



College of Social Sciences and Humanities

Department of Sociology

Inter-ethnic marriage: Practices, Roles and Challenges: The case of Dabo Hanna District of Buno Bedele Zone, Oromiya Regional State

A Thesis Submitted to Department of Sociology in Partial Fulfillment of the Requirements for Master of Arts Degree in Sociology (Gender and Family Stream)

By Asteway Belay

Advisors: Dereje Wonde (Asst.Prof.)

Mr. Addisu Guta (Lecturer)

November , 2021

Jimma, Ethiopia

**JIMMA UNIVERSITY**

**COLLEGE OF SOCIAL SCIENCES AND HUMANITIES**

**DEPARTMENT OF SOCIOLOGY**

Inter-Ethnic Marriage: Practices, Roles and Challenges: The case of Dabo Hanna District of Buno Bedele Zone, Oromiya Regional State.

I, the undersigned, declare that this MA thesis report entitled “inter-ethnic marriage: practices, roles and challenges: The case of Dabo Hanna district of Buno Bedele Zone, Oromiya Regional State” in partial fulfilment of the requirements for the Degree of Masters of Arts in Sociology is my original work. I also declare that this thesis report has not been presented for any degree at Jimma University or any other higher institution. All sources of materials used for this thesis report are properly acknowledged.

**Declared by** \_\_\_\_\_

**Approved By:**

\_\_\_\_\_

**Principal Advisor** Signature Date

\_\_\_\_\_

**Co-Advisor Signature**

**Date**

\_\_\_\_\_

**Internal Examiner** Signature

**Date**

\_\_\_\_\_

**External Examiner Signature**

**Date**

\_\_\_\_\_

**Chairperson**

## **Acknowledgments**

First of all, I would like to thank the almighty God for giving me the strength and endurance to achieve my goal. My sincere gratitude goes to my advisors, Instructor Dereje Wonde (Asst. prof.) and Mr. Addisu Guta (Lecturer) who provided me with their indispensable and constructive suggestions and advises to put my MA thesis report on the right track. I also owe gratitude and great respect to the head of the department, Instructor Habtamu Fikadu, for his inspiration and encouragement beginning from the task of developing my proposal up to the completion of this thesis report. My deepest gratitude also goes to my informants who dedicated their precious time to provide me with the valuable information which played crucial role to organize this thesis report.

## Table of Contents

<b>Contents</b>	<b>Page</b>
Acknowledgments.....	i
List of Table.....	v
Abstract.....	vi
CHAPTER ONE: INTRODUCTION.....	1
1.1. Background of the Study.....	1
1.2. Statement of the Problem.....	3
1.3. Objectives of the Study.....	5
1.3.1 General Objective.....	5
1.3.2 Specific Objectives.....	5
1.4. Significance of the Study.....	5
1.5. Scope of the Study.....	6
1.6. Limitations of the Study.....	6
1.7. Definition of Terms.....	6
CHAPTER TWO: LITERATURE REVIEW.....	7
2.1. Introduction.....	7
2.1.1. Definition of Concepts.....	7
2.1.2. Ethnicity.....	7
2.1.3. Marriage.....	8
2.2. Factors Influencing Individuals' Opportunity to Marry Outside Of Their Ethnic Group.....	8
2.3.1 Education.....	8
2.3.2 Ethnic Cleavages.....	9
2.3.3 Heterogeneity.....	9
2.3.4 Religiosity.....	9
2.4 Contributions and Challenges of Interethnic Marriage Practices.....	10
2.4.1. Contributions of Inter-Ethnic Marriage.....	10
2.4.2. Challenges on Inter-Ethnic Marriages.....	11
2.4.2.1 Attitudes of Parents and Relatives.....	11
2.4.2.2. Political Polarization.....	11
2.4.2.3. Quality of Relationship among Inter-Ethnic Couples.....	12
Chapter Three: Research Methods.....	13
3.1. Study Area.....	13
3.2. Study Design.....	14
3.3. Research Approach.....	14
3.4. Study Population.....	15
3.5. Sampling Technique.....	16
3.6. Source of Data.....	16
3.7. Methods of data Collection.....	16
3.7.1. In-depth Interview.....	16
3.7.2. Focus Group Discussion.....	17

3.7.3. Case Study.....	17
3.7.4. Key Informants.....	17
3.8. Instruments (Tools) of Data Collection.....	18
3.9. Data Quality Assurance.....	18
3.10. Ethical Consideration.....	19
3.11. Data Analysis and Presentation.....	19
CHAPTER FOUR: FINDINGS AND DISCUSSION.....	20
4.1. Introduction.....	20
4.2. Marriages and Accompanying Practices of the Oromo, Gurage and Amhara.....	21
4.2.1. Types of Marriages Among the Oromo.....	21
4.2.1.1. Naqata (marriage by engagement).....	21
4.2.1.2. Asena (Marriage through broker).....	23
4.2.1.3. Butii (Marriage by abduction).....	23
4.2.2. Marriage in Amhara Culture.....	24
4.2.2.1. Ceremonies of Marriage in Amhara Culture.....	25
4.2.2.2. Engagement.....	25
4.2.2.3. Wedding Ceremony.....	26
4.2.2.4. 'Milash'.....	27
4.2.3. Marriage among the Gurage.....	27
4.3. Preparation of Girls for Marriage.....	28
4.3.1. Hair Braiding.....	28
4.3.2. Trimming of Nails.....	29
4.3.3. Decoration of Feet and Hands.....	29
4.4. Inter-Ethnic (Marriage by Negotiation).....	29
4.4.1. Reconciliation/Bridging of Cultural Differences.....	29
4.4.2. Changes and Continuities of Inter-Ethnic Marriage Practices.....	31
4.4.3. Contributing Factors For the Continuity of Inter-Ethnic Marriage.....	31
4.4.3.1. Mixed Settlements.....	31
4.4.3.2. Strong Social Bond or Ties.....	32
4.5. Roles of Inter-Ethnic Marriage.....	32
4.5.1. Promotes Unity, Togetherness, and Avoids Mistrust.....	33
4.5.2. Fosters Tolerance and Mutual Understanding.....	35
4.5.3. Creates Opportunities to Learn the Culture of Others.....	37
4.5.4. Reduces Conflict among Ethnic Groups.....	38
4.6. Challenges on Inter-Ethnic Marriage Practices and on the Life of Inter-Ethnic Couples.....	40
4.7.1. Challenges on Inter-Ethnic Marriage Practices.....	41
4.7.1.1. Cultural Practices Accompanying Marriage.....	41
4.7.1.2. Political Polarization.....	42
4.7.1.3. Attitudes of some community members on Inter-Ethnic Marriage Practices.....	43
4.7.1.4. Parents' Opposition.....	44
4.7.2. Challenges on Inter-Ethnic Couples.....	45
4.7.2.1. Gossips and Hate Speeches.....	45
4.7.2.2. Interferences of Parents, Siblings and Other Relatives.....	46

4.8. Case Story.....	46
4.8.1. Life History of the First Couple.....	46
4.8.2. Life History of the Second Couple.....	48
4.9. Discussion.....	50
CAPTER FIVE: CONCLUSION AND RCOMENDATION.....	54
5.1. Introduction.....	54
5.2. Conclusion.....	54
5.3. Recommendation.....	56
References.....	57

## List of Table

Table 1: Socio-demographic backgrounds of participants of focus group discussion (group one).....	68
Table 2: Socio-demographic backgrounds of participants of focus group discussion (group two) .....	69
Table 3: Socio-demographic backgrounds of participants of in-depth interview.....	70
Table 4: Socio demographic backgrounds of participants of case study interview .....	70
Table 5: Socio-demographic backgrounds of key informant interview participants.....	70

## **Abstract**

*Studies reveal that inter-ethnic marriage is practiced among different ethnic groups of the world. In Ethiopia too, the culture of marrying outside of one's ethnic group existed for generations irrespective of the prevalence of various challenges on inter-ethnic couples and on the very practice itself. The basic purpose of this study was to explore and describe how inter-ethnic marriage is practiced irrespective of the presence of cultural differences, the roles inter-ethnic marriage contributes and the challenges on inter-ethnic marriage practices. The study employed qualitative research approach. In-depth interview, focus group discussion, case study interview and key informant interview were used to collect qualitative data. Two focus group discussion teams, 6 in-depth interview participants, four key informants and two couple of different ethnic backgrounds participated in the study. Thematic analysis and life history narration were employed to analyse and present the data obtained from participants. The findings indicated that to bridge the cultural differences between individuals from different ethnic backgrounds preparing to get married; usually men adopt the culture of their brides, if the bride's culture encourages paying bride price, the groom is expected to do so. However, Social standings of girls and their parents' economic positions are identified as important determining factors for potential husbands to fully adopt the culture of their brides. Inter-ethnic marriage plays an immense contribution in the development of trust, tolerance, culture of mutual understanding and peaceful co-existence among different ethnic groups. However, unpredictable and polarized views and interests among political elites of different ethnic groups are considered as major challenges on the practice of inter-ethnic marriage and inter-ethnic couples. The presence of strong social ties or bonds, which is difficult to breakup, among different ethnic groups in the study area plays significant roles in maintaining the practice of inter-ethnic marriage irrespective of the presence of various challenges.*

*Key words: Marriage, Inter-ethnic marriage, ethnic group, District of Dabo Hanna, Oromiya regional State.*



## CHAPTER ONE: INTRODUCTION

### 1.1. Background of the Study

Brien and Sheran (2003) indicate that marriage is a basic social institution which plays an indispensable role of assuring the continuity of generations. They also argue that since marriage plays a central role in the lives of most people, the decisions of who and when to marry are usually afforded careful deliberation. Marriage is the oldest established form of human practice, which provides kinship ties and an avenue for peacemaking between tribes (Gultekin, 2012). In pre-modern times, he further argues that, marriage within the tribal social order had different dimensions to those of modern times.

Judith, Richard, and Monakes (2011) indicate that as societies become more diverse and the globalizing effects of immigration, technology, and international travel take hold, people increasingly have contact with others who differ from them in religion, ethnicity, race, nationality, and other characteristics that are often associated with different cultures. Inter-ethnic marriage rates within the United States has been on the upswing in the decades that have passed since the U.S. Supreme Court ruled that rendered state anti-“miscegenation” laws unconstitutional (Gaines, Clark, and Afful, 2015).

Africa’s high level of ethnic diversity has contributed to a long history of inter-ethnic marriages between groups as a means of developing extensive kinship ties and political alliances while still maintaining group identities (Forest, 2004, Lonsdale, 2012) as cited by Bandyopadhyay and Green (2020). Birhanu (2019) indicates that inter-ethnic marriage between members of different ethnicities is common in Ethiopia, principally in areas where plurality exists. He also noted that ethnic hybridity of diversity through familial relationship has theoretical and practical significance for the manifestation of mutual tolerance that transcends the existing primordial ethnic or linguistic differentiation.

Gultekin (2012) argues that inter-ethnic marriages play key roles in establishing and maintaining lasting peace and security among groups with different cultural practices, values and life styles in countries where extremely diverse ethnic groups live together. Therefore, according to him it is imperative to suggest that the marriage of two people brings about more complex and wide-reaching impacts within the system of kinship relationships.

Alex, Fasil, and Getnet (2018) reveal that political marriage which used to be very common among the past Ethiopian politicians and many rulers served as basic tool to avoid tension

and conflict between different groups. For instance, they further argue that, Lij Iyasu who ruled Ethiopia from (1913-16) was born from the arranged political marriage between Mohammed Ali, later named Ras Michael and daughter of Menelik. Finally they indicate that the marriage was arranged as a reward and to strengthen their relationship since Ras Michel submitted peacefully to the ruling of Menelik. Usman (2006) argues that the role of inter-marriage and the family institution continued to have paramount significance in promoting inter-ethnic tolerance and compromise as it was historically practiced among the ruling elites of various loosely confederated kingdoms in the then Ethiopia.

In another study Fredric (2013) indicates that inter-ethnic marriage for years in different countries of the world has been serving as one conflict aversion mechanisms. According to him, it is also a tool in abating further conflicts among peoples and ethnic groups. This implies that marriage among different ethnic groups used to be practiced just to maintain peaceful relationship among rival regional and national rulers of the country.

Even though inter-ethnic marriage has several contributions, there are also different challenges both on the very practice of inter-ethnic marriage and the life of inter-ethnic couple. According to (Gaines, Clark, and Afful, 2015) despite the lifting of legal sanctions (anti miscegenation law) against interethnic and interracial marriage and consequent rise in the rate of interethnic marriages in the United States, many interethnic couples still experience various forms of racism ( individual, institutional, cultural). This indicates that there was legal prohibition on the American people not to marry outside of their ethnic or racial groups.

In countries with underdeveloped political systems, including Ethiopia, the practice of inter-ethnic marriage encounters other challenges, polarized views and interests among ethnic elites. Birhanu (2019) indicates that the politicization of ethnicity by political elites sensitizes differences between different ethnic groups particularly the people of Amhara and Agew since 1991. He also argues that the politicization of ethnicity by ethnic elites polarized differences between the two groups since 1991 and resulted in ethnic conflict since 2015. Inter-ethnic conflict mars the harmonious living tradition and the culture of intermarriage among ethnic groups. Another challenge on the practice of inter-ethnic marriage and inter-ethnic couple is intervention of family members and other relatives. For instance, According to one study conducted in the Netherlands by Willem Huijnk tightly knit families might foster interactions with persons who are culturally similar, because people with a different cultural

background can be perceived as a threat to the cultural identity and solidarity of one's own group.

Another study in New Zealand by Hohmann-Marriott and Amato (2008) emphasises on the factors underlying differences in relationship quality between inter-ethnic and same-ethnic couples. According to them, even though interethnic unions generally reported lower levels of relationship quality than did partners in same-ethnic unions, marriage across racial and ethnic lines is becoming more frequent. They also indicate that differences in relationship quality were largely accounted for by more complex relationship histories, more heterogamous unions, fewer shared values and less support from parents.

## **1.2. Statement of the Problem**

Masanov (NY) argues that inter-ethnic relations in general and inter-ethnic marriage in particular in third world countries must be a greater priority than any other socio-economic processes. However, According to Jacobson & Heaton (2008) as quoted by Gaines, Clark, and Afful (2015) the majority of empirical studies on interethnic marriage have been conducted in the United States of America.

Yang and Jordan (2018) indicate that inter-ethnic marriage is a barometer or an indicator of social integration and intergroup social distance. But Furtado (2008) indicates that all else equal, most of the time people prefer to match with someone who shares a similar culture.

Theodoropoulos (2008) emphasized on the importance of identifying whether the influence of education on immigrant communities to integrate with the host society differ by immigrants' generation, age at arrival, and race. His findings indicate that educated people are better able to adapt to different customs easily, use the technology which help them better adapt to different cultures therefore, they become more likely to marry people outside of their group. However, the above studies did not attempt to indicate how marriage among individuals with different cultural backgrounds is practiced.

On the other hand, Furtado (2006) emphasized on the influence of human capital on interethnic marriage. The study assumed that there are mechanisms through which human capital affects the probability of intermarriage. This indicates that human capital makes immigrants better able to adapt to the native culture thereby making it easier to share a household with a native. The finding of the study indicates that human capital raises the likelihood that immigrants leave ethnic enclaves, which decreases the opportunity to meet potential spouses of the same ethnicity.

Lykke, and Rendall (2018) reveal the influence of partners' ethnicity on their health. Their study indicates that having a white partner is associated with a higher self-rated health for Hispanic, Black, and Asian men and women relative to having a partner of one's own ethnicity. A study in the United States of America investigated the potential culture-related stressors in intercultural marriages and the conscious and unconscious strategies employed by couples to cope with these stressors. Accordingly, Bustamante et al. (2011) indicate the presence of a stressful situation among interethnic couples and their findings indicate that couples used almost similar coping strategies to manage marital stressors that might be attributed to or accentuated by cultural differences.

On the other hand, Suleiman's study (2013) on the trends of inter-ethnic marriage activities indicates that while there is a modest rise in the number of people who choose to marry a spouse from a different ethnic group in Malaysia, the practice itself has been generally portrayed as problematic. He further argues that popular writings and mass media play a significant role in stereotyping the phenomenon as a western-influenced trend in contemporary society. However, it didn't clearly illustrate how marriage between individuals from different cultural backgrounds is conducted irrespective of the presence of cultural differences.

All the aforementioned studies did not take into consideration how marriage between individuals from different ethnic groups is practiced. Furthermore, due to the limitation of scientific studies on the above-mentioned issue in the study area, little is known on how couples reconcile the differences in their culture. Yet the study area is inhabited by people with different cultural backgrounds and some residents marry outside of their ethnic group. On top of this, the marriage of each ethnic group is accompanied by different practices and ceremonies from the very beginning to the end of the process. Therefore, this study was intended to explore how people with different cultural backgrounds reconcile the differences in their culture while they get married, the roles the practice of inter-ethnic marriage contributes and the major challenges in the study area.

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

The study was conducted with the following general and specific objectives

#### **1.3.1 General Objective**

To explore inter-ethnic marriage practices, the roles it contributes and the major challenges in the study area.

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

To explore the marriage practices of different ethnic groups in the study area

To describe how potential inter-ethnic couples reconcile the differences in their culture while they get married.

To describe the roles inter-ethnic marriage contributes in reducing conflicts and promoting tolerance among different ethnic groups in the study area.

To explore the challenges on inter-ethnic marriage practices and on the life of couples who have different ethnic backgrounds.

### **1.4. Significance of the Study**

It uses as partial fulfillment of the requirements for Master of Arts degree in Sociology. By exploring the practices and ceremonies which accompany the marriage of each ethnic group in the study area, the study will bring new knowledge on how marriage is practiced among different ethnic groups irrespective of the presence of cultural differences; the study will play crucial roles in bridging the knowledge gap in the academic debate on this issue. This will help understand how individuals from different cultural backgrounds reconcile the differences in their culture while they get married. The study could also serve as a benchmark or reference material for other researchers who are interested to conduct further studies on this very crucial but extremely neglected issue. Policy makers, nongovernment and government agencies for example the ministry of peace, the ministry of culture and tourism and the Ethiopian religious councils might be benefited from this study in their effort to avert inter-ethnic conflicts and establish sustainable and lasting peace among the different ethnic groups of Ethiopia.

### **1.5. Scope of the Study**

This study was confined to exploring how individuals from different cultural backgrounds reconcile or bridge their cultural differences while they get married, describing the roles inter-ethnic marriage contributes in reducing conflicts and promoting tolerance, the challenges on the practice of inter-ethnic marriage and on inter-ethnic couples in selected kebeles of Dabo Hanna district. The study has methodological and geographical delimitation too. Methodologically, it employed qualitative research approach, nonnumeric data were collected from participants of the study. Geographically, it was delimited to three purposively selected kebeles of Dabo Hanna District. The study targeted individuals who married from different ethnic groups. Two teams of focus group discussion participants and two couples of case study interview participants. It also used six in-depth interview participants from the third kebele and four key informants from the office of women, children and youth affairs of the district.

### **1.6. Limitations of the Study**

One of the major challenges of the study was security concern which forced the researcher to purposively select the study kebeles. Limited availability of studies conducted on the issue in the study area was also another challenge. The pandemic of Coronavirus also exerted some challenges to the processes of data collection. In some places people were reluctant to approach individuals they think are from 'urban' centers. Since the study employed qualitative research approach, the data obtained from the study participants cannot enable to generalize about the total study population. Even though some of the participants showed an extraordinary knowledge to elaborate on each question and discuss them beyond the current political situation of the country, there were some problems on part of some participants to understand and clearly explain some questions.

### **1.7. Definition of Terms**

Inter-Ethnic Relation: - Refers to the relationship between two or more ethnic groups.

Inter-Ethnic marriage: - Is a form of exogamy that involves a marriage between spouses who belong to different ethnic groups.

District: - Is a type of administrative division that is managed by local government branches.

Practice: - Refers to the customary, habitual or expected procedure or a way of doing something.

Kebele: - The lowest administrative structure or the sub-unit of a district.

## **CHAPTER TWO: LITERATURE REVIEW**

### **2.1. Introduction**

This chapter discusses definitions of concepts, theoretical and empirical frameworks that were relevant in supporting and guiding the study. It also reviewed such concepts as, ethnicity, inter-ethnic relations, marriage, and political polarization.

#### **2.1.1. Definition of Concepts**

In quantitative research approach conceptualization is the process of operationalizing or interpreting research concepts so that they can be easily measurable, less subjective and avoids confusion. Since this study employed qualitative research approach, operationalization of terms is not required. This is because terms might be interpreted differently from culture to culture. Basic theme of the study develops as the process of data collection progresses. The meanings of terms and concepts of the study were amended or changed as the study progresses. However, it is very important to define the basic terms and concepts of the study.

#### **2.1.2. Ethnicity**

According to Isajiw (1992) there are four different approaches used to define ethnicity. But two of the four approaches, the social constructivists and the situational approaches are considered to best explain this study.

The first approach which considers ethnicity as a primordial phenomenon argues that it is something given, ascribed at birth, deriving from the kin-and-clan-structure of human society, and therefore, it is something more or less fixed and permanent. The second approach, social constructivists, see ethnicity as a social-psychological reality or a matter of perception of "us" and "them" in contradistinction to looking at it as something given, which exists objectively as it were "out there".

The third approach to define ethnicity is the situational approach. According to this approach ethnicity is something which may be relevant in some situations but not in others. Individuals may choose to be regarded as members of an ethnic group if they find it to their advantage. Finally, proponents of the epiphenomenon approach argue that ethnicity is something created and maintained by uneven economy or a product of economic exploitation.

For Crotty (2015), ethnicity refers to an intergenerational community of people, historically formed on a certain territory possessing common and relatively stable linguistic, cultural,

psychological features as well as a consciousness of their difference from other entities reflects in its self-awareness. He also defines ethnic group: A population whose members identify themselves with each other on the basis of common heritage and predecessors, common culture, behavioural patterns, language or religion. Among the four approaches discussed above only two of them, the situational and the approach which considers ethnicity as fixed and permanent are considered in this study.

### **2.1.3. Marriage**

For Wimalasena (2016) the fundamental basis of marriage is defined as a personal association between a man and a woman and a biological relationship for mating and reproduction.

On the other hand, Haviland (1996) as cited by Wimalasena (2016) defines marriage as a transaction and resulting contract in which a woman and a man are recognized by society as having a continuing claim to the right of sexual access to one another such that the children born to the women are recognized as legitimate offspring of both parents.

## **2.2. Factors Influencing Individuals' Opportunity to Marry Outside Of Their Ethnic Group**

### **2.3.1 Education**

Education is one of the most important factors which influence individuals' decision of mate selection. Furtado and Theodoropoulos (2008) argue that educated people may be better able to adapt to different cultures making them more likely to marry outside of their ethnicity. They also indicate that people with high educational achievement have higher probability of being selected for marriage by potential partners who are not from their ethnic group. Gultekin (2012) points out those individuals who have greater access to education facilities gain new or modern social status and economic power. As a result of this, he further argues that, they might abandon their traditional social structure and began looking mates from other ethnic groups, usually from those with superior social status.

However, this does not mean that both men and women have equal opportunity to marry a person outside of their ethnic groups. This is because, according to Gultekin (2012), since women have relatively less access to modern education in Turkey, their opportunity to marry outside of their ethnic group is lower than that of their men counter parts.



### **2.3.2 Ethnic Cleavages**

Crespin-Boucaud (2019) argues that interethnic marriage practices are rare in societies where ethnic cleavages are rigid, spatial segregation affects how diverse local marriage markets are. He also indicates that low levels of diversity are associated with low levels of intermarriages. Furtado and Theodoropoulos (2008) also indicate that inhabitants of ethnic enclaves have many fellow ethnics in their social circles and so are more likely to marry someone with the same ancestry. They further argue that due to the easily available communication and transportation technology people living far from the enclave but remained closely attached to their ethnic groups might marry from their ethnicity. Accordingly, a significant number of Ethiopian who live in America, Canada, Israel and other western countries, ones they secure their citizenship certificate, return to their country to marry from their ethnic group. On the other hand, Crespin-Boucaud (2019) also noted that inter-marriages have long been used to measure the strength of cleavages within societies as they combine a measure of segregation and a measure of who is thought to be an acceptable spouse. The settlement type in the study kebel of Dabo Hanna district is mixed meaning diversified ethnic groups live together. These mixed settlements help some individuals establish close relationship with people from other ethnic groups develop positive attitudes about them and marry outside of their ethnic group.

### **2.3.3 Heterogeneity**

While ethnic cleavage refers to the type of residential areas where members of the same ethnic group live together in secluded areas, heterogeneity, according to (Alex, Fasil and Getnet 2018) indicates a settlement where people with different cultural backgrounds live together. Furtado and Theodoropoulos (2008) also argue that when the proportion of same-ethnicity decreases potential spouses living within close geographic proximity decreases, the opportunity of finding a same ethnicity spouse decreases. Therefore, people who live in heterogeneous settlement areas will have greater opportunity to marry outside of their ethnic group. On the other hand, people who live in homogenous settlements will have greater opportunity to marry from their own ethnic group.

### **2.3.4 Religiosity**

Alex, Fasil and Getnet (2018) indicate that people's degree of commitment to their religion has a stronger influence in regulating their perception, either positively or negatively, towards a certain practice. Fleischmann and phalet (2012) also found that secularization shows an

inverse relationship between structural integration and religiosity. According to their study, as people become less religious, they become less obedient to values and norms of the society. This, in turn, leads them to become self-determinant on matters that concern their life and increase their probability of marrying outside of their group.

## **2.4 Contributions and Challenges of Interethnic Marriage Practices**

### **2.4.1. Contributions of Inter-Ethnic Marriage**

Inter-ethnic marriage is extremely important to establish trust, mutual cooperation, and a sense of fraternity among different ethnic groups tied up by the institution of marriage. According to Lykke and Rendall (2018) interracial and inter-ethnic relationships are socially important because they represent the breaking down of boundaries and the decreasing of social distance between groups. Nave (NY) also notes that massive inter-marriage would eliminate the cultural divisions between groups as the children would be brought up in an amalgamation of these different cultural traditions. Similarly, Iyengar and Konitzer (2017) indicate that the composition of social networks exerts powerful downstream effects on attitudes and group polarization.

They further argue that group homogeneity instils polarization as members gravitate toward pro-in group and anti-out group positions. On the other hand, marriage among politicians of different region of Ethiopia used to avert potential conflicts among politically rival groups.

According to Alex, Fasiland Getnet (2017) since Ras Michel peacefully submitted to Menelik II's power, as a reward and to strengthen their relationship Menelik II gave his Daughter, Shewaregga to Ras Michel and Lij Iyasu was born from this marriage. They also indicate that increasing intermarriage of various groups leads to the solidarity of the groups and help develop positive attitude towards the practice. This enhances tolerance, mutual co-existence and plays significant role in maintaining solidarity among different ethnicities, nations or societies with diverse religion and ethnic groups. According to (Solinas 1995) and (Tillion 2006) as quoted by Gultekin (2010) marriage ties are like a bridge, with effects growing down through the generations and over the years among Mediterranean, Middle Eastern, Mesopotamian and other nomadic people, a Kurdish saying emphasises the importance of consanguinity: close relation or connection among different ethnic groups. "*Blood never turns into water!*"

## **2.4.2. Challenges on Inter-Ethnic Marriages**

### **2.4.2.1. Attitudes of Parents and Relatives**

Iyengar and Konitzer (2017) indicate that the most vivid of increased social distance across the party divide concerns inter-party marriage. Parents play a significant role in the process of formation and maintenance of inter-ethnic attitudes (Huijnk 2012). On the other hand, Bobby (2012) argues that in the United States of America interethnic marriage was legally forbidden until the US court formally repealed it in 1967. Bratter, Karl and Eschbach (2006) also contend that inter-group relationships might experience intense disapproval and social pressure from members of both groups. Kim (2013) as cited by Gaines, Clark, and Afful(2015) argues that despite the lifting of legal sanctions against interethnic marriage and consequent rise in the rate of inter-ethnic marriages in the United States, many interethnic couples still experience various forms of racism. Root (2001) as cited by Barter and Eschbach (2006) also indicate that some intercultural couples continue to experience disapproving reactions from family, friends and acquaintances.

Therefore, according to them, it is imperative to argue that the strains of this marginalization would take its toll on the psychological health of interethnic couples. They also indicate that both recent and classical scholarship predict that among all married persons, those in inter-ethnic relationships are more likely to experience conditions that create psychological distress relative to their same race counterparts with a same race partner. In addition, they argue that conflict within interethnic couples may be a result of a societal bias towards homogeneity.

### **2.4.2.2. Political Polarization**

Birhanu (2019) contends that political polarization could be among the various factors which challenge the effectiveness of inter-ethnic relations in general and inter-ethnic marriage in particular. Regarding the prevalent existence of polarized view and interest among political elites of the different ethnic groups in Ethiopia and the consequent inter-ethnic conflicts, Semir (2012) indicate that ethnic mobilisation has persisted in Ethiopia for at least five decades either excluded or nurtured by successive political systems. She also argues that since 1991, the empowering and disempowering effects of, and the simmering tensions within, the centralised ethno federal system continued unabated until unbridled ethnic movements finally engulfed state and party institutions, rendering them weak and incoherent.

Siraw (2015) also indicates that ethnic federalism has been exploited to plant division among ethnic groups so as to institutionalize and facilitate rule by the ruling parties. He also argues that the dominant governing party, the TPLF, under the cover of ethnic federalism, employed divide and rule strategy to weaken inter-regional and inter-ethnic cooperation, which exacerbate conflict among different ethnic groups. He finally indicates that ethnic tension and conflict among ethnic groups are often politically manipulated in order to fracture potential political alliances that might threaten the political supremacy of the ruling party. Therefore, the aforementioned divide and rule strategy by ruling parties which creates conflicts among different ethnic groups together with other factors might pose serious but reversible challenges to inter-ethnic relations in general and the practice of inter-ethnic marriage in particular

#### **2.4.2.3. Quality of Relationship among Inter-Ethnic Couples**

The fact that divorce rates are higher among interethnic marriages than among same-ethnic marriages provides strong but indirect evidence for differences in marital quality (Hohmann-Marriott, and Amato 2008). On the other hand Bobby (2012) states that interethnic couple would have more potential topics of conflict due to their lack of a shared cultural background and relatively reduced social support compared to their same-ethnic counter parts. In addition, he argues that conflict within interethnic couples may be a result of a societal bias towards homogamy. The findings of these studies indicate that divorce rates among inter-ethnic couples might be higher compared to same-ethnic couples.

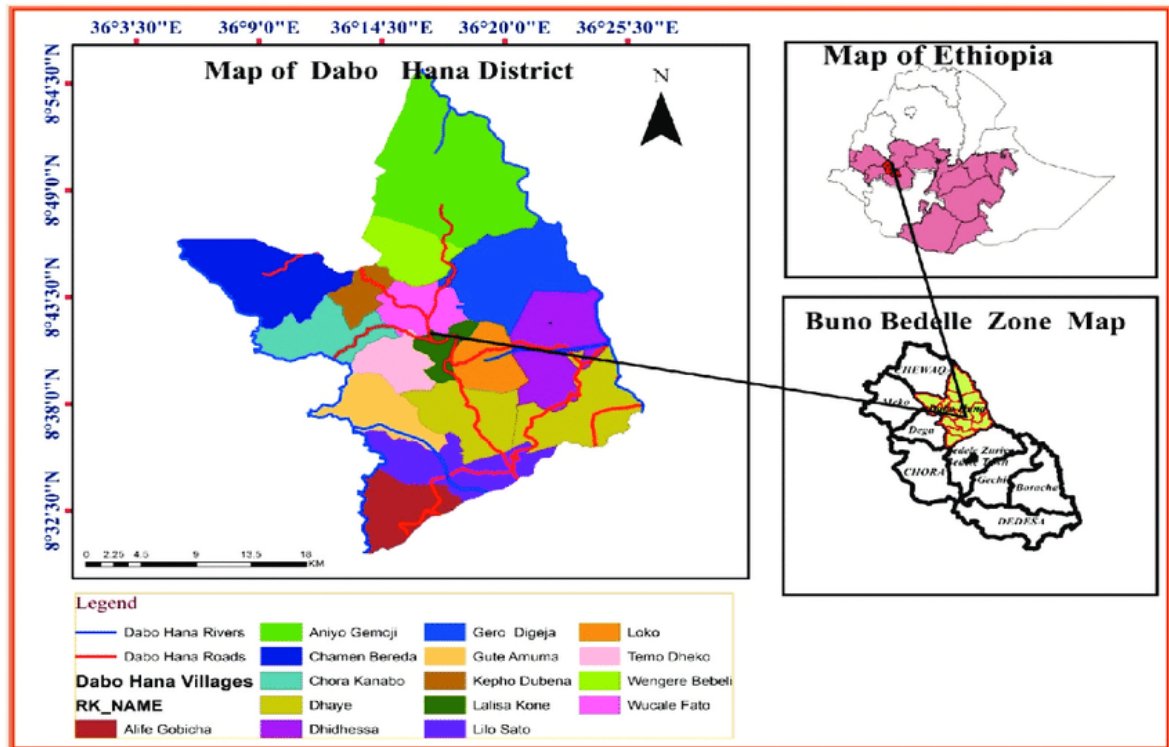
Hickman (2007) argues that divorce is a potentially stressful and disruptive life event for children and adults alike. According to (Amato 2012) most studies find that divorced adults experience more mental and physical health problems than do married adults. He also indicates that the situation becomes more serious when the divorced partners are from different ethnic backgrounds. According to (department of justice Canada 1998) many studies point to the relevance of age at the time of separation for children's divorce adjustment. Therefore, the aforementioned factors by aggravating relationship breakdown among inter-ethnic couples might worsen the material, psychological, and physical wellbeing of adults and children.

## **Chapter Three: Research Methods**

### **3.1. Study Area**

The study was conducted in Dabo Hana District of Buno Bedele Zone. According to Debesa Gebre and Abrham (2020) the district is situated at 36° 5' 27" to 36° 26' 19" East longitude and 8° 30' 21" to 8° 55' 20" North latitude. The district has a total area of 74,725.87 hectares (Administration office of the district 2020). DHD, one of the eight districts of Buno Bedele zone is located some 22 km West of the recently established Arjo Didessa sugar factory and 36 km North of Bedele Town. According to Debesa, Gebre and Abreham (2020) the district produces surplus grains and cereals such as maize, sorghum, pepper and beans. These surplus produces are usually sold in neighbouring markets of Mettu, Agaro, Yebu and Gera. Following the recent inter-ethnic conflicts in different parts of Ethiopia, a significant number of people left their homes for their designated home region, however, serious conflicts that resulted in loss of life and damages of property were not observed compared to other Districts such as Meko, Dega and Chora.

This study was aimed at exploring how individuals from different ethnic backgrounds reconcile the differences in their culture while they get married, the roles inter-ethnic marriage contribute and the challenges in the study area. The recently established District, Chewaka, which is situated to the North-West of Dabo Hanna, was an epicentre of conflicts between government security forces and armed insurgents. Hence, the three kebeles which are located to the eastern part of Kone, the seat of the district, Dhidhesa, Lelisa Kone and Dhaye, were purposively selected for this study.



**Fig: 1 map of the Study area**

Source: Debesa, Gebre and Abrham (2020)

### 3.2. Study Design

Research design is a program that guides the researcher in the process of collecting, analysing and interpreting the data Creswell (2014). In qualitative research the frequency of contact of researchers with participants to collect the required data could exceed the ‘at one point in time’ principle which holds true for quantitative research approach (cross sectional research design). This is due to the fact that researchers can contact additional participants to get more data provided that they consider that their data didn’t reach its saturation point. Therefore, the study employed qualitative research design with the purpose of exploring the issue from the perspective of the study participants

### 3.3. Research Approach

Research approaches are plans and procedures for research that span from broad assumptions to detailed methods of data collection, analysis and interpretation Creswell(2014). This study

employed qualitative research approach in which nonnumeric data were collected from primary sources with a purpose of exploring how individuals from different ethnic backgrounds reconcile the differences in their culture while they get married, the contribution of inter-ethnic marriage and the challenges on it. Qualitative research approach was employed since the topic requires detailed information.

The other reason for employing qualitative research approach was lack of readily available sampling frame and the intent of the study which is to explore the practices, roles and challenges of inter-ethnic marriage from the perspectives of the study participants. This is partly due to the fact that to the best of my knowledge scientific researchers conducted so far on the issue in the study area are limited. According to Creswell(2014) one of the chief reasons for employing qualitative research approach is when the study is exploratory, not much has been written about the topic or the population being studied.

Qualitative research approach was also employed since data generated from this approach presents real life situations of participants which may not be captured through experimental or survey research. The study assumed that participants might hold different meanings on their social world. For example, according to Isajiw (1992) some individuals may choose to be regarded as members of an ethnic group if they find it to their advantage. These people consider ethnicity as situational.

### **3.4. Study Population**

The residents of district of Dabo Hanna are composed of Oromo, which accounts for the largest proportion of the population, Amara, some Gurage and Agew ethnic backgrounds, Administration office of the district (2020). Interaction among these ethnic groups used to be smooth until recently. Following the recent incidents of inter-ethnic conflicts in some parts of Oromiya region including in different parts of Buno Bedele Zone, conflicts at personal level became prevalent in some kebelles of the district. Compared to other districts of Buno Bedele Zone such as Chora, Meko and Dega, where hundreds of people were left displaced and some dead due to the conflicts, the district of Dabo Hanna managed to avert serious conflicts and destruction of properties. However, Significant number of residents of the district's different kebelles left their homes for the so called their regions. The target population of the study were individuals who married from different ethnic backgrounds and who have lived experiences in living with people from different cultural background.

### **3.5. Sampling Technique**

Purposive sampling technique was employed to select three out of the fourteen kebeles in the District. The rationale behind using purposive sampling technique was not to put the safety of the researcher and data collector in trouble. This is due to the fact that some kebeles, particularly those that are located adjacent to the newly established district, Chewaka, are epicenter of conflicts between government security forces and armed insurgents. In qualitative research approach, there is usually limited knowledge about the total population from which the sample is taken. On the other hand there won't be readily available sampling frame from which sample will be selected. Therefore, the study employed purposive sampling techniques to select participants of focus group discussion, key informant interview in-depth interview and case study interview.

### **3.6. Source of Data**

For the purpose of this study data were collected from both primary and secondary sources. Primary sources of data were participants of focus group discussion, in-depth interview, case study interview and key informants interview which were selected using snowball and purposive sampling techniques. On the other hand, secondary sources of data were scientific works conducted on related topics and available in the library both in hard and soft copies. Secondary sources were collected and arranged depending on their sub-topics and organized accordingly. They used as road map or bench mark for the background, statement problem and to the discussion part of the data analysis.

### **3.7. Methods of data Collection**

#### **3.7.1. In-depth Interview**

The first method of data collection was in-depth interview. While conducting in-depth interview there was a one to one interaction between the researcher and the interviewee. The researcher contacted three people to find out the most knowledgeable, well respected and prominent elders in the community. These people are usually responsible to conduct the engagement ceremony, act as bridge between the two families, settle conflicts broke out between couples and are responsible to negotiate with the girl's parents usually to settle disagreements over the amount of bride prices.

Therefore, it is believed that they have lived experience on marriage in general and inter-ethnic marriage in particular. In-depth interview was carried out with six prominent and knowledgeable elders. It helped collect detailed information on practices accompanying the



marriages of each ethnic group and how individuals from different ethnic backgrounds reconcile the differences in their culture while they get married. Participants were also given the opportunity to provide information on the contribution of and challenges on inter-ethnic marriage practice.

### **3.7.2. Focus Group Discussion**

According to Yeraswork (2010) focus group discussion is a method of data collection in which a number of people are requested to come together to discuss on certain issues. In focus group discussion data emerges as interaction among group members continues on the question forwarded by the data collector (Croswell, 2014). This study incorporated two teams of focus group discussion participants in two kebelles. Participants of the focus group discussion in the first kebele were women who are married to a man outside of their ethnic group. But men who married from outside of their ethnic group participated in the second focus group discussion. The rationale behind this plan was to encourage women to talk freely on issues they do not dare to talk about in the presence of men. Since participants of the discussion speak both Afan Oromo and Amharic languages very well the discussion was carried out in both languages interchangeably. The moderator adopted the principle of nondirective, was responsible in shaping the discussion so that certain individuals would not dominate the discussion and they did not go beyond the agenda of the discussion. Time and venue of the discussion was arranged depending on the interest of participants. To sum up, this study employed FGD method to generate nonnumeric data with more emphasis on the roles of inter-ethnic marriage in the study area.

### **3.7.3. Case Study**

Case study is an in-depth study of an individual, group or an event in which every aspect of the subject's life and history is analysed to seek patterns and causes of behaviours (Croswell, 2014). For the purpose of this study two inter-ethnic couples who lived together for more than thirty five years and have grandchildren provided detailed information regarding the ups and downs they went through partly due to the fact that they are from different ethnic backgrounds.

### **3.7.4. Key Informants**

Key informants of the study were experts from the office of women, children and youth affairs of Dabo Hanna district. These people are believed to have relatively good knowledge particularly on the challenges encountered by couples in general and inter-ethnic couples in particular. Key informant interview was carried out with four people who have better opportunity of understanding the challenges inter-ethnic couple encounter. They were provided with interview guidelines ahead of the interview date which helped them understand the gist of the interview.

### **3.8. Instruments (Tools) of Data Collection**

Nonnumeric data were generated using interview and focus group discussion guidelines. Interview and discussion guidelines helped not to overlook very important issues and keep the consistency of the data collection process. Open ended and semi-structured questions enabled participants to express their views, and experiences with relative freedom. In focus group discussion the person who guides the discussion, the moderator, did shape the discussants therefore the discussion didn't go beyond the agenda. Moreover, he also managed to assure that certain individuals didn't dominate the discussion.

### **3.9. Data Quality Assurance**

Within method triangulation i.e. focus group discussion, key informants interview, case study and in-depth interview were employed to assure the validity of the data collected from participants. On the other hand, interview and focus group discussion guide lines were prepared in English and then translated to the local languages, Afan Oromo and Amharic. Participants were briefed on the purpose of the study and on issues of confidentiality, which relatively speaking enabled them express their opinion freely. Participants of the key informants were provided with interview guidelines ahead of the interview date which enabled them prepare themselves for the interview. Data generated from participants were recorded by note taking.

### **3.10. Ethical Consideration**

Ethical consideration is one of the most crucial principles in conducting credible study. Therefore, the researcher remained prudent not to violate the most important ethical principles of Social Sciences. In order to make the data collection activities formal, “get keepers” were presented with a stamped and signed letter from the department. In addition to this they were orally briefed on why the area is selected for this study, the activities performed during data collecting process and why the study is going to be conducted.

The other important issue is obtaining informed consent of participants. Therefore, participants were briefed on the reason of conducting the study, and the issue of confidentiality. They were assured that the information they provided will be kept secret, and will be used only for academic purposes. Those who were not interested to participate in the process of providing information were not forced to do so. Names and other related information of participants were not disclosed. Finally, authors of journals, books and research papers from which supporting texts were taken are properly acknowledged.

### **3.11. Data Analysis and Presentation**

Data generated from participants of focus group discussion, in-depth interview, case study interview and key informant interview were taken by note taking. The recorded data were categorized in to themes and sub themes. For example, challenges on the practice of inter-ethnic marriage are themes. Political polarization, cultural differences, and interferences of parents might be sub-themes. Data were analyzed and interpreted using thematic analysis, quotations and life history narration methods. In conclusion, the findings of this study were discussed in comparison with other studies which were conducted on relatively similar issues even though most of them were conducted using mixed research approaches and are generalizable.

## **CHAPTER FOUR: FINDINGS AND DISCUSSION**

### **4.1. Introduction**

This part of the thesis report discusses the cultural practices which accompany marriages of different ethnic groups, how people from different ethnic backgrounds reconcile their cultural differences while they get married, the roles inter-ethnic marriage contributes in the study area where different ethnic groups live together. The challenges on inter-ethnic marriage practices and on inter-ethnic couples are also discussed in this part of the thesis report. Focus group discussion, key informant interview, case study and in-depth interviews were employed to generate the required data.

A total of thirty one participants took part in the process of generating data for this study. Out of the thirty one participants, sixteen participants were men while the remaining fifteen were women. Seventeen of them were participants of focus group discussion, four experts from the office of women, children and youth participated as key informants, two couples who are from different ethnic backgrounds and lived together for more than thirty five years were case study interview participants and the remaining six individuals were participants of in-depth interview. In terms of their ethnic background, sixteen participants were from the Oromo community which represents the largest proportion of the total population, eleven participants were from the Amharic speaking community, and four participants were from the Gurage community.

With regard to their age, ten participants were between the ages of 30-35, eight of them between the ages of 36-42, five participants were between the ages of 43-50 and the remaining eight participants were between the ages of 51-67. Three people were first degree holders, six of them have college diploma, five participants completed level three and four vocational trainings, four participants were high school dropouts of the 1980's, nine participants quit their education from primary school and the remaining five participants did not go to school at all. When it comes to the religious affiliation of participants, thirteen of them were Orthodox Christians, ten participants were from the Muslim community and the remaining eight participants were followers of Protestant faith.

Note: tables showing the socio-demographic characteristics of participants are presented in Annex part.

## **4.2. Marriages and Accompanying Practices of the Oromo, Gurage and Amhara**

This part of the data analysis discusses the basic cultural practices and ceremonies of the various ethnic groups while marriage is conducted and how people of different cultural backgrounds reconcile the differences in their culture while they get married. Qualitative data were collected using in-depth interview, focus group discussion, case study interview and key informant interview. In-depth interview was carried out with six well respected and prominent elders to collect data particularly on how individuals from different ethnic groups reconcile the differences in their culture while they get married and on the practices accompanying the marriage of each ethnic group in the study area. The rationale behind preferring elders to other sections of the community to obtain the required data was that this people are responsible to act as mediators between both parents and partners while conflicts arise between them. They are also the one who act as brokers between the two parents beginning from the start to the end of the marriage processes. Therefore, even if they lack advanced formal education, they have lived experience in the process of conducting marriages and ending conflicts both between partners of same and different ethnicities

### **4.2.1. Types of Marriages Among the Oromo**

There are significant differences in the ceremonies and practices which accompany marriages of different ethnic groups of the study area. However, in almost all cultures the jobs of selecting one's own future wife is usually being done by would be grooms themselves. In addition to this the tradition of giving big value to the virginity of girls is fading away.

#### **4.2.1.1. Naqata (marriage by engagement)**

The first type of marriage, locally known as 'Naqata' is the conventional and widely practiced among the Oromo people of the study area. In this type of marriage, usually, the young man chooses his future wife and notifies his parents to facilitate the remaining processes. His father sends a letter to the parents of the girl indicating their interest on their daughter to be the wife of their son. The letter also incorporates a saying which is believed to easily convince them. The loose translation of the saying is: 'people choose the best woods to serve as wall and pillars, similarly only some people are qualified to be selected for marriage relationship.'

According to one of the participants of in-depth interview if the elders who are on their way to give the letter to the parents of the girl come across individuals who are odd in number, say

one, three or five people, they will be forced to cancel their journey and postpone it to another day. This is because it is believed that it will have bad luck and the marriage of the two individuals will not be successful.

One of the focus group discussion participants also said that:

*Once the daughter's parents receive the letter, they request the elders to give them time so that they can discuss on the issue with other family members and relatives. Usually the response will be positive except on very few cases. After a week or two the parents of the girl send a message to parents of the young man saying 'if God permits we are happy to give our daughter to be a wife for your son.' Beginning from this date the two parts start preparation for their marriage festivities. The young man or his parents are responsible to provide the girl's parents with enough money which will be used for preparation of the festivity and to buy household materials for the bride, buy blanket or what is locally called 'Buluko' to her father and mother, aunties and uncles(a 36 year old woman, participant of focus group discussion).*

During the date of the marriage or the ceremony of 'man-deebii' in Amharic known as 'milash' if the girl is married by 'Asena' her grown brothers will block the entrance of the gate and prevents the groom, his best men and the elders from entering in to the house until they are given money. The groom is expected to greet all parents and other relatives of his bride starting from her father and mother who sit according to their order. While he greets them, he is required to put a neatly folded 'Buluko' on the thigh of his bride's father, mother, aunts, and uncles with a certain amount of money. The other relatives of the bride will also receive money.

According to one of the participants of the study:

*All people who receive money from the groom add a certain amount from their pocket and give back to the groom through his best man. Usually this money is given to the bride. The girl's parents using the money they obtained from their son-in-law as bride price buy all the necessary household materials and give them to the newlywed couple (a 35 year old woman, focus group participant).*

#### **4.2.1.2.Asena (Marriage through broker)**

Asena is a second type of marriage in which the groom convinces the girl he is interested with through a broker without the knowledge of her parents. Sometimes the girl might inform her mother about her proposed marriage. The man sends a broker, usually her closest friend to a girl he is interested with so that she will easily accept the proposed marriage of the man. At the eve of the marriage day, usually on Saturday, the girl leaves her parents' house and stays at one of her closest friends' house. Saturday is selected since it is market day and the girl is able to leave her house for shopping. The groom accompanied by his best men takes his bride to his parents' house. Sometimes confrontation might arise between brothers and other relatives of the girl if they come across to the group of people who are taking her. The next morning selected elders and all the necessary materials such as blankets or 'Buluko' coffee, bars of salt, locally called 'amole' and money will be sent to the girl's parents.

One of the participants of the study indicated that:

*Though the girl's parents are not interested with the man who married their girl, they cannot reject the elders who are sent to negotiate with them. However, they do not immediately accept what the messengers say and work to increase the amount of bride price the groom will pay. The best men who are sent with the elders secretly tell whether the girl was virgin or not. However, virginity of girls is being neglected these days. Until her parents prepare festivity and invite the couple for 'Milash,' the girl hides herself from her parents (a 48 year old man, participant of in-depth interview).*

#### **4.2.1.3.Butii (Marriage by abduction)**

Since it violates the constitutional right of girls, this type of marriage is legally prohibited and rarely practiced these days. However, in some remote parts of the study area, marriage by abduction is still practiced since residents do not report the incident to the police. In addition to this elderly people immediately interfere to settle the case through negotiation.

One of the study participants said the following on this type of marriage:

*Abduction or locally known as 'Butii' is a type of marriage which is practiced in areas where people do not report the incident to the concerned bodies. Marriage by abduction is legally forbidden at this time since it forces some women to live with a man they are not interested to live with. The man chooses a girl with whom he is interested, work with his*

*close friends to find the area she frequents. Usually, market days are the most convenient (ideal) days to locate the selected girl. In this type of marriage any girl could be abducted by a person who is not known to her. If she resists the abduction, she could be physically assaulted (a 40 year old woman, participant of in-depth interview).*

One participant of the focus group discussion, a 40 year old woman, also said that:

*Some women used to be forced to live with a man who is known to them. Even if the girl doesn't like the man, she doesn't have any option but to accept the marriage which is against her interest. Once a girl is abducted, it will not be reasonable for her parents to turn down the elders who bring all the necessary requirements as soon as the girl is abducted. However, sometimes her parents might reject the marriage and avoid contacts with their daughter for several years.*

#### **4.2.2. Marriage in Amhara Culture**

In modern Amhara culture, most of the time, young men enjoy the opportunity to choose their own future wives except in few cases. However, letter is not required to initiate the issue. The father selects well-respected and prominent elders in the community and sends them to parents of the girl. In order to get enough time to discuss on the issue with other relatives and neighbours, the girl's parents request the elders to return back on another day.

The information obtained from one of the in-depth interviewees indicated that:

*The Amhara culture encourages giving big values to the economic standing of the girls' parents, rather than her beauty. If the girl is physically attractive but the economic standings of her parents is low or her parents are not in a position to provide her with either land or other materials, her opportunity to be selected by a potential husband will be poor (a 46 year old man, participant of focus group discussion).*

In Amhara culture, even though it is currently outlawed, underage girls used to be forced to marry while they are not psychologically and physically prepared to do so. The practice of marrying underage girls is prohibited by law since it precludes their opportunity to attend education, brings various health related impacts including problems during labor. Awareness creation campaigns using different mechanism contributed a lot to highly reduce the practice of child marriage among the Amhara people. Moreover, giving very young girls to a husband who is very much older than her used to be common provided that he is economically in a



better position compared to younger potential husbands. The rationale for parents to give their underage girls to a husband is their concern that she will bring a child outside of marriage which will bring shame to them and other relatives.

According to the information obtained from one of the in-depth interview participants, a 47-year-old man, the culture of the Amhara people encourages providing dowry in contrast to other cultures in which paying bride price to parents of the bride is a norm. He further expressed his opinion on why dowry is a norm in the Amhara culture:

*The land, heifer or ploughing oxen the girl's parents provide to the newlywed couple are known in Amharic as 'Gojo Mewuchia. On the other hand, the groom is not required to give bride price or any other materials to parents of his bride. The rationale behind providing the above mentioned gifts is to help the newlywed couple succeed in their future life. The culture also encourages parents of the groom to help the newlywed couples so that they can easily 'stand on their feet.' It is also believed that girls should get married below the age of twenty so that she won't have baby without marriage and she won't be considered as 'kumo ker' and bring shame to her parents and other relatives.*

#### **4.2.2.1. Ceremonies of Marriage in Amhara Culture**

##### **4.2.2.2. Engagement**

In Amhara culture, usually one conventional type of marriage, marriage by engagement, is practiced except among those who are adopting the culture of other communities. Usually the young man selects the girl he is interested with and notifies his parents to facilitate the other process. If his parents are not interested with the girl, they try to convince him to abandon his plan and look for another girl. The major criterion taken in to consideration to approve the proposed girl is: economic positions of her parents, whether they can provide the newlywed couple with land, heifer or oxen, the girl's capacity to handle household activities and manage household resources. The characteristics of her mother will also be taken in to consideration. When the young man's parents consider that the girl can be the appropriate wife for their son, well respected and prominent elders will be sent to ask the girl's parents. Usually, the conventional day is Sunday. This is due to the fact that at Sunday most people will be available at home.

According to one participant of the study:

*Most of the time the girl's parents do not decline the request but ask the elders to give them extra time to discuss on the issue with other relatives and neighbours. In Amhara culture refusing the request of the elders will be considered as disregarding their respect and it is believed that this will bring bad luck to the girl. (a 52 year old man, participant of in-depth interview).*

There is a commonly used saying among the Amhara people when a girl is asked for marriage, 'Mekenetuan Tifta' roughly translated to English 'let her unfasten her belt,' As soon as her parents approved the proposed marriage, she will be notified that she is already given to a man and her contact with other young men will be restricted. The groom is expected to buy the girl an engagement ring which indicates that she is already engaged.

Another participant of the in-depth interview, the 47 year old man also said that:

*Usually her younger brother or sister will be assigned to secretly monitor her activities. Unlike in the Oromo culture where the groom or his parents are responsible to cover the marriage expenses of the bride, in the Amhara culture each parent is expected to cover all the expenses of their wedding. On the engagement day both parties will make an appointment to meet on another day to decide the wedding date.*

#### **4.2.2.3. Wedding Ceremony**

Beginning from the engagement day, the girl's parents start their own preparation. The mother starts to prepare malt and hop which will be used to prepare local beer, or 'Tela.' The father on his part begins to think about the type of heifer or bull he will buy for his daughter's wedding ceremony, particularly if this is the first wedding ceremony for the house, the preparation will be unique. On the wedding day the groom will be notified the number of people who will accompany him. If he brings more people than he was told to do so, he will be fined or asked to present a reliable person to be asked at a later date. The punishment which will be imposed on the groom if he violates the order of his in-laws and bring more people won't be serious.

The groom is expected to buy his bride clothes, shoes, umbrella engagement rings and sometimes jewellery such as earrings and bracelets. None of these materials are considered as bride price. Unlike in the Oromo culture where the groom is expected to buy blanket or 'Buluko' to his mother and father in-laws, her uncles and aunts, in Amhara culture the groom will be provided with

different types of prizes such as cash, heifer or outfits during the wedding day. In addition to this the groom will receive dowry in different forms depending on the wealth of his mother and father in-laws. Usually grooms will be provided with land or cash which will help the newlywed couple easily establish their life.

#### **4.2.2.4. 'Milash'**

In Amhara culture the groom and his best men together with the elders who facilitated the engagement process will be invited for dinner at his in-laws house. The ceremony of the 'Milash,' begins with introduction of the groom to the girl's parents and other relatives. The girl's parents and her relatives sit in row and greeted by their son in-law. As the groom greets them one by one, they all are expected to give him money as a prize which is collected by the first best man. The amount of money given to the groom varies depending on the proximity of relatives of the girl. Her mother and father give more amount of money to their son in-law than other relatives. According to one participant of the study:

*The guests will spend all night drinking and dancing. The best men will not be allowed to sleep and those who try to deviate from this rule will be punished by the first best man. Both the groom and his bride will be encouraged to come out to the stage and show how they are capable to perform traditional dancing style. If they are courageous enough to do so, they will be provided with money as prizes (a 46 year old man, participant of focus group discussion).*

The above discussed wedding ceremonies and practices of the Amhara culture are also practiced in marriages of the Oromo and Gurage people. Therefore, the major cultural practice of marriage which requires negotiation among individuals from different ethnic backgrounds and are about to get married is the provision of bride price.

#### **4.2.3. Marriage among the Gurage**

Most marriages of the Gurage people are arranged. However, in the modern Gurage culture, young men have the opportunity to choose the girls they fall in love with and notify their parents regarding their marriage proposal. If parents are not happy with the girl particularly if she is not from the right family, they can oppose the proposed marriage and tell their son to look for another girl. However, they cannot force their son to abandon the girl of his choice. On the other hand, girls in the Gurage people are not allowed to openly express their love if they fall in love with somebody. This culture of oppressing women in terms of expressing their interests and feelings is also widely practiced among other ethnic groups too.

The only person who was selected from residents of the Gurage indicated that:

*Once a Gurage girl is notified that she is given to somebody, she hides herself from her would be husband, his parents and other family members. If she fails to seclude herself and meets either her fiancé or his family members, she will be regarded as arrogant. In some cases a girl might be given to a husband while she is not mentally and physically mature enough to carry out household activities by herself. On their wedding day the new couple will receive different household materials as gifts from the parents and relatives of the groom. In addition to this, in the traditional Gurage culture, the best men of the groom are expected to carry his bride from the house her parents to the house of the groom (a 51 year old man, participant of in-depth interview).*

Paying bride price to the girl's family is not known among the Gurage. However, the girl will receive different types of household materials from her parents and other relatives who are capable to do so. Similarly the groom's parents also provide the newlywed couple with household utensils so that they can easily establish themselves. Therefore, since the Gurage culture doesn't appreciate the payment of bride price to the parents of the bride, it has close resemblance with the culture of the Amhara and Tigray people. However, in the culture of the Amhara and Tigray people payment of dowry is a norm.

### **4.3. Preparation of Girls for Marriage**

Even though there might be slight differences on how girls from different cultural backgrounds prepare themselves for their marriage, once a girl from any cultural background learnt that her marriage ceremony is coming up, she starts preparing herself for her marriage ceremony. Supporting evidences on how girls prepare for their marriage were obtained from participants of the second focus group discussion, which constituted all women participants.

#### **4.3.1. Hair Braiding**

The style and instruments used for hair braiding varies between urban and rural settings even though some rural girls are also using the urban hair braiding instruments, a service being provided in beauty salon by trained professionals. In rural areas the bride gets her hair braided in the presence of her best friends with the most selected local professional.

Data obtained from some participants of the study indicated that hair braiding is an extremely exciting ceremony among girls. One of the participants said that:

*The ceremony of hair braiding for would be brides and her friends is fun and enjoyable experience. They wear traditional outfits and spend all night at the house of the bride. All friends of the bride collect money and prepare foods to enjoy at her house. The bride will be guarded by some of her friends when she wants to leaves home (a 35 year old woman, focus group discussion participant).*

#### **4.3.2. Trimming of Nails**

As the date of the marriage approaches the ceremony of trimming off the nails of the bride will be conducted with the presence of her best friends. While one of her best friends trims the bride's fingers the other girls, dressed with traditional clothes, sing and dance using locally available instruments. The other participant of the discussion also indicated that:

*Most brides of this time get their nails trimmed off and decorated in beauty salons by trained professionals. However, there are some girls who still use the traditional ceremony of trimming and decorating their nails. The ceremony provides brides the opportunity to get instructions and information from recently married women on what to do while their marriage is going on (a 41 year old woman).*

#### **4.3.3. Decoration of Feet and Hands**

Decoration of the bride's feet and hands using a locally available vegetable which resembles with redroot is common among the Tigray and Amhara people. The process of decorating the feet and hands of the bride is also done at night with the presence of her friends.

According to the other participant of the discussion:

*Relatively speaking, the traditional practice of decorating the bride's feet and hands, used to be common among the Amhara and Tigry communities. However, in recent days since the material which is used for the decoration purpose is not easily available in the market, very limited girls decorate their hands and feet for their marriage (a 37 year old woman).*

### **4.4. Inter-Ethnic (Marriage by Negotiation)**

#### **4.4.1. Reconciliation/Bridging of Cultural Differences**

From the discussion above participants of the study indicated the presence of significant cultural differences among the three ethnic groups. This part of the paper discusses how the cultural difference will be reconciled while people from different cultural backgrounds get married. Marriage between people from different cultural background used to be practiced

long time ago, it is being practiced currently and it will be practised in the future despite the presence of various challenges on it.

According to the information obtained from participants of the study individuals from different ethnic backgrounds who are preparing to get married bridge the differences in their culture through negotiation. Even though various factors are taken in to consideration, usually grooms are expected to adopt the culture of their bride. One participant of the in-depth interview said that:

*Most of the time men adopt the culture of their brides' for two reasons. The first reason is to show their genuine love for their. The second reason is that paying bride price uses as means of pride and admiration among members of the community. If the man is not interested to pay bride price or hold big festivity, his bride might consider that he doesn't have genuine love for her. The girl might also abort the proposed marriage. This is due to the fact that if girls marry to a person who is not interested or unable to fulfill her culture, she will be regarded as incompetent, who let her parents down and brings shame to her parents and relatives. However, the amount of bride price paid to the girls' family varies from individuals to individuals and from place to place (a 48 year old man).*

There are also certain situations when the man is not fully obliged to fulfill what the culture of his bride requires him to do. Regarding this issue one of the study participant said that:

*In some situations the amount of bride price paid to girl's parents might be significantly reduced. If the girls' social standing or her parents' economic position is low, the groom or his parents still pay a certain amount of bride price but the amount will be significantly reduced. Girl's social standing is considered low for various reasons, if her normal marriage date is over, in Amharic called 'Kumo ker,' or in Afan Oromo haftuu,' if she gave birth to a baby while she still lives with her parents. Usually such girls will not be selected for marriage by most people in the community, or their bargaining power to bring the normal amount of bride price will be low(a 53 year old man, participant of in-depth interview).*

On the other hand, according to the information obtained from some participants of the study, there are two basic reasons for men to adopt the culture of their brides. One participant said that:

*Men adopt the culture of their brides provided that their social standing and the economic positions of their parents in their community is high. The first reason is to show that they have genuine love for their brides and secondly it is a means of pride and completion in the community. Providing a large amount of bride price is considered as an indicator of high social position (a 36 year woman, key informant interviewee).*

#### **4.4.2. Changes and Continuities of Inter-Ethnic Marriage Practices**

Despite the presence of various challenges on the practice of inter-ethnic marriage and on the life of inter-ethnic couples, people still marry outside of their ethnic group. However, some participants of the in-depth interview indicated that they are not sure about what their response would be if a person outside of their ethnic group asks to marry their daughters.

One of the participants of the in-depth interview expressed his concern that the repeated occurrence of inter-ethnic conflicts in some parts of Ethiopia, unpredictable views and polarized interests among some political elites might play significant roles in eroding the culture of long standing tolerance and peaceful co-existence among the different ethnic groups.

However, the data obtained from other participants showed the good prospect for the practice of inter-ethnic marriage. One of the participants of the study said that:

*The intermittent conflicts among different ethnic groups in some parts of our region will be over soon. I strongly believe that the local people don't have any problem to live with people from different cultural backgrounds in cooperation, mutual understanding and tolerance. We are advising our young children to develop the culture of respecting the culture of others, to live in harmony with people from different ethnic groups. Everybody knows that the problems created in the past few years were insignificant compared with what happened in other Districts of Buno Bedele Zone (a 40 year old woman, participant of focus group discussion).*

#### **4.4.3. Contributing Factors For the Continuity of Inter-Ethnic Marriage**

##### **4.4.3.1. Mixed Settlements**

Types of settlements play significant roles of either unifying individuals from different ethnic backgrounds or making them hesitant about others. According to some participants of the study diversified settlements paved ways for members of the different ethnic groups to learn

the languages and other ways of life of other ethnic groups. According to one participant of the study:

Residents of remote kebeles of Dabo Hanna District have hard time to communicate with people outside of their ethnic groups let alone to marry from them. This is partly due to the fact that they live almost in secluded areas where residents of each kebele are almost from the same culture. However, in such kebeles as Didhesa, Dhaye and Lelistu kone residents live in diversified settlements where individuals get the opportunity to work, eat and cooperate in various social events which help them develop genuine knowledge on the culture of other ethnic groups (a 34 year old man, participant of key informant interview).

#### **4.4.3.2. Strong Social Bond or Ties**

The information obtained from some participants of the study indicate the presence of strong and difficult to breakup bonds or social ties among people of different ethnic groups who reside in the study area. Therefore, individuals still marry outside of their ethnic groups irrespective of the prevalence of various challenges which impose adverse effects on the culture of living in harmony.

One of the most prominent and well respected elderly persons in the community indicated that:

*A significant number of people who displaced themselves following the recent conflicts and went to their designated region were from Dhaye kebele where these individuals did not establish close relationship with the indigenous people. The intention of those people seems to work hard for some times, make money and leave. The bond among people of different ethnic groups in our kebele is so strong that nobody can break it up (a 52 year old man, participant of in-depth interview).*

#### **4.5. Roles of Inter-Ethnic Marriage**

The above section of chapter four presented the basic cultural practices of different ethnic groups while they conduct their marriage and how individuals from different cultural backgrounds bridge the differences in their culture while they get married. This part of the paper deals with describing the roles inter-ethnic marriages contribute in communities where different ethnic groups live together. Most studies on inter-ethnic marriage are conducted in western industrialized countries whose economic growth and socio-political developments are conducive to do so. These studies indicate that marriages between people of different



ethnic backgrounds or races have immense positive contributions. However, there are also various challenges on inter-ethnic couples and the very practice itself. In Ethiopia, even though there are very limited studies conducted on this issue, it is believed that inter-ethnic marriages have positive contributions in developing tolerance, fostering the culture of mutual co-existence and reducing hesitation among different ethnic groups who live together in diversified settlements.

#### **4.5.1. Promotes Unity, Togetherness, and Avoids Mistrust**

Inter-ethnic marriage plays crucial roles in strengthening the unity of different ethnic groups who are related through marriage. It also immensely contributes in avoiding hesitation among them. People who are related through marriage get the opportunity to help one another in important social events such as christening, marriage, burial ceremonies and other holidays. This process provides them with further opportunities to develop candid knowledge on each other rather than labeling the other group depending on hearsay and groundless discourses. Marriage relationship between two people with different ethnic backgrounds crosses the boundaries of the two individuals. This situation is important to develop mutual co-existence and genuine understanding of the cultural practice of the other group. On top of this, children of the two partners will be bridges between the two ethnic groups. They connect the two groups sometimes acting as translators of the languages of both partners.

One of the participants of the study who came from Wollo in 1977 as a child and married an Oromo woman questioned the very existence of differences among different ethnic groups.

*I came here in 1977 from Wollo and have been living in this kebele since then. The woman I am living with and I grew up together in same neighbourhood; she speaks Amharic very well and I am also fluent in Afan Oromo. The purpose of getting married is to help each other and raise our children. Some people say that from the very beginning the Oromo people used to live in present day wollo. However, some of my colleagues from the same area claim that they belong to the Amhara people. I didn't understand what the people are talking about (a 47 year old man, participant of in-depth interview).*

This man became nervous. He was requested to take it easy. He was also assured that he can belong himself to any of the different ethnic groups and talking about marriage between people from different ethnic backgrounds does not have any problem. According to his friends the reason why this man pretended as confused about his ethnic identity was since

there were rumors that armed insurgents commonly visit the village at night to get food and drink. However, there could be another reason why the man didn't want to disclose his identity since he was not the only person who came from another area.

According to one of the key informants, marriage between people from different cultural backgrounds is not only important to strengthen the bond between the parents of the two partners and their ethnic groups; it also plays a crucial role of strengthening the unity of our country. She further argues that inter-marriage between different ethnic groups is important to produce a stronger generation which will help strengthen the bond between the different ethnic groups which are related through marriage. Children from inter-ethnic couples will have more probability to learn the languages and the culture of both parents.

One participant of the study said the following on the importance of marriage between people from different ethnic backgrounds:

*Marriage between people from different ethnic groups plays crucial roles to avoid mistrust among different ethnic groups. For example, if we take the people who live around Ture area, there are rumors that most of them already sent their wives and children to their designated region. We have to ask why they did this. They didn't establish close relationships with the indigenous people. Most of them are interested to live in this area temporarily, make money and leave. As a result of this their relationship with the indigenous people seems superficial let alone to marry from them or to give their daughters to them (a 48 year man, in-depth interviewee).*

The other participant of the in-depth interview indicated that most people who live around Ture area are selling their livestock, grains and other properties. This indicates that they have fear and hesitation about the safety of their family members since they did not integrate themselves with the indigenous people.

On the other hand some of the key informants expressed their concern that inter-ethnic marriage by itself cannot reduce mistrust and promote unity among different ethnic groups. She asks why people are being indiscriminately displaced and sometimes killed, their properties are burned down or robbed in some areas of our region if inter-ethnic marriages are important to promote unity and reduce mistrust among them. She said that inter-ethnic marriage is not practised only in some areas of Ethiopia.

Another participant of the study who came from Harer in the 1995 in government sponsored resettlement program and married an Amhara woman attributed the intermittent inter-ethnic conflicts with the failed education system and lack of moral values among the young generation. He further said the following

*Failure of our economy to absorb the available labour force is partly responsible for the current skirmishes and disorders being observed in some parts of our district. A significant number of students who graduate from high schools and colleges are unable to get job. On the other hand, they are educated and ashamed to take other easily available jobs such as labourer and agriculture. Those whose parents have nothing to help them out are hopeless, do not respect their parents, and want to make money easily. Such people can easily be manipulated by any group who is interested to put pressure on the government. They never hesitate from inciting conflicts since they believe members of other ethnic groups block their opportunity to secure jobs (a 37 year old man, participant of focus group discussion).*

#### **4.5.2. Fosters Tolerance and Mutual Understanding**

The various contributions of inter-ethnic marriages are interconnected. For example, the development of mutual understanding and tolerance among different ethnic groups are also important to strengthen their unity and togetherness. Inter-ethnic marriage plays crucial roles in helping people put their differences aside and pay more attention on their similarities. Moreover, it is also important to uplift and advance the culture of tolerance and fraternity among different ethnic groups.

According to one participant of the study differences in our culture for example the language we speak, the type of foods we eat, the way we dress make us different from one another. However, he indicated that:

*Marriage between people from different ethnic backgrounds is one of various factors which create favourable conditions to develop tolerance, fraternity, unity and mutual understanding among ethnic groups related through marriage. However, there must be favourable situations for people to develop genuine knowledge about the culture of other ethnic groups since individuals don't marry a person they know nothing about (a 40 year old man, participant of in-depth interview).*

On the above issue one of the participants of the in-depth interview indicated that before 1983 due to the centralized government system, different government employees in different

sectors had the opportunity to be assigned in other regions. However, the downfall of the military government and coming to power of the Ethiopian People's Democratic Party brought new working systems in which workers are being assigned in their own regions. These systems, to some extent, hindered the opportunity to live in diversified manner which help individuals establish close relationship with people from other ethnic groups. However, some of the Kebeles of Dabo Hana District have heterogeneous population due to the fact that the drought of the 1977 E.C. forced thousands of people from the Northern parts of Ethiopia to settle in the study areas and other kebeles of the district.

Similarly, the other participant of the study who was a soldier during the 1990's and brought his wife from Kombolcha, Wollo said that the centralized ruling systems of the military government provided individuals with ample opportunities to learn and appreciate the culture of others. According to this person:

*Teachers, police officers and other government employees were assigned at a national level. A person from Jimma might be assigned in Gondar or Mekelle and vice versa. This working system provided people with the opportunity to develop a candid knowledge on their neighbour's culture rather than on hearsays and discourses. Tolerance and mutual understanding among people of different ethnic origins develops when they get the opportunity to communicate in common languages. They can easily share ideas and information to one another. Therefore, individuals who have the opportunity to live and work with people from other ethnic groups will have more chances to marry outside of their ethnic groups (a 53 year old man, in-depth interviewee).*

Nonetheless some participants of the study questioned the contribution of inter-ethnic marriage in unifying different groups and fostering tolerance, fraternity and unity among different ethnic groups. One participant of the study said that:

*I am not convinced that inter-ethnic marriage is working out these days. Most people seem to be divided on their ethnic lines which are eroding our culture of living harmoniously with people from other ethnic groups. I am not saying that people will never marry outside of their own ethnic group. However, the presence of relationship through marriage by itself will never avert problems that can destabilize the culture of living together among different ethnic origins. It is heartbreaking to understand that the division along ethnic lines are more serious among the so called the educated people. I don't think that religious leaders*

*are also contributing their part by preaching peace and tolerance among the Ethiopian people (a 37 year old Amhara woman, participant of focus group discussion).*

#### **4.5.3. Creates Opportunities to Learn the Culture of Others**

Individuals who live in close proximity with people of different culture will have higher opportunities to learn the languages and other ways of life of their neighbours. One of the participants of the study said the following on the contribution of inter-ethnic marriage in providing opportunity to learn the culture of other ethnic groups.

*Marrying a person from different culture increases the opportunity of both individuals and their relatives to learn the culture of their respective partners. For example, I usually go to his parents' house to visit them. His mother and sisters show me how their foods are prepared. While they do this they talk to me in Amharic language. Here they teach me two things side by side, their language and how they prepare their foods. On the other hand, my parents got the opportunity to learn Amharic language and the major culture of the Amhara people (a 34 year old Oromo woman, participant of focus group discussion).*

Contrary to the above argument, some participants noted that interest of the partners and the quality of the couples' relationship must be taken in to consideration. Individuals who calculate the advantage they will get from their marriage and start relationship will have higher probability of ending the relationship once they achieve their goals. According to this person, individuals who are not happy with the quality of their relationship might not be interested to assimilate themselves in the new culture. Individuals who marry from their own ethnic group and are interested to learn other languages and ways of life might learn them successfully than people who marry outside of their ethnicity but do not have any interest to learn their culture.

Children born from inter-ethnic couple will be more interested to absorb both cultures, more or less fluent in both languages than their parents. It will be difficult for grown individuals to learn other languages and try out new cultural practices. This is not to mean that all people will have hard time to learn the ways of life of other ethnicities or races. For example, if two people from Ethiopia got the opportunity to live in the United States of America, both of them will never learn English equally. There might also be differences between the two people in eating new foods, their attitudes towards same sex marriage, and on child rearing culture of their new country.

#### 4.5.4. Reduces Conflict among Ethnic Groups

Inter-ethnic marriage is one of the most important mechanisms through which conflict is reduced if not totally avoided. The past rival regional and national war lords and kings of Ethiopia used to marry from various ethnic groups to avoid conflicts among themselves.

One of the participants focus group discussion who came from Wolkitie in the 1990's and is married to an Amhara man argues that:

*Inter-ethnic marriage by itself does nothing to reduce conflicts. Various factors must be fulfilled so that inter-ethnic relationship in general and inter-ethnic marriage in particular in a given community will be normal and also inter-ethnic marriage can contribute its role of averting or reducing conflicts. The issue of power sharing, resource distribution, cultural development issues must be taken in to consideration (a 41 year old woman).*

Another participants of the study also reflected similar ideas on other requirements for the practice of inter-ethnic marriage to reduce conflicts. Her argument is presented as follows:

*Talking about the contribution of inter-ethnic marriage in averting any possible conflicts will be useless if some of our basic problems are left unsolved. Political elites are expected to hold candid dialogue among them. They must make peace among themselves in order to bring peace to the country. This does not mean that people will never marry outside of their ethnic group. I am not also saying that inter-ethnic marriage does not have any contribution in averting inter-ethnic conflicts(a 52 year old woman, key informant interviewee).*

However, according to one of the case study interviewees' marriage between people of different cultural backgrounds plays significant roles of reducing conflicts. This person emphasized on the positive outcome of inter-ethnic marriage even if there are various challenges on it. His view is presented as follows:

*There were significant differences between districts where limited number of other ethnic groups live in secluded areas and where a large number of other ethnic groups live with the indigenous people in mixed settlements. There were relatively serious conflicts in Meko, Degga and Chora districts compared to the districts of Dabo Hanna where significant numbers of other ethnic groups live with the indigenous people. This is believed to be the outcome of tolerance, unity, fraternity and a culture of peaceful co-existence among the*

*different ethnic groups which emerged partly from inter-ethnic marriage( a 67 year old, case study interviewee).*

Some participants were not convinced that inter-ethnic marriage is the basic reason why the district of Dabo Hana managed to avert serious conflicts. They stressed on the importance of giving credits to the hard work and dedication of the people on various positions.

One of the key informant interviewees said the following on the roles of officials on different positions:

*Government officials of the district of Dabo Hanna worked day and night to avert any possible inter-ethnic conflicts in all kebeles. The central government cannot do everything in all parts of Ethiopia. Let us see some of the conflicts in some areas of Ethiopia. Do we believe that people in those areas never practiced inter-ethnic marriage? I strongly believe that we owe thanks and gratitude to all people who were in different government positions in the district of Dabo Hana for their dedication to avert any possible inter-ethnic conflicts (a 35 year old woman).*

Both opinions presented above seem convincing and participants expressed what they believe is plausible. However, the argument here is that inter-ethnic marriage helps reduce any possible conflicts among people of different cultural backgrounds by strengthening their social ties, avoiding hesitation among them and providing them with opportunities to develop genuine knowledge about one another. Therefore, marriage among people from different ethnic groups plays indispensable contribution in maintaining peace and developing tolerance and a culture of living together.

Some participants indicated that talking about inter-ethnic marriage vis-à-vis political instabilities is misleading. According to these people the current skirmishes will be over and it doesn't have any relationship with the greatest majority of the 'uneducated' people. It is the outcome of the struggle among few political elites to secure power. Therefore, it is not acceptable to downplay the contribution of inter-ethnic marriage, which is being practiced among different ethnic groups of our area. Let alone relationship by marriage, relationship through christening also plays very crucial role of developing durable and reliable relationship among people of different ethnic groups. People in such ties consider themselves as though they had blood relationship and marriage between them is prohibited. Moreover,

they also support each other in major social lives such as marriage, group works which is locally called 'Dabo' and other holidays.

#### **4.6. Challenges on Inter-Ethnic Marriage Practices and on the Life of Inter-Ethnic Couples**

Individuals who live under one roof through marriage whether they are from the same or different ethnic backgrounds experience numerous challenges. The most important causes of conflict for married couples might be financial issues, drinking habits usually of men, adultery, management of household resources, envy and etc.

The reason why individuals who live under one roof encounter various challenges is discussed by one of focus group discussants as follows:

*Partners who live under the same roof, usually newlywed partners, whether they are from same ethnic groups or from different cultural backgrounds will never be free from conflicts. This is due to the fact that these people are trying to adjust themselves in the new living condition which is quite different from living alone. Before they began to live together, everybody was free to enjoy his/her own private life. However, once they decided to live together each one of them is expected to quit some of the things they used to enjoy in order not to come in to conflict with their partner. The biggest challenge lies here, meaning some people will have hard time to surrender what they used to do before getting married (a 43 year old man).*

On top of the above mentioned challenges on married individuals whether they are from same or different ethnic backgrounds, inter-ethnic couple might encounter other additional challenges. One of the participants of the key informant interview who works as expert for the office of children, youth and women's affairs of the Dabo Hanna district said that:

*Inter-ethnic couple might face such challenges as disapproval from both family members and the community, might be considered as incompetent to get husband from her own ethnic group, and might be rejected by her father and mother in-laws particularly if they are not interested with the marriage from the very beginning (a 35 year old woman, key informant interviewee).*



#### 4.7.1. Challenges on Inter-Ethnic Marriage Practices

##### 4.7.1.1. Cultural Practices Accompanying Marriage

Each ethnic group of Ethiopia has its own unique cultural practices which accompany their marriage. However, there is close similarity in marriage ceremonies and practices between the Amhara, Tigray and Gurage people at least in the case of providing bride price. Among the Amhara and the people of Tigray there is a culture of providing dowry to the groom. The Gurage people too don't pay bride price to the family of the girl which is one of the most important requirements in the Oromo culture. Therefore, would be couple from different ethnic backgrounds might have another source of conflict, which are cultural differences. If we take the two ethnic groups with relatively larger population size compared to others, the Oromo and the Amhara, they have significant differences in their cultural practices which accompany their marriage.

One of the study participants said the following on the differences in cultural practices of different ethnic groups in the study area:

*In the Oromo culture paying bride price to parents of the girl, usually used to prepare the marriage festivity and to buy household materials for the bride, is mandatory. However, the amount varies from case to case and from place to place. In addition to this the groom is expected to buy blanket or what is locally called 'Buluko' to the bride's father and mother if both are alive and to her uncles and aunts. Providing cash and other materials to the parents of the girl is practiced to show respect and compensation for them. I am a lived witness that some proposed marriages are aborted due to disagreements between fiancées on their culture. There are also cases in which squabbles arose in the wedding ceremonies since the group from the men side sometimes go to the bride's house without fulfilling the necessary materials (a 53 year old man, participant of in-depth interview).*

However, in most cases the man is expected to fulfill what the culture of his bride expects of him. For example, If an Amhara young man becomes interested to marry a girl from the Oromo, he must be interested and capable to put the designated amount of money at her parent's house and buy blanket or 'Gabi' to her mother, father, aunties and uncles. Therefore, this man instead of getting land and other properties from her parents and other family members, he spends certain amounts of cash.

#### 4.7.1.2. Political Polarization

Sporadic inter-ethnic conflicts and polarized views and interests among political elites of different ethnic groups in Ethiopia could be among the various factors which impose adverse effects on the practice of inter-ethnic marriages though its influence varies from place to place. Some people argue that polarized views and interests among political elites are the outcome of ethnic federalism. On the other hand, ethnic federalism is praised by some scholars for providing political elites of different ethnic groups of Ethiopia with the opportunity to represent their people. There are also some scholars who blame ethnic federalism for bringing with it intermittent inter-ethnic conflicts in some parts of Ethiopia since its inception in the beginnings of the 1980's. Ethnic federalism is also blamed for breeding suspicion and hatred among ethnic groups which could negatively affect the practice of inter-ethnic marriage.

According to one participant of the study:

*The polarized and seemingly irreconcilable views and interests among political elites of different ethnic groups could adversely affect the long standing tolerance and peaceful co-existence among different ethnic groups of our areas. The long standing practice of inter-ethnic marriage is also in trouble due to the division among the people along ethnic lines. But this doesn't mean that people will never marry outside of their ethnic group. There are reports that in our kebele proposed marriages between people from different ethnic backgrounds are already aborted due to inter-ethnic conflicts in some parts of our region (a 40 year old woman, participant of focus group discussion).*

Some participants of the study also indicated that sporadic inter-ethnic conflicts in our region which began around 2008 forced hundreds of residents of their kebele to leave for their designated region. Among the self-displaced residents some of them were inter-ethnic couples. According to one of the focus group discussants:

*Since our district didn't experience serious conflicts and bloodshed compared to other districts, we should be thankful to the people of our district who are on various positions. However, a lot of people left their homes and went to their 'region.' One of my best friends who married a woman from my people sold everything without her knowledge, and managed to sneak with her seven year old boy. This is unbelievable and difficult for the woman who is unable to know the whereabouts of her boy. A man who used to reside in*

*'Dhaye' went home with his wife and two children to visit his parents, once they arrived there he told his wife either to live there or to return back without her children (a 40 year man).*

According to the information obtained from some participants of the discussion, even though, the district of Dabo Hanna managed to avoid serious conflicts and bloodshed, a significant number of residents were displaced fearing for their safety.

#### **4.7.1.3. Attitudes of some community members on Inter-Ethnic Marriage Practices**

The attitudes of some members of any community on the practice of inter-ethnic marriage might depend on certain factors. Religiosity, types of the residential area, whether it is heterogeneous or homogeneous, level of education and other factors might influence the attitude people develop towards the practice of inter-ethnic marriage. People who live in secluded areas and are extremely religious are intended to hold negative attitudes to the practice of inter-ethnic marriage. People who live in diversified settlements and are less religious might hold moderate or positive attitudes towards inter-ethnic couples.

One of the participants of the study said the following on the above issue:

*Twenty and thirty years back the understanding and attitudes of people on members of other ethnic groups used to depend on hearsay and baseless discourses. However, as each ethnic group got the opportunity to live with others, they started to learn the languages of one another, began to understand and experience the proper ways of life about their neighbours. As the intimacy among them developed, they started helping one another in holidays and other social events such as marriage, Christenings, burial ceremonies and 'Debo.' They also began to invite one another in holidays such as Christmas, the celebration of new-year, Eid, Arefa, epiphany and Easter. All the above mentioned factors provided them with the opportunity to learn the true cultural practices of one another(a 65 year old man, case study interviewee).*

Inter-ethnic marriage is common in Dhidhesa, Lelistu Kone and Dhaye kebeles of Dabo Hana district compared to other kebeles where almost all people of the same ethnic background live together. The indigenous people who got the opportunity to live and work with other ethnic groups practice inter-ethnic marriage compared to those who live in secluded settlements.

Some participants said the following on the contribution of diversified settlements in developing trust, unity and tolerance which are basic factors for some individuals to marry outside of their ethnic group. One participant of the focus group discussion indicated that:

*People from Chamen, Tulema and Wongere, those who do not have formal education, see people who speak languages they don't understand in hesitation. This is due to the fact that they do not have the opportunity to learn the language, and other ways of life of the other ethnic groups (a 35 year old woman).*

#### **4.7.1.4. Parents' Opposition**

In developing countries like Ethiopia it is generally believed that young adults are expected to abide by the order and instructions of their parents. However, as globalization is rapidly expanding throughout the developing world, we are incorporating the cultures of the western industrialized countries. As a result of this, the old tradition in which parents used to choose the future wives of their sons is being replaced by the practice in which young people select the girl they are interested with and notify their parents to facilitate the remaining processes.

One of the participants of the key informant interview said that:

*Most of the time young men choose the girl they are interested with. However, a significant number of parents reject the marriage proposed by their sons if the girl is not from 'the right family.' The social standing of a girl, economic positions of her family, her ethnic background and her skills in accomplishing household activities will be the most important factors taken in to consideration. If parents did not like the girl their son chose for marriage particularly if she is outside of their ethnic group and they are not interested to establish relationship with her family through marriage, they inevitably put heavy pressure on their sons to abort the proposed marriage. A number of proposed marriages between people from different ethnic backgrounds have been aborted due to oppositions from parents (a 34 year old man).*

The other participant of the study said the following on what happened in his neighbourhood as a result of the rejection of a girl's proposal to marry outside of her ethnic group:

*I am talking about a twenty four year old girl from the Oromo ethnic group. She falls in love with a man originally from Gondar. Even though she knew her father will never let her marry outside of her ethnic group, she doesn't have any option but to let him know that she*

*is going to marry her boyfriend. Her father became mad and told her to abandon her plan so that he can arrange her marriage from their group. However, her mother didn't want to force the girl to marry without her interest. In the meantime two of the girl's brothers ambushed and beat up their sister's boyfriend. When the girl started living with her boyfriend, her parents didn't have any option but accepted the elders sent to them to settle the case (a 53 year old man, participant of in-depth interview).*

#### **4.7.2. Challenges on Inter-Ethnic Couples**

##### **4.7.2.1. Gossips and Hate Speeches**

It is impossible to totally avoid negative attitudes towards other ethnic groups which make us to talk behind other people. Usually inter-ethnic couples do not experience open hate speeches. If the attitude people develop and maintain about members of other ethnic groups emanate from genuine knowledges and experience, negative remarks, hate speeches and gossips would be been significantly reduced.

One of the in-depth interview participants, a 48 year old man said that:

*It is impossible to totally eradicate the negative attitudes people hold about people who marry outside of their ethnic group. Therefore, it is also reasonable to expect some gossips and hate speeches towards inter-ethnic couples. It is important to work on the minds of the new generation so that they will replace the wrong conceptions about others by candid knowledge and experience obtained by living together, learning the languages of other ethnic groups. These activities might contribute a lot in reducing gossips, hate speeches and hatreds on people who marry outside of their ethnic groups.*

According to some participants of the key informants, as long as the two partners are committed to live together under one roof, no matter what people talk about them, they will never surrender to the attempts people make to destabilize their marriage. But, if either of the parents or both of them are not interested in the marriage from the very beginning, they can add fuel on every small problem. In this case the probability for the marriage to end in divorce because of gossips or hearsays will be higher. Sometimes parents might be forced to give their daughters to a person she didn't like just to get some benefits from the marriage. Since these kinds of marriages do not have a firm foundation, simple hearsays or gossips might be enough to break it down.

#### **4.7.2.2. Interferences of Parents, Siblings and Other Relatives**

Interference of parents and other relatives from the sides of both partners is almost common in all cultures and this could happen for various reasons. If either both or one of the two parents are not interested in the marriage from the very beginning, if the girl's parents consider that the husband of their daughter is not a hardworking man, he has drinking or other habits, does not respect his father or mother in-laws, did not pay the appropriate bride price but the marriage was conducted anyhow. For the above mentioned reasons interferences from the girl's parents or other relatives on the life of the couple might be challenging problems.

According to one of the participants of the key informant interview parents might not be interested with the wife of their son for various reasons. Lack or possession of basic knowledge on how to handle household activities and manage household resources might be the most important factors for mother and sister in-laws to determine the competency of their daughter in-laws.

Another participant of the study said that some parents insist on their daughter who is married to a man outside of her ethnic group to end the relationship for various reasons.

*Parents usually put pressure on their daughter to break up the relationship, if they were unhappy with the man at the very beginning but failed to abort the proposed marriage. They also do the same thing if they think that the man is not from their ethnic background, does not have the culturally approved work value and is extravagant (a 33 year old man, participant of focus group discussion).*

#### **4.8. Case Story**

Participants of the case study interview were two inter-ethnic couples who managed to live together for more than thirty five years and have grandchildren who are almost old enough for marriage. They described their life experiences including the ups and downs they went through partly due to the fact that they were from different ethnic backgrounds.

##### **4.8.1. Life History of the First Couple**

The 67 years old husband said the following about his life experiences with his wife for the past forty three years.

*My wife came from Gondar to the town of Kone in 1970. I also completed my military service and came from Asmara in the same year. We got married in 1971. I didn't pay any money as bride price since paying bride price is not known in their culture. Instead her aunt provided us with various household materials and covered all the necessary expenses for our wedding ceremony. For the first five years life was very difficult for us since we were not established and my relatives didn't like the woman I married. Although they did not tell me openly, my parents and other relatives did not want me to live with this woman.*

He also said that not only his parents, siblings and other relatives used to segregate the woman who was from different ethnic group, but his neighbours were not interested to approach her since they didn't have the opportunity to meet people from other parts of Ethiopia. As his parents and relatives got along with his wife, they gradually abandoned their pressure on him to divorce her. The woman began learning Afan Oromo and started to develop good relation with most of his relatives.

The partner of the above person, a 62 year old woman, said that she was not interested to marry a man who didn't belong to her culture but her aunt did everything she could to convince her to do so. She also indicated that:

*In the first five years of our marriage life, most people including his parents and relatives were suspicious of me, some of them used to show me a frowned face. However, through time as I began learning their language, they started to communicate with me and establish good relation with me. We went through various difficult times and challenges for the past thirty years. It is surprising that we used to fight over such issues as television programs to watch, which language our children should speak and other minor things which could have been ignored. Individuals, who are from different ethnic groups and are interested to get married, must avoid listening gossips and hearsays.*

The husband admitted that his own parents and relatives used to look his wife differently. Therefore, she was reluctant to permanently live here with him. As a result of this, he said that:

*We almost agreed to end our marriage in the beginnings of the 1990's had not it been for one of our neighbours who were related with us in christening and other social life activities. There are various issues which lead couples in to conflict. But for inter-ethnic couple things are very different. The presence of differences in their culture, interferences from parents and siblings are additional challenges on the life of inter-ethnic couple. As my wife mentioned above, we used to fight over some issues including over very minor issues. When people decide to live with individuals with different cultural backgrounds, they must be flexible and respectful to the culture of their partners (a 67 year old man).*

The couple also said that people still marry outside of their ethnic groups even if there are various challenges on inter-ethnic marriage practices. The strong bond established among different ethnic groups cannot be easily break apart by conflicts arise here and there largely due to the orchestrated plan of some individuals who are interested to capture political power in short cut methods.

#### **4.8.2. Life History of the Second Couple**

The husband of the second couple was living with his first wife when his second wife came from Wollo in 1977. In 1978 he married this lady as a second wife since the Quran permits men to have more than one wives. He said the following on what he went through for the past thirty five years:

*Some people used to ostracise and segregate me for marrying a woman outside of my ethnic group. My brothers and sisters were also not happy on the woman I married. This was partly due to the fact that people used to talk a lot of negative things about her ethnic group. As a result our relation used to be full of naggings and confrontations. Her friends and relatives also used to criticise and mock her for marrying a person outside of her culture. After she gave birth to beautiful baby boys and girls and she began speaking our language, the attitude of my relatives and siblings changed dramatically.*

According to this person challenges on inter-ethnic couple are relatively more frequent difficult at the beginnings than at later date.



The wife also said the following regarding what she experienced for the past thirty five years:

*I used to be criticised by my parents who live back home, relatives and friends who live here for marrying a person who doesn't belong to our ethnic group. Once I got children from him it became difficult for me to end the marriage. This is due to the fact that men are not interested to marry divorced woman with children from another man. Similarly there were huge pressures on him from his parents and relatives to divorce me and marry another woman. Since both of us were determined to live together and raise our children, we managed to overcome the challenges posed on our relationship.*

She also indicated that there are a lot of conflicting issues for couples from different ethnic origins. Particularly if either of the couple doesn't speak the language of her/his partner, her/his ability to communicate with people will be restricted. She also expressed her believe that nothing will stop people from marrying outside of their ethnic groups if they are interested to do so.

The husband noted that marriage between people from different ethnic backgrounds brings various opportunities but the challenges are so enormous that inter-ethnic couple must be determined and dedicated to live together. He also expressed his concern that:

*There is a basic challenge of identity crisis among our children. Some of them claim that they are Amhara while the others confidently argue that they belong to the Oromo. I usually tell them that they belong to both ethnic groups. I believe that marrying from outside of one's ethnic background has enormous challenges than the advantages it brings to both the couple and their children. To have successful life both couple must avoid hearing hearsays and gossips sine there are people who intentionally disseminate false information about the two partners.*

According to the second couple they wouldn't have been together to day if it hadn't been for their dedication to give deaf ear to the gossips and hate speeches from other people. Their children speak both Amharic and Afan Orom languages fluently. Those who have good relationship with their mother and her relatives claim that they are Amhara. On the other hand, those who have very close relation with their father and his parents believe that they belong to the Oromo people.

#### **4.9. Discussion**

The objective of this study was to explore and describe how marriage is practiced among individuals from different ethnic groups, how they reconcile the differences in their culture while they get married, the contributions of inter-ethnic marriage practices and the challenges in three kebelles of Dabo Hanna District

The social structures and the structuration theories are used for the discussion part of this paper. Social structures refer to the constraints that collective life imposes on the behaviour of individuals. Muttarak (2004) indicates that mate selection is usually constrained by social structures which are developed unconsciously or sometimes consciously to include some individuals and exclude others. Therefore, social structures either promote or hinder inter-ethnic marriages. Getnet, Alex and Fasil (2019) on the other hand indicate that the central theme of the social structure theory lies on the assumption that individual's behaviour within the society is constrained by historical, social, and political influences that surround them. Muttarak (2004) found that individual chooses a partner with dissimilar characteristics under the influences of certain individual-level and macro-structural factors. According to him, one of the most significant social structures which are supposed to influence inter-ethnic relation in general and inter-ethnic marriage in particular is the political structure or the political system.

Proponents of the social structure theory indicate that actions of human beings are constrained both by written, and socially acceptable but unwritten laws of every society. However, Lamsal, (2012) argues that structuration theorists suggest that human beings do not have entire preference of their actions and their knowledge is restricted, on the other hand, they are also the elements that recreate the social structure and produces social change. He also indicates that Giddens redefines the role of social structure by realizing that they can be both constraining and enabling elements for human action.

According to the structuration theorists the actions of human beings are not always constrained by social structures. Instead individuals are active agents who create and reshape social structures. Lamsal (2012) also noted that structures (traditions, institutions, moral codes, and other sets of expectations) are universally steady, however, could be changed mainly during the unintentional consequences of action. For example, when people begin to pay no attention to the social norms, substitute them, or reproduce them in a different way. Young people in almost all ethnic groups are given the opportunity to select their future soul

mates. Therefore, the current mate selection approaches of young individuals is not entirely influenced by social structures rather the young generation is adopting and maintaining new culture of mate selection. Even though most young people in almost all cultures are enjoying the opportunity to select their future wives, the old tradition of mate selection is not totally abandoned. The young generation is not only adopting new approach of mate selection but also the long standing approach of marriage which requires big festivities and expenses is being replaced by new system which avoids exaggerated expenses and light festivities. Therefore, the social structure and structuration theories are the best theories to guide or explain this study.

The findings of this study also indicated that marriage procedures and ceremonies in the study area are not completely replaced by new culture. Most parents prefer to use the 'old' approach of marriage systems and procedure. However, according to the structuration theory, the actions of human beings are not always constrained by social structures. Instead individuals are active agents who create and reshape social structures. Lamsal (2012) also noted that structures (traditions, institutions, moral codes, and other sets of expectations) are universally steady, however, could be changed mainly during the unintentional consequences of action. Accordingly this study showed that the young generation is adopting new approaches of mate selection and wedding ceremony. The old working system in which parents were entitled to select the future wives of their sons is being replaced by new approaches. Most of the time young men are the one who are responsible to select the girls they are interested with and notify their parents to facilitate the process. In addition to this the marriage ceremony which requires big festivity and large amount of money is being abandoned and replaced by small festivities and reduced costs. This does not mean that the 'old' approach of mate selection and marriage ceremony is totally replaced by new approaches.

The findings of the study indicates that inter-ethnic marriage plays crucial roles of creating durable and sustainable ties between parents and relatives of the couple and their ethnic groups provided that such factors as political environments remain normal. A similar result was found by a study done in Northern Ethiopia which investigated the relationship between the Amhara and Agew people (Birhanu 2019). The study noted that polarization in political views and interest among political elites of each ethnic group was one of the various factors which pose challenges on inter-ethnic relations in general and the practice of inter-ethnic marriage in particular. Similarly some participants of this study expressed their concern that

the situation of unpredictable and polarized views and interests among political elites of different ethnic groups which seem difficult if not totally impossible to reconcile are becoming an impediments against the smooth and normal relationship among the various ethnic groups of their area.

In relation to types of settlements, a study in Germany (Furtado; Trejo, Stephen. 2012) reveals that individuals who live in secluded settlements are more likely to marry within their own ethnic group. The finding of this study also indicated that the resettlement programmes at the end of the 1970's and the beginning of 1980's provided individuals with ample opportunities to live with people from different ethnic groups. This helped them establish close relationship with one another, develop trust, and a culture of cooperation which made marriage between people from different cultural backgrounds became common.

Lykke and Rendall's (2018) indicate that interracial and inter-ethnic relationships in general and inter-ethnic marriage in particular are socially important since they play crucial roles of breaking down the boundaries and the decreasing of social distance between different ethnic groups. The findings of this study also has a close resemblance with the study mentioned above since a significant number of participants indicated that marriage between people from different ethnic groups plays vital roles of promoting unity, tolerance and mutual understanding among them.

Siraw (2015) argues that ethnic federalism has been exploited to plant division among ethnic groups so as to institutionalize and facilitate rule by the ruling parties. Similarly a significant number of participants of this study noted that the divide and rule policy practiced in Ethiopia for almost the past thirty years saw the seeds of hatred, ethnic division and hesitation among the various ethnic groups which inevitably impose negative impact on their relationship in general and marriage among them in particular. Some of the participants also indicated that the local people don't have any problem to live, work and establish relationship with people from different ethnic groups through marriage and other social events.

A study in the Netherland (Willem Huijnk 2012) shows the presence of heavy influence from parents and other relatives against inter-ethnic marriage. In similar manner this study also found that interferences, in the private lives of inter-ethnic couple, of parents and other relatives are among the various challenges against inter-ethnic marriage. Interferences of parents will be inevitable if parents are not interested in the marriage from the very beginning. The findings also have significant implications that the quality of inter-ethnic

relations are at risk unless the government and other stake holders step up to improve the situation on the ground.

Gaines, Clark, and Afful (2015) indicate that inter-ethnic couple particularly black Americans are targets of hate speech. Similarly, this study also confirmed that inter-ethnic couple in the study area experience hate speeches. This could largely be due to the reason mentioned above. The divided and rule policy implemented in Ethiopia for the past thirty years has its own contribution of sowing poisons of hatred among the different ethnic groups of Ethiopia. The fact that participants admitted that some people have negative attitudes towards inter-ethnic couple and the practice of inter-ethnic marriage requires an organized effort of all concerned stakeholders of Ethiopia to reverse the outdated orchestrated attempt to tear apart the unity of this country.

## **CAPTER FIVE: CONCLUSION AND RCOMENDATION**

### **5.1. Introduction**

This part of the paper summarizes the basic themes of the study and gives concludes the major findings of the study and gives recommendations depending on the findings.

### **5.2. Conclusion**

Marriage between people from different cultural backgrounds is not a recent phenomenon and it has a long history of unifying the Ethiopian people despite the presence of various challenges on it. Sporadic conflicts and other culture related challenges on the practice of inter-ethnic marriages and on inter-ethnic couple are not a recent phenomenon either. The resettlement programs in some parts of Ethiopia, during the military government provided people with ample opportunities to live with other ethnic groups, to appreciate their culture and replace the misconception they hold about others with genuine experiences and knowledge.

The basic purpose of this study was to explore and describe the cultural practices accompanying the marriages of different ethnic groups, how people from different ethnic backgrounds bridge the difference in their culture while they get married, the roles contributed by inter-ethnic marriage practices. It was also intended to explore the challenges on the practice of inter-ethnic marriage and on the life of inter-ethnic couple at this critical time. A total of thirty one participants took part in the process of generating qualitative data. Since the issue requires detailed information and it is difficult to quantify the basic components of the specific objectives, the study employed qualitative research approach where in-depth interview, focus group discussion, case study interview and key informant interviews were employed as data collection methods.

The findings of the study indicated that the major cultural practice which requires bargaining and negotiation among engaged partners is the practice of paying bride price. Therefore, while marriage between individuals from different ethnic backgrounds is conducted most of the time the groom adopts the culture of his bride. If paying bride price is a norm in the culture of the bride, the groom is expected to do so. However, if the social standings of the girl and her parents' economic position are not moderate or acceptable, the amount of bride price paid to her family might be significantly reduced.

The findings of the study also indicated that inter-ethnic marriage plays crucial roles of developing tolerance and mutual co-existence among diversified ethnic groups provided that some other factors remained normal. It is found out that women are more hesitant and skeptic on the positive contribution of inter-ethnic marriage practices than their men counterparts. This might partly be due to the fact that they are usually more vulnerable in any conflict including those that broke out among different ethnic groups and other cultural practices which segregate girls who marry outside of their ethnic groups. It is also indicated that unpredictable and polarized views and interests among political elites of different ethnic groups which sometimes are followed by inter-ethnic conflicts are inevitably posing challenges on the culture of peaceful co-existence among different ethnic groups.

In addition to inter-ethnic conflicts as potential challenge on the practice of inter-ethnic marriage: attitudes of some members of the community on marriage between people from different cultural backgrounds, cultural differences and interferences of parents, siblings and relatives in the private matters of inter-ethnic couple are the major challenges to the practice of inter-ethnic marriage. However, mixed settlements, which provided opportunities for different ethnic groups to establish close relationships played crucial roles of minimizing hesitation and uncandid conception about other ethnic groups. The above mentioned factors together with the presence of strong social ties or bonds, which are difficult to break up, among different ethnic groups in the study area, plays significant roles in maintaining the practice of inter-ethnic marriage irrespective of the presence of various challenges. Therefore, it is concluded that the local people are endowed with the patience and knowledge of living in tolerance, cooperation, and harmony with one another.

Copping strategies implemented by inter-ethnic couple to overcome their cultural differences and how their children manage to avoid challenges of identity crises is the gap identified from this study and should be dealt with by other interested researchers.

### **5.3. Recommendation**

Challenges on the practice of inter-ethnic marriage and inter-ethnic couples might be reduced if all stake holders of this country work to maintain the longstanding social ties, culture of peaceful co-existences, tolerance, mutual understanding and avoid conflicts among different ethnic groups of Ethiopia. These missions could be achieved if:

- ❖ Influential and well respected individuals from all ethnic groups come together and preach peace and tolerance among the Ethiopian people and teach them to pay more attention on their similarities than on their differences.
- ❖ Candid dialogues are hold among different stake holders of Ethiopia in order to reach on national consensus which will be important to avert inter-ethnic conflicts.
- ❖ The federal and regional governments and other stake holders work to foil the poisonous discourses sawed among different ethnic groups for the past five decades to break the unity of the Ethiopian people.
- ❖ Religious fathers using their respect and acceptance among their respective worshipers preach about the importance of tolerance, unity within diversity, respecting the culture of others and peaceful co-existence among diversified ethnic groups.
- ❖ Traditional conflict resolution agents, such as the Aba Geda in collaboration with the ministry of peace, ministry of culture and the Ethiopian religious councils provide trainings to raise the awareness of the youth on diversity; respect one another and cementing unity than sensitizing their differences.
- ❖ Anthropologists, Sociologists and Psychologists work on the minds of the young generation by providing trainings on cultural relativism, avoiding treating the culture of others in relation to one's culture, and teaching them that all cultures are equal and important to all citizens of Ethiopia.
- ❖ Well organized and funded researches incorporating professionals from various professions be conducted to identify the underlying causes of inter-ethnic conflicts.



## References

- Alex Minichele S., Fasil Merawi T. and Getnet Tadele. 2017. "Interreligious Marriage: Social and Religious Perspectives." Addis Ababa University, Ethiopia.
- Amato, Paul R. 2012. "The Consequences of Divorce for Adults and Children:" Pennsylvania State University, PA, USA.
- Asebe Regassa D. 2007. "Ethnicity and Inter-ethnic Relations: The Ethiopian experiment and the case of the Guji and Gedeo." University of Tromso, Norway.
- Bandyopadhyay S, Green E. Explaining. Explaining inter-ethnic marriage in Sub-Saharan Africa. *J.Int.Dev.*2021; 33:627-643. <https://doi.org/10.1002/jid.3535>.
- Becker, Gary S. 2008. "Economics of the Family: Marriage, Children, and Human Capital:" University of Chicago Press. Vol. URL: <http://www.nber.org/books/schu74-1>, Pp. 299-351.
- Birhanu, Bitew. 2019. "Inter-ethnic Relations among Amhara and Kimant ethnic groups in North Western Ethiopia."
- Bobby, Jami M. 2012. Topics of Conflict within Interethnic Couples: The Intersection of Gender and Ethnicity. North Dakota State University, North Dakota, USA.
- Brater, Jenifer L.; Eschbach, Karl. 2006. "What about the Couple? Inter-Racial Marriage and Psychological Distress." *Social Science Research*: Vol. 35, Pp. 1025-1044.
- Brien, Michael J. and Sheran, Michelle E. 2003. The economics of Marriage and household formation. Cambridge University Press, New York, USA.
- Bustamante, Rebecca M., Nelson, Judith A., Henriksen, Richard C. 2011. "Intercultural couples: Coping with Culture Related Stressors." Sage publisher, Volume 19 (2) Pp. 154-164.
- Chipappori, Pierre-Andre. 2020. The Theory and Empirics of the Marriage Market. Columbia University, New York, USA.
- Crespin-Boucaud, Juliette. 2019. Inter-ethnic and Inter-faith Marriage in Sub-Saharan Africa. <http://www.halshs.archives.ouvertes.fr/halshs-01834808v2>
- Creswell, John W. 2014. Research design: Qualitative, Quantitative, and mixed Methods Approaches. University of Nebraska. SAGE Publications. India Pvt. Ltd.

- Crotty, William. 2015. *Polarized Politics: The Impact of Divisiveness in the US political System*. Lynne Rienner Publisher, Colorado, USA.
- Delia, Furtado. 2006. "Human Capital and Interethnic Marriage." Institute for the Study of Labour, Bonn, Germany.
- Delia, Furtado; Nikolaos, Theodoropoulos. 2008. "Interethnic Marriage: A Choice Between ethnic and educational Similarities." Institute for the Study of Labour, Germany.
- Delia, Furtado; Trejo, Stephen. 2012. "Inter-ethnic Marriages and their Economic effects." Institute for the Study of Labour. Bonn, Germany.
- Department of Justice Canada. 1997. "The effect of divorce on Children. A selected Literature Review."
- Fleischmann and phalet 1999. "Integration and religiosity among the Turkish second generation in Europe." A comparative analysis across four capital cities. *Ethical and Racial studies*. Vol. 32/2, Pp. 320-341
- Furstenberg, Frank; Napolitano, Laura. 2011. "Marriage is more than being Together" *The Meaning of Marriage for Young Adults*. Sage Publisher. Vol. 32(7) Pp. 845-875.
- Gaines Jr., Stanley O; Clark, Eddie M; Afful, Stephanie E. 2015. "Inter-ethnic Marriage in the United States:" An Introduction. Vol. 71(4) Pp. 647-658.
- Gemechu Debesa; Sintayehu Legesse and Ashenafi Melese A. 2020. "Gis and remote Sensing-based physical land suitability analysis for major cereal crops in Dabo Hanna district, West Ethiopia." Jimma University, Ethiopia
- Genov, Nikolai. 2007. "Patterns of Inter-ethnic Integration." Osteuropa Institut der Freien Universitat, Berlin.
- Grossbard-Shechtman, Shoshana A. 2003. *Marriage and the Economy: Theory and evidence from Advanced Industrial Societies*. Cambridge University Press, Cambridge.
- Gultekin, Mehmet N. 2012. "Debates on Interethnic Marriages: Assimilation or integration? The Turkish Perspective." University of Gazinatep, Turkey.
- Hickman, Danel. 2007. "The Social Context of Divorce and its Impacts on Adolescent Psychological Well-being." Cornell University.

- Hill, Paul B. and Koop, Johannes. 2015. "Research on Divorce: Causes and Consequences." Vol. 40(3) Pp. 219-228. Federal Institute for Population Research. Wiesbaden, Germany.
- Hohmann-Marriott, Bryndl E; Amanto, Paul. 2008. "Relationships Quality in Interethnic Marriages and Cohabitations." University of North Carolina Press, USA.
- Huijnk, Willem. 2012. "Family influences on Inter-marriage Attitudes: A Sibling Analysis in the Netherlands." University of Amsterdam. Vol. 74, Pp. 70-85.
- Institute for peace and security studies. 2020. "Ethiopia conflict insight." Vol. 1 Addis Ababa University, Ethiopia.
- Isajiw, Wsevolod W. 1992. "Definition and Dimensions of Ethnicity: A Theoretical Framework." University of Toronto, Canada.
- Iyengar, Shanto, Konitzer, Tobias. 2017. "The Moderating effects of marriage across party lines." Sanford Univesity, USA.
- Kozyigit, Melike. 2007. "The meaning of marriage according to University Students:" A phenomenology Study. Ege University, Turkey.
- Lahra, Smith. 2007. "Political Violence and Democratic Uncertainty in Ethiopia." United States Institute of peace, Washington DC., USA.
- Lamsal, Mukunda. 2012. "The Structuration Approach of Anthony Giddens." Himalayan Journal of Sociology & Anthropology-Vol. V (2012)
- Lykke, Lucia C., Rendal, Michelle S. 2018. "Interracial and Inter-ethnic Marriage and Cohabitation and self- rated health." University of Maryland, Washington.
- Masanov, Nurbulant. (NY). "Perceptions of Ethnic and all National identity in Kazakhstan."
- Maximova, Svetlana G., Noyanzina, Oksana Ye., Omelchenko, Daria A. and et al., 2016. "Methodology of Diagnostics of Interethnic Relations and Ethno-Social Processes." Altai State University, Russia.
- Merera, Gudina. 2007. "Party politics, political polarization and the future of Ethiopian Democracy." Centre for African Development Policy research. [http://scholarworks.wmich.edu/africancenter\\_icad\\_archive/108](http://scholarworks.wmich.edu/africancenter_icad_archive/108).

- Muttarak, Raya. 2004. "Marital Assimilation: Inter-ethnic Marriage in Britain." University of Oxford, England.
- Nave, Ari. (NY). "The Role of Marriage in the maintenance of Ethnic group Boundaries:" The Case of Mauritius, University of California, Los Angeles, USA.
- Patty, John W. and Penn, Elizabeth M. 2017. "A Theory of Political Polarization." University of Chicago, USA.
- Schofield, Norman; Miller, Gary and Martin, Andrew. 2003. "Critical elections and political realignments in the America:" 1800-2000. Washington University, USA.
- Semir, Yusuf. 2019. "Drivers of ethnic conflicts in contemporary Ethiopia:" Institute for Security Studies.
- Shimelis Hailu. 2018. "Challenges and Prospects of Democratization Process in Ethiopia." Wollo University, Dessie. Vol. 6(1) Pp. 27-38.
- Shoshana, Grossbard. 1993. *On the Economics of Marriage: A Theory of Marriage, Labour and Divorce*. Springer Publishing, USA.
- Sinning, Mathias; Worner, Shane. 2010. "Interethnic Marriage and Partner Satisfaction."
- Siraw Megibaru T. 2015. "Weakness of Ethnic Federalism in Ethiopia:" International Journal of Humanities and Social Science. Invention Vol. 4/11, Pp.49-54
- Sulaiman, Nidzam. 2013. "Choose one" Challenges of Inter-ethnic Marriages in Malaysia. Canadian Center of Science and Education, University of Kebangsaan, Malaysia.
- Teferi, Lubo. 2012. "The Post Inter-Ethnic Conflicts in Ethiopia: An investigation," Journal of law and Conflict Resolution. Adama Science and Technology University: Adama Ethiopia.
- Usman Hassen. 2006. "New Frontier in the Interethnic Relationship in Multi-ethnic Ethiopia: A study on the Role of Religion in Promoting Social Integration in Benishangul." Addis Ababa University: Addis Ababa.
- Vaus, David D; Gray, Matthew; Qu, Lixia; et al. 2015. "The economic consequences of divorce in six OECD countries. Australian institute of family studies. Melbourne, Australia.

Whittington, Richard. 2015. "Giddens structuration theory and strategies as practice."

Wimalasena N. 2016. "An analytical Study of Definitions of the term Marriage."  
International journal of Humanities and Social Science. Centre for promoting ideas.  
Vol. 1

Yang, Philip; Bohm-Jordan, Maggie. 2018. "Patterns of Interracial and Interethnic Marriages among foreign- born Asians in the United States." [www.mdpi.com/journal/societies](http://www.mdpi.com/journal/societies).

Yeraswork, Admassie. 2010. Social Research Methods. Addis Ababa University: College of Social Sciences, Department of Sociology.

## INTERVIEW AND FOCUS GROUP DISCUSSION GUIDE LINES

Dear participants! The purpose of conducting this study is to explore how individuals from different ethnic backgrounds reconcile differences in their culture while they get married, the roles inter-ethnic marriage contribute and the challenges on the practice of inter-ethnic marriage and inter-ethnic couple in three Kebeles of Dabo Hanna District. Therefore, your genuine co-operation will have an indispensable contribution to the effort being made to find reliable results. The information obtained from you will be used only for the purpose mentioned above and will not be disclosed to anybody. I would like to thank you in advance for your co-operation.

### Questions on Demographic Backgrounds of Participants

- A. Sex -----
- B. Age of participants-----
- C. Level of Education-----
- D. Religious Affiliation-----
- E. Occupation-----
- F. Ethnic Background-----

### In-Depth Interview

1. Please tell me something about the marriage types among the Oromo people.
2. What are the major practices and ceremonies which accompany the marriages of the Oromo people?
3. In which culture is paying bride price a norm in your area?
4. Please describe the major cultural practices and ceremonies which accompany marriages of the Amhara people.
5. What are the major cultural practices which accompany marriages of the Gurage people?
6. How individuals from different ethnic groups bridge the differences in their culture while they get married?
7. How does the political situation of the country affecting inter-ethnic couples?

### 2. Focus Group Discussion Guide Lines

1. What are the major cultural practices and ceremonies which accompany the marriages of the Oromo people?
2. Do you believe that inter-ethnic marriage is advantageous?

- 2.1.If your answer is “yes” please explain its contributions
3. How individuals from different cultures bridge the differences in their culture while they get married?
4. What opportunities does inter-ethnic marriage bring for the couple and their relatives?
5. What are the major practices and ceremonies which accompany marriages in the Amharaculture.
6. What are the major activities girls perform to prepare themselves for their marriage?
7. With regard to learning the culture of others do you believe that inter-ethnic culture has any contribution?
- 7.1 If your Answer is yes please tell me some of them?

### 3. Key Informants Interview Guides

1. What are the major ceremonies which accompany the marriages of the Gurage people?
2. Are there unique factors for inter-ethnic couples to engage in to conflict?
- 2.1.If your answer is “yes”, please explain them.
3. What is the view of the general public on individuals who marry outside of their ethnic groups?
4. What would be the reaction of most parents if their sons/daughters propose to marry outside of their ethnic group?
- 4.1. If your answer is ‘most parents will reject the proposed plan’ why?
- 4.2. If your answer is ‘most parents will accept the proposed plan’ why?
5. Do parents or siblings interfere in private life of inter-ethnic couple?
- 5.1 If your answer is ‘yes they do’ what factors make them to do so?
6. Are there any inter-ethnic conflicts in our region at this particular time?
- 6.1. If your answer is ‘yes there are’ how do these conflicts affect the practice of inter-ethnic marriage?
- 6.2. How do these conflicts affect the life of inter-ethnic couple?
7. Do people talk behind individuals who are married to men who are not from their ethnic group?
- 7.1. If your answer is ‘yes’, how do these backbiting influence the relationship of inter-ethnic couples?

ክቡራን የዚህ ጥናት ስራዎች ይህንን መረጃ መሰብሰብ የሥራ ለገቢው ዋና ዋና ክፍሎች የተለያዩ ቤራዎች ለሰጠች ጋብቻቸው ነበረው። ለመካከላቸው ያሉትን የባህሪ ልዩነቶች እንደትያስታርቁ፤

በእነዚህ ግለሰቦች መካከል የሚፈጸም ጋብቻ የለው ጠቀሜታ፤

እንደሁም ተግዳሮቶቻቸው ምንም እንኳን ሆኑ ለመለየት እና ለማስረዳት የሚያስችል የዳሰሳ ጥናት በማድረግ ነው።

ከእናንተ የሚሰበሰበው መረጃ ከላይ ለተጠቀሰው ዓላማ ብቻ የሚወልድ እና ለማንም ተላልፎ የማይሰጥ ሆኑ ነገራት ግጥላችኋል።

የእናንተ ቀናት በብር የጥናት ጥያቄዎችን እንደኖረው ስለሚረዳበት ለመጠንክክሎት መረጃ እንድትሰጡኝ በአክብሮት እጠይቃለሁ። ለምሳሌ ርዕሰ ጉዳዮችን በብር ከወደሁ አመሰግናለሁ።

1. በተሳታፊዎች የግል ማንነቶች ላይ የሚያተኩሩ ጥያቄዎች

1. ጾታ \_\_\_\_\_
2. እድሜ \_\_\_\_\_
3. ቤራ \_\_\_\_\_
4. የትምህርት ደረጃ \_\_\_\_\_
5. እምነት \_\_\_\_\_
6. የተሰማሩበት የሥራ ዘርፍ \_\_\_\_\_

2. ዘለግ ያለው ይይዘት የሚካሄድ ባቸው ጥያቄዎች

1. እባክዎትን በአሮሞ ህብረት በዘንድ የሚታወቁትን ጉዳዮች ይነቅቡት በተመለከተ አንዳንድ ነገር ይነገሩን
2. በአሮሞ ባህሪ መሠረት ጋብቻ ጋር ተያያዥነት ያላቸው ዋና ዋና ባህላዊ ክንውኖች ምን ምን ናቸው?
3. በእናንተ አካባቢ ለሴቷ ቤተሰቦች ጥሎ ሽየሚሰጠው በየትኞቹ ቤራ ስሰቸነው?
4. በአማራ ማህበረሰብ ዘንድ ጋብቻ ጋር ተያይዘው የሚከናወኑ ዋና ዋና ባህላዊ ክንውኖች ምን ምን ናቸው?
5. በጉራጌ ማህበረሰብ ባህሪ መሠረት ጋብቻ ጋር ጋብቻ ስራ ለመጠየቅ ምን ምን ክንውኖችን ይፈጽማሉ?
6. የተለያዩ ቤራዎች ለሰጠች ጋብቻ ጋር በመካከላቸው ያሉትን የባህሪ ልዩነቶች እንደትያስታርቁ?
7. የወቅቱ የኢትዮጵያ ሁኔታ የተለያዩ ቤራ ባላቸው ባለትዳሮች ላይ እያመጣ ያለው አሉታዊ ተጽዕኖ አለ?
8. መልስ ለመስጠት ከሆነ እባክዎትን ዋና ዋና የምትሏቸውን አሉታዊ ተፅዕኖዎች ይዘርዝሩልኝ

3. ልዩነት ከረት ለሚሰጠው የተሳታፊዎች በድንጋር የሚደረግ ወይይት

1. በአሮሞ ማህበረሰብ ባህሪ መሠረት ጋብቻ ጋር ተያይዞ የሚፈጸሙ ዋና ዋና ክንውኖች ምን ምን ናቸው?
2. የተለያዩ ቤራ ባላቸው ግለሰቦች መካከል የሚደረግ ጋብቻ ማህበረሰባዊ ጠቀሜታ አለብለው ያምናሉ?
- 2.1 መልስ ለመስጠት ከሆነ እባክዎትን እነዚህን ጠቀሜታዎች ይዘርዝሩልኝ?
3. እነዚህ ግለሰቦች ጋቻቸው ነበረው ለመጠየቅ የባህሪ ልዩነታቸው እንደትያስታርቁ?
4. በአማራ ማህበረሰብ ባህሪ መሠረት ጋብቻ ጋር ተያይዘው የሚፈጸሙ ዋና ዋና ክንውኖች ምን ምን ናቸው?



5. የተለያዩ ቢሮዎች የሥራ ግልጽነት መከሰታቸውን ለማረጋገጥ ለውሳኔ አሰጣጥ ምን ጥያቄዎች አሉ?

6. ልጅ ገረገሮች ለሥራ ግልጽነታቸው ለውሳኔ አሰጣጥ ምን ጥያቄዎች አሉ?

7. የሌሎች ቢሮዎች የአገልግሎት ጥራት ለማረጋገጥ ምን ጥያቄዎች አሉ?  
የተጠቃሚዎች ግንኙነት ጠቀሜታ አለው ብለው ያምናሉ?

7.1 መልስዎን ከሆነ እንዴት ጠቀሜታዎች ዝርዝር ይጻፉ?

#### 4. ለተመረጡ ባለሙያዎች የሚቀርቡ ጥያቄዎች

1. የተለያዩ ቢሮዎች የሥራ ግልጽነት ለማረጋገጥ ለውሳኔ አሰጣጥ ምን ጥያቄዎች አሉ?

1.1 መልስዎን ከሆነ እንዴት ጠቀሜታዎች ዝርዝር ይጻፉ?

2. ከቢሮዎች ውጪ የሚገኙ ግለሰቦችን በተመለከተ አጠቃላይ የሚሰጡ ሰነዶች ምን ዓይነት ጥያቄዎች አሉ?

3. ልጆች ከቢሮዎች ውጪ ለማግባት ማቀዳቸውን ሲሰሙ የአንዳንድ ወላጆች ምላሽ ምን ዓይነት ጥያቄዎች አሉ?

3.1 እቅዱን ደብዳቤ ለማቀድ ምን ጥያቄዎች አሉ?

3.2 እቅዱን ይቀበላሉ ከሆነ ምን ጥያቄዎች አሉ?

4. በጉራጌ ማህበረሰብ ባህሪ መሠረት ስራ ግልጽነት ለማረጋገጥ ምን ጥያቄዎች አሉ?

5. ወላጆች፣ ወንድም እና ሌሎች አንድ ሁም ለሎች ዘመዶች ከቢሮዎች ውጪ ባህሪ ለማረጋገጥ ምን ጥያቄዎች አሉ?  
ችሁ?

5.1 መልስዎን ከሆነ ምን ጥያቄዎች አሉ?

6. በአሁኑ ጊዜ በክልላችን ውስጥ የሚሰጡ የቢሮ ግጭቶች አሉ?

6.1

መልስዎን ከሆነ እንዴት ጠቀሜታዎች በአካባቢያችሁ በሚኖሩ እና የተለያዩ ቢሮዎች የሥራ ግልጽነት ለማረጋገጥ ምን ጥያቄዎች አሉ?

6.2 የተለያዩ ቢሮዎች የሥራ ግልጽነት መከሰታቸውን ለማረጋገጥ ምን ጥያቄዎች አሉ?

7. ሰዎች ከቢሮዎች ውጪ የሚገኙ ግለሰቦችን ያምናሉ?

7.1 መልስዎን ከሆነ እንዴት ጠቀሜታዎች በባለትዳሮች የትዳር ህይወት ላይ ምን ዓይነት ጥያቄዎች አሉ?

Kabajamtoota Hirmaatoota qorannoo kanaaodeeffannoo kanaa sassaabuun waan barbaachiiseef namootaa sabummaa garagaraa qaban yeroo wal fudhaanii gargarummaa aadaa jaraa gidduu jiru akkaammittiin hiiku, faayyidaa fudhaaf herummaa namoota kanaa gidduuttii tasifamu maal maal fa'adha. Akkasumaas rakkoo isaa adaan basuufi hubbachuuf qorannoo gochuun odeeffaannoo isiin irraa argamuu dhimmaa armaan olittii erameef qofa ta'uu isaa isiinii mirkaneessaa.

Odeeffaannoo isiin anaaf keenitanii dhugaa irraatti hunda'ee yoo ta'ee fudhatamaa bu'aa qorannoo kanaa waan guddissuuf hangaa isiinf danda'ameen odeeffannoo dhugaa akkaa naaf keenitani kabaajan isiin gaafadhaa. Gargarsaa keessaaniif duraan dursee isin galateeffachuun barbadaa.

1. Gaaffiwwaan eenyummaa hirmatootaa ibsaan

- A. Salaa \_\_\_\_\_
- B. Umurii \_\_\_\_\_
- C. Sadarkaa Barnoota \_\_\_\_\_
- D. Amantii \_\_\_\_\_
- E. Sabummaa \_\_\_\_\_
- F. Gosaa hojii irrattii boba'ani \_\_\_\_\_

2. Gaaffiwwaan marii gadii fagoo irratti adeemsifamu (in-depth interview)

- A. Gosaa fudhafii herumaa adaa Oromoo keessattii beekkaman maal fadhaa?
- B. Akkaa addaa sabaa Oromootti sirnaa gaa'ilaa wajjiin wal qabatee gochawwan rawootaman maal fa'adha?
- C. Akkaa addaa naannoo keessanitti maattii shamareen keenaa kan keennamuu addaa sabaa kami keessayyii?
- D. Akkaa addaa sabaa Amaraa sirnaa gaa'ilaa wajjiin wal qabatee gochawwan rawootaman maal fa'adha?
- E. Akkaa addaa sabaa Guraagee sirnaa gaa'ilaa wajjiin wal qabatee gochawwan rawootaman maal fa'adha?
- F. Namootaa sabummaa garagaraa qaban yeroo wol fudhan gargarummaa addaa jaraa gidduu jiruu akkamitti hiikuu
- G. Haala yeroo ammaa biyyaa keenyaa keessaa jirtuu hadhaa manafi abbaa manaa sabummaa garagaraa qaban irraa dhibbaa inni fiduu jiraa?
- H. Deebii keessaan eeyyee yoo ta'e dhiibbaan kun maal maal fa'adha?

### 3. Gaffiwwan garee xiyyaffanno kan keenamuf dhiyaatuu

- A. Akka adaa sabaa Oromootti sirnaa gaa'ilaaw wajjin waal qabatee gochaleen rawwotaman maal maal fa'adha?
- B. Gaa'ilii namootaa sabummaa garaa garaa qaban gidduutti rawwootaman fayyidaa haawasumma qaba jettanii yaduu?
- C. Deebiin keessaan eeyyee yoo ta'e fayyidaleen kun maal fa'andha?
- D. Namoonii kun yeroo gaa'ilaaw isaani rawwootan garagarummaa adaa jaraa gidduu jiruu akkamitti hiikuu?
- E. Akka adaa sabaa Amaraa sirnaa gaa'ilaaw wajjin waal qabatee gochaleen rawwotaman maal maal fa'adha?
- F. Gaa'ilii namootaa sabummaa garagaraa qaban gidduutti rawwootamuu fayyidaa qabu maal fa'adha waraa wal fudhanif maatti isanif?
- G. Shamareen sirnaa gaa'ilaaw isaanif of qopheessuuf qophii jarrii taasisan maal fa'adha?
- H. Addaa sabootaa biraa baruutin wal qabatee gaa'ilii armaan olitti caaqafamee fayyidaa qaba jettanii yaaduu?

### 4. Gaaffiwwan ogeessoota filatamanif kan dhiyyatuu

- A. Akka adaa sabaa Guragee sirnaa gaa'ilaaw wajjin waal qabatee gochaleen rawwotaman maal maal fa'adha?
- B. Abbaa waraa fi hadhaa waraa sabummaa garagaraa qaban dhimmoota addaa loolaf saxilan jiruu jettanii yaaduu?
- C. Deebiin keessaan eeyyee yoo ta'ee dhimmoonii kun maal maal faadha?
- D. Namoonii sabaa isaanii alaa fudhan /heruman ilaalchisee ilaalchaa ummaanii isaanif qabuu akka walii galatii maal fakkata?
- E. Gaa'eesonii sabaa isaanii alaa fuchuu/herumuu yaaduu isanii maatii isanitti himman deebiin maatti isanii maal ta'a jettani yaaduu?
- F. Maatin namoota sabaa isaanii alaa fudhan gidduu seentummaa ni godhuu?
- G. Yeroo hamma naannoo keenyaa keessatti waltti bu'insaa sabaaf sabilamoota gidduu jiraa?
- H. Deebiin keessan eeyyee yoo ta'ee hadhaa warafi abbaa waraa sabummaa garagaraa qaban irraa dhibbaa akkami fidaa?
- I. Namoonii namoota sabaa isani alaa fudhan/heruman maqaa isanii ni dhaawuu?

## Annex

### Tables showing the socio-demographic back grounds of participants

**Table 1: Socio-demographic backgrounds of participants of focus group discussion (group one)**

S/N	Code	Ethnic Background	Sex	Age	Level of education	Religious Background	Occupation
1	P1	Amhara	M	32	Level 3	Orthodox	Employee of Sugar factory
2	P2	Oromo	M	34	Grade4	Protestant	Farmer
3	P3	Oromo	M	33	Grade7	Protestant	Employee of Sugar Factory
4	P4	Gurage	M	43	Grade8	Orthodox	Farmer
5	P5	Oromo	M	40	Level 4	Orthodox	Bajaj driver
6	P6	Amhara	M	46	None	Protestant	Farmer
7	P7	Oromo	M	37	Diploma	Muslim	Loader opera.
8	P8	Amhara	M	36	None	Muslim	Merchant

*Source:* Field interview, 2021

**Table 2: Socio-demographic backgrounds of participants of focus group discussion (group two)**

S/N	Code of Participants	Ethnic Background	Sex	Age	Level of Education	Religious Background	Occupation
1	P1	Oromo	F	35	Level 3	Protestant	Farmer
2	P2	Oromo	F	36	Diploma	Orthodox	Merchant
3	P3	Amhara	F	32	Grade7	Muslim	Merchant
4	P4	Oromo	F	35	Grade8	Orthodox	Farmer
5	P5	Amhara	F	45	Diploma	Orthodox	Farmer
6	P6	Oromo	F	40	Diploma	Muslim	Farmer
7	P7	Gurage	F	41	None	Orthodox	Merchant
8	P8	Oromo	F	34	Level 3	Orthodox	Farmer
9	P8	Amhara	F	37	Diploma	Protestant	Farmer

*Source:* Field interview, 2021

**Table 3: Socio-demographic backgrounds of participants of in-depth interview**

S/N	Code	Ethnic Background	Sex	Age	Education	Religion	Occupation
1	P1	Oromo	M	48	Grade 11	Orthodox	Farmer
2	P2	Amhara	M	52	Grade 9	Muslim	Farmer
3	P3	Amhara	M	47	Grade 6	Muslim	Merchant
4	P4	Gurage	M	51	None	Orthodox	Farmer
5	P5	Oromo	M	53	Grade 10	Protestant	Farmer
6	P6	Oromo	F	40	Grade 8	Muslim	Merchant

Source: Field interview, 2021

**Table 4: Socio demographic backgrounds of participants of case study interview**

S/N	Code	Ethnic Background	Sex	Age	Level of education	Religious Background	Occupation
1	P1	Oromo	M	65	Grade 9	Muslim	Farmer
2	P2	Amhara	F	56	Grade 4	Muslim	Farmer
3	P1	Oromo	M	67	Grade7	Orthodox	Merchant
4	P2	Amhara	F	62	None	Orthodox	House Wife

Source: Field interview, 2021

**Table 5: Socio-demographic backgrounds of key informant interview participants**

S/N	Code	Ethnic Background	Sex	Age	Level of education	Religious Affiliation	Occupation
1	P1	Oromo	F	52	BA degree	Protestant	Expert
2	P2	Oromo	F	35	BA degree	Muslim	Expert
3	P3	Amhara	M	34	Diploma	Orthodox	Expert
4	P4	Oromo	F	36	BA Degree	Protestant	Expert

Source: Field interview, 2021