
Question 1:

What was the primary characteristic of betrothal practices in earlier times in Ethiopia?

- A. It required the full and free consent of the future spouses.
- B. It was mainly a contract concluded between the parents of the future spouses.
- C. It always involved a written agreement signed by witnesses.
- D. It had a fixed duration of one year before marriage.

Answer: B. It was mainly a contract concluded between the parents of the future spouses.

Explanation:

- A is incorrect because the note explicitly states that the interest and choice of the future spouses were often not considered in earlier betrothals.
- B is correct as the note highlights that betrothal was primarily an agreement between the families, particularly the parents.
- C is incorrect because while some regional laws like Amhara required written form, it wasn't a universal characteristic of earlier betrothal practices.
- D is incorrect as the duration of betrothal varied across regions and was not always fixed at one year.

Question 2:

Why was the concept of betrothal excluded from the Revised Family Code (RFC) of Ethiopia?

- A. Because it was considered a religious practice not suitable for civil law.
- B. Because it often involved underage individuals without their consent, violating constitutional rights.
- C. Because it led to frequent legal disputes between families.
- D. Because it was no longer a common social practice in Ethiopia.

Answer: B. Because it often involved underage individuals without their consent, violating constitutional rights.

Explanation:

- A is incorrect as the issue was about consent and age, not the religious nature of the practice.
 - B is correct because the note clearly states that the Civil Code's provisions on betrothal were found contrary to the constitutional right of individuals to form a family with free and full consent, especially concerning underage betrothals.
 - C is incorrect although disputes might have occurred, the primary reason for exclusion was the violation of fundamental rights.
 - D is incorrect as the note focuses on the legal conflict with the Constitution, not the prevalence of the practice.
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Question 3:

According to the regional family laws mentioned, what is a common definition of betrothal?

- A. A legally binding marriage contract.
- B. A religious ceremony preceding marriage.
- C. A pact between the fiancé and fiancée to conclude marriage in the future.
- D. A formal agreement between families regarding the transfer of property.

Answer: C. A pact between the fiancé and fiancée to conclude marriage in the future.

Explanation:

- A is incorrect as betrothal is a promise of marriage, not the marriage itself.
 - B is incorrect as the note distinguishes religious marriage as a separate mode of conclusion.
 - C is correct because the note explicitly states that all regional laws incorporating betrothal defined it as an agreement between the future spouses to marry.
 - D is incorrect as the focus of betrothal is on the future marital union, not property transfer.
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Question 4:

What is a specific requirement for a contract of betrothal in the Amhara region's Family Code?

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- A. It must be concluded orally in the presence of community elders.
- B. It requires registration with the local civil status officer.
- C. It must be in written form and signed by four family witnesses.
- D. It has a maximum duration of six months.

Answer: C. It must be in written form and signed by four family witnesses.

Explanation:

- A is incorrect as the Amhara region specifically requires a written form.
 - B is incorrect as the note doesn't mention registration for betrothal in the Amhara region.
 - C is correct according to the note, the Amhara Family Code mandates a written contract signed by four family witnesses (two from each side).
 - D is incorrect as the maximum duration in the Amhara region is mentioned as two years.
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Question 5:

How does the Family Code of the Benishangul Gumuz region allow betrothal to be concluded?

- A. Only through a written agreement registered with the regional court.
- B. Only through oral agreements witnessed by community leaders.
- C. Pursuant to the custom of the area, either in writing or orally.
- D. Through a religious ceremony performed by authorized religious leaders.

Answer: C. Pursuant to the custom of the area, either in writing or orally.

Explanation:

- A and B are incorrect because the Benishangul Gumuz region allows for both written and oral forms depending on the local custom.
 - C is correct as the note explicitly states that betrothal in this region can be concluded according to local custom, which may be written or oral.
 - D is incorrect as religious marriage is a separate concept from betrothal.
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Question 6:

What happens if parties in the Southern Nations, Nationalities, and Peoples' Region

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(SNNP) fail to specify the duration of their betrothal?

- A. The betrothal is automatically considered invalid.
- B. They are required to conclude the marriage within six months.
- C. They are required to conclude the marriage within one year.
- D. The court will determine a reasonable timeframe for the marriage.

Answer: C. They are required to conclude the marriage within one year.

Explanation:

- A is incorrect as the code provides a default timeframe instead of invalidating the betrothal.
 - B is incorrect as the six-month timeframe is specific to the Benishangul Gumuz region.
 - C is correct according to the note, the SNNP Family Code requires the marriage to take place within a year if no specific time is mentioned in the betrothal contract.
 - D is incorrect as the law specifies a timeframe instead of leaving it to the court's discretion in this scenario.
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Question 7:

According to the family codes, under what general circumstance can a betrothal contract be invalidated?

- A. If one of the parties moves to a different region.
- B. If the parents of one of the parties disapprove of the marriage.
- C. If one party communicates their intention to invalidate the betrothal or refuses to marry within the agreed period.
- D. If more than two years pass since the conclusion of the betrothal.

Answer: C. If one party communicates their intention to invalidate the betrothal or refuses to marry within the agreed period.

Explanation:

- A and B are incorrect as these are not explicitly mentioned as grounds for invalidation in the note.
- C is correct because the note states that a betrothal contract can be invalidated if a party communicates their intention to do so, refuses to marry within the intended period, or acts to impede the marriage.

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- D is incorrect although time limits exist, simply exceeding them might not automatically invalidate the betrothal without one party's action.
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Question 8:

How is marriage generally regarded in Ethiopian legal frameworks like the Civil Code, Revised Family Code, and regional family codes?

- A. Primarily as a contractual agreement between two individuals.
- B. As a religious sacrament requiring specific rituals.
- C. As a social institution with legal implications.
- D. As a temporary union that can be easily dissolved.

Answer: C. As a social institution with legal implications.

Explanation:

- A is incorrect as the note explicitly states that marriage in Ethiopia is regarded as an institution, not just a contract.
 - B is incorrect while religious marriages are recognized, the general legal view is broader than just a religious sacrament.
 - C is correct the note emphasizes the institutional nature of marriage within the Ethiopian legal system.
 - D is incorrect as marriage is generally viewed as a lasting commitment, although dissolution is possible under specific conditions.
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Question 9:

What was Sir James Wilde's definition of marriage in the English legal system, as mentioned in the note?

- A. A legal contract between two consenting adults.
- B. A voluntary union for life of one man and one woman to the exclusion of all others.
- C. A social partnership aimed at raising a family.
- D. A union recognized by both civil and religious authorities.

Answer: B. A voluntary union for life of one man and one woman to the exclusion of all others.

Explanation:

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- A is incorrect as Wilde's definition emphasizes the nature of the union and its exclusivity and lifelong aspect.
 - B is correct the note directly quotes Sir James Wilde's definition, highlighting the voluntary, lifelong, exclusive union between a man and a woman.
 - C is incorrect while raising a family might be a common aspect, it's not the core of Wilde's legal definition.
 - D is incorrect as Wilde's definition focuses on the nature of the union itself, not necessarily the authorities recognizing it.
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Question 10:

How does the Philippines Family Code of 1987 define marriage?

- A. As a religious covenant for the procreation of children.
- B. As a civil contract between any two consenting individuals.
- C. As a special contract of permanent union between a man and a woman entered into according to law.
- D. As a traditional practice for establishing social bonds between families.

Answer: C. As a special contract of permanent union between a man and a woman entered into according to law.

Explanation:

- A is incorrect as it emphasizes religious aspect which isn't the focus of this definition.
 - B is incorrect as it doesn't specify the gender requirement mentioned in the definition.
 - C is correct the note provides this definition directly from the Philippines Family Code.
 - D is incorrect as it focuses on traditional practices rather than the legal definition.
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Question 11:

What is a key characteristic of a civil marriage in Ethiopia?

- A. It must be performed in a religious institution.
- B. It requires the presence of community elders as witnesses.

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- C. It is concluded when a man and a woman give their consent before an officer of civil status.
- D. It is only valid if preceded by a customary marriage.

Answer: C. It is concluded when a man and a woman give their consent before an officer of civil status.

Explanation:

- A is incorrect as civil marriage is distinct from religious marriage and takes place before a civil authority.
- B is incorrect while witnesses are required, they are not necessarily community elders in a civil marriage.
- C is correct the note clearly states that civil marriage involves the appearance and consent of the couple before an officer empowered to solemnize marriages.
- D is incorrect civil marriage is an independent mode of concluding marriage and doesn't require a preceding customary marriage.

Question 12:

According to the Revised Family Code (RFC), where should a civil marriage generally be concluded?

- A. In a public place accessible to all community members.
- B. At the residence of one of the future spouses.
- C. Before the officer of civil status of the place where one of the future spouses or their close relatives has resided for at least six months.
- D. In any location agreed upon by the future spouses and the officer of civil status.

Answer: C. Before the officer of civil status of the place where one of the future spouses or their close relatives has resided for at least six months.

Explanation:

- A is incorrect as the law specifies the jurisdiction based on residence.
- B is partially correct as residence of one spouse is a factor, but the six-month duration and inclusion of relatives' residence are crucial details.
- C is correct the note explicitly outlines the residence requirement for the officer of civil status's jurisdiction.

- D is incorrect as the location is legally determined based on residence, not just agreement.
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Question 13:

What is the purpose of the requirement for future spouses to give notice of their intention to marry to the officer of Civil Status?

- A. To allow religious leaders to offer pre-marital counseling.
- B. To ensure that all necessary wedding preparations are in order.
- C. To make sure there are no legal impediments to the marriage and to allow for potential oppositions.
- D. To inform the community about the upcoming marriage ceremony.

Answer: C. To make sure there are no legal impediments to the marriage and to allow for potential oppositions.

Explanation:

- A is incorrect as the notice is for legal, not religious, purposes.
 - B is incorrect wedding preparations are the responsibility of the couple, not the purpose of the legal notice.
 - C is correct the note clearly states that the purpose is to check for impediments and allow anyone who wants to oppose the marriage to do so legally.
 - D is partially correct as the publicizing of the intention informs the community, but the primary legal purpose is to identify and address impediments.
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Question 14:

What is a mandatory requirement for the celebration (solemnization) of a civil marriage under the RFC?

- A. The presence of at least ten guests from each family.
- B. A public celebration in the presence of the future spouses and two witnesses for each.
- C. A religious blessing performed immediately after the civil ceremony.
- D. The presentation of a marriage license obtained at least one month prior.

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Answer: B. A public celebration in the presence of the future spouses and two witnesses for each.

Explanation:

- A is incorrect as the law specifies the number of witnesses, not general guests.
 - B is correct the note explicitly states the requirement for a public celebration with the personal appearance of the spouses and two witnesses each.
 - C is incorrect a religious blessing is not a requirement for a civil marriage under the RFC.
 - D is partially correct notice is required a month prior, but a separate "license" isn't explicitly mentioned as a prerequisite for the solemnization itself.
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Question 15:

What is the general stance of the Revised Family Code (RFC) on marriage by proxy?

- A. It is strictly prohibited in all circumstances.
- B. It is allowed as a standard procedure to accommodate distance.
- C. It is permitted by way of exception when personal appearance is not possible.
- D. It is only recognized if authorized by a religious institution.

Answer: C. It is permitted by way of exception when personal appearance is not possible.

Explanation:

- A is incorrect as the note mentions exceptions where proxy marriage is allowed.
- B is incorrect the principle is personal appearance, with proxy being an exception.
- C is correct the note explicitly states that both the Civil Code of 1960 and the RFC allowed for marriage through representation as an exception, particularly when one party cannot be present.
- D is incorrect the authorization comes from civil law under specific circumstances, not necessarily religious institutions.
- **Question 16:** What is an obligation of the witnesses during the solemnization of a civil marriage according to the RFC?

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- A. To provide financial support to the newly married couple.
- B. To ensure that the wedding ceremony is conducted according to tradition.
- C. To declare under oath that the essential conditions for marriage are fulfilled.
- D. To act as mediators in case of future marital disputes.

- **Answer:** C. To declare under oath that the essential conditions for marriage are fulfilled.

Explanation:

- A, B, and D are incorrect as these are not the stated obligations of witnesses in the context of the legal solemnization.
- C is correct, as the note explicitly mentions the obligation of witnesses to declare under oath that the essential conditions for marriage have been met.

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- **Question 17:**
How is a religious marriage defined under Article 3 of the Revised Family Code (RFC)?
 - A. A marriage conducted according to the traditions of a particular community.
 - B. A marriage solemnized by a recognized religious leader and registered with the state.
 - C. A marriage that takes place when a man and a woman perform acts or rites deemed valid by their religion or the religion of one of them.
 - D. A marriage that requires the consent of religious authorities in addition to the consent of the parties.

- **Answer:** C. A marriage that takes place when a man and a woman perform acts or rites deemed valid by their religion or the religion of one of them.

Explanation:

- A is incorrect, as this describes a customary marriage.
- B is partially correct as registration might be required for legal recognition, but the definition focuses on religious acts or rites.
- C is correct, as the note directly quotes Article 3 of the RFC defining religious marriage based on religious acts or rites.
- D is incorrect, while religious consent might be sought within the religious framework, the RFC's definition focuses on the performance of religious acts.

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- **Question 18:**
What governs the formal requirements for the conclusion of a religious marriage in Ethiopia?

- A. The stipulations outlined in the Revised Family Code.
- B. The customs and traditions of the community where the marriage takes place.
- C. The rules and practices dictated by the religion itself.
- D. The mutual agreement between the future spouses and their families.
- **Answer:** C. The rules and practices dictated by the religion itself.
- **Explanation:**
 - A is incorrect as the RFC sets essential conditions applicable to all marriages but leaves the formal requirements of religious marriage to the respective religions.
 - B is incorrect as this pertains to customary marriage.
 - C is correct, as the note explicitly states that the formal requirements for religious marriage are determined by the religion itself.
 - D is incorrect, while agreement is important, the specific forms are dictated by religious rules.

- **Question 19:**

According to Article 4 of the RFC, how is a customary marriage defined?

- A. A marriage celebrated in accordance with the civil laws of Ethiopia.
- B. A marriage performed through specific rituals recognized by a religious institution.
- C. A marriage that occurs when a man and a woman perform rites deemed valid by the custom of their community or one of their communities.
- D. A marriage that requires the formal consent of community elders and leaders.
- **Answer:** C. A marriage that occurs when a man and a woman perform rites deemed valid by the custom of their community or one of their communities.
- **Explanation:**
 - A is incorrect as this describes civil marriage.
 - B is incorrect as this describes religious marriage.
 - C is correct, as the note directly quotes Article 4 of the RFC defining customary marriage based on the rites of the community.
 - D is partially correct, as community elders might be involved in customary rites, but the definition focuses on the performance of the rites themselves.

- **Question 20:**

Under what condition does Article 5 of the RFC recognize marriages celebrated abroad as valid in Ethiopia?

- A. If the marriage is registered with the Ethiopian embassy in that country.

- B. If both spouses are Ethiopian citizens.
- C. As long as the marriage was concluded by fulfilling the legal requirements of the place of celebration and is not contrary to public morality in Ethiopia.
- D. If the marriage is recognized by the country where it was celebrated.

- **Answer:** C. As long as the marriage was concluded by fulfilling the legal requirements of the place of celebration and is not contrary to public morality in Ethiopia.

Explanation:

- A is incorrect, while registration might be advisable, it's not the sole condition for recognition under Article 5.
- B is incorrect, the citizenship of the spouses is not the primary determining factor.
- C is correct, as the note explicitly states that recognition depends on fulfilling the legal requirements of the place of celebration and not violating Ethiopian public morality.
- D is partially correct, as recognition in the foreign country is implied, but the crucial condition is also adherence to Ethiopian public morality.

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- **Question 21:**
What is considered a fundamental prerequisite for the legal conclusion of marriage according to the UN Convention on Consent to Marriage?
 - A. The completion of pre-marital counseling.
 - B. The full and free consent of both parties.
 - C. The approval of the couple's parents or guardians.
 - D. The registration of the marriage with the United Nations.
 - **Answer:** B. The full and free consent of both parties.

Explanation:

- A, C, and D are incorrect, as these are not the fundamental prerequisite emphasized by the UN Convention as stated in the note.
- B is correct, as the note directly quotes Article 1 of the UN Convention, highlighting full and free consent as essential for a legally valid marriage.

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- **Question 22:**
What does the requirement of "full and free consent" for marriage imply according to the note?
 - A. That the parties are of legal age and financially independent.
 - B. That there is a clear understanding of the religious implications of marriage.

C. That there is no duress or force inducing the marriage or any misunderstanding as to the effect of the marriage ceremony.

D. That the parties have undergone thorough medical examinations.

- **Answer:** C. That there is no duress or force inducing the marriage or any misunderstanding as to the effect of the marriage ceremony.

Explanation:

- A, B, and D are incorrect, as these are related but not the direct implication of "full and free consent" as explained in the note.

- C is correct, as the note clarifies that free consent means the absence of coercion, force, or fundamental misunderstanding about the nature of marriage.

- **Question 23:**

According to the RFC, what constitutes a "fundamental error" that can vitiate the consent of a spouse?

A. Disagreement on financial matters after the marriage.

B. Mistakenly believing the spouse was wealthy.

C. Error on the identity of the spouse (impersonation).

D. Differences in religious beliefs between the spouses.

- **Answer:** C. Error on the identity of the spouse (impersonation).

Explanation:

- A, B, and D are incorrect, as the note explicitly excludes these as grounds for fundamental error.

- C is correct, as the note uses impersonation as a clear example of an error on the identity of the spouse, which is considered a fundamental error.

- **Question 24:**

Under the RFC, what type of error regarding the health of a spouse can be considered a fundamental error?

A. A temporary illness that is treatable with medication.

B. A disease that does not heal or can be genetically transmitted to descendants.

C. A minor physical disability that does not affect marital relations.

D. A mental health condition that does not require judicial interdiction.

- **Answer:** B. A disease that does not heal or can be genetically transmitted to descendants.

Explanation:

- A, C, and D are incorrect, as the note specifies the nature of the health condition that qualifies as a fundamental error.

- B is correct, as the note explicitly states that an error on the state of health involving an incurable or genetically transmissible disease is considered a fundamental error.

- **Question 25:**

What constitutes "violence (duress)" that can invalidate consent to marry under Article 14 of the RFC?

- A. Strong persuasion or emotional appeals from family members.
- B. Disagreements or arguments between the future spouses.
- C. Consent given to protect oneself or close relatives from a serious and imminent danger or threat of danger.
- D. Economic pressure to enter into marriage.

- **Answer:** C. Consent given to protect oneself or close relatives from a serious and imminent danger or threat of danger.

Explanation:

- A, B, and D are incorrect, as these do not meet the legal threshold of violence (duress) as defined in the note.
- C is correct, as the note explains that consent extorted by a serious and imminent threat to oneself or close relatives is considered violence (duress) and can invalidate the marriage.

- **Question 26:**

According to the note, under what circumstance can a judicially interdicted person conclude marriage?

- A. If they have lucid intervals and give their consent during such a period.
- B. With the authorization of the court.
- C. If their guardian provides consent on their behalf.
- D. If they marry someone who is also judicially interdicted.

- **Answer:** B. With the authorization of the court.

Explanation:

- A, C, and D are incorrect, as the note specifically mentions the requirement of court authorization.
- B is correct, as the note states that due to their lessened capacity, an interdicted person may only conclude marriage with the court's permission.

- **Question 27:**

What is the minimum marriageable age for both sexes in Ethiopia according to the RFC?

- A. 16 years.

B. 17 years.

C. 18 years.

D. 21 years.

- **Answer:** C. 18 years.

Explanation:

- A, B, and D are incorrect, as the note clearly specifies the minimum age.
- C is correct, as the RFC sets the minimum marriageable age at 18 for both men and women.

- **Question 28:**

Under what condition can the Minister of Justice grant a dispensation to allow a marriage to occur even if one party is below the minimum marriageable age?

A. If the minor has the consent of their parents.

B. For serious cause, upon application by the future spouses or their parents/guardian, but the dispensation cannot exceed two years.

C. If the minor is already pregnant.

D. If the minor belongs to a community with customary marriage practices allowing earlier marriage.

Answer: B. For serious cause, upon application by the future spouses or their parents/guardian, but the dispensation cannot exceed two years.

Explanation:

- A, C, and D are incorrect, as these are not the specific conditions under which the Minister can grant dispensation as outlined in the note.
- B is correct, as the note details that the Minister of Justice can grant a dispensation for serious cause upon application, with a maximum dispensation of two years, making the lowest possible marriage age 16.

Question 29:

What type of relationship is prohibited for marriage under the RFC based on consanguinity?

A. Marriage between cousins.

B. Marriage between siblings.

C. Marriage between an aunt and a nephew's child.

D. Marriage between step-parents and step-children.

Answer: B. Marriage between siblings.

Explanation:

- A, C, and D are incorrect, as the note specifically mentions the prohibition of marriage in the direct line (ascendants and descendants) and collaterals like siblings and aunts/uncles.
 - B is correct, as the note explicitly prohibits marriage between a man and his sister or a woman and her brother.
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Question 30:

What is the primary rationale mentioned in the note for prohibiting marriage between closely related persons?

- A. To prevent social conflicts within families.
- B. The fear of genetic dangers involved in procreation between close blood relatives.
- C. Religious doctrines that forbid such unions.
- D. To maintain the traditional family structures of different communities.

Answer: B. The fear of genetic dangers involved in procreation between close blood relatives.

Explanation:

- A, C, and D are incorrect, as the note specifically highlights the genetic argument.
 - B is correct, as the note explicitly mentions the fear of genetic risks associated with procreation between close blood relatives as a reason for the prohibition.
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Question 31:

According to the RFC, what type of relationship based on affinity is prohibited in the direct line?

- A. Marriage between step-siblings.
- B. Marriage between a father-in-law and a daughter-in-law.
- C. Marriage between cousins-in-law.
- D. Marriage between the spouses of two brothers.

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Answer: B. Marriage between a father-in-law and a daughter-in-law.

Explanation:

- A, C, and D are incorrect, as these are collateral relationships by affinity.
 - B is correct, as the note states that marriage between persons related by affinity in the direct line is prohibited, and a father-in-law and daughter-in-law are in a direct line of affinity.
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Question 32:

What is the legal term for the condition where a person is already bound by a prior valid marriage when attempting to conclude another?

- A. Incest.
- B. Adultery.
- C. Bigamy.
- D. Polygamy.

Answer: C. Bigamy.

Explanation:

- A is incorrect, as incest refers to prohibited consanguineous or affinal relationships.
 - B is related but incorrect, as adultery refers to marital infidelity, not the act of entering a second marriage while still legally married.
 - C is correct, as the note explicitly uses the term "bigamous marriages" to describe the act of concluding a marriage while already bound by a previous one.
 - D is a broader term referring to having multiple spouses, but in this context, the focus is on the existence of a prior valid marriage, which is bigamy.
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Question 33:

What is the primary rationale behind the period of widowhood (waiting period before remarriage) for women following the dissolution of their former marriage?

- A. To allow for a period of mourning and respect for the deceased spouse.
- B. To provide sufficient time for legal and administrative procedures related to the previous marriage.

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C. To respect the right of children to know their parents and to avoid confusion regarding paternity.

D. To ensure the woman is emotionally and financially stable before entering a new marriage.

Answer: C. To respect the right of children to know their parents and to avoid confusion regarding paternity.

Explanation:

- A, B, and D are incorrect, as the note explicitly states the reason related to the rights of children and avoiding paternity conflicts.
 - C is correct, as the note clearly explains that the 180-day waiting period aims to prevent doubts about the father of a child born shortly after the dissolution of a previous marriage, thus protecting the child's right to know their parents.
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Question 34:

Under what exceptional circumstance is a woman NOT required to observe the 180-day period of widowhood before remarrying?

- A. If she obtains permission from her former husband's family.
- B. If she can prove by medical evidence that she is not pregnant.
- C. If she intends to marry someone from a different religious background.
- D. If more than one year has passed since the dissolution of her previous marriage.

Answer: B. If she can prove by medical evidence that she is not pregnant.

Explanation:

- A, C, and D are incorrect, as these are not the exceptions mentioned in the note.
 - B is correct, as the note explicitly states that if a woman can prove by medical evidence that she is not pregnant, she does not need to wait the full 180 days. Other exceptions mentioned are giving birth after dissolution but before 180 days, and remarrying the former husband.
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Question 35:

According to the note, who has the right to oppose a marriage where one of the future spouses has not attained the minimum marriageable age?

- A. Only the other future spouse who is of legal age.
- B. Only the parents or guardians of the underage spouse.
- C. The parents of the minor, the public prosecutor, and any other interested person.
- D. Only the public prosecutor acting on behalf of the state.

Answer: C. The parents of the minor, the public prosecutor, and any other interested person.

Explanation:

- A, B, and D are incorrect, as the note specifies a broader range of individuals who can oppose such a marriage.
- C is correct, as the note clearly states that the parents of the minor, the public prosecutor (due to underage marriage being a criminal act and the state's interest), and any other interested person have the right to oppose a marriage where one party is underage.

