



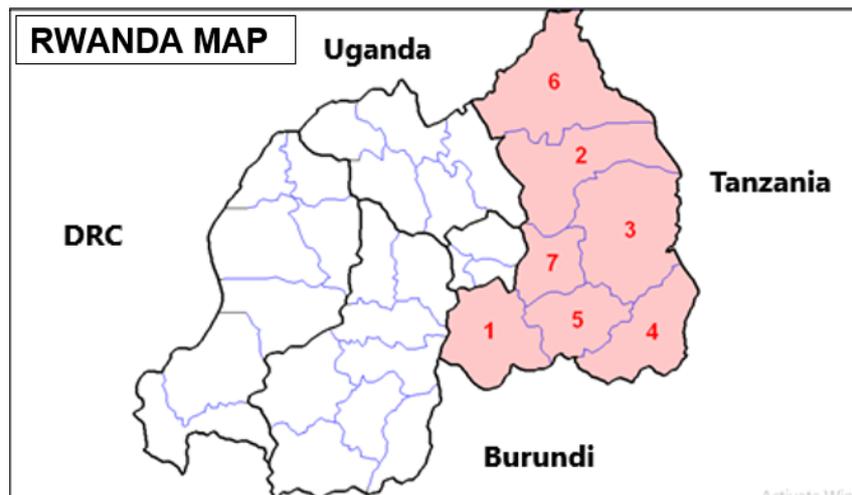
THE READINESS OF THE COMMUNITY TO ADDRESS TEENAGE PREGNANCY IN RWANDA

A STUDY CONDUCTED IN THE SEVEN DISTRICTS OF
EASTERN PROVINCE

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MAP OF EASTERN PROVINCE, RWANDA



EXECUTIVE SUMMARY

Teenage pregnancy is not a new phenomenon in Rwanda. It was always contested by the community since it was compromising the ideal, the reputation and cultural values. The reaction to this phenomenon has evolved from throwing the victim in the farthest island to accepting and caring for the new born and the mothers. Different organisation and institutions promoting human rights have played role in influencing the worldview and creating a conducive environment for the acceptance and integration of teen mothers.

Recently, this phenomenon has taken a faster pace than ever. Demographic and Health Surveys (DHS5) informs that more than one in three women aged 15 – 19 year old who participated had already started having sexual intercourse. In 2014 more than 10% of single women in each province considered separately were mothers with the highest rate in Southern Province (13.4%) and Kigali City (13.3%), and the lowest rate in Northern Province (10.0%). The rate of single mothers was slightly higher in urban (12.2%) than in rural area (11.4%). It was 32.7% among non-educated and 27% among those without religious membership (National Institute of Statistics of Rwanda (NISR), 2014. p.49).

The upsurge of this phenomenon goes hand in hand with the heaviness of the burden that weighs on the shoulders of the community and the entire nation in all aspects of life. Addressing this phenomenon is not a work of just one person or one category of people. It is the responsibility and the task of each and every one to bring supports of all kinds. However, much as teenage pregnancy has attracted researchers, especially foreign researchers, the readiness of the community in preventing and responding to the phenomenon in a constructive way is poorly explored. This study was therefore initiated to cover this gap by examining the readiness of the community in addressing teenage pregnancy.

The study was conducted in the seven districts of Eastern Province, namely Rwamagana, Kayonza, Gatsibo, Nyagatare, Ngoma, Kirehe, and Bugesera. Five objectives guided the entire endeavour: to identify challenges that teen mothers face, to assess the real needs of teen mothers in order to improve their access to justice for the reestablishment in their rights, to depict the attitudes and behaviour of different categories of people in the community toward teenage pregnancy and motherhood, to identify existing interventions preventing sexual and gender-based violence (SGBV) and related gaps, and to formulate recommendations to stakeholders in order to better address the phenomenon and involve everyone.

Data were collected using mixed method involving qualitative and quantitative information. Therefore, a mixed questionnaire was used in the individual interviews with teen mothers. A semi structured interview guide was also used to interview key informants that included mothers and fathers of teen mother as well as local leaders. At this level, local leaders comprised the staff in local administration from sector to village level, members of councils at sector and cell levels, people in charge of security at local level, representatives of National women Council, people in charge of women and gender in RPF political party, as well as other opinion leaders in the community.

In addition to individual interviews, focus group discussions were organised with teen mothers, mothers and fathers of teen mothers separately, as well as local leaders. The calculation of the sample size has used the formula suggested by Cochran (Sarmah & Hazarika, 2012). In total, individual interviews were conducted with 113 teen mothers and 70 key informants. Fourteen FGD were also conducted, of which, 7 were with teen mothers and 7 were with key informants. All the activities of the study were conducted in October 2018.

The findings of the study revealed that teen mothers started with imbalance in sex negotiation. Almost all of them slept with males partners that were older than them. This imbalance of age positioned them into the incapacity to negotiate the kind and conditions of having sex, which resulted in getting pregnant without consent.

In addition, teen mothers face a serious challenge of studies and the certainty of their future. While 63% of them were in school when they got pregnant, only 5% were still students at the time of the study. A non-significant percentage of them had managed to complete secondary education. Others had abandoned the school in order to deal with the new status as mothers as well as connected struggles. This abandonment of school is an open gate to the poverty. Most of them are unskilled for any profession. They have lost confidence and the capacity of any expertise. So they all do not have projection of life that is beyond their current environment.

Moreover, teen mothers have challenge of social integration. They are rejected by the community, abandoned on their own by their families as well as their male partners. Only 73% of them had their children registered, only 26% had their male partners who accepted to register their children. Having a new child in the household also affects the capacity and the engagement of having medical insurance. Family refuse to pay for the babies while teen mothers are not allowed to separate with their family in order to care for the health of her own child.

The last but not least challenge relate to the disclosure of the male partner. Given the seriousness and the heaviness of the provision of punishment in the law, teen mothers and their male partners work together to hide the identity of the father of their children. They rather choose to negotiate in anonymity in order to avoid the risk missing even the few expectation of support from these fathers due to imprisonment.

It was realised that first of all teen mothers need awareness in matters of Sexual and Reproductive Health (SRH). This is because none of them had planned to have child. Only 32% informed that they were violated while 53% acknowledge having consciously and willingly wanted to have sex with their partners, and 15% got pregnant within other circumstances. This means that if they had SRH knowledge, they have chosen to achieving their goal and to influencing the results.

They need also awareness about their rights and issues around Sexual and Gender-based Violence (SGBV). One in five (19%) do not know anything about SGBV. This unawareness is 30.8% in Kayonza district and 26.7% in Kirehe District. Teen mothers are therefore unaware of how and where to claim their justice for their reestablishment in their rights, for their own integration in the community, and for the rights of their

children. Connected to this need of awareness is the need of legal assistance in orders to have due power and the capacity to claim their rights and those of their children.

Teen mothers need survival means as well as professional training and skills in order to face survival challenges. They need to be integrated in the society, not as dependent, but as producers and contributors to the development of the country with due dignity and capacity. They need to pursue their studies and secure their future because they are still young.

Although these needs are observed, attitudes and behaviour of the community toward teenage pregnancy and motherhood does not show promise to improve their conditions. Eighty percent (80%) of teen mothers are mistreated by parents because of pregnancy. They are insulted, physically abused, prisoners-like at their homes, isolated, given demeaning names (example: *ibinyendaro*), treated as the shame of the family and requested to pay all consequences. Eighty percent (80%) of them are mistreated by neighbours and other community members, considering them as senseless people, harlots, abnormal, attributing to them every wrongs that happen in the community, and ridiculing them. , nothing good that may come from them , even the other youth. Eighty percent (80%) of them are 80% mistreated by other youth refusing to draw nearer to them and considering them as bad examples (*ihene mbi utazirikaaho iyawe*).

Sixty percent (60%) of teen mothers are mistreated by religious leaders who temporary exclude them. The half of them (50%) are mistreated by local leaders who unduly refuse them services they deserve. Thirty six percent (36%) are disturbed by cultural consideration such as being harassed because of pregnancy, feeling the shame to appear among other people, isolating themselves from the community, feeling as outcasts, and remaining at the fringes of the society. Non-governmental organisations that are normally expected to intervene in the community do not currently show a concern or interest in this group.

There are no visible and consistent interventions to address the teen pregnancy and motherhood phenomenon. Teen mothers are not assisted or oriented in what to do after getting pregnant, being for their survival or for their reestablishment in their rights. Seventy five percent (75%) did not seek any legal support. They did not file the case of violence in the court, nor have they brought the issue in the community structure such as *Umugoroba w'ababyeyi* that would help. When the girls get pregnant, the male partners just relocate or disappear for a while to come back later and quietly resettle. Those who sought to pursue their cases in police and Isange One Stop Centre, they did not follow up because of lack of means and advice.

Although the case of teen pregnancy is sometimes discussed in community meetings, 67% of teen mothers didn't hear about sensitization of small children so that they grow up knowing all the risks ahead, and 50% have no awareness whatsoever on their rights. The majority of teen mothers never saw parents, neighbours, religious leaders, local leaders or the youth having plan to fight against sexual and gender-based violence (65%, 58%, 53%, 66%, and 70% respectively). Eighty five percent (85%) of them did not see any NGO working toward preventing or responding to teen pregnancy.

All these gaps are therefore an appeal to the entire community that they have to take the phenomenon of teenage pregnancy as serious and urgent issue. Parents are ready to continue insisting on good behaviour of youth in regard with sexuality and faithfulness. Teen mothers are ready to work with institutions and organisation that sensitise young girls on sexual and reproductive health and other behaviour by giving testimonies of their own life and how it was destroyed by teen motherhood. Local leaders and other key informants are ready to advise where necessary and to apply government policy regarding this matter. Although this commitment is expressed, there is still need for coordination, advice and technical and financial support.

Therefore, there should be the development of prevention measures, such as sexual and reproductive health (SRH) teaching from younger age by various institutions (schools, churches, NGOs...), and creation and expansion of youth centres in rural areas where the whole package of SRH can be found.

Regular and consistent information of the community, especially young girls and teen mothers on legal provision as related to youth, teen pregnancy and motherhood is also required. A space should be created in the community where teen mothers would be involve into sharing their experience and struggles with the school-age children.

A system that increase financial and subsistence capacity of teen mother, in which all institutions would contribute is also needed. Teen mothers should be supported to continuing their studies and professional training, and to restoring of their confidence and projection for the future. The community should be sensitised to understand the teen mothers as human being having rights like any other person and to contribute to their integration of all kinds.

At legal level, a system that provide teen mothers with legal and social assistance should be created. The legal marriage maturity should also be reviewed to see if it cannot be decreased at least among less educated communities. The harshness of penalties for man who impregnated should also be reviewed in order at least to maintain the culprits around and to maintain them in the community for a better correction.

Viewed that the study was conducted in rural areas, a comparative study in urban area to check the consistency and the veracity of what is presented here as cause of teen pregnancy and strategy to address it, as well as the readiness of the community to get involved is required.

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1. BACKGROUND AND JUSTIFICATION OF THE STUDY

1.1 HAGURUKA NGO

Haguruka NGO is a national organisation protecting the rights of women and children. It was created in 1991 and has for many years contributed with assistance and advice to women and children. It organises also legal sensitization and training for its stakeholders. In particular, Haguruka NGO has been representing women in legal matters in relation with property rights, marriage and divorce, succession and inheritance, and gender-based violence. Haguruka NGO currently has 414 paralegals and 5 branches in Kigali (Gasabo), Kayonza, Nyanza, Musanze, and Nyamasheke.

In partnership with GIZ Rwanda, Haguruka NGO is implementing a project entitled *“Prevention and Response to Teenage Pregnancy in Kayonza District”* aiming at increasing capacities of civil registration officers on Children’s rights, GBV laws, and birth registration procedures. The present study is part of this project with the aim to assess the extent to which the community is ready to address teenage pregnancy and motherhood which is a current threatening phenomenon. This study allows to depict the attitude and behaviour of different categories of influential people in the community toward teenage pregnancy as well as their level of engagement in addressing it. The study also makes recommendations to various stakeholders on the best practices in addressing the phenomenon of teenage pregnancy and motherhood.

1.2 TEENAGE PREGNANCY AND MOTHERHOOD IN RWANDA

Figures in DHS5 highlight high percentage of women who started sexual intercourse in their teenage. In all ranges of age of women between 15 and 49 years old who participated in DHS5, more than one in three had already had sexual intercourse before or at 20 years old. The same survey shows that 6.8% of girls between 15 and 19 year old had already had sexual intercourse at 15 years old.

In addition more than 10% of single women in each province considered separately are mothers with the highest rate in Southern Province (13.4%) and Kigali City (13.3%), and the lowest rate in Northern Province (10.0%). The rate of single mothers is slightly higher in urban (12.2%) than in rural area (11.4%). It was 32.7% among non-educated and 27% among those without religious membership (National Institute of Statistics of Rwanda (NISR), 2014. p.49).

It is obvious that all these figures show a smaller number of teenage sexuality, pregnancy and motherhood in the country as compared with the real situation since girls of less than 15 years are not included. For example, some girls in primary school get pregnant and give birth to children as well.

However, not all these sexually active girls are using contraception during their sexual intercourse. At this point, DHS5 mentions that 11.6% of teenage unmarried women sexually active are not using contraception. It was also found that 47% of all pregnancies in Rwanda are unintended and 22% of them end with induced abortion

and that 40% of clandestine abortion lead to serious complications (<http://www.sph.ur.ac.rw/spip.php?article167>). NISR (2014) also mentioned in the *Fourth Population and Housing Census, Rwanda, 2012* that,

Adolescent mothers often do not have the biological maturity for reproduction and they lack experience in new born and childcare which partly explain their poorer health status and their babies". Also, there is a lot of evidence suggesting that adolescents are exposed to frequent abortions, often unsafe, resulting in increased risk of maternal mortality and morbidity (e.g. obstetrical fistula, secondary infertility) (p40).

This situation therefore constitutes an appeal to all stakeholders in order to contribute to reducing and eradicating this seemingly fate of our young girls. As long as research is of concern, previous studies focused on the situational analysis of teenage pregnancy and teen mothers. There was no much interest of researchers on the readiness of the community in addressing it, which constitutes a gap on the journey of dealing with the phenomenon. As contribution to covering this gap, the present study was initiated to examine the readiness of community members to bring their own contribution in order to address the problem of teenage pregnancy and motherhood. The study helped to generate information and to formulate recommendations that set the basis for Haguruka NGO and other stakeholders to efficiently dealing with the phenomenon of teenage pregnancy and motherhood.

2. OBJECTIVES OF THE STUDY

2.1 OVERALL OBJECTIVE

To investigate, document and highlight the challenges that teen mothers are facing and their living conditions, especially the readiness of the community to engage in addressing this phenomenon.

2.2 SPECIFIC OBJECTIVES

- To identify gaps and challenges teen mothers face
- To assess the real needs of teen mothers to improve their access to justice for the reestablishment in their rights
- To depict the attitudes and behaviour of different categories of influential people in the community toward teenage pregnancy as well as their level of engagement in addressing it;
- To assess the role of parents and community members in reintegrating teen mothers in the community
- To identify existing interventions preventing sexual and gender-based violence (SGBV)
- To identify the gaps in the implementation of the existing interventions in preventing SGBV of teen mothers

3. STUDY QUESTIONS

Viewed the above objectives, some of the questions that have been responded to by the present study are the following:

- What challenges are teenage mothers facing within their respective communities?
- To what extent are the teen mothers aware of their rights?
- Are teenage mothers aware of procedures of registration of their children?
- What kind of support do teenage mothers need in order to be reintegrated in their communities?
- Does Rwandan culture cause any kind of hindrance on teenage mothers' livelihood?
- Do teenage mothers have access to justice? If not, what are the needs to improve their access to justice for their reestablishment into their rights?

The search to responding to these questions has resulted into having a comprehensive view of teenage mothers and the readiness of the community in addressing it.

4. STUDY SETTING

This study was conducted in all the seven (7) districts of Eastern Province of Rwanda. As the name of this Province alludes, it is located in east side of Rwanda where it touches on Tanzania in east side, Uganda in north, and Burundi in South. This province is composed of seven districts. From the north to the south, these districts are Nyagatare, Gatsibo, Kayonza, Rwamagana, Ngoma, Kirehe, and Bugezera (See the map in preliminary pages).

5. METHODOLOGY

5.1 STUDY DESIGN

The present study is designed as mixed, that is, using qualitative and quantitative methods at the same time. Both qualitative and quantitative data were collected and analysed accordingly. The study is also conceived as descriptive as it provides abundant description of social phenomenon of teenage pregnancy from the perspective of local population. It is also an applied study because it serves as basis to make informed decision on addressing teenage pregnancy phenomenon.

5.2 INFORMANTS

There were two categories of informants in this study, the teen mothers and the key informants. The key informants are composed of parents and local leaders. What is called local leaders include religious leaders; Coordinator or Executive Secretaries at village, cell and sector levels, staff in charge of social affairs at cell and sector levels, security and justice staff (MAJ, Police, DASSO), and National Women Council representatives, gender officers.

5.3 SAMPLING AND SAMPLE SIZE

There were three levels of sampling and sample size: selection of local administrative entities, selection of teen mothers, and selection of key informants.

5.3.1 Selection of local administrative entities

As indicated above, the present study was conducted in the seven districts that comprise Eastern Province. Sectors in each district were chosen in collaboration between Haguruka and district staff having women and gender in their attributions. One location in one sector was chosen in each district.

5.3.2 Selection of teen mothers

The exact number of teen mothers was unknown since there has been no systematic census of people in this category. However, this population was estimated in the present study on the basis of the results of the Fourth Rwanda Population and Housing Census of 2012 (RPHC4) and the proportions published in the Demographic and Health Survey 2014-2015 (DHS5). According to RPHC4, female population in Rwanda is 5,451,105. Women aged 15-19 year old are 566,212, thus representing 10.4% of all women.

The same Census presents the population of women and men in Eastern Province. Therefore, the number of 15-19 year old women in each district of Eastern Province was estimated using the following formula $[(\text{total female population in district} * 10.4)/100]$ as in the following table.

Table 1: Estimated 15-19 female population in districts, Eastern Province

	Total females in district	15-19 year old
Rwamagana	159,854	16,625
Nyagatare	237,530	24,703
Gatsibo	225,351	23,437
Kayonza	177,437	18,453
Kirehe	176,578	18,364
Ngoma	175,159	18,217
Bugesera	185,704	19,313

The DHS5 gives the proportions of 15-19 year old in all districts of Rwanda who have started child bearing. In Eastern Province, the proportions are displayed in the following table.

Table 2: Percentage of women aged 15-19 who have had a live birth or who are pregnant with first child, and percentage of those who have begun childbearing, by district in Eastern Province, Rwanda.

District	Percentage of women age 15-19 who:		Percentage who have begun childbearing	Number of women
	Have had a live birth	Are pregnant with first child		
Rwamagana	10.5	1.4	11.9	93
Nyagatare	5.1	2.1	7.2	113
Gatsibo	11.0	4.8	15.8	126
Kayonza	8.5	1.4	9.9	81
Kirehe	6.5	0.0	6.5	52
Ngoma	7.9	3.3	11.2	93
Bugesera	5.7	3.4	9.1	71

Source: DHS5 2014-2015, p397

The second column of the table from the right side presents the percentages of 15-19 year old who started child bearing in the seven districts of Eastern Province. Using these percentages, an estimated number of women who started child bearing in each district of Eastern Province was calculated. As an example, if in Rwamagana District 15-19 year old women are 16,625 and that the proportion of those who started child bearing is 11.9%, the number of those who started child bearing in that District are $(16,625 \times 11.9) / 100$, which gives 1,978. With the same process, the population of 15-19 year old who have started child bearing in all the districts of Eastern Province are presented in the following table.

Table 3: Calculated 15-19 year old women who have started child bearing in Eastern Province districts

District	Female population in East Province	15-19 yr old women in East Province	% of 15-19 women in East Prov child bearing (DHS5)	Calculated 15-19 yr old women child bearing in East Prov
Rwamagana	159,854	16,625	11.9	1,978
Nyagatare	237,530	24,703	7.2	1,779
Gatsibo	225,351	23,437	15.8	3,703
Kayonza	177,437	18,453	9.9	1,827
Kirehe	176,578	18,364	6.5	1,194
Ngoma	175,159	18,217	11.2	2,040
Bugesera	185,704	19,313	9.1	1,758
TOTAL	1,337,613	139,112		14,278

Source: Calculated using data from RPHC4 and DHS5.

The calculation gives the total number of 14,278 women aged 15-19 year old who started child bearing in Eastern Province. It is this population that is used to calculate the sample for the present study.

The calculation of the sample size has used the formula suggested by Cochran (See Sarmah & Hazarika, 2012).

For a large size of population, Cochran suggests using an approximate equation that ignores the actual size of the population as follows:

$$n_0 = z^2 * p * q / e^2$$

Where, n = sample size, z =coefficient of normal distribution, p =probability of success, q =probability of failure, e = margin error.

With the confidence level of 95%, and $p=0.5$, thus $q=0.5$, and $z=1.96$, and considering the margin error of 10% (.1), the initial sample size was $n_1 = 1.96^2 * 0.5 * 0.5 / 0.1^2 = 96$

The sample size applied to the population is:

$$n_2 = \frac{n_1 N}{n_1 + N}$$

Where, N=Size of population (teen mothers), n_1 = Initial Sample size, and n_2 =corrected sample size (applied to the population).

For the population of teen mothers in Eastern Province, the sample size was:

$$n_2 = \frac{96 * 14,278}{96 + 14278} = 95$$

Sample size applied to non-response rate

$$n_3 = \frac{n_1 * N}{n_1 + N} * r$$

Where r is non-response rate = 10%.

$$n_3 = \frac{96 * 14,278}{96 + 14278} * 0.1 = 10$$

Final sample size is; $n_1 + n_2 + n_3$, that is $95 + 10 = 105$

Therefore, the final calculated sample size of teen mothers was 105. These women were chosen in each district proportionally to the percentages of 15-19 year old women population who started child bearing. However, the number of teen mothers involved in the study during the fieldwork activities was slightly higher than planned due to their high willingness to contribute to this study, which has increased the representation of the study population. The process gives of calculation of teen mothers' sample size as well as the actual sample size are illustrated in the following table:

Table 4: Calculated and actual sample size of 15-19 year old women each district

District	1	2	3	4	5
	Estimated 15-19 yr women child bearing in East	% of 15-19 women child bearing in each district ¹	Sample from each district ²	Actual sample size	% of participation
Rwamagana	1,978	13.9	15	15	100.0
Nyagatare	1,779	12.5	13	13	100.0
Gatsibo	3,703	25.9	27	27	100.0
Kayonza	1,827	12.8	13	13	100.0
Kirehe	1,194	8.4	9	15	166.7
Ngoma	2,040	14.3	15	16	106.7

¹[(Column 1/14,278*100)]

²[(Column 2/100)*105]

District	1	2	3	4	5
	Estimated 15-19 yr women child bearing in East	% of 15-19 women child bearing in each district ¹	Sample from each district ²	Actual sample size	% of participation
Bugesera	1,758	12.3	13	14	107.7
TOTAL	14,278	100	105	113	107.6

Source: Calculated using data from RPHC4 and DHS5.

Teen mothers were systematically selected in order to ensure the inclusion of all categories of people. Variables that were considered during data collection include (a) educational activity at the time of pregnancy (whether she got pregnant while student or whether she was out of school), (b) number of children (one and more than one child), (c) current activity or profession, (d) existence of parents or guardian (orphan living alone, orphan having guardian or not orphan), (e) the relationship between teen mothers and giving birth (whether the girl is still pregnant or whether she has already given birth; as well as (f) place of residence in relation to parents/guardians (staying with parents or not). While all these variables could not practically apply in each of all the 7 districts/sectors that took part of the study, each variable was considered at least in one sectors. These variables were systematically taken into account and the categories of these variables included in the study. In this way, the 1st variable was considered in the 1st sector, the 2nd variable in the 2nd sector and so on till the end of all sectors. The following table specifies the variable considered in the selection of teen mothers in each district.

Table 5: The variables considered in the selection of teen mothers in each district

DISTRICT	CONSIDERED VARIABLE
Rwamagana	Educational activity at the time of pregnancy (whether she got pregnant while student or whether she was out of school)
Nyagatare	Number of children (one and more than one child)
Gatsibo	Current activity or profession
Kayonza	Existence of parents or guardian (orphan living alone, orphan having guardian or not orphan)
Kirehe	The relationship between teen mothers and giving birth (whether the girl is still pregnant or whether she has already given birth)
Ngoma	Place of residence in relation to parents/guardians (staying with parents or not)
Bugesera	Educational activity at the time of pregnancy (whether she got pregnant while student or whether she was out of school)

The 113 teen mothers were individually interviewed following their distribution in each district. In addition, there was one focus group discussion (FGD) in each district, which gathered between 6 and 10 teen mothers. In this way, there was a total of seven (7) FGD with teen mothers in the whole study.

5.3.3 Selection of key informants

As indicated above, there was a number of key informants at local level, composed of parents of teen mothers and local leaders. Five categories of local leaders were identified at local level (see section 5.2). As much as possible, at least three types of key informants were interviewed in each district. The choice of key informants in each district has followed their numbers on the list that was made for that purpose. This means that at least three first types of key informants were interviewed in district 1, other three categories of key informants interviewed in district 2, and so on as shown in the following table.

Table 6: Categories of key informants involved in the study per district

DISTRICT	CATEGORIES OF INVOLVED KEY INFORMANTS
Rwamagana	Teen mothers' parents; Local leaders in local governance (village coordinators, executive secretaries of cells); Religious leaders
Nyagatare	Staff in charge of social affairs at cell and sector levels; Security and justice staff (MAJ, Police, DASSO); National Women Council representatives, gender officers
Gatsibo	Teen mothers' parents; Local leaders in local governance (village coordinators, executive secretaries of cells); Religious leaders
Kayonza	Staff in charge of social affairs at cell and sector levels; Security and justice staff (MAJ, Police, DASSO); National Women Council representatives, gender officers
Kirehe	Teen mothers' parents; Local leaders in local governance (village coordinators, executive secretaries of cells); Religious leaders
Ngoma	Staff in charge of social affairs at cell and sector levels; Security and justice staff (MAJ, Police, DASSO) National Women Council representatives, gender officers
Bugesera	Teen mothers' parents; Local leaders in local governance (village coordinators, executive secretaries of cells); Religious leaders

Ten key informants were initially meant to be chosen in each district, which was giving a total number of 70 key informants individually interviewed. In the fieldwork, the same total number of key informants were interviewed but with differences in some districts, due to their availability to the present study. The following table shows the number of key informants individually interviewed in each district.

Table 7: The number of key informants individually interviewed in each district

District	# planned	# interviewed	% of participation
Rwamagana	10	9	90.0
Nyagatare	10	10	100.0
Gatsibo	10	10	100.0
Kayonza	10	6	60.0
Kirehe	10	10	100.0
Ngoma	10	12	120.0
Bugesera	10	13	130.0
TOTAL	70	70	100.0

Source: Results of the present study

There was also one FGD with parents and local leaders in each district. Three types of FGD were organised: (a) FGD with mothers, (b) FGD with fathers, and (c) FGD with

local leaders. These types were alternating in districts. In the first district there was FGD with mothers, in district 2, a FGD with fathers, while FGD with local leaders was organised in district 3, and so on. Each FGD gathered between 6 and 10 key informants. The following table shows the kinds of key informants who participated in FGD per district.

Table 8: Key informants involved in FGD per district

DISTRICT	KEY INFORMANTS INVOLVED IN FGD
Rwamagana	Mothers of teen mothers
Nyagatare	Fathers of teen mothers
Gatsibo	Local leaders
Kayonza	Mothers of teen mothers
Kirehe	Local leaders
Ngoma	Local leaders
Bugesera	Mothers of teen mothers

5.4 DATA COLLECTION TECHNIQUES

Four data collection techniques were used in this study: Documentation (desk review), in-depth interview, semi-structured interview, and focus group discussion.

5.4.1 Documentation (desk review)

This is a review of secondary data from written documents which include reports, surveys, published books, as well as journal and newspaper articles. These documents were found from institutions such as University of Rwanda (UR), Centre for Gender Studies (CGS), Gender Monitoring Office (GMO), Ministry of Gender and Family Promotion (MIGEPROF), Ministry of Health (MoH), National Institute of Statistics of Rwanda (NISR), National Police, Isange One Stop Centre, local and international Civil Society Organisations, as well as online and local libraries.

5.4.2 In-depth interview

In-depth interview techniques was a detailed interview collecting mixed qualitative and quantitative information from an individual. In-depth interview was conducted among teen mothers in order to have the whole image of their life before and after pregnancy as well as the struggles and external interventions initiated to address the issue. This technique constituted of open ended and close-ended questions mixed together.

5.4.3 Semi-structured interview

Semi-structured interview technique mainly used open-ended questions that were asked key informants. Other additional questions were probed following the flow of interview in order to specify each information.

5.4.4 Focus group discussion

FGD technique consisted of a semi-structured interview conducted with a group of informants: teen mothers, and key informants. Informants composing a group were of the same category in order to avoid frustration, inhibition, embarrassment, shyness,

and much domination during the discussion. As mentioned above, there were three categories of group among key informants: teen mothers' mothers, teen mothers' fathers, and local leaders. These categories were gathered separately for group discussion.

5.5 DATA COLLECTION INSTRUMENTS

The present study was informed by secondary data through literature review and primary data through empirical research. Literature review focused on written information.

Four data collection instruments were used to collect empirical data:

- In-depth interview guide for teen mothers
- Semi-structured FGD guide for teen mothers
- Semi-structured individual interview guide for key informants, and
- Semi-structured FGD guide for key informants

All the nterview topics were the same for different instruments but questions were asked differently following informants' categories and the role they play in the society. Interviewers were trained in the techniques of interviewing where all these details on the use of these instruments were discussed.

5.6 SUMMARY OF SAMPLE SIZE AND INSTRUMENTS

The summary of the sample size in each category of informants as well as instruments is shown in the following table:

Table 9: Sample size per category of informants and data collection tools

SN	Category of informants	Data collection technique	# sessions per sector	Total planned sessions	Total session conducted	%
1	Teen mothers	Structured and semi-structured interview	-	105	113	107.6
		Focus group discussion	1	7	7	100.0
2	Key informants (Parents & local leaders)	Semi-structured interview	10	70	70	100.0
		Focus group discussion	1	7	7	100.0
TOTAL SESSIONS				189	197	104.2

This study therefore exhausted all the interview sessions that were planned and went beyond.

5.7 DATA ANALYSIS

The present study used qualitative and quantitative data analysis at the same time. Instruments were developed in the way that would allow to collect and to analyse qualitative and quantitative data, especially with the use of close-ended and open-ended questions.

Qualitative data analysis followed the model suggested by Rossman and Rallis (2012, p273-287), which has eight steps: (1). Organizing data (inventory, clean up/edit, check dates, set criteria of coding & categorizing), (2). Identifying categories, (3). Familiarizing yourself with the data, (4). Coding the data, (5). Generating themes, (6). Interpreting, (7). Searching for alternative understanding, and (8). Writing the report. As for quantitative data, Statistical Package for Social Scientists (SPSS) software was used for analysis. Data were entered in Excel then transferred into SPSS in order to generate tables and figures for analysis and interpretation. All the indicators were presented in text, frequencies, and percentages. Tables, figures, and graphics were used to make some illustrations.

5.8. RESEARCH TEAM AND FIELDWORK ORGANISATION

The study was conducted by Rev. Dr. Innocent Iyakaremye as team leader. He has PhD degree in gender and comprehensive experience in consultancy and academic activities (research, training, and teaching) related to gender, Sexual and Gender-Based Violence, as well as women and girls' empowerment. He is also expert in qualitative and quantitative data analysis. He was with four research assistants who have masters and bachelor degrees in gender and social sciences related studies and are highly experienced in research on gender³.

After obtaining the visa from National Institute of Statistics of Rwanda (NISR) and Ministry of Local Governance (MINALOC), district leaders were contacted and requested to introduce the team of researchers to local leaders and the community. At each level researchers were explaining the intention, the goal, and conditions of the study. They presented the existing authorisation from NISR and MINALOC and sought the community's cooperation. It was well explained that the participation in this study was voluntary and that participants might withdraw at any stage of the study. A token amount of money was given to the participants for the transport ticket. Researchers respected the availability of participants. They neither forced anyone to contribute nor looked down participants' rights as human beings.

6. RESULTS OF THE STUDY

6.1 INTRODUCTION

This chapter contains the details of the results of the study. It is structured in ten sections. After the description of the characteristics of teen mothers who participated in the study, challenges that they face in their daily life are presented. Their real needs to improve access to justice for the reestablishment in their rights are also identified. Then the document focuses on the attitudes and behaviour of parents and the community toward teenage pregnancy and motherhood as well as their role in reintegrating teen mothers. This is followed by the examination of participants' views on the existing interventions preventing or responding to sexual and gender-based violence (SGBV) in the area. The study also tries to identify the gaps in the existing

³ Ms Assumpta Mwanayire, Master of Arts in Genocide Studies, Ms. Valentine Mukamisha, BA in Clinical Psychology, Ms. Domina Dusabeyeze, BA in Sociology, Ms. Yvette Ishimwe, Ms. Pharmacy, and Mr. Emmanuel Niyibizi, BA in Management.

interventions in preventing and responding to SGBV as well as the readiness of the community to contribute to addressing teen pregnancy phenomenon. A number of recommendations formulated to different stakeholders in order to involve different structures of the society in addressing teenage pregnancy.

6.2 CHARACTERISTICS OF PARTICIPANTS

6.2.1 Age and marital status of teen mother participants

The targeted population of the present study was teen mothers. This population included mothers who were in their teen age during the time of data collection as well as young women who became pregnant when they were still in that age group. The following table displays the group age of participants in all district of Eastern Province.

Table 10: Age of teen mothers per district

District	<20 years old		20 to 25 year old		25 year old <		TOTAL		
	#	%	#	%	#	%	#	% distr	% grp
Kayonza	4	30.8	9	69.2	0	0.0	13	100.0	11.5
Nyagatare	9	69.2	3	23.1	1	7.7	13	100.0	11.5
Ngoma	6	37.5	9	56.3	1	6.3	16	100.0	14.2
Kirehe	8	53.3	5	33.3	2	13.3	15	100.0	13.3
Rwamagana	14	93.3	1	6.7	0	0.0	15	100.0	13.3
Bugesera	4	28.6	10	71.4	0	0.0	14	100.0	12.4
Gatsibo	19	70.4	8	29.6	0	0.0	27	100.0	23.9
TOTAL	64	56.6	45	39.8	4	3.5	113	100.0	100.0

Source: Results of the present study

Those who were in their teen age during data collection were 56.6% of the sample. Almost 40% were between 20 and 25 year old. A small number of women above 25 year old participated as well. Considering the percentage in each district, the youngest groups were respectively found in the axis Kigali-Nyagatare that is Rwamagana (93.3%) Gatsibo (70.4%) and Nyagatare (69.2%). On the side of South East (Bugesera), the participants were slightly older than other districts. These figures do not necessarily reflect the age of the current teen mothers in each districts, but those who participated in the present study, which may have been influenced by various factors, including the message used in inviting them and their availability.

All the teen mothers who participated in the study were single, of which one was already engaged for marriage.

6.2.2 Education of teen mothers per district

Teen mothers who participated in the study had low education. Eighty seven point six percent (87,6%) had done primary and post primary education, but had not completed secondary school. Only 5.3% had the highest level of secondary education while 6.2% had never stepped in class as shown in the following table.

Table 11: education level of teen mothers per district

	Non educated	Nursery	Primary	Post primary	Secondary	TOTAL	%
Kayonza	0	0	8	5	0	13	11.5
Nyagatare	1	0	6	4	2	13	11.5
Ngoma	0	0	6	9	1	16	14.2
Kirehe	2	0	7	6	0	15	13.3
Rwamagana	1	0	5	9	0	15	13.3
Bugesera	2	0	3	7	2	14	12.4
Gatsibo	1	1	13	11	1	27	23.9
TOTAL	7	1	48	51	6	113	100.0
%	6.2	0.9	42.5	45.1	5.3	100.0	

Source: Results of the present study

The dynamic of teen mothers' level of education is discussed below in the section of challenges that they face in their daily life.

6.2.3 Ubudehe category

Figure 1 shows that participants in this study were in the lower socioeconomic categories.

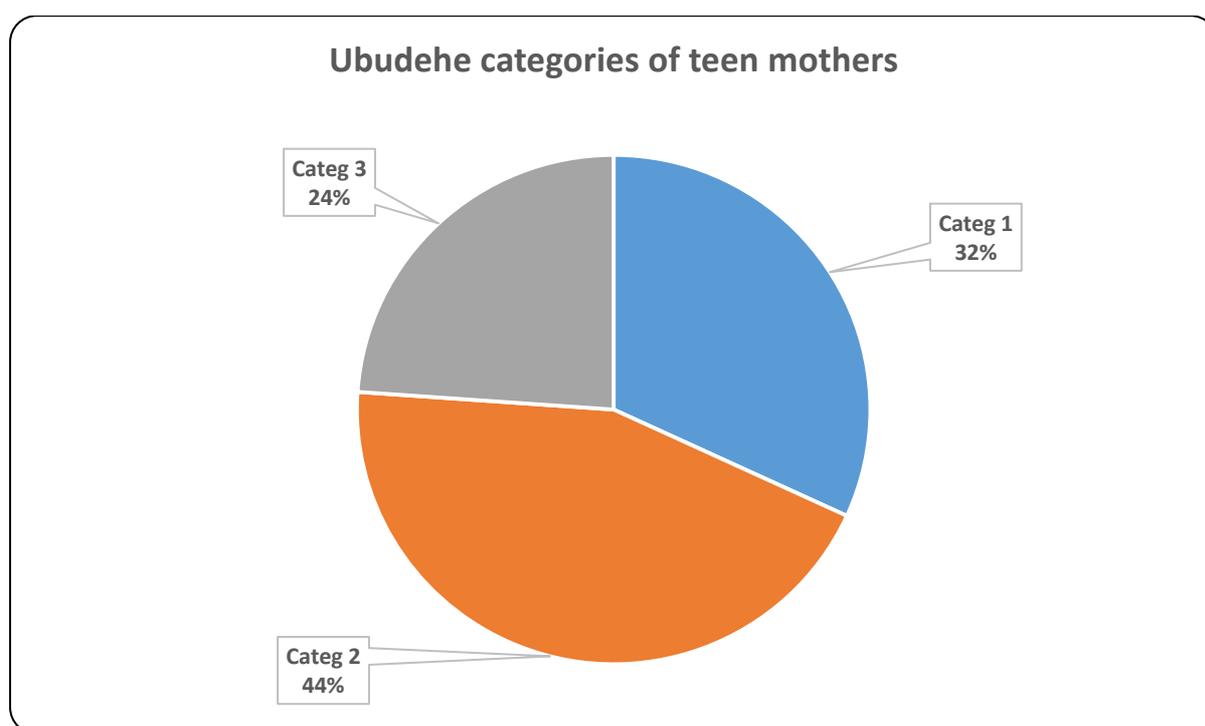


Figure 1: Ubudehe categories of teen mothers

Almost the half (44.2%) were in the second category which consists of people who have a place to stay in or who rent a house but do not have continuous or permanent job. Near a third of them (31.9%) were in the first category which comprise people who do not have where to stay and struggle to live. Only less than one forth (23.9%) were in the third category that include people who have job or a farmer, of has a business that can employ 12 persons. Most of women in this category just work in family fields or selling some items such as sweets, tomatoes, few fruits, and other agricultural products.

It is visible that none of them was in the fourth category of people who have big business, work with international institutions or has higher position in the government. This status goes proportionally with the low level of education as shown in the following table.

Table 12: Education level per ubudehe category

Education level per Ubudehe category									
Education level	Ubudehe						Total		
	Categ 1		Categ 2		Categ 3				
	#	%	#	%	#	%	#	% educ	% grp
Non educated	6	85.7	1	14.3	0	0.0	7	100.0	6.2
Nursery	0	0.0	1	100.0	0	0.0	1	100.0	0.9
Primary	15	31.3	24	50.0	9	18.8	48	100.0	42.5
Post primary	13	25.5	22	43.1	16	31.4	51	100.0	45.1
Secondary	2	33.3	2	33.3	2	33.3	6	100.0	5.3
Total	36	31.9	50	44.2	27	23.9	113	100.0	100.0

The table highlights well that the higher percentage among non-educated is in category 2, a higher percentage in the rest of education levels is in category 2. Category 3 doesn't have any person who did not go to school or stopped on nursery school. This can be taken as sign that the level of education is also paramount factor influencing pregnancy.

6.2.4 Religion of teen mothers

Teen mothers who participated in the study mainly belong to Catholic Church (31%), new evangelical and Pentecostal churches (29%), and main line protestant churches (25%). Fifteen percent (15%) belong to other religions such as Muslims (10%), Adventist church (2%), and other Christian and non-Christian churches, as it appears in the following figure.

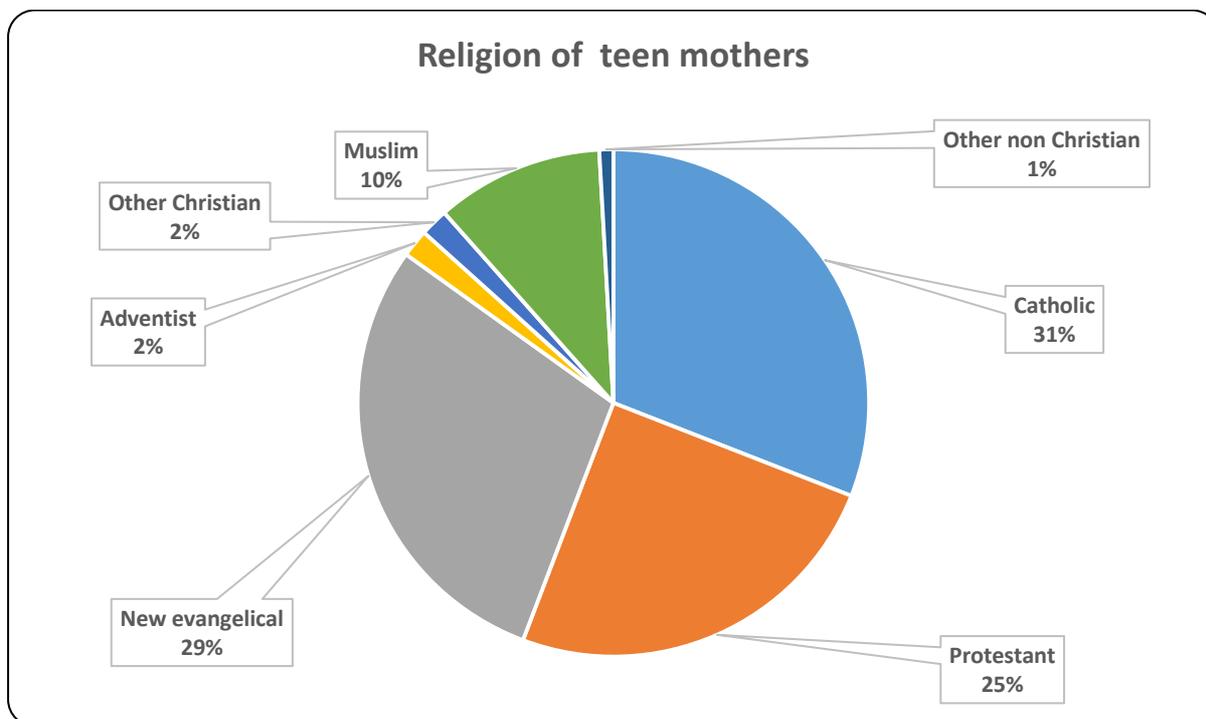


Figure 2: Religion of teen mothers

This figure demonstrates that all teen mothers belong to churches, which should also play visible role in addressing the phenomenon.

6.3 CHALLENGES THAT TEEN MOTHERS FACE

The challenge identified among teen mothers are of five categories: imbalance in interaction around sex, uncertainty of the future, social integration, disclosure of male partner, and health insurance issues.

6.3.1 Imbalance in interaction around having sex

There is first of all a dilemma in the choice of terminology to be used in order to express the interaction between the teenager girl and her male sexual partner. This is because in this study the focus is the teenager girl having sex with either the teenager boy or an adult man. Given that the law in Rwanda considers any attempt of adult person to have sex with a minor as rape, terms such *agreement*, *negotiation*, and *bargain* seems inappropriate. But while this dilemma is caused by the legal consideration of this act, the practice itself sometimes shows a kind of consent of each party involved although the level of conscious and meditated decisions may be different. A girl will accept a small gift from a man such as a cup of tea, a glass of juice, a bottle of fanta, a small amount of money, a piece of cloth, or is convinced to have sex without complaint. It is this whole process of collaboration and encounter that results into having sex between these two people that is called "*interaction around having sex*" in this section.

The imbalance in interaction around sex is observed through the age of teen mothers at first pregnancy, age difference between teen mothers and first male sexual partner, occupation of the sexual partner, their relationships with their male partners, and meeting area and opportunities that occasioned sexual intercourse.

The following figure presents the percentages of the age of teen mothers at their first pregnancy.

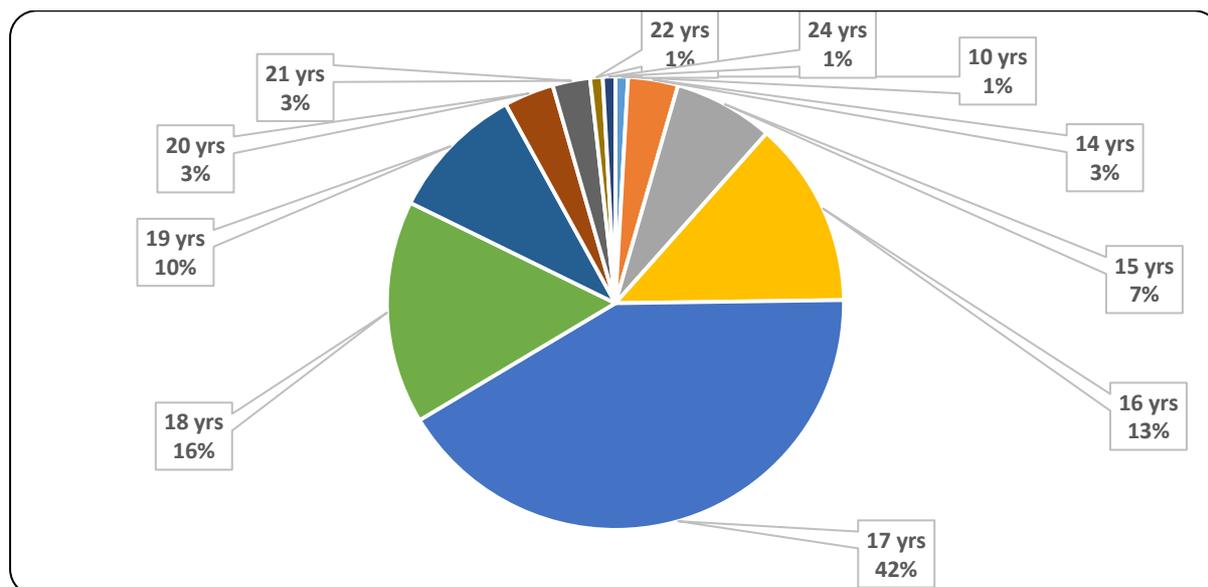


Figure 3: Age of teen mothers at first pregnancy

The figure shows that a higher number of these teen mothers had their first pregnancy at 17 years old. They started being pregnant as younger as 10 years old. Eighty two percent (82%) got pregnant before 19 years old. At their age, it is difficult to be convinced that the girl took a meditated decision to have sex with an adult person.

The age difference between teen mothers and their first male sexual partners also is eloquent on this matter. As it is visible in the following figure, 91% of teen mothers were impregnated by older male partners.

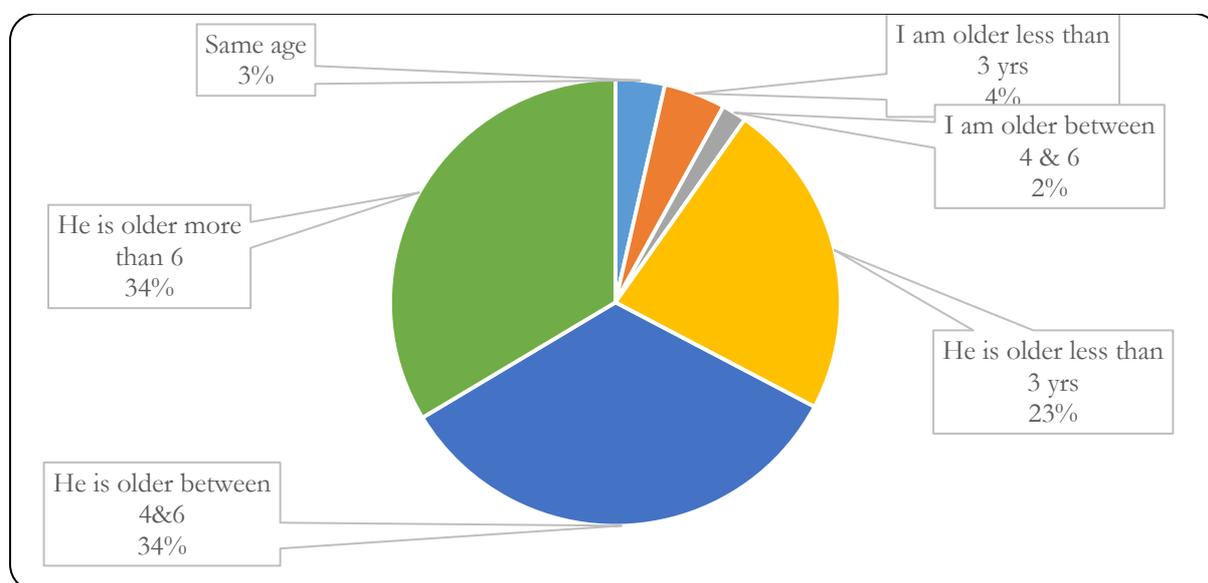


Figure 4: Response of teen mothers to the question about the difference between their age and that of their 1st male partner

About 70% of teen mothers have slept with male who were 4 years and above older than them. This difference of age also does not give room of equal interaction between these two sexual partners.

As to the occupation of the male partner at first pregnancy, it seems that they were in various areas. Since the study was conducted in rural areas, male partners do not have big businesses. As shown in the following table, those who are well off in rural area such as farmers, some few professionals, and other various categories of the population are the ones that mostly impregnate teenage girls.

Table 13: Occupation of male partners at 1st pregnancy

Occupation	Frequency	Percent
Civil servant	1	1.0
Ordinary salaried	1	1.0
Business person	6	6.0
Agricola cattle rearing	19	19.0
Professional	12	12.0
Driver/mechanicer	5	5.0
Unskilled worker	1	1.0
Handy person	7	7.0
Army/police	3	3.0
Other occupation	21	21.0
Student	12	12.0
No occupation	12	12.0
Total	100	100.0

Source: Results of the present study

These men include the workers in new infrastructures such as workers in road building, people involved in building new villages, security guards and workers in marshlands who have regular amount of money per week or per month, and are able to promise gifts or other kinds of support. It is easy for them to deceive young girls who are in their tender age and are starting to develop relationships and to explore external world as part of their psychosocial development.

Another important point to examine is the link that joins these teen mothers and their male partners. The following figure shows that more than a third of teen mothers slept with their neighbours.

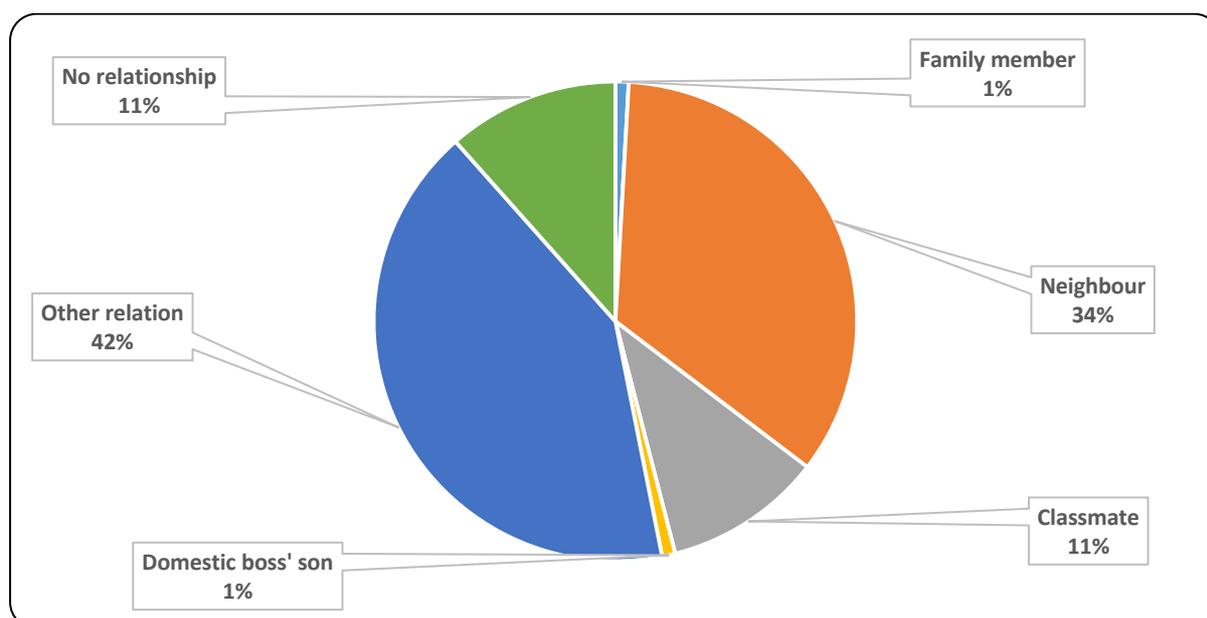


Figure 5: Relationship between teen mothers and male partners

A higher number of them however slept with people known to them but who do not have a well-defined relationship. These are the people who come in the region for a while such as students in higher learning institution, security agents, and workers in new infrastructures as mentioned above. They develop deceitful friendship for a short period then abandon them alone with pregnancy or new born.

The meeting area of girls and males is also important in the discussion of imbalance in sexual negotiation. One can realise in the following figure that almost 60% of teen mothers slept with males who have their own dwelling place. These are men who rent houses or have their own, and indeed have the power based on their wealth and on their status as adult as or older than these girls.

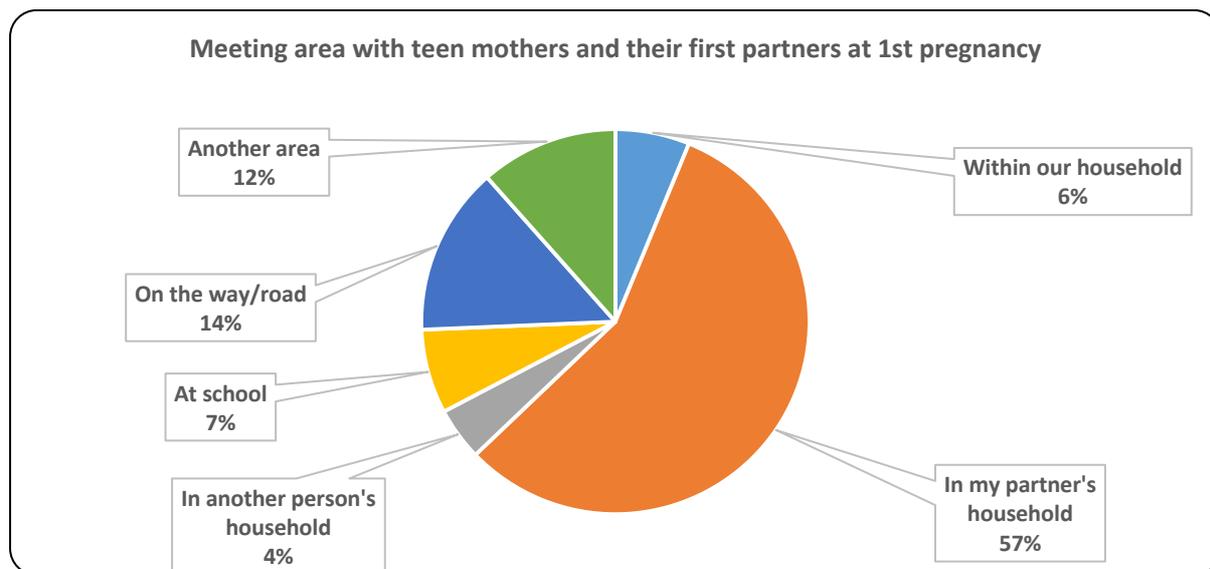


Figure 6: Meeting area with teen mothers and their first partners at 1st pregnancy

This power based on wealth or the age plays role in deceiving young girls who do not yet have the capacity to think critically.

One would also wonder what really happens that lead teenage girls to sleep with men. The following figure provide the answer to this question.

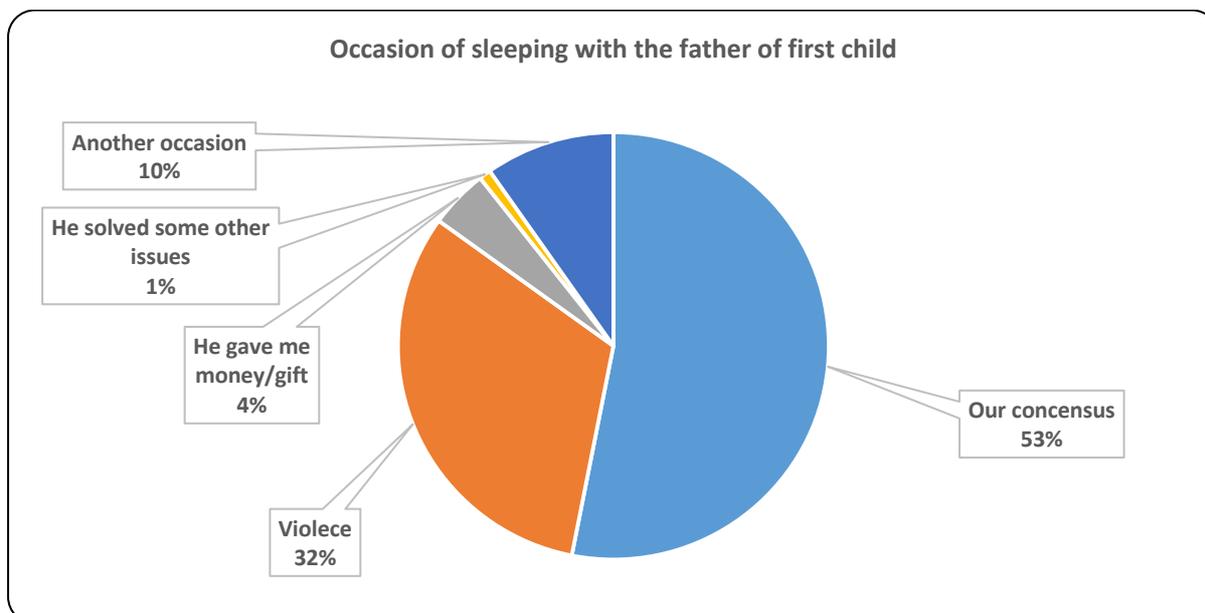


Figure 7: Occasion of sleeping with the father of first child

More than a half (53%) of teen mothers are convinced that they willingly slept with their male partners. A non-negligible percentage of 32% of teen mothers informed that they were violated. Others have received gifts and other support in exchange with sex. Thai still expresses the imbalance between the male and the girls that accept or compelled to sleep with men.

The narrative testimonies of teen mothers displays five scenario that occasioned intercourse. First, some girls declare that they did sex out of mutual consensus and that they consciously chose to sleep with the man because both wanted to do it. Second, there are girls who are trapped in the course of seeking long term love, expecting marriage with the man. At this point, young men in the age of marriage, especially those who started building their own house, pretend to love girls and to have marriage project with the girls. But most of them reject these girls after sleeping with them. Third, girls are trapped because of their poverty. When they are in need and that a man is promising to help, they accept the support as well as related conditions, including having sex. Fourth, other undefined occasions are conducive to violating girls. Young men have a lot of strategies to attract girls. Some of them invite girls in their homes, others plan a walk together, other pretend to be sick and ask girls to pay a visit to them, others use other girls to invite their colleagues on young men's behalf, all such appointments end with violating those girls but they keep quiet. Lastly, there are adult people who abuse their position and status in violating girls who are under their responsibility. At this point, one girl mentions, *"I went to our training room, he then invited me in a room, he removed my underwear and slept with me. When he finished I went home and did not scream because I was afraid of him"*.

It is therefore visible that girls are surrounded by situations that they are not always able to control and that culminate into having sex.

6.3.2 Uncertainty of teen mothers' future

The uncertainty of the future of teen mothers is observed in the history of their occupation and in their current living conditions. The following table allows to realise the occupation of teen mothers at the time of pregnancy and the time of the present study.

Table 14: Occupations of teen mothers at the time of first pregnancy and the time of the study

Occu at pregnancy	CURRENT OCCUPATION								
	Business	Agri cattle rear	Profession al	Driver/mechan	Handy pers	Other occup	Student	No occup	Total
Civil servant	0	1	0	0	0	0	0	0	1
Business	0	2	0	0	1	0	0	1	4
Agric & cattle rear	1	6	0	0	1	1	0	0	9
Professional	0	0	1	0	0	0	0	1	2
Handy pers	0	0	0	0	3	0	0	3	6
Other occup	0	0	0	0	0	1	0	2	3
Student	1	23	0	1	8	2	5	23	63
No occupation	1	2	0	0	1	1	0	7	12
Total	3	34	1	1	14	5	5	37	100

Kayonza not included

Two elements in this table can definitely take us to the deplorable conditions that teen mothers live in. The first element concerns the formal education. It is clear that at the time of pregnancy, 63% of teen mothers were in school, but at the time of the study, only 5% were still studying. The following figure illustrates better some aspects of this situation.

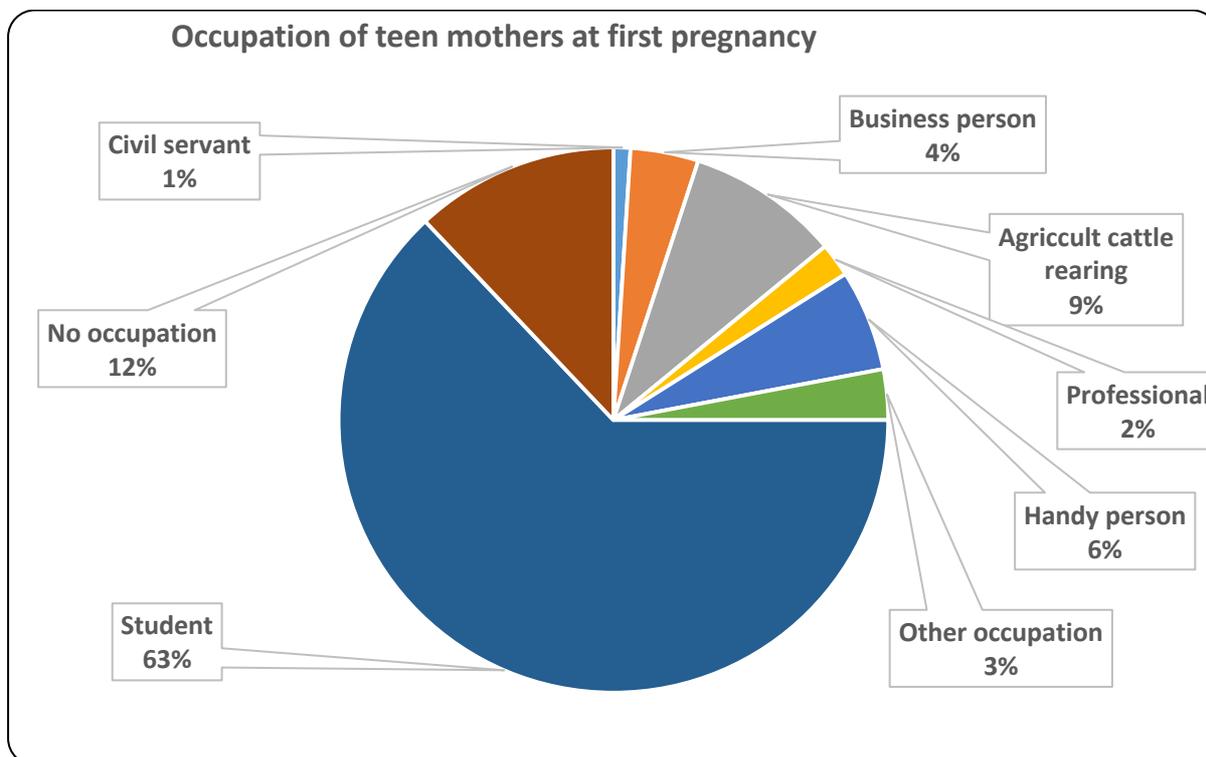


Figure 8: Occupation of teen mothers at first pregnancy

What is true is that very few of them (5.3%) had managed to complete secondary school as mentioned above. Some of them did not interrupt their studies while others had stopped a while and returned to school later. But none of them went beyond secondary school; they just stopped there because of pregnancy and motherhood. It was also observed above that the higher the education is the higher the socioeconomic living conditions are. These teen mothers therefore without expectation of furthering their education do not have an idea of better future. They cannot even think higher because they do not perceive how a better future may happen.

The second element regards the lack of occupation. The above table indicates that 12% had no occupation, but at the time of the study, those who had no occupation were 37%, which means that 25% who were occupied at pregnancy have lost their useful occupation and are now unsure of the next step in their lives. At the time of the present study, almost all of them were living in disgraceful conditions. With pregnancy, professional occupation had changed from 2% to 1%. Many teen mothers have also resorted into agriculture and handy life. This information highlights the kind of difficult life that teen mothers are experiencing and do not imagine any way out.

6.3.3 Challenge of social integration

More of the challenges of teen mothers' social integration will be discussed later in the sections of the attitude and behaviours of parents and the community toward teenage pregnancy as well as the section of their role in integrating teen mothers. The focus in

the present section is only on the teen mothers' abandonment by their male partners, and issues around children's registration.

Teen mothers' abandonment by their male partners

In this regard, most of teen mothers were crying because of lack of means to care for their children. The fathers of their children have abandoned them. Once these men learn that their partners are pregnant, either they develop arguments to deny their children such as "you were sleeping with other men as well thus I am not sure whether this child is mine", "There is no proof that I have slept with you", "let us abort the child", etc.

Other men disappear completely, relocating to other places within or outside the country or going back to their native regions, especially that most of these men who impregnate girls live in these region on temporary basis because of their business, jobs or studies. In these conditions, teen mothers' parents and neighbours do not engage much in supporting the lady but address to them all sorts of discouraging and disgraceful insults. Thus teen mothers remain on their own struggling to raise up their children in the midst of difficult conditions.

The few men that try to help only intervene in health care or with very few contribution like 5,000 Rwandan francs once in three months or once a year, which cannot guarantee the capacity to cope with life in the community.

Issues around children's registration: non-registered children

Issues around children's registrations are also prevailing and has influence on teen mothers' social integration. Teen mothers were asked whether all their children are registered and who registered them. The two following figures present the answers to these questions, which illustrate the situation of children's registration specifying the percentage of those that are registered and the adult people who registered them.

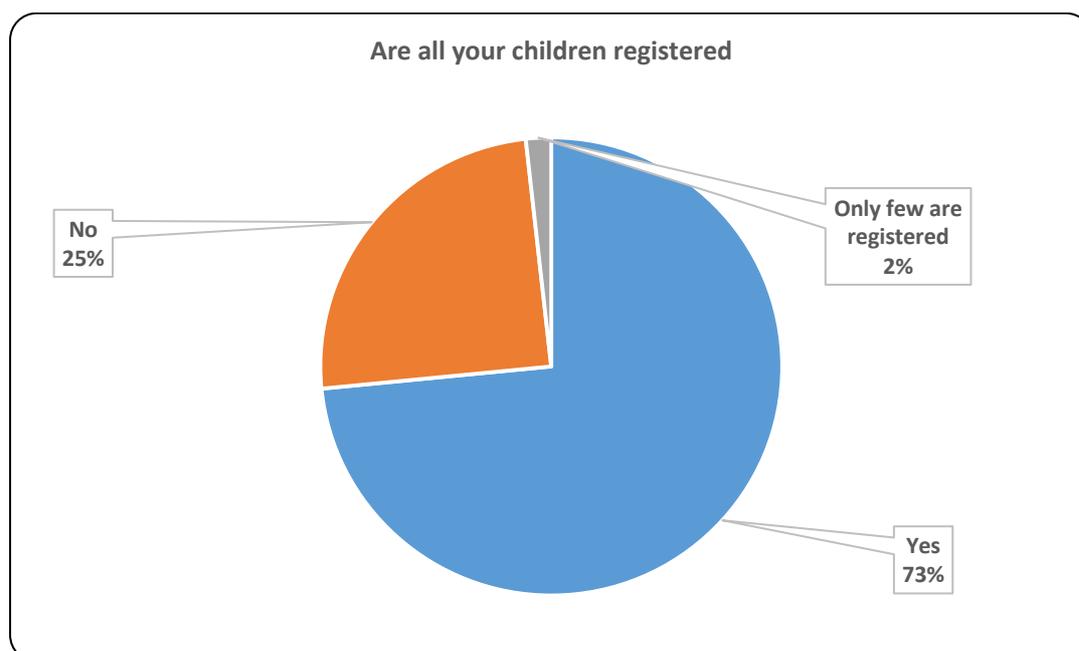


Figure 9: Level of registration of teen mothers' children

These figures show that three forth (73%) of teen mothers have their children registered. A quarter (25%) failed to register their children. For mothers who have more than one child, some children are registered while others are not.

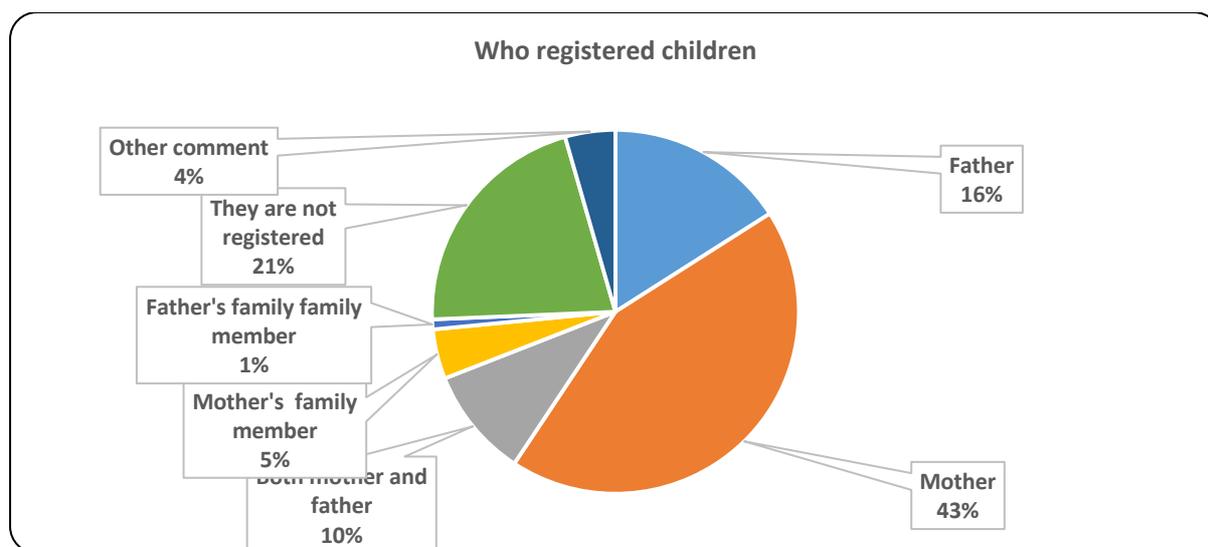


Figure 10: Adult people who register teen mothers' children

It is also visible that more than a half of registered children are counted on their mothers only. Fathers have registered less than one fifth of children (16%). The percentage of those registered by other family members on the side of the father or the mother is equal to the percentage of fathers who accepted their responsibilities in this matter.

Some of the realities around non registration of children is that their mothers give them birth while they are still too young. Therefore, the man disappear because of the fear of being jailed, and the teen mother does not have the possibility to register the child while they themselves do not have identity card on which the child can be counted. But whatever the explanation is, issues of registration are a sign of social integration of the child and the mother. This is because the non-registration of the child indicates that the mother is not accepted in the society and that her child is a shame to some people, some families and the entire society.

Teen mothers' lack of awareness about registration matters

Another point to explore is the level of knowledge of teen mothers about registration matters. Teen mothers were asked whether they know something about children's registration. The two following figure illustrate how aware they are on the issues of registration and where it is done.

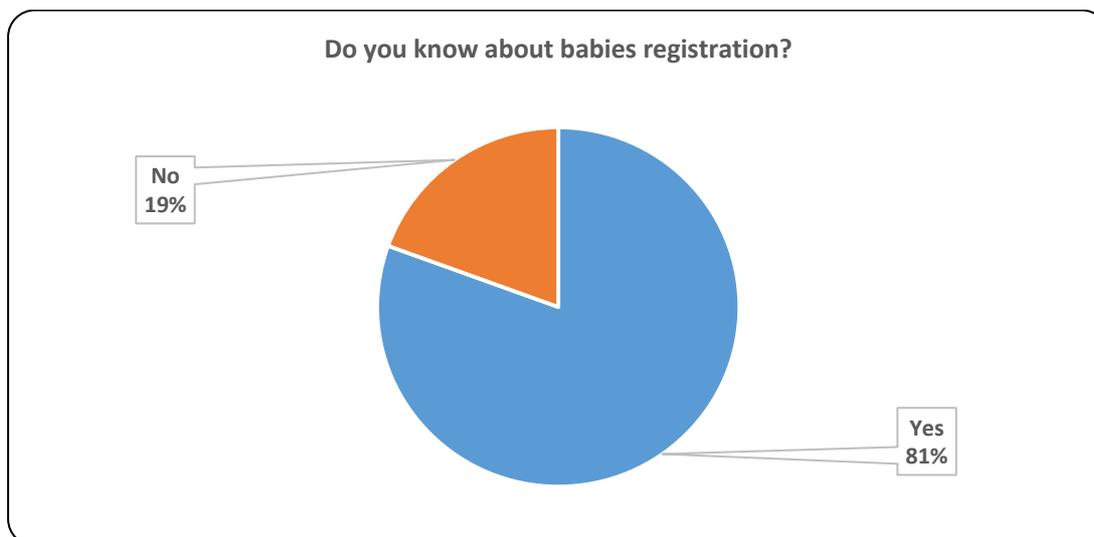


Figure 11: The level of teen mothers' awareness about children's registration

The above figure displays that almost one fifth (19%) do not have an idea about children's registration, especially the procedures that are followed as well as the time of registration. Those who know something on this matter elaborated on how they knew it, its importance, and the procedures. Some of them knew it through the teaching received from health centre at the time of vaccination, others were informed by family members, others were informed by local authorities in community meeting, and others were informed by the staff at sector's office.

As to the importance of children registration, teen mothers mentioned children's rights to be registered as Rwandan, the registration as condition to have health insurance, and as a conditions for the child to have her/his identity card in the future. There was a sad story at this point where some sectors refuse to register a child if both parents are not present. This has an impact on the child, not on the parents because if they have their own issues and are not bound together, each one continue to enjoy his/her life in spite of the risks of the child.

On the question to teen mothers asking whether they know where children's registration is done, the following figure indicates that almost all of them (96%) know where this is done.

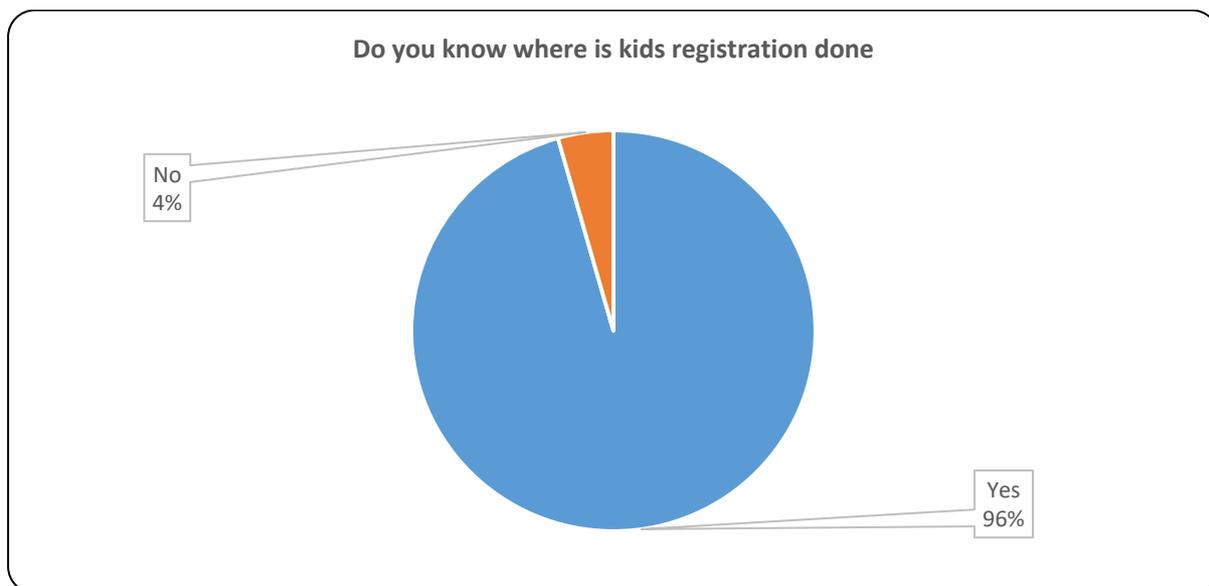


Figure 12: Teen mothers' knowledge of where the children's registration is done

This is a positive sign and a first step to children's registration. But as discussed above, there is still much to do in order to ensure that all children are properly registered and that their mothers are well integrated in the society.

The above discussion unveil that the issue of children's registration and the acceptance the father or family members to register the child is sign of the level of integration of teen mothers and thsir children and continuously has an impact on their social integration.

6.3.4 Difficult disclosure of male partner

The difficult disclosure on the identity of male partner was discovered using questions around the steps initiated by teen mothers in order to be rendered justice after pregnancy. They were asked whether they did something to claim their rights after being violated or after realising that they are suffering in raising alone the children. The following figure shows the percentage of those who have taken that initiative and those who did not.

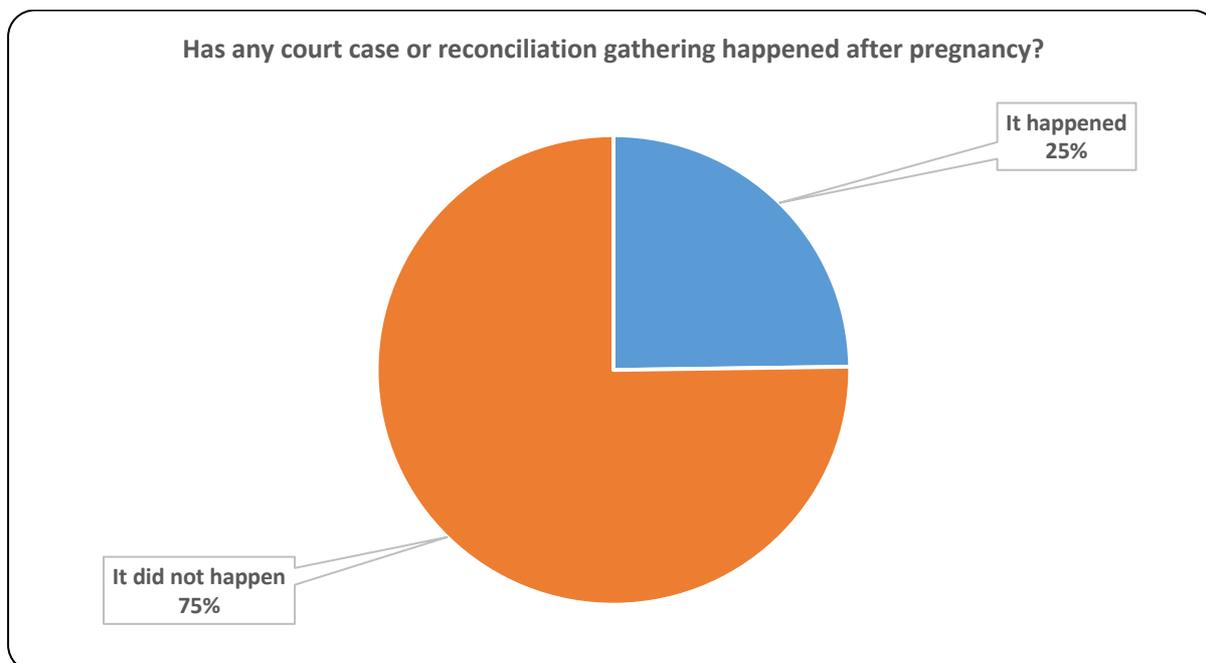


Figure 13: Percentages of teen mothers who sought being re-established in their rights after pregnancy and those who did not

The figure reveals that a quarter (25%) have tried to bring their case to the public. Otherwise 75% of them kept quiet within their suffering. The following table specifies what happened in each district.

Table 15: Teen mothers who sought being re-established in their rights after pregnancy and those who did not per district

Whether there was court case or reconciliation gathering				
District	It happened		It did not happen	
	#	%	#	%
Kayonza	5	38.5	8	61.5
Nyagatare	5	38.5	8	61.5
Ngoma	5	31.3	11	68.8
Kirehe	1	6.7	14	93.3
Rwamagana	5	33.3	10	66.7
Bugesera	2	14.3	12	85.7
Gatsibo	5	18.5	22	81.5
Total	28	24.8	85	75.2

The table illustrates that the problem of silence is in all districts. But Kirehe (93.3%), Bugesera (85.5%), and Gatsibo (81.5%) are respectively the most silent on this matter. Those who relatively try to discuss the issue are in Kayonza (38.5%), Nyagatare (38.5%), and Rwamagana (33.3%) respectively.

There are a lot of stories around not disclosing about the issue. Some teen mothers confirm that by having sexual intercourse with the man, they did what they wanted to do with total understanding and meditated decision and that therefore there was no need to betray the man or to accuse him. Other girl were abused by young single men with the promise that they will be taken for marriage. This expectation remained even

after the birth of the child until they discover that the guy deceived them. Still other girls were expecting that the man will continue to support them in the raising up of their children and with some other materials, then they decided to remain silent.

Because of these projected advantages, teen mothers have been working closely with their sexual partners to discourage any intervention aiming to arrest these men or to ask them explanations. For such cases, even when parents or family members tried to intervene, the girl would inform the guy who would flee the region or the country. They argue that if the man is taken to jail, they will benefit nothing but suffer more because this will occasion the total separation from the man and will raise conflicts between families; thus the girl and the child will have none to care for them or even to listen to what they say. So they decide to remain silent in order to keep this relationship.

Other girls remained silent because they were still young and were not aware that there is any structure that can help in case of pregnancy. There are girls that were impregnated by the men that they do not know, for example during social event such as wedding ceremony, in the bar, or in case of rape. Girls also remained silent because they slept with a family member and could not have any support from the family. They therefore suffered for the sake of that familial fabric. Others keep quiet because after the pregnancy, both families met and settled the issue together with common understanding.

Other girls could not expect that denouncing the man will yield any result. This was because either the man had already left the region or the country or that they were suspecting that people who would help them are corrupt. One girl specified that the young man who impregnated her fled when village coordinator started looking for him. But after a while, he came back and corrupted that coordinator. Then when the girl went to remind her case, the village coordinator discouraged her from pursuing the man because he had already take another women for marriage. This reveals that in that rural area, even when they file the case they only intend to negotiate the man so that he takes the girl for marriage, which is different from the whole idea of re-establishing teen mothers in their rights. Other related experiences were that even those men who were taken to the police were released after some days because there was none who would go every day to the police to explain the case or to file the case to the court. Teen mothers therefore avoided ridiculing themselves in accusing the men.

6.3.5 Challenge in health insurance

Struggle around having health assurance of the child is also worth mentioning. The results of the study showed that 94% of teen mothers consulted health institutions when they were pregnant. But this use of health institutions does not remain after the birth of the child. This is because during pregnancy they are under the insurance of their parents. After giving birth, family members refuse to pay for the new born that they consider as an outsider. This goes together with refusing to insure the teen mother, their daughter, because she would not want to be insured without her child. These teen mothers are sometimes requested to pay health insurance for the whole family in order to include their own new born but they do not because of their financial limitation.

When these teen mothers request the permission to have their own health insurance document which is separate from their families, local authorities do not accept because their *ubudehe* category would directly fall into the first category, which would be a heavy burden to them, because health care for people in this category are assured by local governance. This situation remain without solution and will need strong advocacy for these girls.

6.4 REAL NEEDS OF TEEN MOTHERS FOR THEIR ACCESS TO JUSTICE AND THE REESTABLISHMENT IN THEIR RIGHTS

Reading through the above challenges and all the results of the study in general, five major needs of teen mothers for their access to justice and the reestablishment in their rights can be identified. These are the awareness in Sexual and Reproductive Health (SRH), awareness in Sexual and Gender-based Violence (SGBV), legal assistance, survival means and socioeconomic empowerment, and professional training.

6.4.1 Need of awareness in SRH

It was observed above that less than a third (32%) of teen mothers who participated in the present study are convinced that they were raped. This means that about 70% remaining have somehow consented to having intercourse with men regardless of their age, conditions that they were in, and the decision power they had. However none of these has confirmed that in having sex with a man she planned to have children. All the pregnancies appeared as unwanted for these girls.

It is therefore clear that at least those who consented to have sex were not aware of how to avoid unplanned pregnancy. If they knew they would have taken preventive measures before acting or they would have chosen to do it during a safe period.

Likewise, men who slept with these girls had poor knowledge of SRH as well. Otherwise they would not have impregnated them, thus creating a situation that would later become difficult to handle. In fact, what is weighing on the community, teen mothers and their sexual partners is not much having had sex per se but having had sex that resulted into having babies. There is therefore a need to help young men and women about sexual and reproductive health so that once they find themselves into having sexual intercourse, they do it responsibly knowing how to avoid further troubles.

6.4.2 Need of awareness in SGBV.

During data collection, there was a question asking whether teen mothers know something about sexual and gender based violence against young girls and to state the types of SGBV that they know. The following figure presents the results.

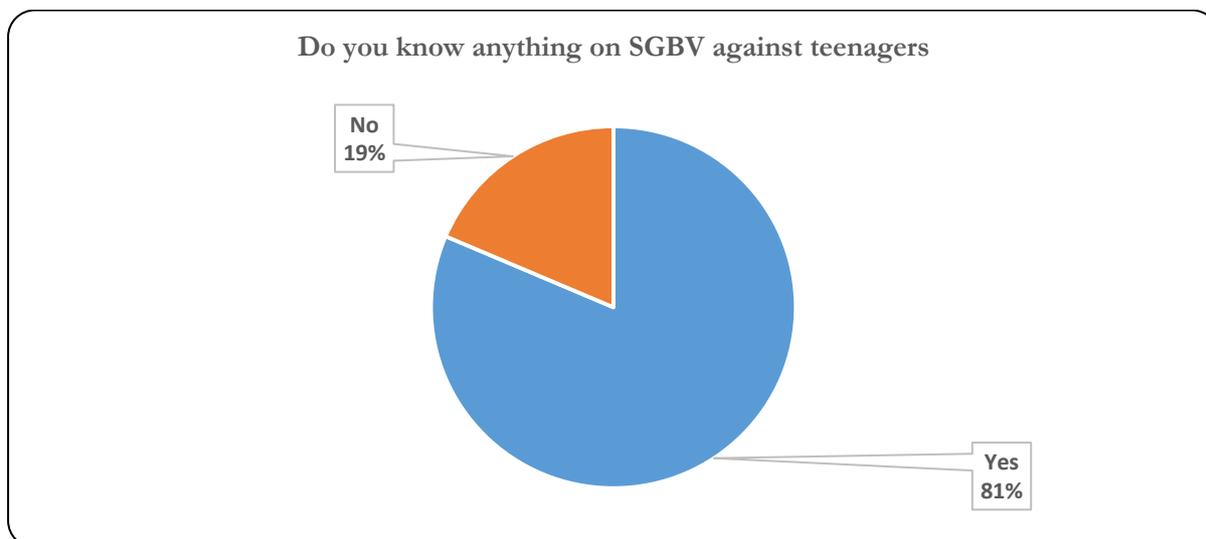


Figure 14: Declaration of knowledge of teen mothers about sexual and gender-based violence

The figure shows that 81% confirmed knowing something about SGBV, which is positive. The types of violence they identified mainly includes sexual violence. Some few of them mentioned physical violence, prevention from enjoying rights such as education, being given difficult responsibilities or hardship, having sex with children, human trafficking, indulging children in drug addiction and alcoholism, deceiving children using money, preventing people from eating, psychological harassment and insults, being prevented from staying home, murder, consistent verbal abuse, etc. This is a positive sign of knowledge of teen mothers in terms of SGBV.

However, almost a fifth (19%) of teen mothers do not know anything about SGBV, which is not a negligible percentage. In addition, the percentage of those who are not aware about SGBV varies among districts as it appears in the following table.

Table 16: Declaration of teen mothers's knowledge about SGBV per district

Whether teen mothers know anything on SGBV against girls				
District	Yes		No	
	#	%	#	%
Kayonza	9	69.2	4	30.8
Nyagatare	10	76.9	3	23.1
Ngoma	16	100.0	0	0.0
Kirehe	11	73.3	4	26.7
Rwamagana	13	86.7	2	13.3
Bugesera	11	78.6	3	21.4
Gatsibo	22	81.5	5	18.5
Total	92	81.4	21	18.6

The table reveals the percentage of those who are unaware of SGBV, which is 30.8% in Kayonza, 26.7% in Kirehe, and 23.1% in Nyagatare, and 21.4% in Bugesera. Those who declared knowing much in this matter were from Ngoma District (100%).

Failing to have information about SGBV has direct impact on knowledge of what to do in case of SGBV. These girls would therefore not know whether they are violated or not and would not use existing structures and organs that are meant to help them in case of violence.

6.4.3 Need of legal assistance

There is also need of legal assistance. This is mainly read in the response of teen mothers on the question asking about the reason of not seeking being re-established in their rights. Qualitative data show that many girls remained silent not because they do not want to voice out but because they do not know how to go about these issues with all the bureaucracy and financial means involved. Others do not trust people in charge of rendering them justice such as police, local leaders, and the court. It is here therefore that the legal assistance is needed so that none will be prevented from enjoying their rights.

6.4.4 Survival means and socioeconomic empowerment

Teen mothers mentioned that their living conditions are very critical and that they want support in order to survive. By observing their current occupation also, it is visible that 37% do not have any identifiable occupation. They are just there and do not know what they will do today and tomorrow. Thirty four percent (34%) informed that they were in farming but they do not own lands. This means that they just work in others people's lands for money or they work in their families' lands. Such occupations do not promise decent life if one has the responsibilities of raising up children and to pay their schools and medical insurance. They need support from other people. This needed support should respond to immediate problems because many teen mothers are in urgent survival means. The support should also respond to the long term need because the dependence should be avoided as much as possible. This includes supporting them in production so that they have the capacity to sustain themselves while contributing to the life of the country.

6.4.5 Need of professional training

As part of empowering teen mothers economically, there is need to consider their studies. It was found that very few of them happened to complete secondary school and those who were able to do so do not have decent job. Their skills therefore need to be increased and their profession improved. At the time being, they do not want very high level of education because they are pulled down by the responsibilities that they have of raising up their children. But they need to survive and to produce within these conditions. Teen mothers and mothers of teen mothers insisted that a vocational training rather than higher studies would be okay since it would help them to increase the capacity of self-reliance in short time.

6.5 ATTITUDES AND BEHAVIOUR OF PARENTS AND THE COMMUNITY

TOWARD TEENAGE PREGNANCY AND MOTHERHOOD

The study explored the attitudes and behaviours of parents and the community toward teen pregnancy and motherhood. The community mentioned here includes the neighbours of teen mothers, the other youth, religious leaders, local leaders, and non-governmental organisations. After presenting preliminary information about parents, this section sheds light on how teen mothers are treated by parents, surrounding community, other youth, religious leaders, local leaders, and non-governmental organisations. The impact of the culture on the life of teen mothers is discussed here as well.

6.5.1 Preliminary information about parents

The following three figures and one table give an overview information of parents or educators of teen mothers who have participated in the present study, which helps to understand how these girls were raised up, the kind of education they got, and its influence on their whole life. The first information is about teen mothers' biological parents that are alive as in the following figure.

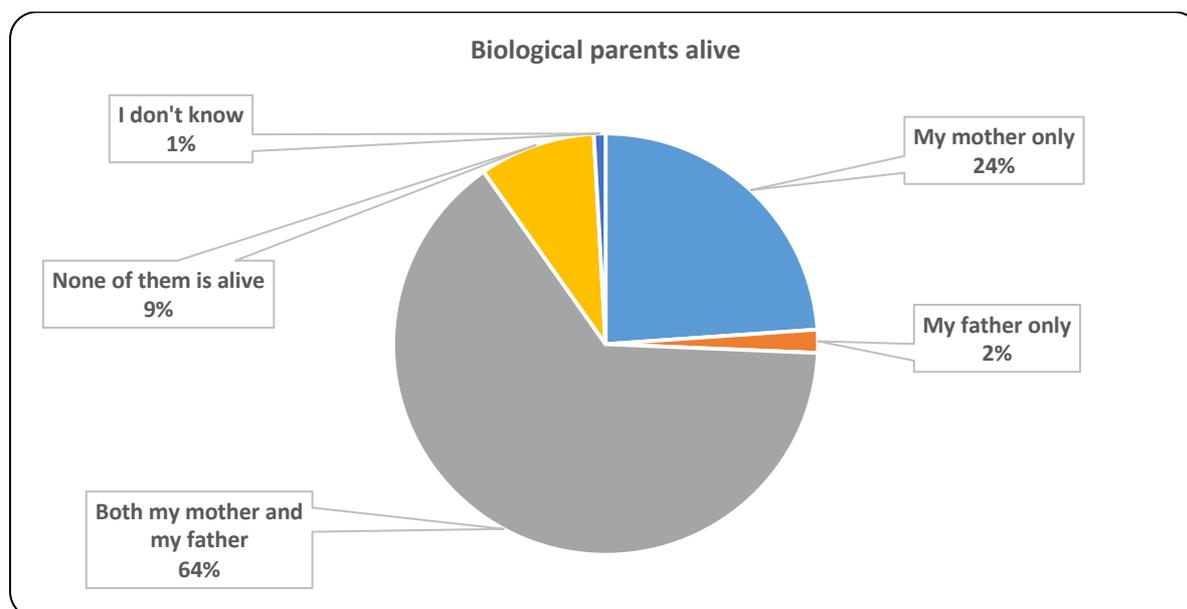


Figure 15: Alive parents of teen mothers

The figure unveils that 64% of teen mothers that participated in the study had both parents. Thirty five percent (35%) of them were orphans, of which 9% were orphans of both mother and father.

The figure below also shows that teen mothers were mostly raised up by their biological parents, of whom 29% by single parents. Almost one fifth (18%) were raised up by other people than their own biological parents, and 3% had grown up on their own without adult educator.

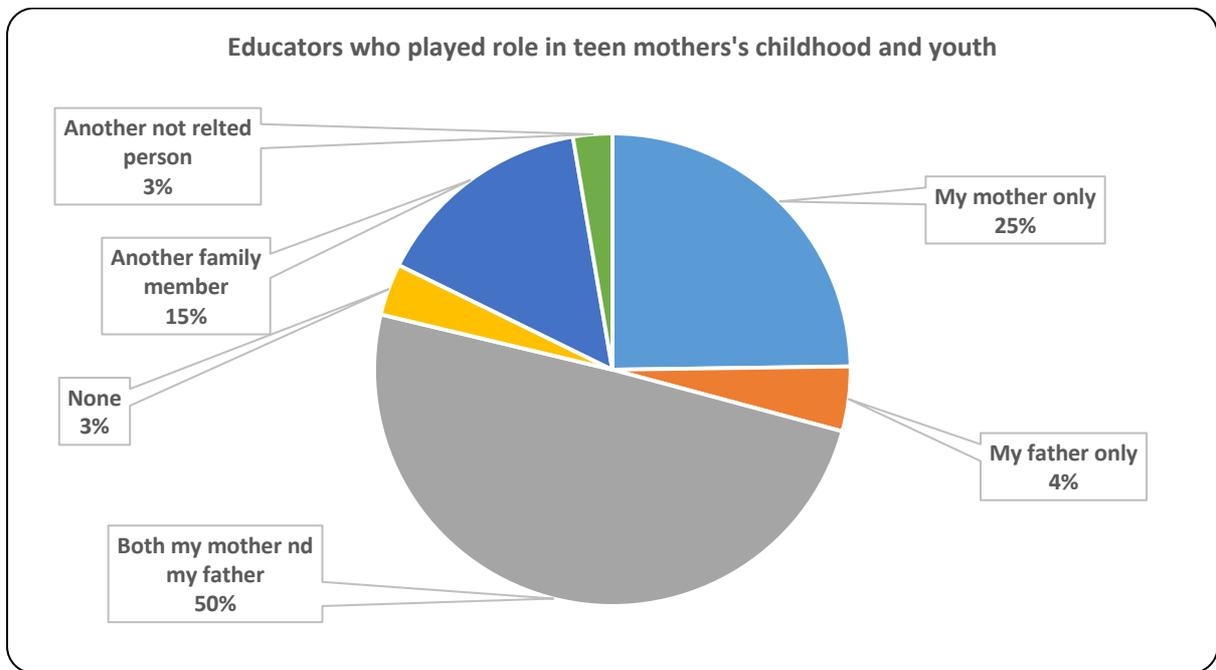


Figure 16: Educators who played role in teen mothers' childhood and youth

The figure below shows the educators of teen mothers during the period of this study. Still, the educators of teen mothers during the period of this study were mainly their biological parents (72%), which means that their life was much impacted by their parents' figures and social values.

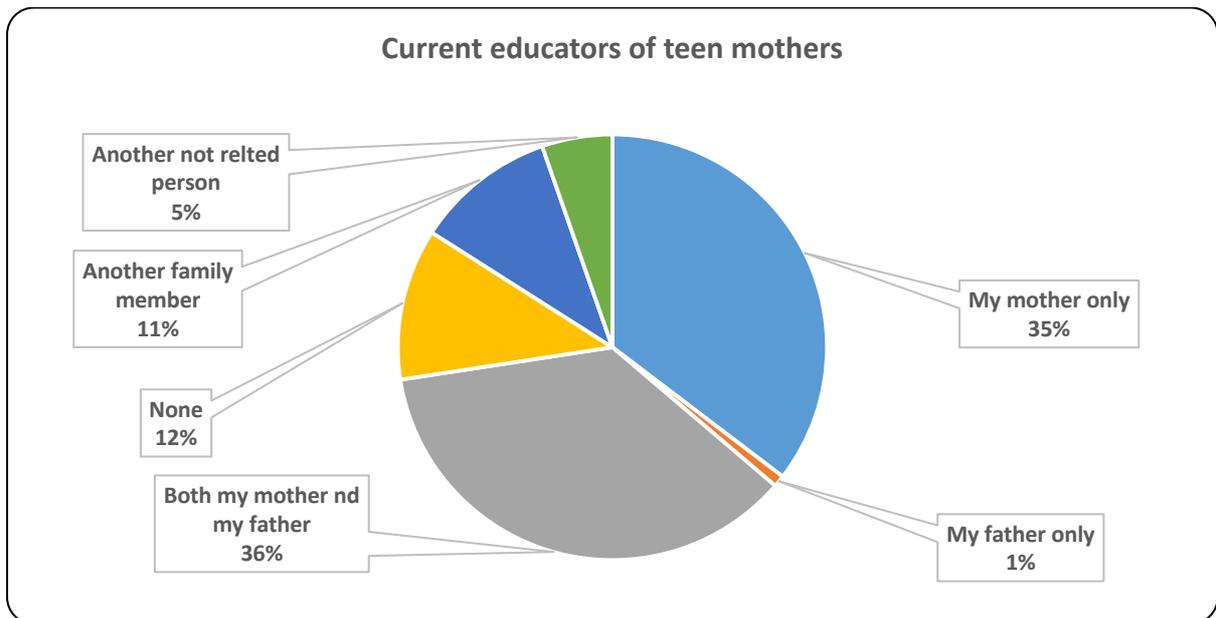


Figure 17: Current educators of teen mothers

There are 12% teen mothers who do not live with any educator, having left them for various reasons, including cases of orphanhood.

The following table allows to compare teen mothers' educators at birth with the educators during the period of the present study.

Table 17: Comparison of teen mothers' educators at birth and during the period of this study

Childhood educator	Current Educators						Total	%
	My mother only	My father only	Both my mother and my father	None	Another family member	Another non-related person		
My mother only	26	0	0	1	1	0	28	24.8
My father only	1	1	1	0	1	1	5	4.4
Both my mother and my father	12	0	40	2	1	1	56	49.6
None	0	0	0	2	1	1	4	3.5
Another family member	1	0	0	7	8	1	17	15.0
Another non-related person	0	0	0	1	0	2	3	2.7
Total	40	1	41	13	12	6	113	100.0
%	35.4	0.9	36.3	11.5	10.6	5.3	100.0	

The table indicates that teen mothers have been passing through various hands and educators, thus receiving various versions of lifestyles. While at childhood the half of them (49%) were educated by their both parents, at the time of the present study they were reduced to 36.3%. The other number that reduced in that of teen mothers educated by their fathers only. The number rather increased under the responsibilities of the mother alone. Those who do not stay with any educator were 11.5%. It is likely that the more teen mothers were separated from their educators of the childhood and the youth, the more their behaviour can clash with their educators' expectations.

6.5.2 Attitudes and behaviours of parents towards teen pregnancy and motherhood

Concerning the attitude of teen mothers' parents toward teen pregnancy and motherhood, the following figure illustrates that this attitude is negative.

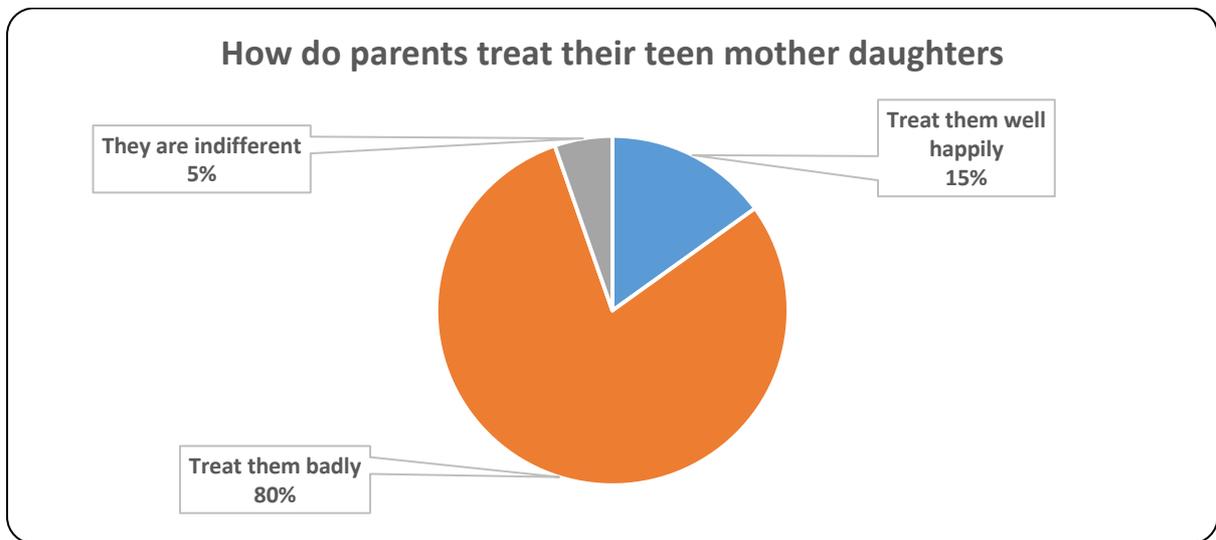


Figure 18: How parents treat their teen mother daughters

Eighty percent (80%) of teen mothers declared that their parents treats them badly because of pregnancy. Only 15% were treated well by their parents.

These women were insulted and called demeaning names such as *ibinyendaro* (children born out of wedlock). Some of them were physically abused by their parents who hit them. Other parents keep teen mothers at home so that they do not move and thus continue having mire pregnancies. Other parents keep their daughters away from people so that they do not continue to develop close relationships with men. Teen mothers are given difficult responsibilities out of anger. Teen mothers have caused divisions in families, some members supporting them and others rejecting them. All these mistreatment happen because teen pregnancy is considered as shame, not only to the teen mother, but also to her family and community.

6.5.3 Attitude and behaviour of neighbours and other community members toward teen pregnancy and motherhood

The neighbours are not accommodating either. As shown in the following figure, 80% of teen mothers are mistreated by the neighbourhood.

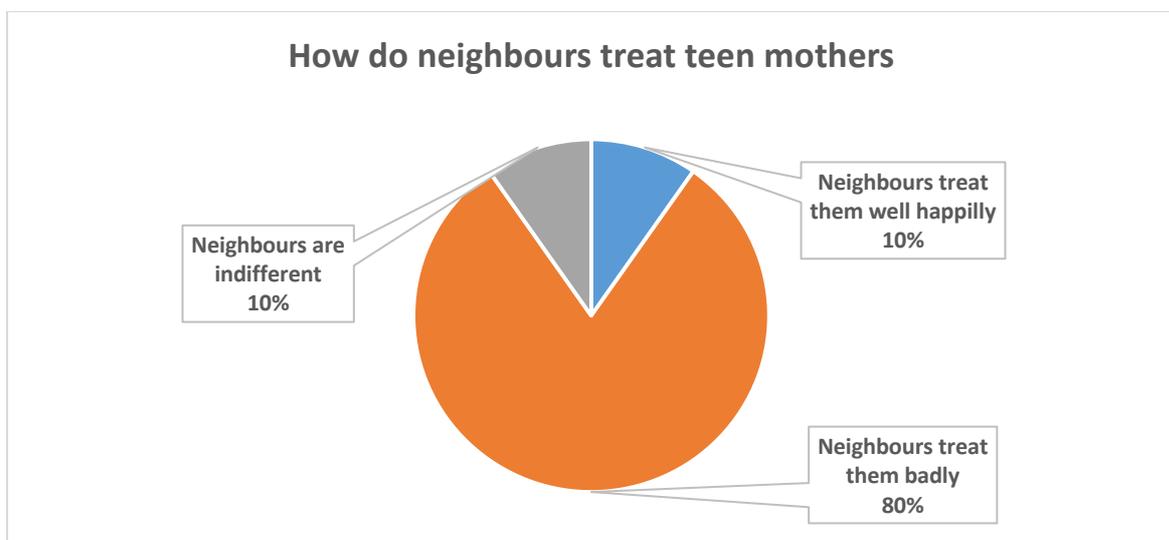


Figure 19: How the neighbours treat teen mothers

Only 10% of teen mothers were treated well by their neighbours and other community members. Like parents, neighbours and other community members also insult them calling them demeaning names such as prostitutes, harlots, *ibinyendaro*, etc. Because of the pregnancy, the community consider teen mothers as abnormal and senseless, and attributes to them any wrong that happens in the community. Married women accuse them of attracting their husbands. Even men think that they can sleep with them at any time and for any cost because they are already mothers who are alone. Teen mothers are not confident to attend wedding ceremonies unless they are appointed in invisible place such as kitchen and somewhere inside. They are not considered as exemplar people who can be consulted for any serious issue. The attack of the neighbours are not limited to the teen mothers but to their families as well which seems like having a special useless person.

6.5.4 Attitude and behaviour of religious leaders toward teen mothers

Religious leaders also have a negative view of teen mothers. The following figure gives an idea.

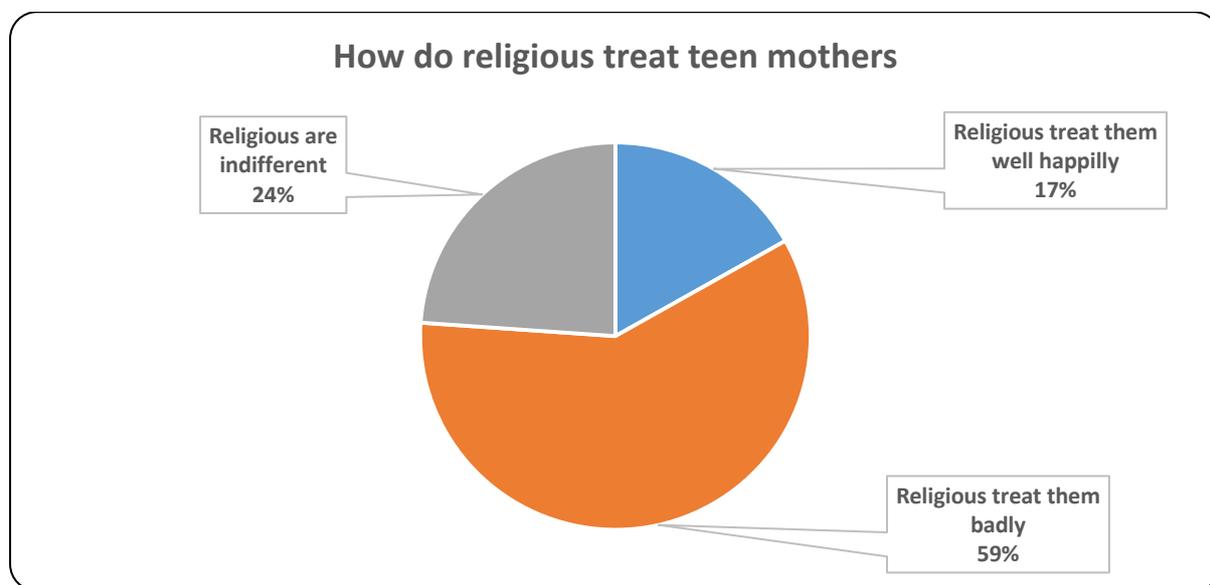


Figure 20: How religious leaders treat teen mothers

Almost 60% of teen mothers said that they are badly treated by religious leaders. In fact, all Christian churches do not easily accommodate teen pregnancy and motherhood. If teen mothers had some functions in the church, these are suspended until a given period that varies from one church to another. It becomes easier for a teen mother to attend a church that she did not belong before pregnancy than the church she belonged to. This is because in the former church all the laws, policies and regulations are applied in their cases. But when they go to a new church, they are received as new member who need to be converted.

6.5.5 Attitude and behaviour of the youth toward teen pregnancy and motherhood

Although teen mothers are the youth, the other youth does not cooperate with them. The following figure shows that 80% treat them badly.

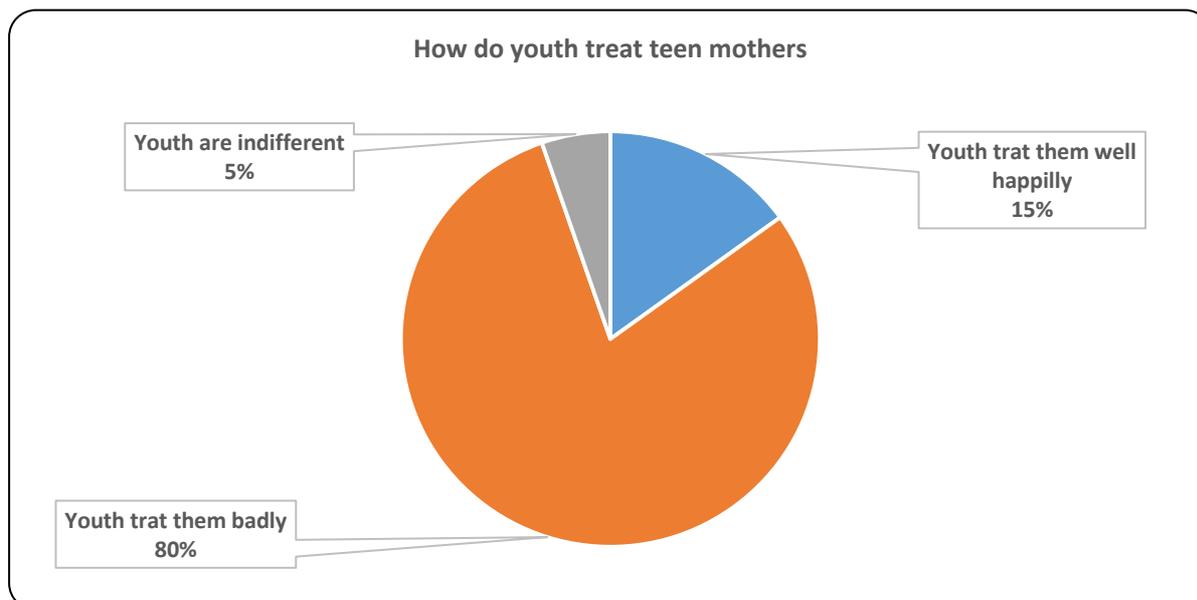


Figure 21: How the youth treat teen mothers

Since teen mothers re like outcast in the society, the population consider any person who is with them as being like them, especially with the impression that they have sexual intercourse with many people. Parents warn their children of paying teen mothers company because they think these ladies will change children’s behaviour and mentality. Likewise, the youth does not want to be with teen mothers, fearing that the community will consider them that they will transform their behaviour. So teen mothers become isolated without adult or colleague to advise or inspire them.

. 6.5.6 Attitude and behaviour of local leaders toward teen pregnancy and motherhood

Local leaders do not protect enough the rights of teen mothers. A half of these women claim being mistreated by local leaders. But at least there is a higher percentage (35%) of local leaders who are willing to accommodate this group of people.

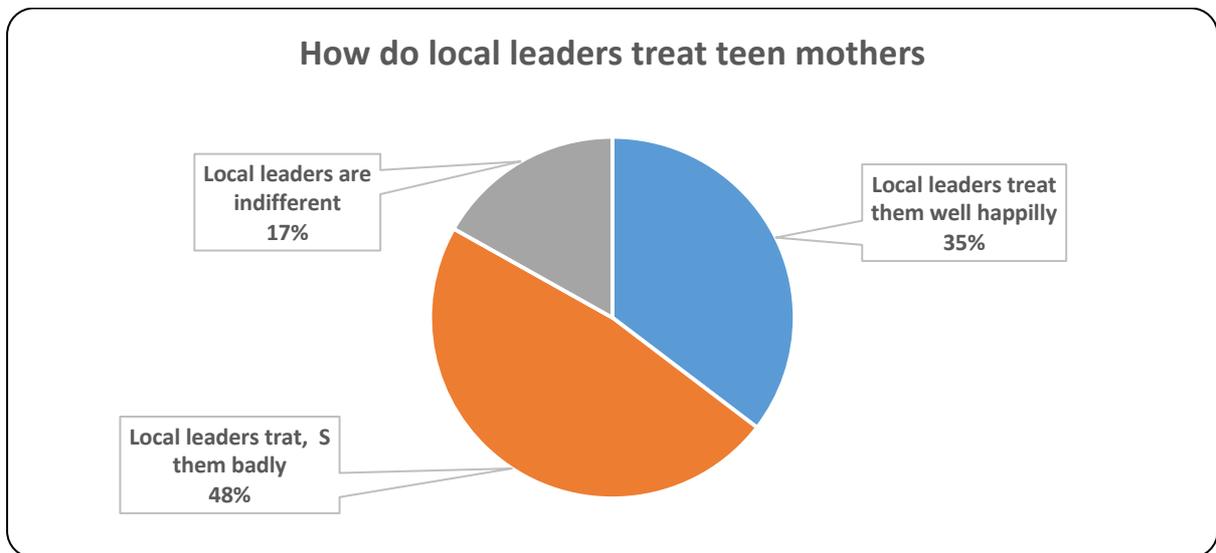


Figure 22: How local leaders treat teen mothers

Local leaders are normally requested to render services to all the people equally. But sometimes teen mothers are isolated and are not duly assisted. Local leaders remove them from the list of people to support in the community.

There are however some local leaders who do their best to serve teen mothers and to encourage organisations to support them. They discuss the issue of teen pregnancy in the community meeting.

6.5.7 Attitude and behaviour of Non Governmental organisation toward teen pregnancy and motherhood

Concerning the attitudes and behaviour of NGOs towards teen pregnancy, the following table specifies the matter.

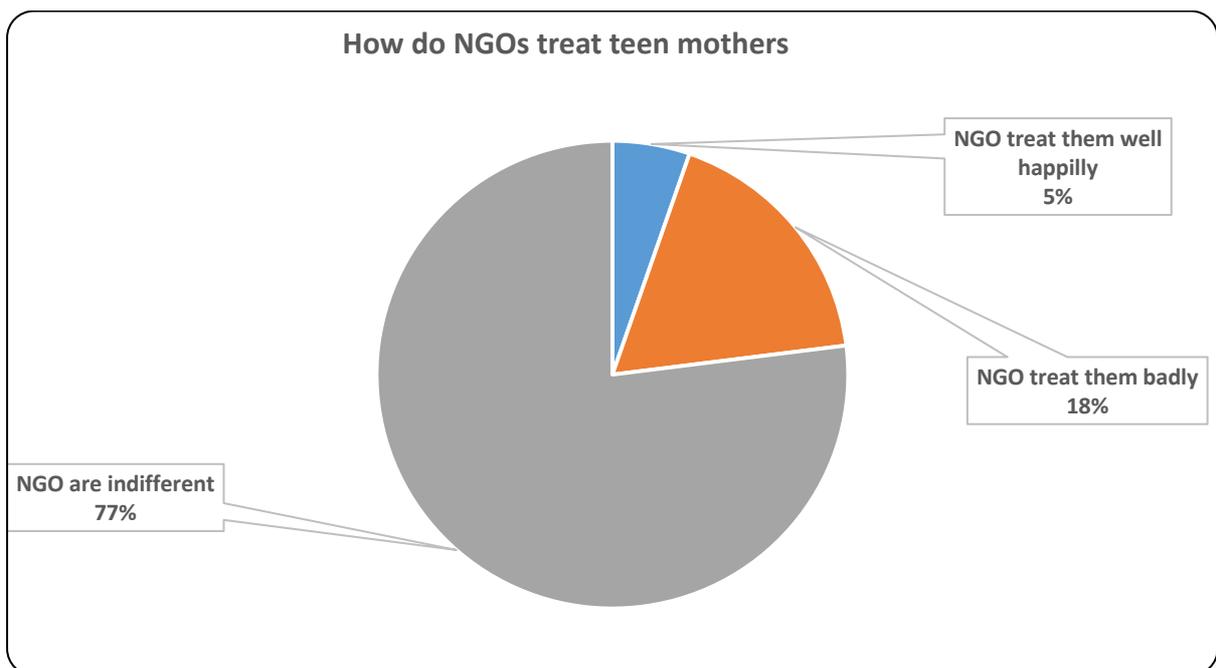


Figure 23: How do NGOs treat teen mothers

Almost 80% of teen mothers argue that NGO do not show interest in addressing their issues, thus remaining indifferent. Almost one in five (18%) say that NGOs treat teen mothers badly. It would be surprised to find out NGOs really have not yet shown interest to address issues related to teen pregnancy and motherhood. NGO staff underline that NGO are already working in the community. They are involved in many activities such as training people and equipping local leaders in dealing with all that can disturb peace and security. What these results may mean is simply that NGOs are not yet visible in the eyes of rural teen mothers. Without abandoning the support that NGOs give at different levels of the community, these institutions should go to the grassroots population in order to identify their real problems and plan their intervention from there.

6.6 THE ROLE OF PARENTS AND THE COMMUNITY IN REINTEGRATING TEEN MOTHERS

6.6.1 Assistance of teen mothers by their parents

In addition to exploring the attitude of different levels of the population toward teen mothers, another angle that was examined in this study was whether the community does assist teen mothers in their reintegration in the community. The study therefore sought to know whether the parents take part in reintegrating teen mothers during their struggle during pregnancy or motherhood. The following figure shows that 63% of teen mothers recognise the help from parents while 37% do not confirm the parents' help.

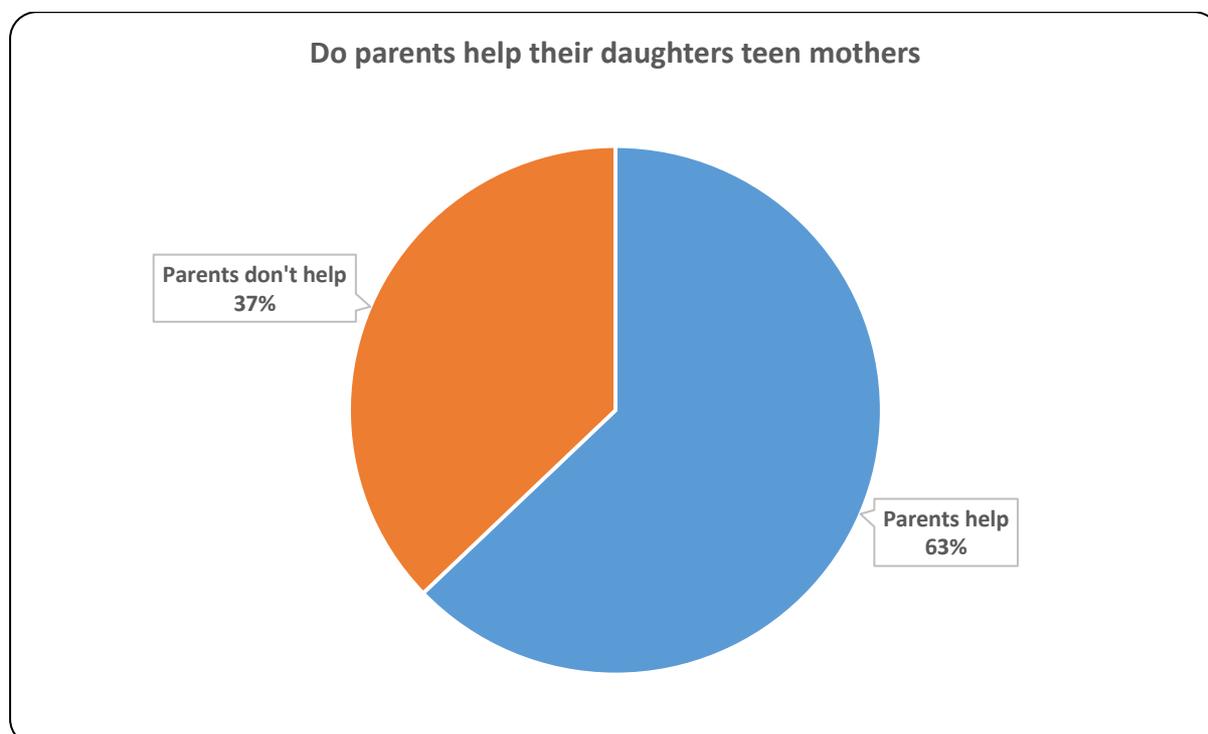


Figure 24: Perception of teen mothers on whether parents help them in community reintegration

These results mean that although parents may be tough against teen pregnancy and motherhood, they also intervene so that teen mothers are able to address some issues in their lives. The intervention of parents include caring for the new baby so that the young woman go back to school. They encourage and support young women in their scholarship. Other parents provide teen mothers with medical insurance, and provide them with all kinds of advice.

6.6.2 Assistance of teen mothers by their neighbours

The views of teen mothers on the intervention of the neighbours is in the following figure:

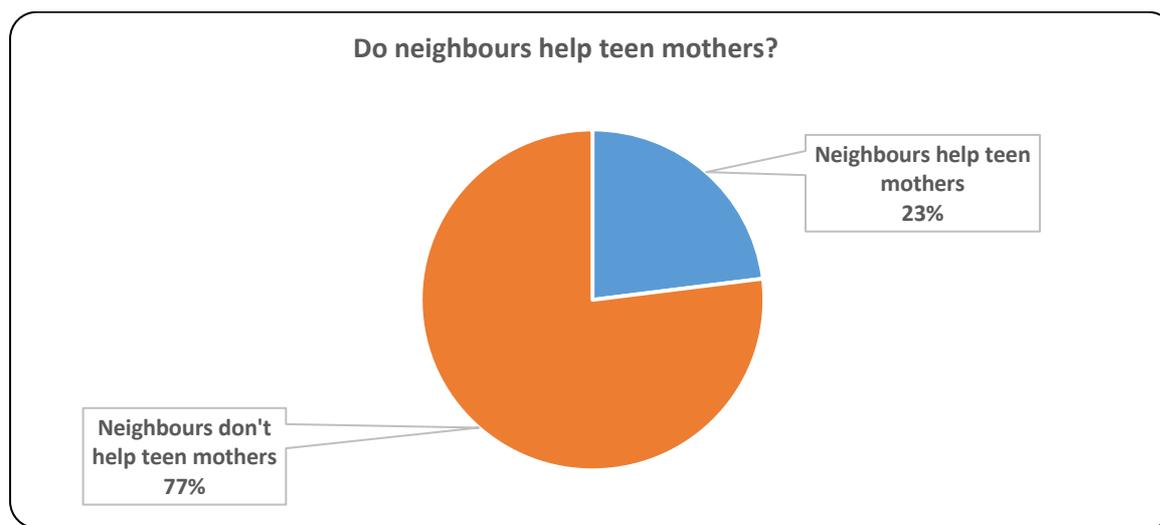


Figure 25: Neighbours' help to teen mothers

The help of the neighbours seems little. This neighbours' assistance is acknowledged by less than a quarter (23%) of teen mothers. This is reiteration of what was mentioned in the sections above that neighbours have negative view of teen pregnancy and motherhood. The few interventions of the neighbours include health insurance, advice and psychological support.

6.6.3 Assistance of teen mothers by their religious groups

The religious support is acknowledged by only 37% of teen mothers as shown in the following figure.

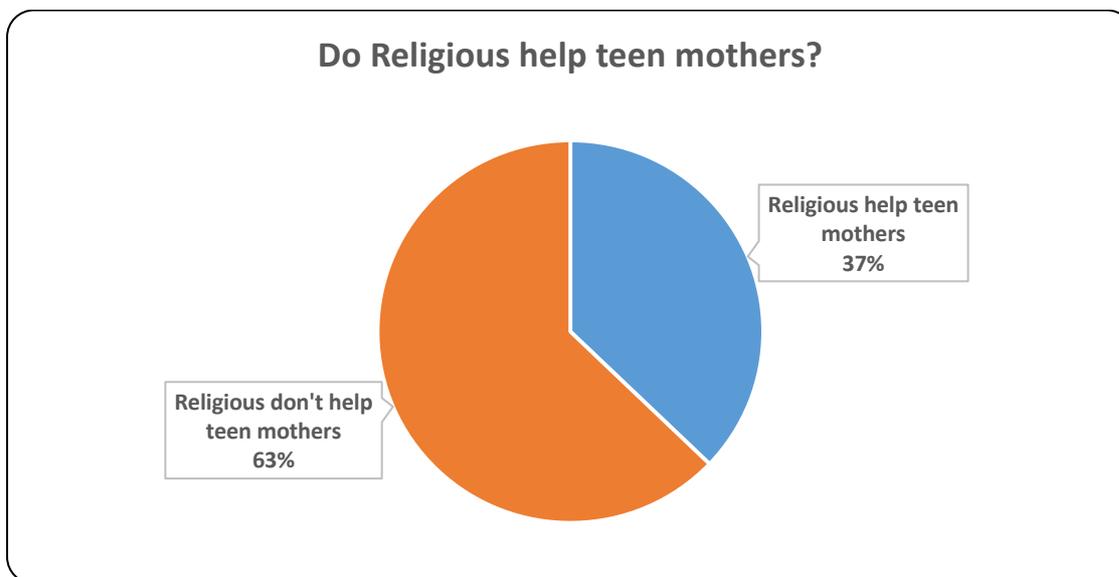


Figure 26: Religious groups' help to teen mothers

But viewing the situation through districts as in the following table, one can realise that religious support is recognised by 69.2% in Nyagatare and by 53.8% in Kayonza. Religious support is less acknowledged in Kirehe District.

Table 18: Assistance of religious leaders to community reintegration of teen mothers

District	Religious help teen mothers		Religious don't help teen mothers	
	#	%	#	%
Kayonza	7	53.8	6	46.2
Nyagatare	9	69.2	4	30.8
Ngoma	6	37.5	10	62.5
Kirehe	1	6.7	14	93.3
Rwamagana	7	46.7	8	53.3
Bugesera	3	21.4	11	78.6
Gatsibo	9	33.3	18	66.7
Total	42	37.2	71	62.8

It is therefore visible that the negative attitudes of religious leaders toward teen mothers influence also their level of engagement in supporting them. Those who try to support for the reintegration of teen mothers pray for them, advise them in many ways, pay school fees for their children and develop income generation project for these women.

6.6.4 Assistance of teen mothers by the youth

The youth' intervention for community reintegration of teen mothers is limited as well. As the following figure shows, only a quarter (26%) of teen mothers acknowledge the assistance from the youth.

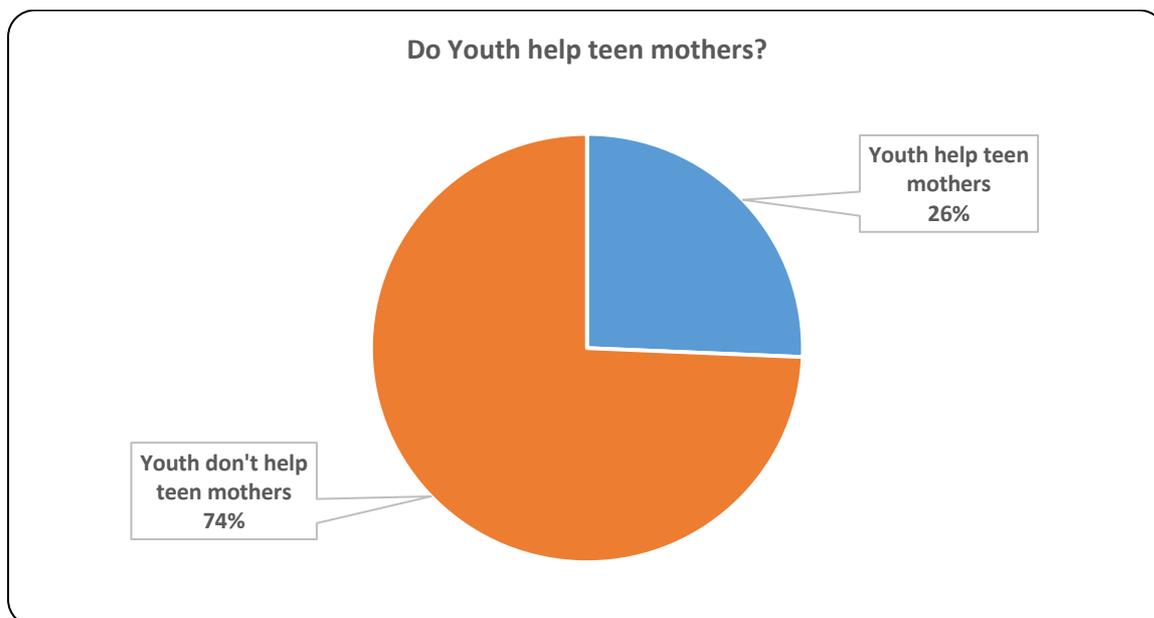


Figure 27: Youth's help to teen mothers

Youth's engagement in assisting in community reintegration of teen mothers is denied in all districts as shown in the table below.

Table 19: Youth group's help to teen mothers per district

District	Youth help teen mothers		Youth don't help teen mothers	
	#	%	#	%
Kayonza	6	46.2	7	53.8
Nyagatare	0	0.0	13	100.0
Ngoma	6	37.5	10	62.5
Kirehe	1	6.7	14	93.3
Rwamagana	7	46.7	8	53.3
Bugesera	2	14.3	12	85.7
Gatsibo	7	25.9	20	74.1
Total	29	2.6	84	7.4

The few interventions from the youth comprise visiting, social support, advice and companionship, as well as support in solving any big issue such as problem of house building.

6.6.5 Assistance of teen mothers by local leaders

Local leaders are appreciated by teen mothers for their help in community reintegration. Their support was acknowledged by 61%.

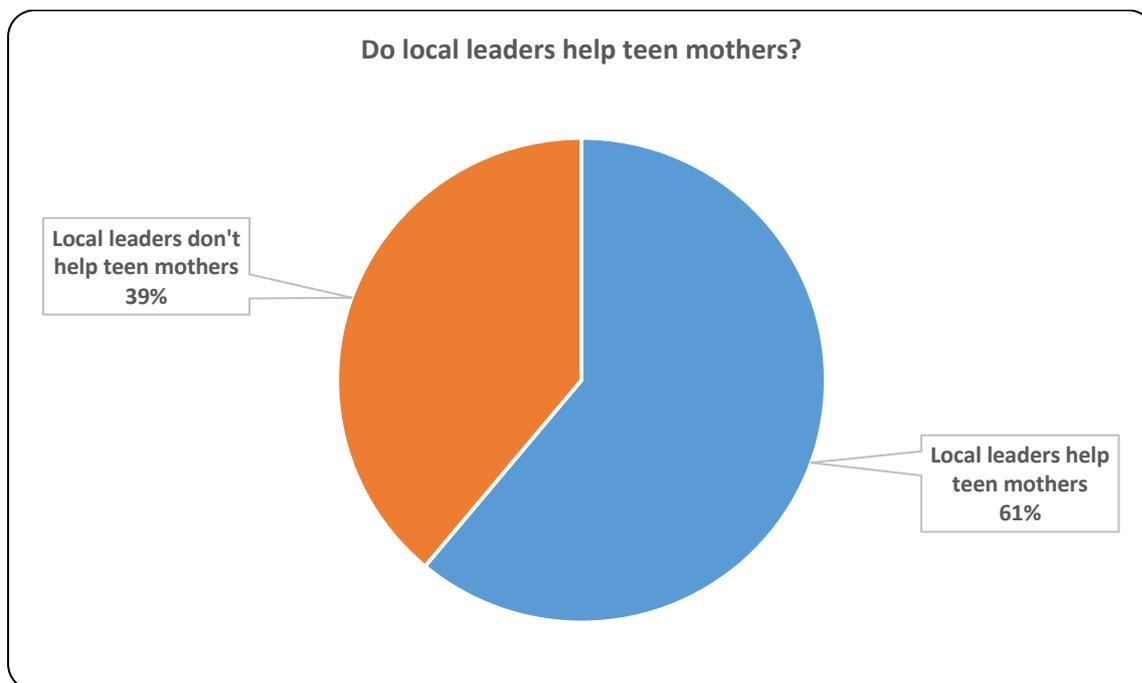


Figure 28: Local leaders' help to teen mothers

Local leader's support is highly valued almost at the level of the support from parents as mentioned above. These two categories of people at least try to bring a visible support to teen mothers. Local leaders provide advice and counsel to teen mothers. They help teen mothers to find sponsors for small projects, cooperatives, enrolment in training institutions, and in returning to formal school. They provide documents to children and their mothers and assist in children's registration. Local leaders are the ones that assist in arresting the rapists and request fathers to regularly pay money that is used by the mother to raise up the child. They distribute some material assistances availed by donors to less privileged people in the community

In comparing the acknowledgement of local leaders' support in the seven district of Western Province, Rwanda, we find that local leaders' support is highly appreciated in Ngoma, Gatsibo, Kayonza, Nyagatare, and Rwamagana respectively. It is not much appreciated in Bugesera and Kirehe (see the following table).

Table 20: Local leaders' support to teen mothers

District	Local leaders help teen mothers		Local leaders don't help teen mothers	
	#	%	#	%
Kayonza	8	61.5	5	38.5
Nyagatare	8	61.5	5	38.5
Ngoma	16	100.0	0	0.0
Kirehe	7	46.7	8	53.3
Rwamagana	9	60.0	6	40.0
Bugesera	4	28.6	10	71.4
Gatsibo	17	63.0	10	37.0
Total	69	61.1	44	38.9

6.6.6 Assistance of teen mothers by NGOs

NGOs were the least appreciated by teen mothers in term of playing role in their struggle to reintegrate in the community. Only 15% acknowledged their support.

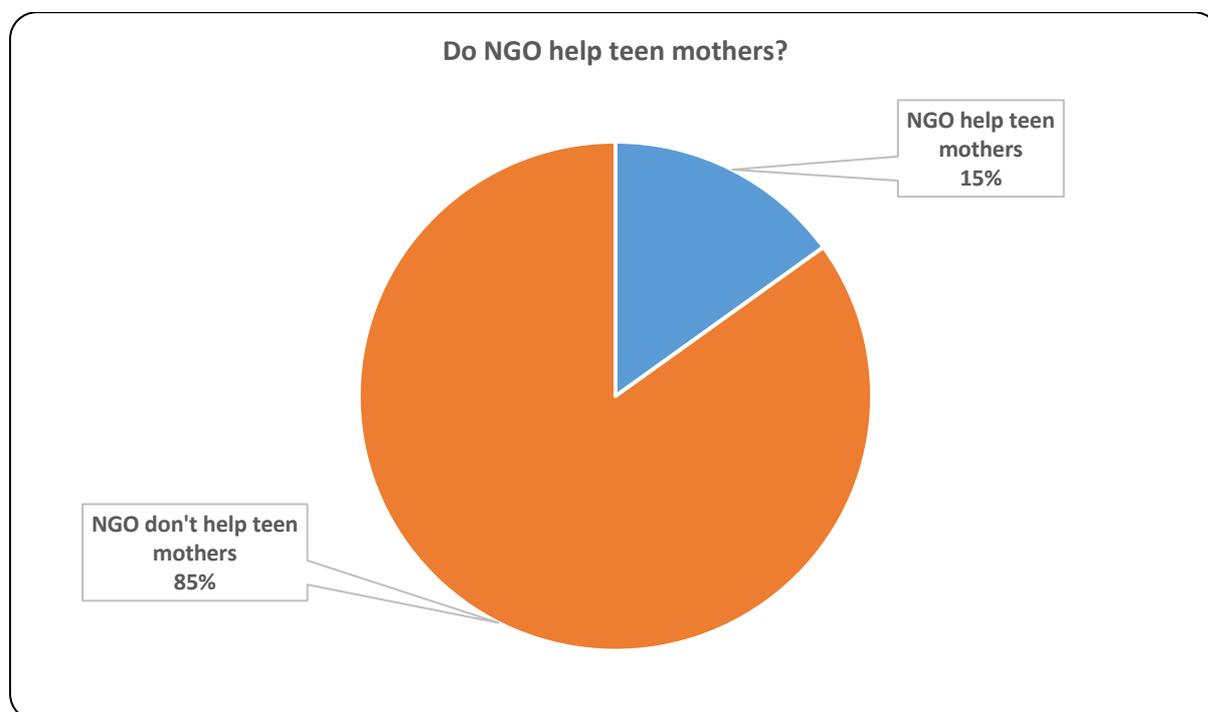


Figure 29: Help to teen mothers by NGOs

As already mentioned above teen mothers do not see NGOs assisting them. But they think NGOs can do a lot. The visibility of these NGOs is therefore expected

It was found through this analysis that although the community is full of individuals that can facilitate teen mothers' reintegration, very few are doing it. The community therefore needs to be mobilised so that they develop strategies and engage in preventing and positively respond to teen pregnancy.

6.7 THE EXISTING INTERVENTIONS PREVENTING OR RESPONDING TO SEXUAL AND GENDER-BASED VIOLENCE

The present study sought to know whether there are people or structures that are actively intervening in addressing SGBV among young girls in the research area. Questions used to have this information regarded the filing of cases and people involved, the sensitization on children's registration and people involved as well as the message shared during the sensitization. Finally the involvement of various categories of the community is explored as well.

6.7.1 Filing of SGBV case

The study inquired whether teen mothers, when they were impregnated, have manifested a need or have tried to make their case public cases so that justice is rendered to them or are re-established in their rights. What was expected here was to hear girls who took their cases to the court or to the community structures such as Parents' Evening Forum (*Umugoroba w'ababyeyi*), community work, family council, etc. so that her case is treated there. As indicated above, only 25% responded positively. The remaining 75% did not try to claim their rights. The reasons of not filing their cases was discussed in the section 6.3.4 above. We do not need to go back to these stories. The point in the present section is to know the people who were involved and the decisions taken.

The few people who brought their case to the public specified that four categories were involved in their cases. These were, the local leaders at village, cell and sector levels. These intervened when it was question to convince the rapist of what he had to do. Rapists were also take to other superior instance by local leaders. Other people involved were the family members of the girl or of the man. The girl's family was the one complaining but most of the time when the rapist was not married, the the negotiations were always around giving him the girl he had impregnated for marriage. Family members could also take the rapist at the police for a temporal arrestation before the case is files in the court. Other people who intervened were other community members such as teachers, friends, and neighbours. The intervention of these people was limited to advice and counselling because this could not go beyond that stage. The last but not least people involved were the Police. The police was very active in the matter of teenage pregnancy. They were the ones arresting the suspects and the ones who were keeping them until they are taken to court.

Although decisions were being taken at each level, the study sought to know decisions that were taken and whether or not the teen mothers were satisfied of the decisions that were taken. In general, the decisions taken by these various catogories were not satisfactory to the teen mothers. In responding to the questions, teen mothers daid: *"He was arrested for a while then released"*, *"Nothing was done"*, *"He refused to present himself when he was summoned"*, *"he fled the country"*, *"He was ordered to take me as wife"*.

All of these answers are discouraging because they contain a message of impunity. The one of taking the girl as wife is even much discouraging because rather than re-establishing the girl in her rights, she is now officially given to the rapist without her own consent. This practice would cause more girls to be raped and will not have room to choose her own partner.

Teen mothers have also expressed themselves on the quality of the conclusions taken on their cases. The following table illustrates their views.

Table 21: Perception of teen mothers on the quality of decisions taken on their cases

Court case or reconciliation gathering and Quality of conclusion				
Quality of conclusion	Any court case or reconciliation gathering		Total	%
	It happened	It did not happen		
Good conclusions	6	2	8	7.1
Bad conclusion	10	3	13	11.5
Good and bad conclusion	1	1	2	1.8

N/A, No conclusion	11	79	90	79.6
Total	28	85	113	100.0
%	24.8	75.2	100.0	

It is clear in the table that on 113 teen mothers that participated in the study, only 28 (24.8%) brought their case to the public. Among these, only 6 were satisfied of the conclusions taken. And among these conclusion qualified as “good” there are those giving the rapist the right to take the victim as wife. One would understand here that no sign showing that teen mothers are re-established in their rights.

6.7.2 Information about teen mothers’ rights

From the content of the section above, there are evidences that teen mothers are not aware of their rights. But also a question was directly addressed to them asking whether they were informed of their rights as daughters and children in the household. The following figure illustrates their answers.

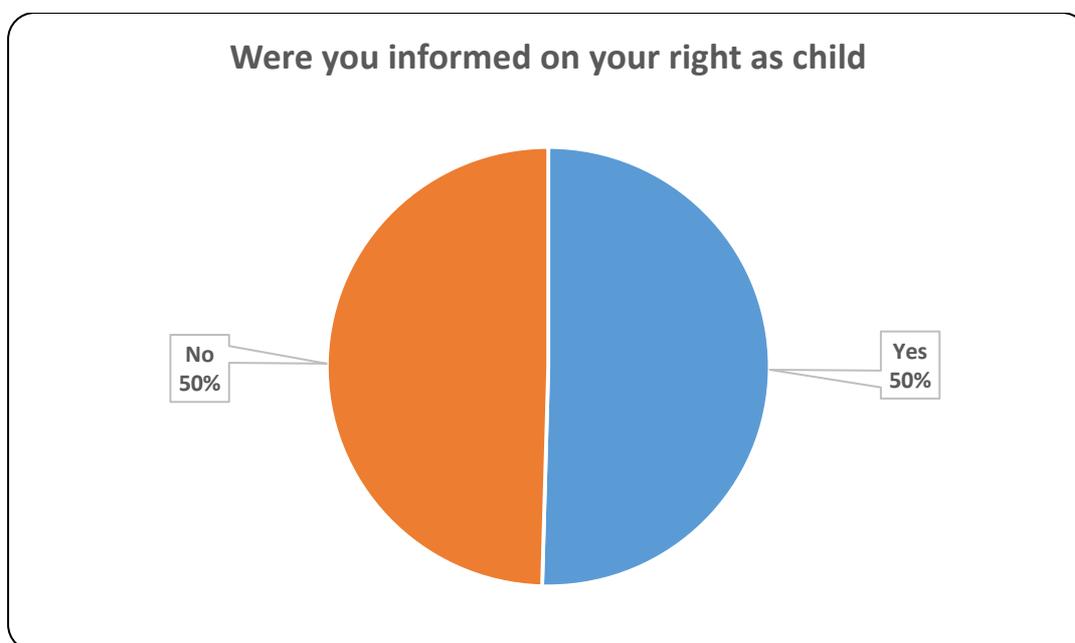


Figure 30: Teen mothers’ awareness of their rights as children in the household

In the figure, data show that the half of teen mothers informed that they know their rights while the other half declared not knowing their rights as children in a family or household. Stretching the answer to the seven districts in Eastern Province, it appears that this awareness is low in many districts. In addition, for those who claim to know their rights, one would wonder what they really know about these rights. This is actually an appeal to Civil Society Organisation that should help the community to be aware of the laws and rights to do their job.

Table 22: Teen mothers’ awareness of their rights as children in the household per district

	Whether teen mothers are informed of their rights as daughters and girls	
District	Yes	No

	#	%	#	%
Kayonza	6	46.2	7	53.8
Nyagatare	8	61.5	5	38.5
Ngoma	6	37.5	10	62.5
Kirehe	8	53.3	7	46.7
Rwamagana	7	46.7	8	53.3
Bugesera	9	64.3	5	35.7
Gatsibo	13	48.1	14	51.9
Total	57	50.4	56	49.6

6.7.3 Sensitization on children's rights

The study also sought to know whether there has been sensitization related to child registration in the area. The data show that almost 70% confirm sensitization has been going on. The following table depicts the situation in all seven districts.

Table 23: Perception of teen mothers on the sensitization on child registration in their areas

District	Whether there has been sensitisation of kids' registration			
	Yes		No	
	#	%	#	%
Kayonza	7	53.8	6	46.2
Nyagatare	10	76.9	3	23.1
Ngoma	13	81.3	3	18.8
Kirehe	6	40.0	9	60.0
Rwamagana	14	93.3	1	6.7
Bugesera	9	64.3	5	35.7
Gatsibo	17	63.0	10	37.0
Total	76	67.3	37	32.7

The table indicates that almost all districts in Eastern Province are sensitised on child registration, except in Kirehe (40%) and Kayonza (53.8%). It is however unfortunate that not all teen mothers' children are registered.

People who were involved in the sensitization are local authorities at sector level, parents, community health workers, health institution's staff, NGO (e.g. Reseau des femmes and Ni Nyampinga), and teachers. This again is a sign that the community is rich of people who can sensitise the community if utilized efficiently.

6.7.4 Sensitization on teen mothers' rights

Another question asked whether the participants were aware of any sensitisation on teen mothers' rights. Almost 40% of them confirmed yes. Although the study did not go further to ask what they know about these rights, the proportion is itself small, which means that stakeholders should put emphasis on that area. When the answer is

regarded through all the districts, one would realize that there was less sensitization in Gatsibo, Kayonza, Bugesera and Noma respectively.

District	Whether there was sensitization on teen mothers' right in the area			
	Yes		No	
	#	%	#	%
Kayonza	2	15.4	11	84.6
Nyagatare	9	69.2	4	30.8
Ngoma	5	31.3	11	68.8
Kirehe	9	60.0	6	40.0
Rwamagana	10	66.7	5	33.3
Bugesera	4	28.6	10	71.4
Gatsibo	4	14.8	23	85.2
Total	43	38.1	70	61.9

During the sensitization, the message that participants remember that way being spread was about abstinence and family planning. There is therefore still gap if the topics on rights and laws are missing in the component of sensitization.

6.7.5 Community involvement in fighting against SGBV

In addition to know about the awareness and the sensitization on the law, the other point was about the involvement of the community in fighting against SGBV. The involvement of parents was confirmed by 65%. Parents are actually contributing through advising their children to be careful, especially the younger ones. The neighbours and the community in general were confirmed by 42%, which is sad. These are contributing through parents' evening forum (*umugoroba w'ababyeyi*) and other community gatherings and *umugandato* inform the whole population. As to religions, their involvement was confirmed by 53% of participants. Their contribution is being transmitted through teaching, preaching, meetings, and crusades organised with the purpose of fighting against SGBV.

They youth's involvement in fighting SGBV was confirmed by 30% of participants, which is very sad because the youth should know and contribute effectively to fighting SGBV which is currently a threat to them especially. The little that is being done by the youth is conveyed through youth meetings and individual advices.

The other sad news on the involvement concerns NGOs which is confirmed by only 15% of teen mothers. What is true is that NGO may be working in many ways that does not expose much to the ordinary population for example when they organise trainings or do research, which can convince that their involvement is more than what is shown in the results of this study. However, the population should be approached as well and if necessary, it should be approaching CSO to seek advice and support. But if they are not aware of the work of these organisation, their effectiveness will be challenged as well.

The local leaders' involvement in fighting SGBV is the most appreciated, which was confirmed by 66% of teen mothers. This is because they are near the population and are handling daily issues, including those related to SGBV.

After this exploration of what is happening in the community in preventing and responding to teenage pregnancy and SGBV, the available data can allow to identify gaps in the practice.

6.8 THE GAPS IN THE EXISTING INTERVENTIONS IN PREVENTING AND RESPONDING TO SGBV

The data from this study have shown that there are people working on the two challenges that are the concern of the present study: teenage pregnancy and sexual and gender based violence. However, it was found through analysis that what is being done is not enough. In addition, 67% of teen mothers didn't hear about sensitization of small children so that they can grow up knowing all the risks ahead; 50% of teen mothers have no awareness whatsoever on their rights. The majority of teen mothers never saw parents, neighbours, religious leaders, local leaders or the youth having plan to fight against sexual and gender-based violence (65%, 58%, 53%, 66%, and 70% respectively). And eighty five percent (85%) of them did not see any NGO working toward preventing or responding to teen pregnancy.

There are also comments raised by teen mothers which highlight other forms of gaps in the current interventions. At this points, parents are not at the level of informing their children on their biological development so that they behave accordingly. The sole expectation from parents, especially in rural areas is to inform the your about the behaviours and the cultural values, which are not likely to influence much if not combined with biological information.

Another critic is about the lack of training and campaign in the community about SGBV and SRH. Moreover, local leaders, although involved much in the problem of SGBV, they are not solving the question of justice and reestablishment of teen mothers in their rights. They are only finding a solution which may protect family and social fabric such as marrying the rapist with the victim, but such solutions are not recommended if each person has to enjoy his/her rights.

There is also still gap in helping teen mothers to not abandon the school after giving birth.

Through the results of the study, it was found that people in the community are being and still are willing to continue. Their readiness is explored in the following paragraph.

6.9 THE READINESS OF THE COMMUNITY TO CONTRIBUTE TO ADDRESSING TEEN PREGNANCY PHENOMENON

The present study had a question seeking to know how participants are ready to contribute to addressing the issue of teenage pregnancy and sexual and gender-based violence. It was found that parents are ready to continue insisting on good behaviour of youth in regard with sexuality and faithfulness. Teen mothers are ready to work with institutions and organisation that sensitise young girls on sexual and reproductive health and other behaviour by giving testimonies of their own life and how

it was destroyed by teen motherhood. Local leaders and other key informants are ready to advise where necessary and to apply government policy regarding this matter. However although this commitment is expressed, there is still need for coordination, advice and technical and financial support, which is not an appeal to CSO and government institutions to take lead on this journey. Therefore the following recommendations are formulated.

7. THE RECOMMENDATIONS FOR A BETTER PREVENTION AND RESPONSE TO TEEN PREGNANCY

Based on the results of the present study, the following recommendations are formulated and implementor suggested:

RECOMMENDATION	IMPLEMENTERS
1. Development of prevention measures, such as sexual and reproductive health (SRH) teaching from younger age within and outside schools	MINEDUC in collaboration with Civil society organisation (local and international), MIGEPROF, MINALOC, GMO
2. Creation and expansion of youth centres in rural areas where the whole package of SRH can be found.	MoH in collaboration with MIGEPROF, CSO international
3. Regular and consistent information in the community, especially young girls and teen mothers on legal provision as related to youth, teen pregnancy and motherhood is also required.	MINIJUST in collaboration with CSO local and international, MoH, MIGEPROF
4. A space should be created in the community where teen mothers would be involve into sharing their experience and struggles with the school-age children.	MINALOC , in collaboration with MIGEPROF, MINEDUC
5. A system that increase financial and subsistence capacity of teen mother, in which all institutions would contribute is also needed.	MINALOC in collaboration with MIGEPROF, MINECOFIN
6. Teen mothers should be supported to continuing their studies and professional training, and to restoring of their confidence and projection for the future.	MINEDUC in collaboration with: MINALOC, MIGEPROF, CSO local and international
7. The community should be sensitised to understand the teen mothers as human being having rights like any other person and to contribute to their integration of all kinds.	MINIJUST in collaboration with: MINALOC, CSO local and international, MoH

<p>8. At legal level, a system that provide teen mothers with legal and social assistance should be created.</p> <p>9. The legal marriage maturity should also be reviewed to see if it cannot be decreased at least among less educated communities.</p> <p>10. The harshness of penalties for men who impregnate girls should also be reviewed in order to at least maintain the culprits around and to maintain them in the community for a better correction.</p> <p>11. Comparative study in urban area to check the consistency and the veracity of what is presented here as cause of teen pregnancy and strategy to address it, as well as the readiness of the community to get involved is required.</p>	<p>CSO in collaboration with: MIGEPROF</p> <p>MINIJUST in collaboration with: MIGEPROF, CSO</p> <p>MINIJUST in collaboration with: MIGEPROF, CSO, POLICE</p> <p>MIGEPROF in collaboration with: INIJUST, POLICE</p>
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INGINGO ZIGANIRIZWA ABAKOBWA BABYAYE/BATWISE BAKIRI ABANGAVU

IDENTIFICATION/UMWIRONDORO

1. Akarere _____
2. Umurenge _____
3. Akagari _____
4. Imyaka y'amavuko _____

- | | |
|--|---|
| 5. Irangamimerere ryawe
(1) Ingaragu
(2) Uwarambagijwe
(3) Ababana bitemewe n'amategeko | (4) Abashyingiwe mu mategeko
(5) Umupfakazi
(6) Abatandukanye mu mategeko |
|--|---|

- | | |
|--|---|
| 6. Amashuri wize
(1) Ntiyize
(2) Amashuri y'inshuke
(3) Amashuri abanza | (4) Amashuri yo hejuru y'abanza
(5) Amashuri yisumbuye
(6) Kaminuza/amashuri makuru
(7) Andi mashuri (yavuge)
_____ |
|--|---|

7. Icyiciro cyubudehe
 - (1) Icyiciro cya 1: Ntanzu agira kandi abaho bimugoye.
 - (2) Icyiciro cya 2: Afite aho aba, yanakodesha ariko ntagira akazi gahoraho
 - (3) Icyiciro cya 3: Afite akazi cg ni umuhinzi mworozi usagurira isoko, akora imirimo iciriritse yaha akazi abantu nka 12
 - (4) Icyiciro cya 4: Akora ubucuruzi bwagutse, akorana n'ibigo mpuzamahanga, akorera Leta mu myanya yo hejuru
 - (5) Ntibijanye

- | | |
|---|--|
| 8(a). Umurimo ukora ubungubu ni uwuhe?
(1) Umukozi wa Leta wo hejuru
(2) Intiti n'ubushakashatsi
(3) Umukozi usanzwe uhembwa umushahara w'ukwezi
(4) Uwo mu nzego z'ubuyobozi
(5) Umucuruzi, uwikorera
(6) Umuhinzi, umworozi | (7) Ukora imyuga
(8) Abashoferi/abakanishi
(9) Umukozi utarabyigiye
(10) Ukora imirimo y'amaboko
(11) Ingabo/polisi
(12) Undi murimo _____
(13) Umunyeshuri (vuga umwaka wigamo) _____
(14) Nta murimo yakoraga |
|---|--|

- | | |
|--|---|
| 8(b). Umurimo wakoraga ubwo watwaraga inda ni uwuhe
(1) Umukozi wa Leta wo hejuru
(2) Intiti n'ubushakashatsi
(3) Umukozi usanzwe uhembwa umushahara w'ukwezi
(4) Uwo mu nzego z'ubuyobozi
(5) Umucuruzi, uwikorera
(6) Umuhinzi, umworozi | (7) Ukora imyuga
(8) Abashoferi/abakanishi
(9) Umukozi utarabyigiye
(10) Ukora imirimo y'amaboko
(11) Ingabo/polisi
(12) undi murimo _____
(13) Umunyeshuri (vuga umwaka wigagamo) _____
(14) Nta murimo akora |
|--|---|

- (8c) Niba warigaga se warakomeje uriga? Ssbanura uko byagenze.

<hr/> <hr/> <hr/> <hr/> <hr/> <hr/>	
8(d). Umurimo uwaguteye inda yakoraga ubwo watwaraga inda ni uwuhe (1) Umukozi wa Leta wo hejuru (2) Intiti n'ubushakashatsi (3) Umukozi usanzwe uhembwa umushahara w'ukwezi (4) Uwo mu nzego z'ubuyobozi (5) Umucuruzi, uwikorera (6) Umuhinzi, umworozi	(7) Ukora imyuga (8) Abashoferi/abakanishi (9) Umukozi utarabyigiye (10) Ukora imirimo y'amaboko (11) Ingabo/polisi (12) Undi murimo _____ (13) Umunyeshuri (vuga umwaka yigagamo)____ (14) Nta kazi yakoraga
<hr/>	
9. Idini ry'ubazwa (1) Idini Gatulika (2) Abaporoso (Anglican, Presbyterian, Methodist, Baptist...) (3) Abarokore n'amadini mashya ya Gikristu (Abapentikoti, Zion Temple, Restoration Church...)	(4) Abadiventisiti (5) Andi matorero ya Gikristo (6) Abayisilamu (7) Andi madini atari iya Gikristu (8) Nta dini agira
<hr/>	
10. Wari ufite imyaka ingahe ubwo wasamaga inda bwa mbere ? <hr/>	
11. Umubare w'abana wabyaye bariho _____ 12. Umubare w'inda wasamye (n'iyo waba utarashoboye kuzibyara zose) <hr/>	
13. Ikigo wifashishije mu gihe wari utwite cyangwa igihe wagize ikibazo kijyanye n'inda: (1) Ivuriro rya Leta (2) Ivuriro ryigenga (3) Ahandi hantu (havuge) _____	
<hr/>	
14. Ese uratwite ubungubu? (1) Yego (2) Oya	
<hr/>	
15. Uwaguteye inda bwa mbere afite imyaka ingahe ugereranyije n'iyawe (1) Imyaka yacu irangana (2) MuruEst13sha imyaka itarenze itatu (3) Murusha imyaka iri hagati ya 4 na 6) (4) Murusha imyaka irenze 6 (5) Andusha imyaka itarenze itatu (6) Andusha imyaka iri hagati ya 4 na 6) (7) Andusha imyaka irenze 6	
<hr/>	
16. Ese uwaguteye inda bwa mbere mwari muhuriye kuki?	

- (1) Yari umubyeyi wanjye
- (2) Yari umuvandimwe wanjye
- (3) Yari undi muntu wo mu muryango wacu
- (4) Yari umuturanyi wacu aho twari dutuye
- (5) Yari mugenzi wanjye twiganaga
- (6) Naramukoreraga mu rugo
- (7) Nakoraga iwabo mu rugo
- (8) Ikindi mwari muhuriyeho (kivuge)

(9) Ntacyo twari duhuriyeho/sinari muzi

17. Uwaguteye inda bwa mbere mwahuriye he?

- (1) Murugo aho twabaga
- (2) Mu rugo aho yabaga
- (3) Mu rugo rundi twahuriyemo
- (4) Ku ishuri
- (5) Ku isoko
- (6) Mu nzira
- (7) Mu kabari
- (8) Mu murima
- (9) Ahandi mwahuriye (havuge)

18(a). Ese uwaguteye inda bwa mbere mwaryamanye bigenze gute?

- (1) Twarabyumvikanye turaryamana nta kintu ampaye
- (2) Yamfashe ku ngufu
- (3) Yampaye amafaranga/impano
- (4) Yankemuriye ikibazo o nari mfite
- (5) Ukundi byagenze (bivuge)

Sobanura uko byagenze

18(b) Ese uwaguteye inda bwa mbere agufasha iki mu kurera umwana cyangwa mu mibereho yawe? Sonanura.

19. Ese amaze kugutera inda hari imanza cyangwa gusaba kurenganurwa byabayeho?

(1) Byabayeho (2) Ntabyabayeho

Sobanura uko byagenze

20. Ni bande basuzumye icyo kibazo ?

21. Ni iyihe myanzuro yafashwe?

22. Imyanzuro yafashwe murayivugaho iki

(1) Yari myiza ishimishije

(2) Yari mibi igayitse

(3) Yari ifite uruhande rushimishije n'urundi rugayitse

Sobanura igisubizo cyawe

23. Ababyeyi bawe bariho ni abahe?

(1) Mama gusa

(3) Bombi (Mama na data)

(4) Nta n'umwe

(5) Simbizi

(2) Data gusa	
24. Ababyeyi bakureze uri muto/ubwiruka ni abahe? (1) Mama gusa (2) Data gusa (3) Bombi (Mama na data)	(4) Nta n'umwe (5) Undi muntu wo mu muryango (muvuge) (6) Undi muntu utari uwo mu muryango/ikigo (muvuge) _____
25. Ababyeyi mubana ubu ni abahe? (1) Mama gusa (2) Data gusa (3) Bombi (Mama na data)	(4) Nta n'umwe (5) Undi muntu wo mu muryango (muvuge) _____ (6) Undi muntu utari uwo mu muryango/ikigo (muvuge): _____
QUESTIONS/IBIBAZO	
26. Ni izihe ngorane/mbogamizi waba warahuye nazo zatewe n'uko watwite cyangwa wabyaye? _____ _____ _____ _____ _____	
27. Ese hari icyo waba uzi ku iyakdikisha ry'abana mu bitabo by'irangamimerere? (1) Yego (2) Oya Sobanura _____ _____ _____ _____ _____	
28. Ese abana bawe bose wabyaye baranditswe mu bitabo by'irangamimerere? (1) Yego (2) Oya (3) Handitse bamwe	
29. Abana bawe banditse mu bitabo by'irangamimerere banditse kuri nde? (1) Banditse kuri se. (2) Banditse kuri nyina (3) Banditse kuri bombi (se na nyina) (4) Banditse ku wundi muntu wo mu muryango wa mama.	

- (5) Banditse ku wundi muntu wo mu muryango wa se w'umwana
- (6) Banditse ku wundi muntu wo hanze y'umuryango
- (7) Ntibanditse
- (8) Ikindi wabivugaho (kivuge)

30. Niba hari abatanditse, ni ukubera iki?

31. Ese uzi aho ibyo kwandika abana bikorerwa? (1) Yego (2) Oya

32. Hari ubukangurambaga ku mabwiriza yo kwandikisha bana mujya mukorerwa?
(1) Yego (2) Oya

33. Niba ubwo bukangurambaga bukorwa, bikorwa nande?

34. Niba ubwo bukangurambaga bukorwa bababwiye ko kwandika abana bikorwa gute?

35. Ni izihe mpamvu zishingiye ku muco nyarwanda zatumye utandikisha umwana/abana mu bitabo by'irangamimerere?

36. Ese hari amabwiriza aturuka ku muco nyarwanda yaba yaratumye utisanzura uko wabishakaga kuva aho utwitiye/ubyariye? (1) Yego (2) Oya

37. Niba igisubizo ari yego vuga ayo mabwiriza n'ingorane zijyanye na buri bwiriza

38. Ese waba warigeze umenyeshwa uburenganzira bwawe nk'umwana mu rugo?
(1) Yego (2) Oya

39. Ese waba warigeze umenyeshwa uburenganzira bwawe mu gufata ibyemezo ku buzima bw'imyororokere/ku bijyanye n'imibonano mpuzabitsina? (1) Yego (2) Oya

40. Hari ubukangurambaga ku burenganzira bw'umwana w'umukobwa w'umwangavu watwaye inda bwaba bwarakozwe aha mutuye? (1) Yego (2) Oya

41. Niba ubu burenganzira warabumenyeshejwe byagenze gute? Byanyuze he? Byakozwe na nde?

42. Niba ubukangurambaga bwababayeho, ubutumwa babagejejeho ni ubuhe?

43. Ese ubona ababyeyi bafata gute abakobwa babo b'abangavu batwite/babyariye iwabo?

(1) Babafata neza/barabyishimira; (2) Babafata nabi/barabigaya; (3) Ntibabyitayeho

Tanga urugero risobanura igisubizo cyawe

47. Ese abaturanyi n'abaturage muri rusange bafata gute umukobwa w'umwangavu utwite/wabyariye mu rugo? (1) Babafata neza/barabyishimira; (2) Babafata nabi/barabigaya; (3) Ntibabyitayeho

Tanga ingero ebyiri zisobanura igisubizo cyawe

48. Ese hari icyo abaturanyi n'abaturage muri rusange babakorera abakobwa babyariye iwabo kugira ngo bave mu ipfunwe baterwa n'icyo kibazo bahuye nacyo? (1) Baragikora (2) Ntacyo bakora

Tanga urugero rusobanura igisubizo cyawe

49. Ese hari icyo abaturage bakora mu rwego rwo gukumira ihohoterwa rikorerwa abakobwa b'abangavu no kubafasha kubaho bisanzuye mu muryango nyarwanda? (1) Baragikora (2) Ntacyo bakora

Tanga urugero rusobanura igisubizo cyawe

50. Ese abayobozi b'amadini bifata gute imbere y'ikibazo cy'abakobwa b'abangavu babyarira iwabo?
(1) Babafata neza/barabyishimira; (2) Babafata nabi/barabigaya; (3) Ntibabyitayeho

Tanga urugero rusobanura igisubizo cyawe

51. Ese hari icyo abanyamadini babakorera abakobwa babyariye iwabo kugira bave mu ipfunwe baterwa n'icyo kibazo bahuye naryo? (1) Baragikora (2) Ntacyo bakora

Tanga urugero rusobanura igisubizo cyawe

52. Ese hari icyo abanyamadini bakora mu rwego rwo gukumira ihohoterwa rikorerwa abakobwa b'abangavu no kubafasha kubaho bisanzuye mu muryango nyarwanda? (1) Baragikora (2) Ntacyo bakora

Tanga urugero rusobanura igisubizo cyawe

53. Ese urubyiruko rufata gute ikibazo cy'abakobwa b'abangavu babyarira iwabo?
(1) Babafata neza/barabyishimira; (2) Babafata nabi/barabigaya; (3)
Ntibabyitayeho

Tanga urugero rusobanura igisubizo cyawe

54. Ese hari icyo urubyiruko rukorera abakobwa babyariye iwabo kugira bave mu ipfunwe baterwa n'icyo kibazo bahuye nacyo? (1) Baragikora (2)
Ntacyo bakora

Tanga urugero rusobanura igisubizo cyawe

55. Ese hari icyo urubyiruko rukora mu rwego rwo gukumira ihohoterwa rikorerwa abakobwa b'abangavu no kubafasha kubaho bisanzuye mu muryango nyarwanda? (1) Baragikora (2) Ntacyo bakora

Tanga urugero rusobanura igisubizo cyawe

59. Ese imiryango itegamiye kuri Leta ifata gute ikibazo cy'abakobwa b'abangavu babyarira iwabo?

(1) Babafata neza/barabyishimira; (2) Babafata nabi/barabigaya; (3) Ntibabyitayeho (4) Simbizi

Tanga urugero rusobanura igisubizo cyawe

60. Ese hari icyo imiryango itegamiye kuri Leta ikorera abakobwa babyariye iwabo kugira bave mu ipfunwe baterwa n'icyo kibazo bahuye naryo? (1)

Baragikora (2) Ntacyo bakora (3) Simbizi

Tanga urugero rusobanura igisubizo cyawe

61. Ese hari icyo imiryango itegamiye kuri Leta ikora mu rwego rwo gukumira ihohoterwa rikorerwa abakobwa b'abangavu no kubafasha kubaho bisanzuye mu muryango nyarwanda? (1) Baragikora (2) Ntacyo bakora (3) Simbizi

Tanga urugero rusobanura igisubizo cyawe

62. Ni izihe gahunda zaba ziriho aho mutuye zigamiye kurwanya ihohoterwa?

16. Ese urubyiruko rufata gute ikibazo cy'abakobwa b'abangavu batwita/babyarira iwabo

- (1) Neza/barabyishimira
- (2) Nabi/barabigaya
- (3) Ntibabyitayeho

Sobanura

17. Ni izihe gahunda ziri aho mutuye zigamije kurwanya no gukumira ihohoterwa rikorerwa abakobwa b'abangavu batwite/babyariye iwabo?

18. Izo gahunda zikorwa na bande?

19. Ni ibihe mushima muri izo gahunda zigamije kurwanya ihohoterwa riukorerwa abakobwa b'abangavu batwite/babyariye iwabo

20. Ni ibiki ubona bidakorwa cyangwa bidakorwa neza muri gahunda zinyuranye zigamije kurwanya no gukumira ihohoterwa rikorerwa abakobwa b'abangavu babyariye iwabo?

21. Ni iki mubona abakobwa b'abangavu batwite /babyariye iwabo bakorerwa kugira ngo uburenganzira bwabo bwubahirizwe ndetse bamenye aho barenganurirwa bibaye ngombwa

22. Urumva hakorwa iki kugira ngo uburenganzira bw'umukobwa utwite/ubyaye bushabore kubahirizwa kandi arenganurwe mu gihe bibaye ngombwa?

23. Ni iki cyakorwa kugira ngo dukumire inda ziterwa abakobwa b'abangavu?

INTERVIEW GUIDE WITH KEY INFORMATION/INGINGO ZIGANIRIZWAHO INARARIBONYE

UMWIRONDORO

1. Akarere _____
2. Umurenge _____
3. Igitsina _____
4. Imyaka y'amavuko _____
5. Amashuri _____
6. Itsinda ry'ubazwa
(1) Umubyeyi _____
(2) Umuyobozi _____
7. Akazi k'ubuyobozi _____
8. Akazi kamutunze/umwuga _____

QUESTIONS? INGINGO

9. Ikibazo cy'abana b'abangavu batwara inda gihagaze gute ino aha mutuye. Byaba bihari cyane cyangwa ni bake cyane? Sobanura.

10. Ikigero cy'ubukure cy'abatera abana b'abangavu inda mwakigereranya gute? Ese ni abana bagenzi babo cyangwa ni abakuru? Ese ni abasaza? Sobanura

11. Ese abatera aban b'abangavu inda baba bapfana iki nabo? Ese ni ababyeyi babo? Abavandimwe? Abaturanyi? Abagenzi bihitira?.... Sobanura.

12. Ese abatera abana b'abangavu baba hahuriye mu biki bituma icyo kintu gishoboka? Ese ni mu kabari, ku ishuri, mu rugo, mu bukwe?..... Sobanura

14. Ese hari imanza cyangwa ubundi buryo bwo kurenganurwa bubaho iyo umwana w'umwangavu atewe inda? Sobanura

15. Niba icyo kibazo gisuzumwa bikorwa nande?

15. Ese iyo myanzuro wayivugaho iki ugereranyije n'icyakagombye gukorwa? Irashomishije? Ntishimishije, irabura akantu..... Sobanura

16. Ni ibihe bibazo abakobwa b'abangavu batwite/babyariye iwabo bahura nabyo?

17. Ese abakobwa b'abangavu babyariye iwabo bandikisha abana babo mu bitabo by'irangamimerere? Sobanura uko bigenda

18. Ese uku kubyara kw'abakobwa b'abangavu hari aho byaba bibangamira umuco? Sobanura.

22. Ese hari ikintu wowe ubwawe waba warakoze kugira ngo ufashe abakobwa b'abangavu batwite/babyariye iwabo kumva ko ari abana bafite uburenganzira nk'ubwabandi?

- (1) Naragikoze
- (2) Ntacyo nakoze

Tanga urugero rw'igisubizo cyawe

23. Ni izihe gahunda zaba ziri aho mutuye zigamije kurwanya ihohoterwa rikorerwa abakobwa b'abangavu batwite/babyariye iwabo?

24. Izo gahunda zikorwa na bande?

25. Ni ibiki mwashima bikorwa muri za gahunda zigamije kurwanya ihohoterwe rishingiye ku gitsina rikorerwa abakobwa babyaye/batwise batarashaka, ndetse n'abandi batabyaye?
