSHH=Sample Size Household,

NPE=Number of Polygamy Estimation

THH=Total Household,

In order to calculate **polygamy percentage** in the study area it is important to employ the

following formula:-  $PP = \frac{TRNP}{THH} \times 100$

PP=Polygamy Percentage,

TRNP=Total Real Number of Polygamy,

THH=Total House

### 3.5.2. Site selection and Sampling Technique

Sidama zone as one of the large zone in the region was selected because it covers a lot of area in the SNNPR. In addition Wondo Genet Woreda is select because the researcher found it easily accessible, time and money saving. Purposive sampling method is used in order to select the Woreda under the study and the specific Kebeles which are in the Woreda namely; Baja Fabrika, Abaye and Chuko small town. All the above mentioned Kebeles are used for the purpose of this study directly **because** they have a variety of farm cultivations, cash crop market and rich in natural resource which attract different people from different directions. Quantitative data sample from survey has additionally taken from randomly selected non-polygamy married women.

Using random sample techniques women in households were proportionally selected from each sample Kebele.

Key informant interviewees were purposely selected with respect to their roles and experience related the subject of the study. Accordingly key informants interview is made from each Kebeles, women and children affairs of the woreda, elder and religious leaders, court judges, professionals and focus group discussion were participated in provided information.

In-depth interviews have been made with women who have been affected by polygamy marriage practice. Discussion with literate women also considered which was vital to get information on their life experiences and outlooks on their marriage rights and control the household resources and equal decision-making power. Participants also purposely selected to gather information through qualitative survey method from respondents. Information from Local Elders in the study area was gathered in order to know the cultural practice and challenges of women in polygamy marriage practice.

### **3.6. Methods of Data collection**

For quantitative data collection 113 eligible polygamy women selected. The study also had employed both qualitative data collection for methodological triangulation. Data is collected through survey, questionnaire, document analysis and in-depth interview, key informant interviewees, for qualitative data collection, husbands and non-polygamous households included. The survey questioners were adjusted to address the objectives of the study. The researcher gave training for a total of 6 data collectors on the overall study objectives and briefing on each question and their manners/ethics in their interview sessions. And also the questioners were translated in to Amharic in order to make the information clear to the data collectors. With a close supervision of the researcher, the survey data was collected by data collectors who have knowledge of the language of the study area. This survey was administered using person administered interview.

#### **3.6.1. Observations**

Observation is the most commonly used data collection method. In a way we all observe things around us, but this sort of observation is not scientific observation. Under the observation method, the information is sought by way of investigator's own direct observation without

asking from the respondent. The main advantage of this method is that if observation is done accurately, subjective bias will be eliminated. Secondly, the information obtained under this method relates to what is currently happening; it is not complicated by either the past behavior or future intentions or attitudes. Thirdly, this method is independent of respondents' willingness to respond and as such is relatively less demanding of active cooperation on the part of respondents as happens to be the case in the interview or the questionnaire method (Kotrha, 2004). For this study, the researcher observed of people, a situation or an environment by making notes of what has been done.

**3.6.2. In-depth interview:** in-depth interviews were conducted in the form of person-to-person encounter using semi-structured questions with women who have been or still being affected by practice which enabling respondents to address ideas in their own terms and words. The in-depth interview is done with women in polygamy and non polygamy marriage practice, polygamy husbands, local elders and religious leaders. This helped to gather detailed information from the respondent themselves.

**3.6.3. Key informant Interviews:** here key informant interview was conducted with women affairs desk, woreda court office, population censuses office, administration experts of the woreda and Kebele administration Committees which are implementers of the policy in the area were considered to be significant input to the study in the context of the policies, the regional and use laws significant to women. Interviews remain the most common data collection method in qualitative research and are a familiar and flexible way of asking people about their opinions and experiences. Qualitative interviews are generally described as either being semi structured or in-depth. Both types of interview allow for the discovery of information on issues that the researcher may not have considered (Moriarty, 2011).

**3.6.4. Focus group discussions:** FGDs was conducted in each Kebeles. Men and women were selected for focus group discussion from each kebele. For selecting the participants of the discussion, an effort were made to ensure diversity and representation in terms of their business type, gender, marital status, age and duration or length of work experience. Most of the time, in many qualitative studies, one-to-one interviews are supplemented by FGDs.

**3.6.5. Questionnaires:-**to ensure the clarity of the study, open and close ended questionnaires has employed to professional respondent who purposely selected from the Woreda sector Offices. All of the respondents were selected on voluntary based.

**3.6.6. Document review:** the data regarding the existence of the statutory laws and different judgments were used to evaluate the extent of polygamy marriage

### **3.7. Method of Data Analysis**

The collected data were organized with respect to basic research questions and analyzed quantitatively & qualitatively

**Quantitative data** were tabulated and processed using illustrated in Tables and Graphs for analysis. Its analysis was made using descriptive statistics; frequency was also made to test the presence of significant differences between responses.

**Qualitative data** obtained through interview and open-ended questions of the questionnaire were narrated under tables and graphs they are associated with.

Both quantitative and qualitative method of data analysis was used in this study. The data collected through questionnaire is analyzed by edited, coded. The analysis technique is performed using descriptive statistics such as frequencies, percentages, Mean and cross tabulation. The analysis result quantitative data is presented using tables and figures. In order to maintain the quantitative results and to get in depth information which was difficult to quantify, information got from focus group discussion and key informants is analyzed qualitatively using content analysis

### **3.8. Ethical Considerations**

Quantitative survey respondents and qualitative key informants were provided with a sufficient explanation about the overall objective of the study ahead of time. Interviews are administered on free will of the respondents. The study participants were properly informed about the purpose of the research and their willingness and consent were secured before the beginning of interview. Regarding the privacy of the respondents, the study maintained the confidentiality of the identity of each participant. After the participants agree to conduct interview, they have the right to withdrawal anytime without any hesitation. The informants are not expected to enclose their reason of withdrawal.

# CHAPTER FOUR

## RESULT AND DISCUSSION

This chapter presents the results and discussion part of the study. The data gathered from the selected respondents has been analyzed using descriptive method. This research relied on both quantitative and qualitative data analysis. Different tables, simple averages, figures, percentages were generated to organize, analyze and interpret the findings of the study the data obtained through key informant interviews and in-depth interview were analyzed thematically and used to explain the quantitative data.

The chapter provides description of respondent include socio-demographic socioeconomic and characteristics, polygamy prevalence and various arrangements in polygamy households, factors to contributes to polygamy , the effects of polygamy marriage on women and finally the legal and customary rules regarding to polygamy marriage are discussed.

### 4.1. Respondent's Profile

#### 4.1.1. Demographic characteristics of respondent

This section describe respondent's demographic and social profiles including age groups, gender of the household head, family size and number of children. Table 4.1.1.displays the socio-demographic profile of respondents.

**Age group**-the average age of the respondents is 41years, with the minimum and the maximum age of the respondents being 18 and 64 years, respectively. As shown in the table, grouped into their specific age, nearly half(47%) of the respondents are between the 35 and49 years, about 27% of the respondents are between18 and 34 years, about16% of the respondents arefound between50 and64 years and9.7% of the respondents are above65 years,

**House hold head**- the finding shows that about halves(49.55%) of the respondent reported that their husbands are the heads of the households, 39.8% of the respondent indicated that both male and female are the head of the household , while 10.6%of them stated females(they)the head of the households.

**Number of children-** as shown in table below, the mean number of children is seven ,whereas the minimum and the maximum number of children are four and ten, respectively. As shown on Table 4.1.1, nearly two-fourth (64%)of the respondents reported to have 5-7 children, about 14% of the respondents reported to have 1-4 children and about 23% of the respondents noted to have 8-10 children.

**Family size-** as shown in table 4.1.1.over half of (56.6%) of respondent reported to have 5-7 family size,28.3% of respondent indicated that they have more than 8 persons in their family size and 15.04% of them reported to have 1-4 family size.

**Religion-**as indicated in the table below,about 38.2% of the respondents reported thht they belive in traditional religion,19.05% of the respondent reported tobe Protestant Christian,13.2% of respondent reported to Muslims,about 16% of the respondents reported that they are OrthodoxChristians in their religion.This shows that polygamy is practiced by the followers of major religion in the country.

**Table 4.1.1.Demographic characteristics of survey respondent**

<b>Age group</b>	n	%	Mix	Max	Mean
			18	64	41
18-34	31	27.43			
35-49	53	46.9			
50-64	18	15.9			
Above 65	11	9.73			
<b>House hold head</b>	n	%			
Male	56	49.55			
Female	12	10.6			
Both	45	39.8			
<b>Number of children</b>			4	10	7
1-4	16	14.15			
5-7	71	62.8			
8-10	26	23.00			
<b>Family size</b>	n	%			
1-4	17	15.04			
5-7	64	56.6			
More than 8	32.	28.3			
<b>Religion</b>	n	%			
Orthodox	19	16.8			
Protestant	22	19.46			
Muslim	15	13.2			
Catholic	14	12.38			
Traditional	43	38.05			
<b>Total</b>	113	100			

#### **4.1.2. Socioeconomic characteristics of respondent**

The socio-economic variables included in this study are educational background, religion, occupation and source of livelihood.

**Educational status-** regarding to educational status about, 30% of respondents reported that they are illiterate, while the rest have reported to have different level of education, About 25.7% of respondent reported that they have primary school level education (grade 1-4), about 14.15% of them answered that they have primary secondary cycle level (grade 5-8), 11.5% of respondent reported that they can only read and write, Regarding secondary level education, only 9.7% and 6% of the respondents stated that they have learned until grade 9-10 and preparatory school (11-12) respectively. Only 2.6% or three of the respondents reported to have Technical and Vocational Training, This shows that the low level of education among the respondent women.

**Occupation and livelihood:-** The occupation and livelihood related information of the respondents (also households) is presented in Table 4.1.4. The survey findings show that 30.9% of respondents each reported to be housewives, about 17.7% of the respondents reported to be farmers, about 15.9% of respondent reported that to be both farmers and house wife, 13.27% of them are student, 11.5% of respondent are government employees and 10.6% of the respondents reported to be traders. This shows women are mostly housewives doing household works and childcare activities and not necessarily involved in occupational activities. But over half of the women were engaged in some kind of economic activities.

**Major Sources of income:-** the survey respondents were asked to indicate the main source of livelihood to their households. The result of the survey is presented on Table 4.1.2. The findings show that 42.7% of the respondents reported that they depend on crop production as a major source of livelihood, for about 37.16% of them mixed farming of crop and livestock as source of livelihood, for about 21.24% of the respondents livestock become the major source of income.

**Additional sources of income:** - additional sources of the respondent also considered. Based on this the significant majority 50.44% of the respondent reported that they are not engaged in generating income, they are house wife, 26.54% of the respondent state that they are livestock producers, 23% of respondent are self employed.

**Table 4.1.2. The Socio-economic Information of respondent**

<b>Educational background</b>	<b>n</b>	<b>%</b>
Illiterate	34	30.0
Informal education	13	11.5
Grade 1-4	29	25.7
Grade 5-8	16	14.15
Grade 9-10	11	9.7
Grade 11-12	7	6.19
Technique and Vocational	3	2.6
<b>Occupation and livelihood</b>	<b>n</b>	<b>%</b>
House wife	35	30.9
Farmer	20	17.7
Farmer and household wife	18	15.9
Student	15	13.27
Government employed	13	11.5
Trader	12	10.6
<b>Major sources of income</b>	<b>n</b>	<b>%</b>
Cash crop production	48	42.7
Mixed Farming	41	37.16
Livestock production	24	21.24
<b>Additional Sources of income</b>	<b>n</b>	<b>%</b>
Self-employed	26	23.0
House wife	57	50.44
Livestock producers	30	26.54
<b>Total</b>	<b>113</b>	<b>100</b>

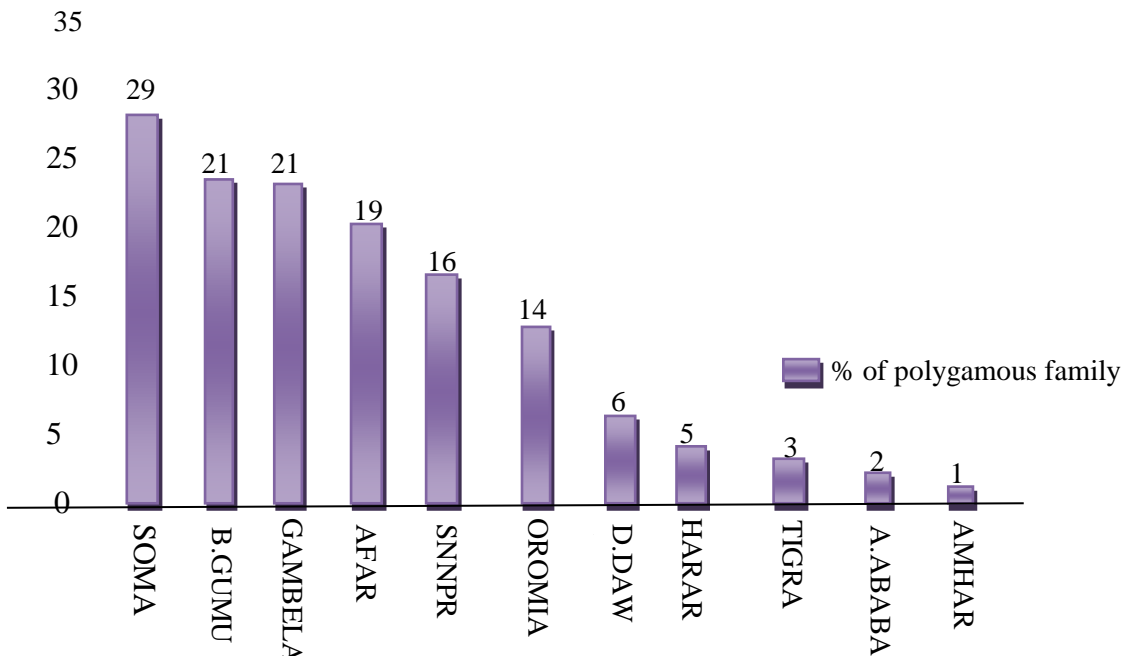
## **4.2. The Prevalence and Trends of polygamy**

### **4.2.1. Polygamy Prevalence, percentage and Trends**

The researcher tried to find out the prevalence of polygamy marriage in the study woreda and kebeles. There is no legally documented figure as to the proportion of women in polygamy

households. The recent data from 2016 EDHS Report, polygamy is being practiced throughout Ethiopia though the magnitude differs from region to region. The Somali region has the highest percentage of women who report being in a polygamous union (29%), while the Amhara region has the lowest percentage (1%) (Table 4.2.1)

**Table 4.2.1. Prevalence of polygamous families in per Region**



Source: EDHS Report, 2016

Information was gathered from key informant mainly Court officials, Department of Population Censuses Women and Children Affairs Offices, and elders at woreda level. According to the key informants, polygamy is not officially registered and not studied before the researcher conducted this study in the study area, but it is a common practice in the area. Specially the Court has received cases (complaints) from Women and Children Affairs Office in relation to polygamy women who were abused by their husbands and co-wives conflicts. Complaints are often due to loss of property ownership by junior wives. According to the data obtained from the Woreda Court Office record and population censuses indicates that out of 20 married women 2 or 3 of them have estimated to live in polygamy marriage.

According to the information obtained from concerned agencies regarding the proportion of women in polygamy marriage in the study areas is to be 10%-15%. Abaye kebele said to have the highest population (15%) women in polygamous relation compared to the other two

kebeles(Baja Fabrica and Chuko town)which have a percentage of 10%.The total population of polygamy women for Abaye (518)for Baja Fabrica(331) and for Chuko towon(647).So the total number of polygamy in the three kebeles is estimated to be1496. Based on the above information, it is estimated that on average 12% of the households in the study area are involved in polygamy marriage. In Abaye, which is a rural highland, the estimated proportion of polygamous households is to be 15% while in Baja Fabrika and Chuko/Basha kebeles, which are pre-urban midland and urban lowland, polygamous households are estimated to be 10%.

The finding indicates that the prevalence of polygamy marriage practice in the study district show relatively higher in the rural and highland locations.

**Polygamy Trends:** the result of qualitative data also shows that, polygamy trend is increased. A key informant person from the woreda population censuses office revealed his view that:-

*Polygamy marriage practice increased due to the outcome of the site's resource potential, especially the excessive production of cash crops and its large market chatt, the resort place known by its hot spring water and logs that surrounded by primary Ethiopian forests and the suitable climate condition attract people from different directions and makes mostly populated area.*

The data gathered through in-depth interview from respondent's experience also shows that polygamy accepted in the community. A community elder states his experience that the common reasons used in support of polygamy are:-

*Polygamy marriage practice accepted in the community, there is no traditional limitation on the amount of wives a man could have. Each individual is free to choose whether he wants to be polygamous or to stay monogamous and it also the socio-cultural context of the communities believe that men by nature, have unlimited desires in life and that one woman or a wife cannot fulfill all those desires.*

The perception of the community is determined by the socio-cultural context of the society. A man can easily get attracted to another woman. Such attraction would be considered with customary rules and the practice of polygamy is also related to the amount of possessed wealth. The culture of the community also indicates that a husband has a right over his wife; a wife is

commanded to obey her husband, treat him well and make him her precedence above her parents and siblings. The Patriarchal Power Structure, from the gender ground, that could be defined as a collection of social relationship which will cause dominance of men over women. Patriarchy is a social structure that institutionalizes male participation male power over women in physical, economic and social aspects (Woldetensaye,2007).

### 4.2.3. Number of Co-wives

In this subsection, we discussed the number of co-wives and the number of wives a man has and the result is presented.

**Polygamy arrangement in number of wives** (how many wives a person have). As it is seen the table below, more than half (54.81%) of respondents agreed that in a polygamy arrangement a man have two wives, while nearly a third (31.85% )of respondents reported that a man could have three wives, about (13.27%) of respondent reported that a man may marry up to four wives.

**Table 4.2.3. Number of Co-wives**

Descriptions	n	%
Two wives	62	54.86
Three wives	36	31.85
Four wives	15	13.27
<b>Total</b>	<b>113</b>	<b>100</b>

**Husband’s visitation (presentation) in Polygamy:** the qualitative data gathered from respondent through in-depth interview, most of women described that their husband often has a fixed program. From the interview, a polygamy woman (second wife) expressed her husband’s experience of visitation to each wives as follows:-

*“My husband present 3days in one house or 4days in another appear is common, but he can break this rule. this arrangement or expectation among us that he can be with one of us on a regular basis, if there is problem with other or when the other is sick”*

A polygamy woman, 35 years old (second wife) explained how after her night with the husband visitation and his whereabouts the next day:-,

*He will go to perform his responsibilities or to visit other his wives the whole day or more than a week. Because, he has no equal interest to all his wives. I haven’t questioning him questioning may drive him to spend longer spells of time away.*

Along with the expectation of presence, there is the expectation that a husband contributes to the household, in the form of a place to live, access to land, cash for medical bills and school fees and possibly with labour as well. In these cases the women were mostly either older and/or dependent. Furthermore, a husband was present regularly enough and where the land and other properties were registered in his name.

Regarding to this data gathered through in-depth interview. A woman 39 years old (third wife) have three children, was previously married and has dependents on her husband state her experience:-

*It is difficult to explain the extent to which income allocations from my husband that is inequitable and the provisioning is not sufficient. While he provide financial resources to the household in different ways, it does not seem common for us to reveal incomes to me and other his wives.*

#### **4.2.4. Women's Knowledge in their polygamy marriage**

In this paragraph, we describe respondents' knowledge of their polygamous marriage status, reasons for husbands getting permissions or not consulting wives, and number of children among co-wives. The result of the survey is presented in table 4.2.4. Accordingly, the majority 84% of the respondents know as their husband have additional wives and the rest(15%) of respondent has not given response as their husband have additional wives.

The study assessed the status (being junior or senior) among the co-wives. Accordingly, about 39% of respondents reported that they are 1<sup>st</sup>wives (senior), 33% of the respondents considered themselves as 2<sup>nd</sup>(junior) and 27% of them reported to be 3<sup>rd</sup>wives. This shows that over half of the respondents are co-wives.

It is widely asserted that men consult their wives when taking additional wives. This study shows that significant proportion (85%) of the 1<sup>st</sup>wives reported that their husbands did not asked their views to take additional wives while about 15% of the respondents noted that their husbands have consulted them when taking additional wives. This shows that men hardly consult their wives when making such huge decision that affect women and children.

The respondents were also asked why their husbands did not ask their views or permission while making the decision to take additional wives. The finding shows that over half (57%) of the

respondents noted that they have no power to stop the decision of their husbands, 23% of the respondents said that they did not know their husbands took additional wives and 19.4% of them did not respond.

Respondents (17), who reported their husbands consulted/asked them permission to take additional wives, indicated reasons for their husbands' action. The result shows that nearly half (49%) of these respondents reported that they couldn't bear children(sons), about 35% of the respondents reported that the need to share work burden and 16% of the respondents said that they are old age.

A first wife might become upset when the money her husband gives to her family is cut in half so that he can support his new wife. Sometimes the second wife also moves in to the home that the first wife and her husband created together. In addition, depending on the age man remarries, he might be too old to take good care of his children and their education.

The study also shows that most polygamy women (1<sup>st</sup> wives) in rural area have no knowledge and right to decide on husband's interest to marry additional wives. But some of polygamy wives agree or give permission to their husbands to marry additional wives, if they couldn't bear children (sons) and to share household burdens.

**Table 4.2.4. women’s knowledge in polygamy marriage**

1.Do your husband have additional wives?	<b>Yes</b>		<b>No</b>		<b>Total</b>			
	<b>n</b>	<b>%</b>	<b>n</b>	<b>%</b>	<b>n</b>	<b>%</b>		
	95	84	18	15	113	100		
2. If your answer for question number 1 is ‘Yes’ what is you status?	<b>1<sup>st</sup>wife</b>		<b>2<sup>nd</sup>wife</b>		<b>3<sup>rd</sup>wife</b>		<b>Total</b>	
	<b>n</b>	<b>%</b>	<b>n</b>	<b>%</b>	<b>n</b>	<b>%</b>	<b>n</b>	<b>%</b>
	45	39	37	33	31	27	113	100
3. Did your husband asked permission to take additional wives?	<b>Yes</b>		<b>No</b>		<b>Total</b>			
	<b>n</b>	<b>%</b>	<b>n</b>	<b>%</b>	<b>n</b>	<b>%</b>		
	17	15	96	85	113	100		
4. If your answer for question number 3 is ‘No’ why he didn’t asked your permission?	<b>I haven’t power</b>		<b>I didn’t Know</b>		<b>No response</b>		<b>Total</b>	
	<b>n</b>	<b>%</b>	<b>n</b>	<b>%</b>	<b>n</b>	<b>%</b>	<b>n</b>	<b>%</b>
	65	57	26	23	22	19	113	100
5.If your answer is ‘yes’ for question number 3 why he asked your permission to take additional wives?	<b>I’m old age</b>		<b>To bear sons</b>		<b>To share burdens</b>		<b>Total</b>	
	<b>n</b>	<b>%</b>	<b>n</b>	<b>%</b>	<b>n</b>	<b>%</b>	<b>n</b>	<b>%</b>
	18	16	55	48.6	40	35.3	113	100

The qualitative data gathered from key informant person has stated his professional expression:-

*Prohibition of polygamy in many countries including Ethiopia did not bring an end to this practice. Instead, it led to the denial of the rights of women in polygamous marriages, for example excluding them from inheriting their husband’s property upon death. This justifies the conclusion that, despite prohibition, so long as the socio-economic, cultural, and religious factors above continue to exist, there will always is women engaged in polygamous marriages and who need protection.*

The focus group discussion examine and reported the husband’s experience if they ask permission their first wife to agree to marry the second wife. A husband states his experience:

*“No need to ask permission, because, any decisions in our culture is decided and allowed to men, there is no legal and spiritual intervention in our traditional norms and values that we have exercised”.*

The other reason why some of husbands admitted to being polygamous:-

*In order to gain the boy child more than the girl child. If the first wife does not give birth to a boy son .So, a man will be forced to marry another wife to get the elusive boy child in order to safeguard his lineage. Girls would be married off and will go away leaving her families with no one at home.”*

Interview also provided to a key informant person why men entered into polygamy marriage. He reported that:-

*The behavior of an existing wife/wives was articulated as potential justification for a man to marry another wife, if his existing wife is perceived to be disobedient towards him, if existing wife/wives unable to give birth(especially boy or son), if she was no longer interested in sexual intercourse and extra-marital relations between a husband and another woman that were subsequently formalized, sometimes following an unplanned pregnancy, It also associated with the shifting socio-economic circumstances as men migrated to work other place and located far from their communities.*

In the focus group discussion the participants reported that another reasons for a man to be polygamous marriage is possession of farmland in different places, residence was not found to influence polygamy. Most men who are living in urban areas had land in the rural areas. This would indulge the men to have two or more wives in both the urban and rural for the better care of their properties. Hence, urban women are exposed to as much risk of getting involved in polygamous marriage as the rural ones

#### **4.2.5. The availability and type of household consumptions**

The researcher also asked respondents (women in polygamy) about the available and types of the household consumption. As shown in table 4.2.5.nearly about 47% of respondent reported that husband occupation is crop production, 39% of respondent state that husband occupation is

trader and only 30% of respondent answered that the husband occupation is government employed.

With regard to responsible to support family,43% of respondent reported that husband has responsibility to support family,27% of respondent state that both husband and wives have responsibility to support family,19% of respondent answer that others can support family and only 10% of respondent reported that wife(wives) have responsibility to support family.

As it is seen in the table,40% of respondent reported the family health care service is bad ,35% of respondent said that family health is better,15% of respondent reported that family health care is good and only 8.8% of respondent state that family health care is very good.

The finding of the survey shows that polygamous family mostly depends on the husband's occupation and the family health care is not fairly treated.

**Table 4.2.5. The availability and type of household consumptions**

	Crop cultivations		Trader		Govn't employee		Total			
	n	%	n	%	n	%	n	%		
1.Husband's occupation	54	47	45	39	15	13	113	100		
	Husband		Wife(wives)		Both		Other		Total	
	n	%	n	%	n	%	n	%	n	%
2.Responsible to support Family	49	43	12	10	30	27	22	19	113	100
3.Family health care service	It's better		It's good		It's very good		It's bad		Total	
	n	%	n	%	n	%	n	%	n	%
	40	35	17	15	10	8.8	46	40	113	100

The qualitative data gathered also affirms the above information. An expert from Woreda **women** and children affairs office states his professional description as follows:

*Overall, experiences of polygamy are shaped by complex interactions between social institutions, age, gender and other social and economic differences. Bases for marriage, age, socio-cultural norms (e.g. cultural norms which privilege women who have children and particularly boy children), access to/control over land or assets, support from family and kin are all factors which*

*determine the level of family health service, nutritional or food security and autonomy that a woman will enjoy within a polygamous marriage.*

The result of the study shows that polygamy women are not treated well, especially in health care services, the type of house they lives in and other living standards. The provisioning is not sufficient. While men provide financial resources to the household(s) in different ways, it does not seem common for them to reveal their incomes to their wives. In a plural wife setting this can have the additional effect of charging tension and conflict between spouses and between co-wives and generates stress.

#### **4.2.6. Relationship among co-wives and residential arrangements**

Here we present the relationship among co-wives and residential arrangements. The results of the survey are displayed on Table 4.2.6.

Concerning the relationship between co-wives, about 47.8% of the respondents stated that there is jealousy among co-wives, 35.4% of the respondents reported that there is dependency of junior co-wives. On senior co-wives, and 5.3% respondents reported that there is cooperation between co-wives on the other hand, regarding residential, about 47.78% of the respondents reported that their co-wives live in different towns, 26.54% of the respondents reported that co-wives live in different kebeles, 15.04% of the respondents reported that the co-wives live in the same village, and 10.61% of the respondents reported that co-wives share home with them.

**Table: 4.2.6. Relationship with co-wives and living arrangements**

<b>Relationship of co-wives</b>	<b>n</b>	<b>%</b>
Cooperative	6	5.3
Jealousy and conflict	54	47.8
Dependence of joiner wife on senior wife	40	35.4
<b>Total</b>	<b>113</b>	<b>100</b>
<b>Residence</b>	<b>n</b>	<b>%</b>
The same village	17	15.
Sharing home	12	10.6
Different Kebeles	30	26.5
Different town	54	47.8
<b>Total</b>	<b>113</b>	<b>100</b>

The **qualitative discussion in data gathered through in-depth interview** with polygamy women present their views what life looks like with polygamy marriage. The interview data referred into co-wives dwelling space. The majority of the women interviewed, live in segmented arrangements, meaning that they live near co-wives, they do not share dwelling space.

Therefore, the result of the survey study shows that there is jealous between co-wives, dependency of junior co-wives on senior co-wives and less cooperative between co-wives. Regarding residential the co-wives mostly live in different towns and kebeles others live in the same village and some of them share home.

#### **4.2.7. Husband occupation and responsibility to family provision**

The researcher asked respondents (women in polygamy) about the economic support from men in their households and the distribution of income/property among co-wives. Also how their co-wives perceive the treatment of their husbands is discussed.

As shown in table 4.2.7, on the issue of husband occupation, nearly about half (47%) of the respondent reported their husbands sources of income was crop production, about 39% of the respondents stated that their husbands' sources of income was trade, and only 13.3% of the respondents said their husbands' sources of income was government employment.

With regard to responsibility to support family, 43% of respondent reported that their husbands has responsibility to support family, 27% of respondent state that both husband and wives have responsibility to support family, 19% of respondent reported that others can support family and only 10% of respondent reported that wife(wives) have responsibility to support family.

On the issue of property/income /distribution by their husbands, about 45.5% of the respondents stated that they were neglected by their husbands, 43.5% of the respondents noted that they were discriminated and about 12.4% of them stated that the distribution is balance to all.

With regard to husbands' treatment or attention of/to co-wives, about 49.6% of the respondents reported that their husbands give more attention to junior co-wives, about 36.3% of the respondent noted that their husbands give more attention to the senior co-wives and 12.4% of the respondents stated that their view husbands give equal attention to all co-wives.

**Table: 4.2.7. Husband occupation, responsibility for family provision and attention to wives**

	Crop cultivations		Trader		Govn't employee		Total	
	N	%	N	%	N	%	n	%
1.Husband's Occupation	54	47	45	39	15	13	<b>113</b>	<b>100</b>

	Husband		Wife(wives)		Both	Other	Total			
	n	%	N	%	n	%	n	%		
2.Responsible to support Family	49	43	12	10	30	27	22	19	<b>113</b>	<b>100</b>

Husband experience	n	%
<b>Sharing property for wives</b>		
Balance distribution	14	12.4
Discrimination	48	42.5
Neglecting	51	45.2
<b>Total</b>	<b>113</b>	<b>100</b>
<b>Giving attention to wives</b>		
More given to junior wife	56	49.6
More given to senior wife	41	36.3
Respect as equal to all	16	14.2
<b>Total</b>	<b>113</b>	<b>100</b>

The qualitative data regarding to property distribution by husband to his wives, respondents indicate that it was not uncommon for wives to know a portion of the property (income) he generate for household consumption,

A polygamy woman with whose age 35 and second wife state here views as follows:-

*My husband sells the production (cash crop) and he keeps the money in his pocket, he never lets us to know how much money he gets. This is why neither I nor the first wife ever knows his capital. He is the only one who knows in his situation interims of money”*

The study also gathered the view of polygamy men through focus group discussion. A husband experienced his view why he married the second wife:-

*My first wife is lazy in doing household activities such as cooking foods, washing clothes and didn't listen what I am saying, I started to fined and married another wives”*

The focus group discussion examine and reported the husband's experience if they ask permission their first wife to agree to marry the second wife. A husband states his experience:

*“No need to ask permission, because, any decisions in our culture is decided and allowed to men, there is no legal and spiritual intervention in our traditional norms and values that we have exercised”.*

The other reason why some of husbands admitted to being polygamous:-

*in order to gain the boy child more than the girl child. If the first wife does not give birth to a boy son .So, a man will be forced to marry another wife to get the elusive boy child in order to safeguard his lineage. Girls would be married off and will go away leaving her families with no one at home.”*

Interview also provided administrative of a key informant person why men entered into polygamy marriage. He reported that:-

*the behavior of an existing wife/wives was articulated as potential justification for a man to marry another wife, if his existing wife is perceived to be disobedient towards him, if existing wife/wives unable to give birth(especially boy or son), if she was no longer interested in sexual intercourse and extra-marital relations between a husband and another woman that were subsequently formalized, sometimes following an unplanned pregnancy, It also associated with the shift in socio-economic circumstances as men migrated to work other place and located far from their(home) communities.*

In the focus group discussion the participants reported that another reason for a man to be polygamous marriage

*Is possession of farmland in different places, residence was not found to influence polygamy. Most men who are living in urban areas had land in the rural areas. This would indulge the men to have two or more wives in both the urban and rural for the better care of their properties.*

Therefore, the result of the study as respondent shows that the husbands’ source of income is crop production and responsible to support family. On the issue of property/income /distribution nearly half of respondents were neglected, discriminated by their husbands and less balance of income distribution. With regard to husbands’ treatment or attention of/to co-wives, nearly half of the respondents reported that their husbands give more attention to junior co-wives

#### 4.2.8. Household Decision Making

There are differences in decision-making abilities between men and women in polygamy marriage. As it is seen on table 4.2.8., about 58.4% respondents reported that the husbands have decision making power on any issues, 21.2% of the respondents were agreed that the wives (women) have decision making ability, while 20.4% of the respondents state that both wives and husbands have equal decision making ability. The respondents indicated that women in polygamous marriage could decide on minor issues compared to their husbands. The reason is the traditional values give right to men to making decision.

**Table 4.2.8. Household Decision Making**

<b>Decision making ability</b>	<b>n</b>	<b>%</b>
Major decision maker		
Wives	24	21.2
Husband	66	58.4
Both	23	20.4
<b>Total</b>	<b>113</b>	<b>100</b>

The qualitative data gathered from in-depth interview shows that the decision making ability of power or control over resources of women as a whole, it was found that men were the main decision maker.

The focus group discussion also ensured that women in polygamy marriage may decided on minor issues compared to their husbands, because, the husbands were not interested decisions that made by women especially on major issues like money and other income. In addition, some husbands are not known how many children they have and don't bother about their health care and education status.

The result of the study shows that issues of family life most of the time are influenced by the power of husband. Thus the ability of wives is limited with the house hold chores and power to pursue husband's own desire against the will of his wives.

### 4.3. Factors that contributes to polygamy marriage

#### 4.3.1. Socioeconomic Factors to contribute to the prevalence of polygamy

This sub-section presents factors to contribute to the prevalence of polygamy marriage practice. As it is seen in Table 4.3.1.the factors that contributes to polygamy marriage practice is described by stating the major variables such as **social** and **economic factors**.

Accordingly, under the **social factors**, 40.7% of the respondents agreed that infertility or sterile (to bear children boys sons) can be one factor, 38.% of respondents believed that cultural context is factor to the practice, 15.9% of the respondent reported that Extramarital affairs is factors to polygamy marriage and 5.3% of respondents reported that forceful of family is shown as factors to polygamy marriage practice

The **Economic factors** also described. The result is shown in table blow. Accordingly,46% of respondents reported that to hold land is factor for polygamy practice, about 25.7% of respondent reported that bride price payment is a factor to the practice, 19.5 % respondents reported that poverty is one factor to polygamy marriage practice and 8.8%of respondent stated that girls wanted economic freedom is a factor to polygamy marriage.

**Table4.3.1. Socioeconomic Factors to contribute to the prevalence of polygamy**

<b>Identified issues</b>	<b>n</b>	<b>(%)</b>
<b>Social Factors</b>		
Cultural context	43	38.
Forceful of family	6	5.3
Extramarital affairs	18	15.9
Infertility( to bear children, sons)	46	40.7
<b>Total</b>	<b>113</b>	<b>100</b>
<b>Economic factors</b>		
To hold Land	52	46.0
Poverty in women's side	22	19.5
Bride price payment practice	29	25.7
Girls want Eono. Freedom	10	8.8
<b>Total</b>	<b>113</b>	<b>100</b>

The qualitative data gathered from key informant respondent affirmed the above discussion.

*“A men married second wife in order to gain sons more than daughter children. If the first wife does not give birth to a boy son, so, a man will be forced to marry another wife to get boy child.”*

The experience of patriarchy is identified and understood the complexity of gender inequality in which the vulnerability of polygamy marriage is generated and linked to social relations within the household and to be broader family and community possesses could contribute to such practices.

A respondent the first wife forty eight years old have five children and her husband married second wife state her view:-

*“The main reason she married was because she felt cultural pressure to do so. She said that she grew up in a polygamous family .So, the practice is not new, it common and accepted by the community. Her husband married second wife without her permission. She says that there is jealousy and bitter fighting amongst the other wives for resources and she plays the role as if she is mediator and decision maker on issues”*

When marriage is deeply embedded in social norms and tradition, there was evidence of patriarchal social norms in which place men as the dominant to decided over any issues including marriage. Women are primarily defined as mothers and wives which is social taboos attached to women who considered as do not fulfill these gender roles. The patriarchal contribution to polygamy marriage in the local level is related with the nature of relationships among men and women and the interaction of the community with the source of natural wealth in which men enable to mobilize a great range of in the socioeconomic status in the study area (MesayTsfaye,2017).

A key informant person from the community also states his view about polygamy marriage practices in the study area as follows:-

*“Polygamy marriage is common and recognized in our community under the customary norms and values; However, it has no legal base. The customary rules influence the form of marriage contract in the society”*

On the other hand a Church leader response for the question what is your opinion regarding to polygamy marriage practice as a church leader? Response his view: -

*“Christian Churches do not allowed polygamy marriage. Churches have the responsibility to advice men and women to live one to one marriage experience that is recognized as legitimate. However, if a wife or a husband may die, it is possible to marry another wife or husband”.*

Regarding social factors Data gathered through focus group discussions and key informant shows that some respondent state their view why they entered into polygamy marriage is to escape from prostitution, home workers (servant). There are women who worked in the Hoiel as servent and involved into polygamy marriage.

A second wife whose age is 32 state her experience how she become polygamy women.

*I met my husband when I was served in the hotel. He asked me to bed over night, with sufficient payment, my response was Ok, our relation had continued ,through time He made me pregnant, I have to tell him and take me his home and tell me as he has the first wife at rural area. I agreed to be second wife because it is better than being prostitution.*

Thus, the finding indicates that infertility (sterile), from the side of wives to bear boys (sons) children and cultural context are the major social factors for the prevalence of polygamy practice. Extramarital affairs can be factors to contribute the existence of polygamy practice. Forceful of family girl’s interest is shown as minor factors for the prevalence of polygamy practice. To hold land and bride price payment are major economic factors. Poverty in the side of women can be factors. Girls want Economic Freedom is minor factor to contribute the existence of polygamy practice.

#### **4.4. Major Effects of polygamy marriage**

##### **4.4.1. Psychological (personal), Social, physical (health) and Economic Effects**

According to Table 4.4.1,the respondents has described the major effects of polygamy marriage. *Under the psychological effects*, 37.2% of respondents reported that isolation and neglecting as the major effects for women in polygamy, 36.3% of the respondents state that abundant feeling for senior wives is considered as the effects of the practice, and 26.5% of them reported that anxiety and depression is the major effects of the practice.

*Under the social effects*, 33.6 % of the respondents answered that limitation of participation is the major effect to women’s rights, 31.9% of respondents reported that competition of wives for hierarchy as the major effect, 28.3% of the respondents state that co-wife’s conflict (jealousy) as the major effect, and 6.2% of respondent believed that disrupting the marital union is an effect for the practice.

*Under physical effects*,40.7% of respondents agreed that vulnerability to different diseases is the major effect to polygamous women,37.2% of respondents reported that Malnutrition as the major effect 12.4% of respondents stated that physical conflict between families as the major effect of the practice, and 9.7% of respondents are agreed that lose of time to meet their husband.

*Under Economic effect* 44.3% of respondents agreed that polygamous women as dependent on their husband is the major effect to the practice,32.7% of respondents state that lose of income is the major effect of polygamy marriage 18.6% of respondent reported that great portion of resources to junior wives, 5.4% of respondents reported that unemployment as the major effect to such kind of practice.

**Table 4.4.1. Psychological (personal), Social, physical (health) and Economic Effects**

<b>Identified issues</b>	<b>n</b>	<b>(%)</b>
<b>Psychological(personal) effects</b>		
Isolation and neglect ion	42	37.2
Abundant feeling for senior wives	41	36.3
Anxiety and depression	30	26.5
<b>Total</b>	<b>113</b>	<b>100</b>
<b>Social effects</b>		
	<b>n</b>	<b>%</b>
Limit of participation	38	33.6
Co-wives jealousy (rivalry)	32	28.3
Competition of wives for hierarchy	36	31.9
Disrupting the marital union	7	6.2
<b>Total</b>	<b>113</b>	<b>100</b>
<b>The physical (health) Effects</b>		
	<b>n</b>	<b>%</b>
Vulnerable to different diseases	46	40.7
Physical conflict b/n co-wives	14	12.4
Malnutrition	42	37.2

Lose of time to meet their husband	11	9.7
<b>Total</b>	<b>113</b>	<b>100</b>
<b>Economic Effects</b>	<b>n</b>	<b>%</b>
Lose of income	37	32.7
Unemployment	5	4.4
Dependency on their husband	50	44.3
Great portion of resource to junior wife	21	18.6
<b>Total</b>	<b>113</b>	<b>100</b>

The data collected from **qualitative sources of document** shows that women are increasingly affected by **psychological effect**. Polygamy marriage can have an adverse impact on the mental and physical health of women and children. The emotional wellbeing of a woman may be affected by various complications associated with plural marriage. For example, a first wife may suffer psychologically if her husband takes an additional spouse,

Participants provide evidence that first wives are often jealous of younger wives. A respondent women is a second wife who came from other area and married her husband expressed her experience as follows:-

*“I have a good heart about, but she can be angry with me, her thinking that as if I stolen her home and her husband. This often cause to conflict between us. We are not good terms and we do not visit each other as a family, she talks about me everywhere, so it is complicated. All this hurts me Jealousy between us exists because you know what we are both fighting for [the husband] is still alive so there is bound to be jealousy. The cause of this jealousy is the man because this man has a tendency of favoring one wife sometimes spending too much time in the first house.”*

The qualitative data provide further information on customary marriage related problems on women’s status. The head of the woreda Women and Child Affairs Office stated that their office came across many marriage related cases and other property partition during co-wives conflicts. In addition, An Assistance Judge in the Woreda Court also affirmed that divorce file cases are increasing in the area and much of the polygamous marriage related dispute is originated from a partition of property

With regard to marriage right, a key informant respondent stated the problem of women experience as follows:

*“The culture doesn’t allow women rights to married a man who they loved. The culture is so profoundly in to the community that it is difficult to bring a change through a night. Even though there are changes these days, there is still a lot to do when it comes to women marriage rights.”*

A key informant administrative officer from agricultural sector office response his professional opinion as follows:-

*“The socio-economic and cultural factors which give rise to polygamy make women in polygamous marriages more vulnerable to human rights abuses especially because they have no legal protection in most African states. Polygamous marriages were not recognized by law, meant that women in polygamous marriages could not inherit property upon their husband’s death”.*

The ability to control women through polygamy marriage is reinforced by the patriarchal power that men have to unilaterally divorce their wives in most polygamous societies. This is because a man can threaten to divorce his wife if she does agree to the introduction of a new spouse. Furthermore, the capacity that a husband has to dominate a wife will escalate as he grows older and the age gap between him and subsequent wives increases (Griffith-Rhys, 2010).

Researches also revealed that polygamy have high levels of risk for spreading different diseases is obviously increased if a man has several sexual partners. Women in polygamous marriages sometimes engage in extra-marital sexual intercourse, despite the fact that it is frowned upon, due to the lack of attention received from their husbands. If a wife acquires a sexually transmitted disease from an extra-marital sexual partner, she will transmit it to her husband who will in turn pass it on to the other wives. The number of babies born with HIV will also increase. (Cook and Kelly, 2006).

The result is show that women face difficulties during dissolution of marriage mainly when it comes to getting their share of the property with co-wives.

With women in polygamous households, key informants respondent and focus group participants stated that women in such marriage relationship, especially the junior wives and women without grown up son, may not get their rights. In this regard a community elder said the following:-

*“In cases where the husband has more than one wife, he allocates the resources between his wives but the junior wife and wives who give birth (sons) will have a better chance of accessing the household property. He may share the income between the two. But if an issue of divorce is raised, the one with a male child will get the chance to get her share of the property. Unless she has son or sometimes a daughter she will not get her share of the property.”*

Also the Court Administration expert stipulated the following:

*The courts has decide if any dispute is raised between the wives. When divorce or death of the husband occurs in polygamous marriage, it is difficult to solve the conflict, we have to apply the customary rules to solve such kind of conflicts.”*

Thus, it was found in the study due to the problem of customary practice that women in polygamous marriages face difficulties in terms of holding property and use their marriage rights.

The result of this description has find out that Psychologically Abundant feeling, lose of income socially competition of wives for hierarchy, physically Malnutrition and Vulnerability to different diseases and economically dependency on their husbands are concluded as the major effects of polygamous marriage practices

#### **4.4.2. Professional opinion on the effects of Polygamy practice**

To obtain available information the researcher has distribute questionnaires to professionals who purposively selected from sector office(two lawyers from the court office, eight teachers and one psychologist from education (schools), three neuroses from health office, two of them from women and children affairs, two experts from population censuses office of the woreda were asked the following questions

**Table 4.4.2. Questionnaires that distributed to professionals**

Main issues	Strongly agree		Agree		Undecided		Disagree		Total	
	n	%	n	%	n	%	n	%	n	%
Cultural practices are limited women's rights	9	50.0	7	38.8	1	5.5	1	5.5	18	100
PMP causes for the spread of diseases	8	44.4	6	33.3	2	11.1	2	11.1	18	100
PMP faces abandons feeling in women's side	12	66.6	4	22.2	2	11.1	-	-	18	100
Bride price payment has negative effects	8	44.4	7	38.8	3	16.6	-	-	18	100
PMP has not been stated directly as its negative effect in the society	7	38.8	6	33.3	3	16.6	-	-	18	100
PMP is common practice depend on socio cultural context	7	38.8	6	33.3	4	22.2	1	5.5	18	100

As it is seen the above Table 4.2.8.item 2 , 50.0% of the of respondent were strongly agreed that polygamy marriage practice is a cultural practice that is limit women's rights, 38.8% of the respondent answered to agree, 5.5% of the respondent not sure on the issue and 5.5 of them answered to disagree.

Regarding to item 2, 44.4% of the respondent answered that they strongly agree that polygamy marriage is cause for the spread of diseases,33.3 of the respondent agree,11.1% of them said undecided and 11.1% of the respondent stated disagree.

On the other hand, for item 3, 66.6 of the respondent reported that polygamy marriage faces Isolation, neglecting and abandon feeling for senior wives and suppress discrimination to be

equal with men,22.2% of the respondent agreed on the issue, but 11.1% of them not sure on the issue.

In item 4 of the above table, 44.4% of the respondent strongly agree that Bride price payment has negative effect on women's rights and 38.8% agreed on the issue but,16.6% of the rest were undecided on the issue.

The respondent to item 5 shows that 38.8% of them strongly agree and believed that the practice has not directly stated as negative effect in the society,33.3% of the respondent agree on the issue but 16.6%of the respondent state that not sure.

According to the above table item 6 the majority 38.8% of the respondent strongly agree that polygamy marriage is common phenomena depend on socio-cultural context, about,33.3% of the respondent agreed on the issue, 22.2% them are not sure on the practice and the rest 5.5% of the respondent reported disagree.

The result is therefore likely suggest that the majority 66.6% of the respondent have strongly agreed that polygamy marriage faces Isolation, neglecting and abandoned feeling in women side,50% and 44.4% of the respondent agreed that cultural practice limit women's rights , cause for the spread of diseases and bride price payment has negative effect.

#### **4.5. Legal and customary rules regarding to Polygamy Marriage**

As it is seen Table 4.5.1.the legal rules that established to protect human rights in general and women's rights from harmful traditional practices and other human right violation in particular. The researcher also asked the participants professionals. Accordingly, 33.3% of the respondents agreed that the Customary rules are recognized by the society than legal rules, 27.7% of respondent reported that The New Revised Family Law (NRFL) is recognized as legal rule to protect women's marriage rights prohibition of polygamy marriage,22.2% of respondent reported that the FDRE Constitution is guarantee to all citizens of the country and 16.7% of respondent answered that International Conventions were recognized by most Countries of the world including Ethiopia.

**Table 4.5.1. Legal and customary rules regarding polygamy Marriage practice**

<b>Main issues identified</b>	<b>n</b>	<b>(%)</b>
Constitutions	4	22.2
The new Revised Family law	5	27.7
International Conventions	3	16.7
The Customary rules	6	33.3
<b>Total</b>	<b>18</b>	<b>100</b>

Qualitative data also gathered information from key informant person of respondent based on the knowledge of polygamy .A lawyer person stated his professional description as follows:-

*The current constitution of Ethiopia has approved that women have equal right with men. Polygamous marriage needs to be prohibited not only at the level federal but also at the regional. The Ethiopian laws has criminalized the practice of polygamous marriage. Polygamy person shall not conclude marriage as long as he is bound by bonds of a preceding marriage and women in polygamous marriages could not inherit property upon their husband's death”*

Therefore,the finding shows that women have equal rights with men in marriage as prescribed by the Constitution, The revised family code proclamation of has discussed the various forms of marriage like religious marriage , custom marriage and marriage concluded before an officer of civil status.

#### **4.5.2. The Availability of legal support and institutions**

The study investigated if there is any support mechanism other than hearing compliances of the abused polygamous women in the study areas. table 4.5.2. presents the availability of legal system and the institutions involved. More than half 76.1% of the respondents stated that there are legal assistances giving organs in the study area, around (23.9%) of the respondents stated that there are no legal assistances giving organs in the study areas. The latter are those who are not aware of the presence of the legal assistance service giving organizations in the study area.

**Table 4.5.2. Availability of legal support and institutions**

	yes		No		Total	
	F	%	F	%	F	%
Availability of Legal Assistances(offices)	27	23.9	86	76.1	113	100

Key informant person from Women and Child Affairs office, indicated that there are service giving organizations in the area such as the Woreda Court Office, Woreda Women and Child Affairs Office and Health office. The office has a legal department in which women with cases could come and seek legal advice. Women’s right protection expert stated the situation as follows

*“Women in the area face a lot of marriage problems. Being denied of their marriage rights is just one of them. The customary practice is still present that women face resistance when they try to ensure their marriage rights. So, as women’s right protection expert, I take cases and give advices on the legal issues. Unless the law is implemented strictly it will be difficult to ensure women’s rights in a sufficient way*

The finding shows that an effective implementation of women’s right in marriage is mainly attributed by the negative attitudes and harmful practices which deny women’s right. Whereas, the formation of strong legal system which is less powerful than the harmful cultural practice and may not ensured the equality of men and women’s rights in the site of the study.

On the other hand the customary rules recognizes polygamy marriage in the society, even the constitution recognizes the religious and customary courts such traditional institutions include the Sharia court and court of Elders to govern social issues like marriage and inheritance.

#### **4.6. Main issues raised by Focus Group Discussion**

**The family planning** as it difficult to be implementing the policy intended by the concerned bodies to control population growth. The observed effect in the polygamy analysis was shown to be decided mostly by women's educational level.

**Attention of the husband**, polygamous union attempt to gain attention of the husband by trying to have as many children (sons) as possible. Some polygamy women try to gain their husband's attention by treating and caring than other wives.

**Non-polygamous married women's perception** have opposed polygamy marriage as it has disadvantage to all family because , it affect income flow, better family relationship, protection from different diseases.

**Wife infertility** is one major reason to enter in to polygamy marriage. The focus group discussion also examine and reported the husband's experience if they ask permission their first wife to agree to marry the second wife

**Issues related with transmitted diseases**, polygamy women are exposed to sexually transmitted diseases. Since their husbands communicate with several women they exposed to HIV/AIDS. co-wives cannot refuse their husband's sexual interest. The FGD also briefly states the risk of HIV/AIDS transmission in polygamous rural families is high because men are reluctant and wives are unable to insist on condom use during marital intercourse. The link between polygamy and spread of HIV/AIDS is also put forward as a concern.

# CHAPTER FIVE

## CONCLUSION AND RECOMMENDATION

### 5.1. Conclusion

The study has tried to assess the Effects of Polygamy marriage practice on Women's socio-economic status.

The socio-demographic and socio-economic characteristics of respondents with their age group were assessed. Polygamy was found to be a common type of marriage within all research sites. It is generally socially accepted and mostly practiced among the uneducated part of the women. It is a common to consist of man to have two or three wives in different places.

The result of survey data gathered from household selected kebeles of the study area shows that polygamy prevalence in Abayye 15%, Baja Fabrica 10% and Chucko town 10%. Polygamy marriage prevalence which currently find out in this study, it is 12% in the Woreda level.

On the other hand as polygamy arrangement in number of wives (how many wives a man has), the majority of respondents agreed that polygamy arrangement is two to man, less than half of respondents reported that the arrangement is three to man and some of respondent assumed that the practice is less exercised four and above in different places and polygamy visitation (presentation) is three to four days for each wives.

The study also revealed that tradition, family force, to bear son(boy)children, interest to hold property, bride price payment, girls want to be free from family control and poverty are contributes to polygamy marriage practice. Beside, polygamy trend is increased due to the outcome of the site's resource potential; especially the excessive production of cash crops and its large market, the resort place known by its hot spring water and logs that surrounded by primary Ethiopian forests and the suitable climate condition attract people from different directions and makes mostly populated area.

The study has find out that psychologically abundant feeling, Socially Competition of wives for hierarchy, Physically Malnutrition and Vulnerability to different diseases and economically dependency on their husbands are concluded as the major effects of polygamous marriage practices.

The finding shows that an effective implementation of women's right in marriage is mainly attributed by the negative attitudes and harmful practices which deny women's right. Whereas, the formation of strong legal system which is less powerful than the harmful cultural practice and may not ensured the equality of men and women's rights in the site of the study. On the other hand the customary rules recognizes polygamy marriage in the society, even the constitution recognizes the religious and customary courts such traditional institutions include the Sharia court and court of Elders to govern social issues like marriage and inheritance

## 5.2. Recommendation

The study has identified different recommendation for the effects of polygamy marriage practice. Accordingly, I like to start my recommendation with respecting inaugural speech of EFDR PM. Dr Abby Ahimed to the Parliament about the important of women's role in poverty reduction in particular and development in general (2018).

*“We have arrived at this critical moment bearing witness to your contributions in nation building, making history and shaping generations through thick and thin. In your selfless sacrifices you strove hard in the realization of a better Ethiopia. Your struggle is a struggle for justice; your struggle is a struggle for respect; your struggle is our struggle. We are of the conviction that the government is doing a lot to ensure the women play a leading role in the developmental transformation of our country, but we also believe that we have more work to do...”*

- **The importance of women's education equal to their husband's education**, in reducing polygamy marriage practice tendency increase with societies' level of modernization which is true in multifactor context relative importance of women's education verses their husbands' education. In more traditional society, the effects of women's education are overwhelming by the effects of their husbands' education while in the modernization society; both women and their husbands have significant effect no polygamy marriage practice.
- **The role of mass media** is less or not saying about polygamy marriage practice. Frequent use of mass media for creation of public awareness for the cause may gradually

help to improve the situation, since society's attitude change takes time, and frequent convincing persuasion is needed for that.

- **Allow girls to enter the class even if they come late**, except for frequent late comers. No school should be allowed to close gates for late coming girls and leaving them to the street which exposed them for sexual harassment and led to polygamous marriage practice, and they should have the right to be within the compound, if not in the class.
- Recent family **law reforms**(take the experiences of Countries) on the African continent show that the focus has been aimed at promoting and protecting the rights of women as defined in international human rights law, as well as respecting the practice of polygamy. These reforms, drawn from mainly recent marriage legislations, namely, Kenya, Mozambique and South Africa, show that the approach to regulate polygamy by these countries have either been to legalize, abolish, or regulate the practice. In view of the reforms' focus on both women's rights principles as well as respect for the practice of polygamy (Lea Mwambene 2010).
- The current Ethiopian laws has criminalized the practice of polygamous marriage. “ ***Bigamy:- person shall not conclude marriage as long as he is bound by bonds of a preceding marriage (NRFC article 11)***”and “ ***...women in polygamous marriages could not inherit property upon their husband's death***” (Ethiopian Penal Code article 650) *should be reformed.*
- **Take measures to eliminate harmful cultural practices** in order to ensure equality in marriage. Further guidance needs at the local level.**Enact appropriate policies to guarantee** marriage and that the rights of women in marriage and family, including in polygamous marital relationships are promoted and protected and respect the constitutional rights of women
- **Teaching Exemplary (model) women** like Empress Titus of Ethiopia, Benazir Bhutto and Molalla Yusuf of Pakistan the human right activist, President Ellen Johansson of Liberia, Kenyan Environmental activist Wangary Motay.

## Reference

- Aida. G. (2002), *Effects of Polygamous Marriage on The productive Health and Nutritional Status of Currently Married Women: Addis Ababa*
- Alistair et.ai, (2010), *The Lion's Share, An experimental Analysis of Polygamy in Orthern Igeria, Roppongi, Minato-Ku Tokyo Japan*
- Al-Krenawi, A. and Graham, J.R.,(2006), *A comparison of family functioning, life and marital satisfaction and mental health of women in polygamous and monogamous marriages. International Journal of Social Psychiatry. Vol. 52(1)*
- Al-Krenawi, S (1997). *Social work practice with polygamous families, Child and Adolescent Social Work Journal. 14(6), 445-458.*
- Alphaeus T. (2014), *A Progressive Analysis on The Role of Women in Socioeconomic Development: Serra Leone.*
- Angela C. et al. (2008), *Polygamy in Canada Legal and Social Implication for Women and Children-Collection of Policy Research; Canada.*
- Angela C. et al. (2008), *Polygamy in Canada Legal and Social Implication for Women and Children-Collection of Policy Research; Canada.*
- Ani C.et al. ( 2013), *Africa Women ,the Vision of Equality and the Quest for Empowerment Addressing inequalities at the Heart of the Past:2015.Development Agenda and thefuture:University of Nigeria*
- Banda. F, (2005), *Women, Law and Human Rights: Oxford University Press*
- Cook, R. and Kelly, L. M. (2006), *Polygyny and Canada's Obligations under International Human Rights Law. Department of Justice, Canada. Family, Children and Youth Section*
- Dr. Ruth Gaffney(2011), *Feature article, Polygamy and the Right of women-University of Wales-Newport.*
- Emma New buy (2016), *Understanding Women's living in Polygamous Marriage: Sera Leon*
- Etsegenet K.(2016), *Major Gaps on the right of Women in Ethiopia: Addis Ababa.*
- Gebreslassie, M (2011) *Breaking the Norms: Gender and Land Rights in Tigray, Ethiopia.*
- Hannah F.(2013), *The Modern Options Regarding Polygamy of Married Men and Women: Dakar.*
- Jitu Chawaka(2011), *Bigamy marriage and the Division of Common property under the Ethiopian Law: Regulatory Challenges and options Addis Ababa Ethiopia*

- Koktuedgaard Z. (2008), *Polygamy Across Cultural Analysis*; New York.
- Lea Wwmabuy(2010), *What is the future of Polygamy in Africa? University of the Western Cape- Johans Burge SA.*
- Lothe N. (2017), *Are Polygamy Marriage to be considered a Human Right Violation or a Human Right Realizations? University of Gothenburg.*
- Martha Bailey and Amy J. Kaufman, (2010), *Polygamy in the Monogamous World: Multicultural Challenges for Western Law and Policy, (USA: 2010),*
- Millicient O. (2016), *The Emerging Alternative to Polygamy in Ringo- Kenya.*
- Mohammad Al-Shafi ,Karen et al.(2015), *Effects of Polygamy on children and Adolescents a Systematic Review: University of Lincln*
- N. Moosa(2009), *Polygamous MuslimMarriage in South Africa:Their Potential Impact on the incidence of HIV/ADIS-South Africa.*
- Natalit Exposito(2017), *The Negative Impact of Polygamy on Women and Children in Mormon and Islamic Culure-Seton Hell Univercsity*
- Natascha Wagner Matthias Rieger(2011), *Polygamy and Child Health:Do babies get sick if daddy have many Wives? Graduate Institute, Geneva*
- Obonye J. (2012), *The practice of polygamy under the scheme of the Protocol to the African Charter on Human and Peoples' Rights on the Rights of Women in Africa: a critical appraisal' (2012) 4 Journal of African Studies and Development Vol. 4(5), pp. 142-149,*
- Ozkan, M.A. et al. (2006). *'Mental health aspects of Turkish women from polygamous versus monogamous families' International Journal of Social Psychiatry. Vol. 52(3) pg. 214*
- Phoebe Oyugi (2017), *Article 6of African Women's Right Protocol towards of the protection of the rights of Women on Polygamous Marriage-Stellenbosch University-South Africa.*
- Sofa nit S.(2007), *Culutre and Women's Human Right. The case of Polygamy Marriage in Dire clan Addis Ababa.*
- Stephanie Coontz (2006), *Polygamy A Historical Background, A Fact sheet prepared for the council on Contemporary Family.*
- Tertilt, M. (2005). *Polygyny, fertility, and savings. Journal of Political Economy, University of Minnesota*
- Tsoaledi and Takayindisa (2014), *An Exploration of Polygamous Marriage a World View-University of Venda- Mediterranean Journal of Social science, MCSER publishing, Rome Italy.*

Yang, Manee (2003) *A qualitative study examining the effect of polygamy on Hmong individuals who has been raised in polygamous household .Vietnam. University of Wisconsin-Stout M.A thesis .P-3.*

Yasuko H .and kao Lee L.(1997),*Factors On Polygamy in Sub-Saharan Africa Findings on Demographic and Health services*

Zama and Shanta (2015),*Experience of Women in polygamous Union in Hammorsdale- University of Kuzu Natal, South Africa.*

### **Legal Documents**

African Rights Monitor (July 2011) Ethiopia: "Submission from African Rights Monitor to the Committee on the Elimination of All Forms of Discrimination Against Women, July 2011, New York; Ethiopia")

African Rights Monitor (July 2011) Ethiopia: "Submission from African Rights Monitor to the Committee on the Elimination of All Forms of Discrimination Against Women, July 2011, New York.

Convention on the Elimination of All Forms of Violence Against Women

County Gender Profile Final Report (2006) Addis Ababa

Federal Democratic Republic of Ethiopia Constitution(1995)

Gender issue and Development in Ethiopia(1994),

National Population of Ethiopia (1991).

The Revised Family Code Proclamation of Ethiopia No 213/2000. (1994), Gender Issue, Population and Development in: Ethiopia

UN (2009), World Survey on The Role of Women in Development; New York.

UNECA (2007), African Center for Gender and Social Development: Situational Analysis; Geneva Switze

UNICEF(2011),Population Facts and World Marriage Pattern

UNICEF. 2005. Early Marriage: A Harmful Traditional Practice – A Statistical Exploration

International Covenant on Civil and Political Rights

International Covenant on Economic and Social and cultural Rights

Universal Declaration of Human Rights(1948)

## Apendex-1

### 1. Research Frameworks

#### 1. The prevalence of Polygamy Marriage Practice

Research objective	Research Questions	Main issues/variable	Data gathering instrument	Sources of Data
The general objective of the study is to assess the effect of polygamy Marriage Practice on women's socioeconomic status in selected kebeles of Wando Genet Woreda, Sidama Zone, SNNPR	1. Assess the extent of the prevalence of polygamy marriage	a. percentage & Trades b. arrangement c. socio-cultural context d. Availability of support e. wives and husbands experience	In -depth interview, Key informant,	Wives in polygamy Documents, Experts, Literature, teachers
	2. Traditional factors for the exposure of women to polygamy marriage	a. patriarchal power stricture b. Acceptability c. Is common phenomena d. No rules for men on the amount of wives they have	In-depth interview Documents, Experts, Literature, teachers	Wives in polygamy Documents, Local Elders, Religious leaders

#### 2. Factors that contribute to polygamy marriage

The general objective of the study is to assess the effect of polygamy Marriage Practice on women's socioeconomic status in selected kebeles of Wando Genet Woreda, Sidama Zone, SNNPR	1. Factors to contribute to polygamy marriage practice	<b>Social factors</b> a. Infertility(sterile) b. To bear children(sons) c. Lack of women's awareness d. Girls want to be free f. Extramarital affairs <b>Economic factors</b> a. To hold property b. Bide price payment c. Cash crop production d. Poverty(in women's side)	Key informant, in-depth interview, Documents, questionnaire	Wives in polygamy Documents, polygamy men, Experts
	2. How much to extent poverty contributes to polygamy marriage?	a. Being wealthier man b. Imbalance income gaining c. dependency on their parents d. the growth of population e. serving for household	Key informant, in-depth interview, Documents, Questionnaire	Wives in polygamy Documents,, Documents, Experts, Literature, teachers

	3. Customary marriage taking its part to polygamy marriage?	a. Recognized as valid marriage b. Women have no right to choose their life partners c. Men cannot obeyed by their wives d. Inheritance marriage practiced	Key informant, in-depth interview, Documents, Questionnaire	All married Women, Documents, Experts, Literature, teachers
	4. Polygamy marriage practice in experience?	a. It is informal practice b. It is traditional practice c. It affect women's right d. It is formal practice	Key informant, in-depth interview, Documents, Questionnaire	leaders, Wives and men in polygamy Documents, in-depth interview

### 3. The major Effects of polygamy marriage on women's status

The general objective of the study is to assess the effect of polygamy Marriage Practice on women's socioeconomic status in selected kebeles of Wando Genet Woreda, Sidama Zone, SNNPR	1. <b>Psychological effects</b> of polygamy marriage?	a. Isolation and neglecting b. Abundant feeling for senior wives c. Anxiety and depression d. Disrupting the marital union	In-depth interview, Documents, Questionnaire	Documents, Experts, Wives in polygamy Literature
	2. <b>Social effects</b> of polygamy marriage?	a. Denied legal rights due to lack of information b. Co-wives jealousy/ rivalry / c. Competition of the wives for family hierarchy d. Limited to participation	In-depth interview, Documents, Questionnaire	Documents, Experts, Wives in polygamy
	3. <b>The physical (health) effects</b> of polygamy marriage?	a. Vulnerable to different diseases b. physical conflict to harm each others c. lose of having time with their husband d. Malnutrition	In-depth interview, Documents, Questionnaire	, Documents, Experts, Wives in polygamy marriage
	4. <b>Economic effects</b> of polygamy marriage?	a. Lose of income b. Unemployment c. Dependency on their husband d. the subsequent wives receive a greater portion of resources	In-depth interview, Documents, Questionnaire	Experts, Wives in polygamy Documents,

### 4. The legal and customary Rules regarding to polygamy marriage practice

	1. Legal rules that established to protect women?	a. Constitutions b. The new family Laws c. International Conventions	Professionals, Key informants	Experts, Lawyers Women in polygamy Elders
--	---	--	-------------------------------	---

## **Apendex-2**

General Instruction:

Instructions for Enumerators:

- Make a brief introduction before starting any question, introduce yourself to the women, greet them in local ways and make a clear statement about the objective of the study and its ethical considerations.
- Please fill the questioner according to the respondents reply (do not put your own feeling).
- Please ask each question clearly and patiently until the respondents gets your points(use persons who able to translate Amharic language to the local language properly)
- During the process write answers on the space provided.
- Make sure all the questions are asked.

Name of enumerator:\_\_\_\_\_Signature:\_\_\_\_\_Date\_\_\_\_\_

### **1.Interview developed on Polygamous and non-polygamous household Marriage Practice and Socio-economic status of women in Wando Genet selected kebeles**

For the purpose of the study I would like to ask you some questions on demographic factors, socio-economic and housing Conditions

- Your participation in this study is very important and would be very much appreciate
- Information obtained from you will be kept strictly Confidential. Only the researcher will access it for the research purpose, No harm is expected to come to you or your family from participating in this study

1. Questionnaire Identification number \_\_\_\_\_
2. Identification Number of the respondent:\_\_\_\_\_
3. Family structure –polygamous household\_\_\_\_\_ non polygamous household\_\_\_\_\_
4. Area:- Rural (Highland)\_\_\_\_\_Semi-urban(moderate area)\_\_\_\_\_Urban(lowland area)\_\_\_\_\_
5. Interviewer's name \_\_\_\_\_ signature \_\_\_\_\_

**Part one: Demographic and social Information of the respondent**

1.	Sex	1. Male 2. Female
2.	Age of the respondent(Female)	
3.	Household head	1. Male 2. Female
4.	Educational level	1. No read & write___ 2. Grade 1-4___ 3. Grade 5-8__ 4. Grade 9-10___ 5. Grade 11-12___6. Technical And vocational education ____ 7. BA & above____
5	No of children	Male _____ female _____
6	Religion	1.Orthodox__2.Protestant__3.Muslim___ 4.Catholic___ 5.Other___
	<b>Questions and filters</b>	<b>Coding Characteristics</b>
7	How old are you?	Age in completed years_____
8	If polygamy household, how many wives does your husband have?	Wives in number_____ No response_____
9	How many children your husband have?	Children in number _____No response_____
10	How many children does each of the wives have?	First wife_____ Second wife_____ Third wife_____ Fourth wife_____
11	How many children do you have?	In number_____
12	How many people currently live in your household?	In number_____
13	Have you married before?	Yes___ No___
14	What is your husband's religion?	No have religion___, Orthodox___, Muslim ___ Catholic___ Protestant__ Traditional___ Others___
15	What is your husband's educational level?	Illiteracy___ Only able to write and read,___ Grade 1-6 ___ Grade7-8___ Grade9-12,___Other___
16	What is your educational level?	Illiteracy___ Only able to write and read,___ Grade 1-6 ___ Grade7-8___ Grade9-12,___Other___
17	How is your relationship with co-wives	It is in conflict t___ It is in Co-operation ___I don't know
18	Have you satisfied living in polygamous?	Yes___ No___

**Part two- Economic Characteristics**

19	What is your husband's occupation?	No job___ Farmer ___Government employer___ Trader___ Daily laborer___ Soldier___
20	What is the monthly income of your family?	In Eth. Birr _____
21	Who is responsible for supporting the family?	The husband,___ The wife___ Both husband and wife___ others___
22	In which these do you served in your home?(More than one answer is possible)	TV___ Radio___ Cooking stove___ Electric Me tad___
23	What is the type of house which you lived in?	Traditional Hut___ Corrugated iron
24	How many rooms does your house have?	In number _____
25	Which one of these do you have?	Cattle___ Sheep ___Goat ___Other___
26	Do you own farmland?	Yes ___ No___
27	What is the special food that the family depend on(economic base for huousehold)?	Enset ___Maze___ Teff Enjera___ Rice___ Other___ Livestock ___ Renting house___ Mixed farming___
28	Do your husband Cultivate Chat?	Yes___ No___ I don't know___
29	If your answer is yes, for question number 27 how much is this year?	In number___ No response ___ I don't know ___
30	How about your health condition regarding to polygamy marriage?	It is better___ It is good___ It is very good___ It is bad___
31	Have you served in health care service?	Yes___ No___
32	Have You make blood test while you married?	Yes___ No___

**Part three-Some information on polygamous Marriage**

33	How is the husband's property being shared among the wives and the family?	Specify _____ _____
34	What are the bases for the preference of the wives by the husbands?	Large number of male children _____, Small number of female children ___ Younger age of the wives _____ Other
35	Does your husband give you special attention more than other wives?	Yes ___ No ___ No response ___ I don't know
36	Do you support/oppose polygamy marriage?	Yes ___ No ___ I don't know ___
37	Why do you engaged in polygamy marriage?	Because of religious rules _____ Accepted in the community _____ Forceful of family(Father) due to bride price payment _____ No other option _____
38	Are you happy in living with polygamy marriage?	Yes ___ No ___ no response ___
39	What is you status among the co-wives?	Senior co-wives _____ junior co-wives _____
40	Did your husband inform you while he married additional wives?	Yes ___ No ___ I don't know ___
41	If you give him permission why?	Sharing my burden _____ I don't any child ___ My husband lives another place _____

## **Apendex-3**

### **Hawassa University**

#### **School of Governance and Development Studies**

##### **Questionnaires to be filled by professionals**

Dear Respondents, the purpose of this questionnaire is to collect relevant data to the study entitled “*The Effects of polygamy Marriage Practice on Women’s Socioeconomic Status*”. Your responses are essential for the success of this study. So, you are kindly asked to read all the questions and fill the questionnaires with genuine response. Be sure that your response will not be used for other purpose except for academic purpose.

**Instructions:-**Please, note the following points before you start filling the questionnaires.

1. Do not need to write your name
2. Read the instruction before answering the questions
3. Kindly complete the questionnaire as much as possible
4. Give your idea, suggestion and comment on the space provided
5. Make an “X” in the box that you agree

Thank you for your Cooperation.

Getahun Girma

**Part One:-Background information of the Respondents**

- Sex, Male  Female
- Age, 18-22  23-27  28-30  31-35  36-40  Above 41
- Marital status, Married  Single  Divorce  Widowed
- Religion, Christian  Muslim  other
- Academic (Educational) level, Diploma  BA/BS Degree  MA/MS Degree
- Work experience, 5years  6-10years,  11-15years,  16-20years,  Above 2ys

**Part Two:-Professionals’ Opinion of the respondents on Polygamy Marriage practice.**

**Instructions:-**please, mark an “X” in the column that nearly reflects your actual opinion by using the following rating scales such as:-

5=Strongly Agree, 4=Agree, 3=Not Sure, 2=Disagree, 1=Strongly Disagree

No	Items	Rating Scales				
		5	4	3	2	1
	<b>1.The prevalence of Polygamy Marriage Practice</b>					
1.1	The extent of polygamy marriage practice is and a Common phenomenon that depends on Socio-Cultural context and frequently occurred.					
1.2	There is no traditional limitation on the amount of wives a man could have in the study area.					
1.4	The patriarchal power structure play powerful role in polygamous marriage practice.					
1.5	There is less concern for the legal rules and principles that established to protect women’s rights					
	<b>2. Factors that Contribute to Polygamy Marriage</b>					
2.1	The recognition of customary marriage with bride price payment					
2.2	Infertility or sterile( unable to give birth especially in the side of women)					
2.3	To bear additional children (Sons) to ensure the security and contently of the family					
2.4	Dissatisfaction with marital relationship and wanted to additional wife					
2.5	Man in polygamy marriage heighten his prestige and boost his ego among his peers					

2.6	Women in polygamy marriage have economic problems which exposed them to polygamous marriage practice <b>3.Major Effects of Polygamy Marriage Practice</b>						
3.1	Isolation, neglecting and abandoned feeling for senior women(wives)						
3.2	Suppress and discrimination women's from having the same legal rights as men						
3.3	Women in polygamy marriage are unhappy because of economic dependency on their husbands income						
3.4	It cause for the spread of HIV/AIDS and other diseases, if a husband has several sexual partners'						
3.5	Co-wives rivalry may created and can cause to abuse each other's children						
3.6	Wives sometimes engaged in extra-marital sexual relationship due to the lack of attention received from their husbands						
3.7	Women in polygamy marriage have no access in obtaining income from cash crop production						
	<b>4.The Legal and Customary Rules regarding to women's rights</b>						
4.1	Ethiopia has adopted the universal declaration after the universality and indivisibility human rights were recognized. Despite these commitments by the state, cultural practices and norms have limited the rights of women in different societies						
4.2	Gender equality has not been practiced in Polygamous Marriage as the legal rules stated for the protection of women's rights i.e., the exercise of decision making power, income generating to the family are given to the husband.						
4.3	Women in polygamous marriage understand that their rights are limited from the perspective of the traditional practices not in the legal principles of view, because, the customs shaped women from different dimensions.						
4.4	Polygamy marriage has not be stated directly as it's negatively affect women's right. But, the practice has cause to abuse, violated and it has strengthened the right of men in the society and women's right can be limited.						
4.5	International conventions such ICCPR and ICESCR described in detail the responsibility and obligation of states to take the required action to achieve gender equality in practice, However, Countries like Ethiopia could not properly implemented especially in rural communities.						
4.6	Women in polygamous marriage have less awareness to legal principles that stated to protect them						
4.7	Women in polygamy marriage practice are not treated equally with men						

**Open-ended questions**

Please, write your opinion, suggestion and comments with respect to the questions below (To write your responses exhaustively, you can use Amharic language, if you are interested).

1. What are the international principles that stated to protect women’s human rights regarding to harmful traditional practices like polygamy marriage?

---

---

---

2.What are the national principles and rules that stated against the practice of polygamy marriage?

---

---

---

3. How is it possible to negotiate the legal principle and customary practice regarding to polygamymarriage?

---

---

---

4. What are the causes for a woman to engage in polygamy marriage in community?

---

---

---

5. What are the factors that challenges to implement the legal rules in protection of women’s rights?

---

---

---

**Close-ended questions**

1. How do you assess the prevalence of polygamy marriage practice?

- A. It increased to large extent      B. It increased to somehow
- C. It decreased somehow      D. It decreased to large extent      E. There is no change

2. How do you assess the arrangement of polygamy marriage practice? A.2-3      B.3-4

C.4-5      D.5-6

3. How do you examine the problems of polygamy marriage practice on women’s socioeconomic?

status? A. It is very high effect    B. It is high effect    C. It is moderate effect    D. It is very low

