

Addis Ababa
University



SCHOOL OF GRADUATE STUDIES

DEPARTMENT OF SOCIOLOGY

***Personal and Structural Factors influencing peoples'
attitudes toward interethnic marriages: a study in
Nekemte town, Eastern Wollega Zone***

By: Ameyu Tola

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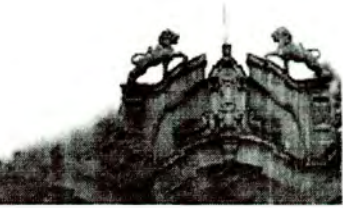
**A Thesis Submitted to the Department of Sociology in Partial
Fulfillment of the Requirements for the Degree of Masters of Arts in
Sociology**

By: Ameyu Tola

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May, 2011

Addis Ababa



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Abstract

This study was intended to explore and examine the personal and structural factors that influence peoples' attitudes toward ethnic intermarriage. To this end, relevant literature has been reviewed to shade light on the issue under study. Intermarriage is said to have a significant lessening of 'social distance' between groups and enabling unions between them. This study primarily employs a quantitative research method, particularly survey questionnaire, in order to obtain the data needed for the study. Samples of 500 people are selected using a simple random sampling technique for this study. In addition to the survey research, qualitative method (Case Study) has also been employed to substantiate the data obtained by quantitative method. Both personal and structural level factors have been examined in order to see their impact on peoples' attitudes toward interethnic marriage. Different statistical methods such as one-way ANOVA, t-test, correlation and regression have been used to test the effects of the independent variables (the factors) on the dependent variable (attitude towards interethnic marriage). At personal level, variables such as age, gender, educational level, religiosity and sameness of parents' ethnicity have been tested. While individuals' age, level of religiosity, educational level and sameness of parents' ethnicity have significantly influenced their attitudes toward ethnic intermarriage, there is no significant gender difference on attitudes toward ethnic intermarriage. Moreover, structural level factors like heterogeneity/homogeneity of the social environment, ethnic identity salience and an individual's social networks have significantly influenced attitudes toward ethnic intermarriage. Finally, the Case Study analysis revealed that inter-ethnically married couples did not view their marriage as something different from intra-ethnic marriages. Moreover, although they face challenges from relatives and neighbors they indicated that they have resources to cope with the challenges.

Key Words: *interethnic marriage, ethnic identity salience, social distance, prior interethnic contact*

Chapter One

1. Introduction

1.1. Background of the Study

Interethnic marriage has been a topic widely studied by sociologists and other social scientists. The issue has attracted the attentions of many scholars because of the importance of ethnic intermarriage for the development and change of the society. Intermarriage has commonly used as an indicator of the increasing strength of ethnic group boundaries and the decreasing social distance between them (Muttarak and Heath, 2010).

Ever since the work of Bogardus (1925) the concept of social distance is commonly used for studying ethnic attitudes. Social distance refers to the degree of acceptance that people feel towards out-group members. Bogardus (1925) also provided the instrument to study social distance by developing a scale that assesses group members' evaluation of different types of social interaction. He tried to show how ethnic attitudes affect the social distance people maintain during interaction. He considered intermarriage as the most intimate form of relationship and hence the domain of life with the closest social distance. He concluded that when there is an acceptance of other groups as kinsmen through intermarriage other forms of positive intergroup relations are also more likely to follow, thereby reducing interethnic conflict between groups. The level of interethnic marriage in a society is therefore the

common indicator of the societal integration of ethnic groups (Blau et al. 1984).

Many different explanations (Brown, 1995, Duckitt, 1992) for ethnic relations have been forwarded and tested. For instance, researchers have examined personality correlates such as authoritarianism and social psychological processes like group identification to predict ethnic attitudes. Studies (Schuman et al. 1997; Taylor, 1998) have also focused on such indicators of ethnic attitudes as educational level, labor market position and religiosity.

More recently, attention has been shifted to the role of social contexts such as the country, the school and neighborhoods which provide or deny opportunities to meet people of different ethnic backgrounds (Quillian, 1995).

In addition to the school and the neighborhood, the family has also enormous effect on interethnic marital relations. The importance of the family on ethnic attitudes can be observed in the socialization process, the transmission of social position and in the structure and functioning of the family (Roberts et al. 1991). The family involves and stimulates shared values and norms and the pursuit of the common goal.

In addition to the afore-mentioned factors demographic variables such as gender, age, ethnicity and marital status, have enormous effect on person's attitude towards ethnic intermarriage. Hence, attitudes towards intermarriage are the commutative effects of both personal and structural factors.

Intermarriage has been proved to be an integrative social institution capable of binding together persons of dissimilar cultures. The positive effects of intermarriage are not limited to the intermarried couple alone; rather, they will be extended to the relatives of the spouses by creating new social relations on both sides (Girma, 2005).

Ethnic intermarriages have been common in Ethiopia since earlier times. For example, Bruce (cited in Lewis, 1985) noted about the relation between Agaw and Gumuz (perhaps one of the earliest records on interethnic relations). Bruce suggested that the Agaw and Gumuz of the eighteenth century Ethiopia had been exchanging their respective children through intermarriage so as to facilitate mutual trade and interactions, which had otherwise been at jeopardy because of the relapsing enmity between the two groups.

Girma (2005) has also noted that ethnic intermarriage has been an aspect of the amicable relations between the Arsi-oromo and the Sidama ethnic groups since the earliest periods of their contact. Asebe (2007) has also noted the incidence of ethnic intermarriage between the Guji and Gedeo in South-eastern Ethiopia and argued that ethnic intermarriage serves as a mechanism for enhancing intergroup cohesions.

All the existing literature considered ethnic intermarriage as an instrument for maintaining group relations and reducing interethnic conflicts. In general,

ethnic intermarriage is considered as a means for maintaining interethnic relations in multiethnic societies like Ethiopia.

Therefore, this study attempts to explain attitudes toward ethnic intermarriages by emphasizing on the personal and structural factors affecting people's perception towards ethnic intermarriages.

1.2. Statement of the Problem

Ethnic prejudices have always constituted the main obstacle in maintaining cooperation and good relations among people and have always used as instruments for aggravating bad relations and provoking intolerance, conflict and war. Ethnic intermarriage therefore, reduces such ethnic conflict and intolerance by breaking down the ethnic boundaries that exist among different ethnic groups.

Interethnic marriage promotes smooth relations in multi-ethnic societies like Ethiopia. Such ethnic relations are inevitable because of the fact that humans are social beings. This very nature of humans dictates them to engage in reciprocal relationships. Thus, the process of mixing of humans is a natural phenomenon which usually begins as an economical or political context. But these interactions continue to evolve until people exchange social and cultural characteristics such as ideas, values, religion, and language and finally marry between themselves (Spickard, 1989).

There are a number of explanations which justify ethnic intermarriage (Quillian, 1995, Clark, 1991, Roberts et al. 1991, Sanders-Thompson, 1999). These justifications can be personal or structural. These explanations include, for example personality correlates such as authoritarianism and social psychological process like group identification. Many researchers (Duckitt, 1992; Dykstra et al. 2006; Johnson and Jacobson, 2005; Schuman et.al 1997; Johnson and Marrini, 1998) have also focused on demographic variables such as educational level, age, religiosity etc. to explain patterns of ethnic intermarriage. Structural level factors such as a country, school, gender relations, and neighborhood compositions are also important indicators that shape up attitudes toward ethnic intermarriage. Quillian (1995) studied ethnic attitude within the European Union member states and revealed that there is an association between ethnic minorities with relatively unfavorable economic conditions and levels of ethnic prejudice.

Neighborhood characteristics such as ethnic compositions and socio economic conditions are related to ethnic attitudes and to the willingness to accept members of ethnic minorities to one's street neighborhood (Clark, 1991).

The family also influences ethnic attitudes by socialization of members into strong norms and attitudes and through the transmission of social positions. Ethnic attitudes can also be affected by the structure and the functioning of the family. Group functioning depends on the solidarity of its members.

Thus, the family as a group stimulates and involves shared values and norms and the pursuit of common goals within itself in order to ensure solidarity of its members (Roberts et al. 1991).

There is also an association between the saliency of ethnic identity and ethnic attitudes. The concept of ethnic salience refers to the importance of one's ethnic identity in relation to other identities (Sanders-Thompson, 1999). The over all commitment towards one's ethnic identity influences the saliency of one's identity. In turn the saliency of one's identity impacts some of the choices an individual makes including his/her relation with others. Hence, people with strong ethnic identity salience would perceive their membership in their ethnic group as relatively important to their lives (Jaret and Reitzes, 1999).

Ethiopia is a country inhabited by more than eighty ethnic groups (Befekadu and Dirribsa, 2005). This shows that the country is diverse in terms of ethnicity. This multi-ethnic nature of the country dictates members of different ethnic groups to come in to contact in different public places. The regularity of contacts enables different groups to establish intimate relationships which ultimately result in intermarriage. The effects of this marital union further expand to create new relationships between the relatives of the two partners.

In spite of the importance of ethnic relations for the change and development

of the nation as a whole, a few researches on ethnic relations in general and interethnic marriage in particular, have been carried out in Ethiopia. Most of the researches done on ethnic groups have only emphasized on interethnic conflicts, while neglecting the positive ethnic relations between the diverse ethnic groups in the country.

Therefore, this study is intended to fill the knowledge gap on the nature of ethnic relations and the factors affecting those relations by emphasizing on interethnic marriage, the most intimate form of interethnic relations. Hence, the study examines the major factors which influence the attitude people hold regarding ethnic intermarriage by taking the town of Nekemte as a case of study. Nekemte is selected because of its diverse ethnic composition and the fact that the researcher has enormous experience about the town.

Accordingly, from the literature reviewed and personal experiences and observations, the following hypotheses have been formulated and tested in this research:

- 1 Individual factors such as younger age, higher levels of education and lower levels of religiosity tend to positively influence attitudes toward interethnic marriages.
- 2 People who have interethnically mixed parents tend to approve interethnic marriages.
- 3 Individuals with strong ethnic identity salience and commitment have a more negative attitude towards interethnic marriage.

- 4 The greater the ethnic heterogeneity, the more positive attitudes people have towards interethnic marriages.
- 5 Women have a more positive attitude towards interethnic marriages than men.
- 6 People with prior interethnic contact have more positive attitudes toward interethnic marriage than people who do not have contacts.

1.3. Objectives of the study

1.3.1. General Objective

The general objective of this study is to explore the factors which influence the attitude of people towards ethnic intermarriage.

1.3.2. Specific objectives

The specific objectives of this study are:

- 1 To examine the relationship between heterogeneity of the social environment in which one is brought up and the likelihood of approving interethnic marriage
- 2 To study differences in demographic variables such as age, gender, ethnicity, educational level, and religiosity on attitude towards inter ethnic marriage.
- 3 To see if there is difference in attitude between respondents of the same and mixed ethnic families

- 4 To examine the relationship between ethnic identity salience and attitude towards interethnic marriage
- 5 To examine the relationship between prior interethnic contact and attitude toward interethnic marriage
- 6 To explore the experiences and challenges of inter-ethnically married couples about their marital condition and how they deal with the challenges

1.4. The scope and significance of the study

1.4.1. Scope of the study

There are a number of factors affecting people's attitudes toward ethnic intermarriage. These include personal factors (such as age, sex, income, marital status, political affiliation and levels of education) and structural factors such as family, socio-economic situation, heterogeneity or homogeneity of the population, group size, legal and social sanctions (Quillain, 1995; Clark, 1991; Brown, 1995; Duckitt, 1992; Van Tunbergen and Maas, 2005)

However, all these factors cannot be investigated at a time in a single research. Hence, in order to investigate attitudes toward ethnic intermarriage, the research gives due emphasis to factors such as age, educational level, previous contact with members of other ethnic groups, and

religiosity at personal level. In addition, structural factors such as gender, heterogeneity of the population, and ethnic identity salience were considered to see their relationship with attitudes toward ethnic intermarriage. Due to the shortage of both time and resources, the study did not cover other factors such as family influence, political affiliations, ethnic differences, income, etc. which may potentially influence ethnic attitudes toward intermarriage.

1.4.2. Significance of the study

This study serves both academic and applied purposes. Academically, the research contributes to the existing knowledge gap on ethnic relations, because despite the existence of the large number of ethnic groups in the country, there have been few researches done on ethnic relation. The result of the study will also be an input for policy makers and politicians who work on ethnic relations by providing information on the factors that hinder or promote ethnic relations in the country.

1.5. Conceptualization and Operationalization of Variables

In this section both dependent and independent variables will be defined and specified for measurement. But before conceptually defining the variables, it is better to show their relationships using a diagram.

Dependent and Independent Variables

Independent variables

variable

Dependent

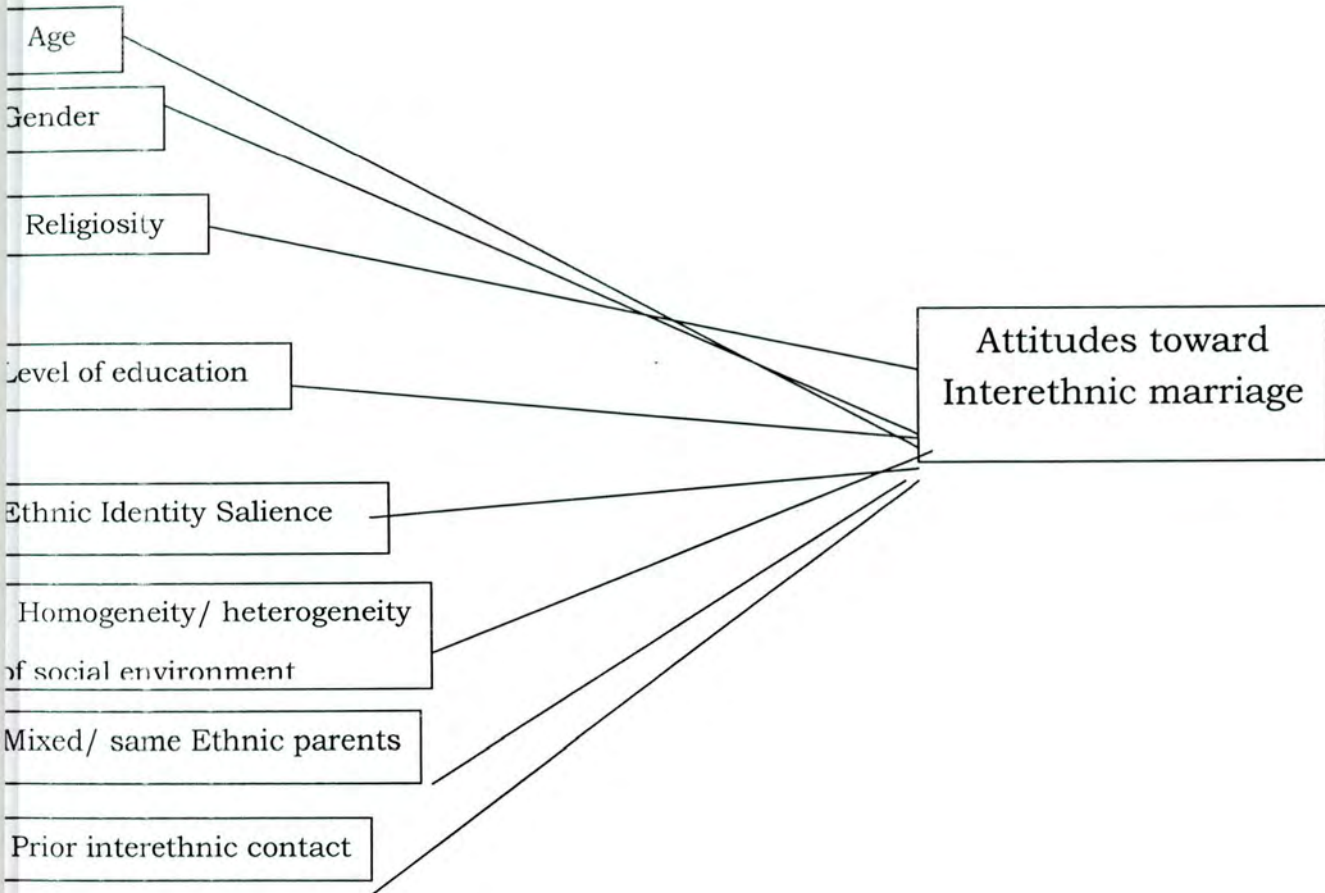


Figure 1.1. the relationship between the dependent and independent variables

1.5.1. Conceptualization

After identifying the variables and showing their relationships, the next step is to provide conceptual definitions. Hence, the conceptual definition for each of the variables identified is given below.

1. **Attitude toward interethnic marriage**- refers to a positive or negative perception of people toward a marriage that exists between two people (male and female) of different ethnic groups.
2. **Age**- refers to the number of years a person lives.
3. **Gender**- socially given attributes, roles, activities, qualities, behaviors and responsibilities connected to being men or women in a society.
4. **Level of education**- the highest grade level an individual attended at the time of survey.
5. **Religiosity**- the level of an individual's commitment toward certain supernatural beings.
6. **Ethnic identity salience**- the relative importance of one's ethnic identity in relation to other identities.
7. **Homogeneity/ heterogeneity of the social environment**- refer to the ethnic composition of a person's social environment.
8. **Prior interethnic contact**- refers to a person's experience of relationship with ethnic groups other than his/hers.
9. **Mixed/same ethnic family**- refers to whether a person is of the same or mixed ethnic parentage.

1.5.2. Operationalization/Specific Measurement

Operationalization helps us to identify the level at which the conceptualized variables are measured. The table below shows the variables, their levels of measurement and the indicators used to measure them.

Table 1.1. the level of measurement of variables

No.	Variable	Indicators	Level of Measurement
1	Attitude towards interethnic marriage	Opinions, values and attitudes measured on likert scale	Ratio /interval
2	Age	Number of years (in category)	Ordinal
3	Gender	Social categorization and roles attributed to males and females	Nominal
4	Level of education	Illiterate, literate, primary, secondary or tertiary levels of education	Ordinal
5	Religiosity	frequency of church/ mosque attendance, number of ritual's per day such as reading scriptures, prayer, fasting, paying tithes....etc	Ratio/ Interval
6	Ethnic identity salience	Importance of ethnic identity, group identification as measured on scales.	Ratio/ Interval
7	Homogeneity/heterogeneity of environment	Ethnic composition of the social environment in which an individual is brought up	Nominal
8	Prior interethnic contact	Dating, friendship, neighborhood, schoolmate, co-worker	Nominal
9	Mixed/ same ethnic family	Marital type of parents i.e. ethnically endogamous or exogamous.	Nominal

Chapter Two

2. Literature Review

This section deals with review of literature related to the personal and structural factors influencing people's attitudes toward interethnic marriage. The review emphasizes on theoretical frameworks pertaining to interethnic marriage. Here, two theories are discussed because of their applicability to the issue under study. These theories are: the Contact hypothesis and the Social-Structural theory. In addition, personal level and structural level factors influencing attitude towards interethnic marriage will be discussed in this section.

2.1. Theoretical Framework

Any research problem evolves from an already existing theoretical framework. And this study is not an exception as it depends on theories of intermarriage for analyzing the issue under study. Two theories of intermarriage are central to this study: the contact hypothesis and the social-structure theory.

2.1.1. The Contact Hypothesis

Contact hypothesis is a theory of intermarriage developed by Allport Gordon. Contact hypothesis claims that under specific conditions contact with members of different racial/ethnic groups can promote positive or tolerant attitudes toward other groups (Gordon, 1964). Applied to marriage, the

contact hypothesis asserts that the chance for members of ethnic groups to intermarry depends primarily on their opportunities to meet and interact socially. As Kalmijn and Flap (2001) succinctly stated “*mating requires meeting*”. However, it is only under favorable condition that pertinent information about other groups can be obtained, synthesized and formulated into positive reactions so that good relationships develop. Under such conditions, interethnic friendships evolve and romantic relationships and intermarriages become more probable. Hence, positive contact and favorable attitudes toward members of other groups become important precursors to intermarriage.

Contact hypothesis is important because of its direct application to inter group relations. Moreover, it has been deemed as an effective method of examining reduced opposition to interethnic marriage (Wilson and Jacobson, 1995, Kalmijn, 1998).

Contact hypothesis can also be applied in analyzing the relationship between prior contacts and how that affects ethnic opinion toward intermarriages. The assumption of contact hypothesis is therefore: ethnic groups who have had regular contacts with other groups tend to have more open and non-discriminatory view of others and as a result have more tendencies to approve intermarriage. In short, contact hypothesis claim that the more contact you have with people of different race, ethnicity or culture, the more tolerant you become to these different groups (Pettigrew, 1998).

2.1.2. The Social Structure Theory

Macro-structural factors may also play a key role in determining intermarriage patterns. This theory is developed by Peter Blau (Muttarak and Heath, 2010). Blau's theory of social structure builds on the assumption that structural constraints and opportunities influence intergroup relations.

Blau (cited in Muttarak and Heath, 2010) holds that the two main conditions that constrain or create opportunities for intergroup contacts are group size and heterogeneity. The second factor, heterogeneity is more pertinent to the present study. Heterogeneity refers to the distribution of a population according to distinguishable individual characteristics such as ethnic background, religion, gender and socio-economic status. The heterogeneity theorem holds that greater heterogeneity promotes intergroup relations by acting as a counter force that alleviates prevailing in-group tendencies. Accordingly, the opportunities for interacting with members of other groups are greater in heterogeneous and residentially integrated communities than in the opposite types. This theory implies that members of an ethnic group living in segregated residential areas will have lower propensity to intermarry (Peach, cited in Muttarak and Heath, 2010).

Hence residential segregation is expected to be negatively associated with ethnic intermarriage. However, this may not be always true for ethnic groups with strong norms towards endogamy which is expected to weaken the impact of opportunity structure.

2.2. The Relationships between Demographic Variables and Interethnic Marriage

The patterns and attitudes of ethnic intermarriage vary across different demographic variables including age, gender, religiosity and educational level. These variables have been found to be associated with ethnic attitudes including attitudes toward interethnic marriages (Duckitt, 1992; Dykstra et al., 2006; Johnson and Jacobson, 2005; Schuman et al., 1997; Johnson and Marrini, 1998).

2.2.1. Age and Interethnic Marriage

Literature on ethnic intermarriage generally assumes that the younger age groups would tend to marry more outside since they are more assimilated. For example, Johnson and Jacobson (2005) argued that older people tend to have more negative ethnic attitudes than younger people, particularly related to interethnic marriages. Johnson (2004) further noted that for each categorical increase in age(increments of approximately 15 years) the odds of approving interethnic marriage decreased by approximately 50 percent (p.22).

However, Marcson (1951) argued that there are no unique patterns which show negative relationships between the variable age and intermarriage. He noted that while certain groups such as Germans in America tend to marry exogamously at younger age, others such as Slovaks tend to marry within their groups at younger age while marrying out at older ages.

Age at marriage is also an important indicator of ethnic intermarriage. Muttarak and Heath (2010) have found out that marriage in later ages indicate greater independence in partner selection, greater maturity and greater exposure to different populations. Hence age at marriage has positive effects on the probability of ethnic intermarriage. One possible explanation is that those who marry at older age have more opportunities to travel and are more exposed to diverse populations.

This trend particularly works for women. Levin (1998) concluded that the degree to which a woman has an influence on her partner selection increases with her age at marriage.

Generally, literatures on intermarriage suggest that age and interethnic marriage are negatively correlated while age at marriage and interethnic marriage are positively correlated.

2.2.2. Gender and Interethnic marriage

Another important factor related to the approval of interethnic marriage is gender, which has both direct and indirect effects on ethnic intermarriage. Its influence is especially related to the gender stratification that certain culture follows and the role of women in different societies. However, the effects of gender on interethnic marriage attitudes are inconsistent and vary cross culturally. For instance, Miur and McGlamery (1984) showed that black men are more likely to accept persons of other races in more intimate

relationships including marriage and dating whereas black women are more likely to oppose interracial intimate relations. Black women's attitudes have been negative mainly because black women perceive interethnic/interracial marriage as substantively more threatening to their personal and racial/ethnic welfare than do white women (Paset and Taylor, 1991). These attitudes may also reflect the idea that races or ethnicities should not be mixed as far as marriages and relationships are concerned. On the other hand, other studies show that men have a more negative attitude towards ethnic intermarriage. For example, Asian women have shown greater propensity than their male counterparts to marry outside their ethnic groups (Kulczycki and Lobo, 2002).

Other findings of interethnic marriage (Johnson and Jacobson, 2005; Johnson, 2004) have revealed that gender was not significantly related to the approval of interethnic marriages. Hence, the influence of gender on attitudes and patterns of ethnic intermarriages requires further analysis in order to reach at consistent and reliable conclusions.

2.2.3. Religiosity and Interethnic Marriage

Religiosity, as measured by church membership and frequency of attendance, is thought to be negatively correlated to ethnic attitudes in general and interethnic marriage in particular. Johnson and Jacobson (2005) have found out that people who do not attend church are generally more accepting of

interethnic marriage than those who practice their religion. Van Tubergen and Maas (2005) on the other hand, noted that people who are more committed and affiliated to their religion are less likely to respect the norms of ethnic endogamy, because they prefer people who have beliefs and values similar to their own in mate selection. As a result they tend to marry out to other ethnic/racial groups who have religious beliefs and values similar to their own.

The problem with religiosity as a predictor of ethnic attitudes toward intermarriage is the fact that it is difficult to measure the level of one's religiosity. Moreover, church membership and attendance cannot fully indicate people's level of religiosity. Hence, other indicators such as frequency of prayer, pilgrimage, and payment of tithes should be considered in order to examine level of religiosity.

2.2.4. Education and Interethnic Marriage

Another major predictor of attitudes toward interethnic marriage is education. The effect of education on ethnic attitudes is one of the most consistent findings in the literature. It is argued that highly educated people keep less social distance towards ethnic minorities than the lower educated people (Johnson and Jacobson, 2005; Schuman et al. 1997). Highly educated group members tend to participate in settings in which the presence of co-ethnics is smaller in number, thus they would be more attracted to out-group

members. Higher levels of education are usually related to higher incomes and occupations, as well as to higher levels of acceptance and understanding towards different cultures and more open and tolerant attitudes. Education is not only strongly related to incomes and higher status, but also to values and life styles (Van Tubergen and Maas, 2005).

According to the assimilationist perspective, higher education increases acculturation and intermarriage. Educational level tends to be important characteristics in mate selection and there are also substantial evidences for educational homogamy (Leiberson and Waters, 1998; Kalmijn, 1998). Moreover, education and educational systems play key roles in the cultural assimilation of groups because they promote universalistic and democratic norms which tend to break down rigid group barriers. The propensity to marry across racial/ethnic lines will therefore; increase with education (Gullikson, 2006).

Higher educational institutions can also increase opportunities to interact with out-group members. Moreover, it is assumed that higher education weakens the normative preferences for spouses with ascribed characteristics since it expands an individual's ideological horizons. Hence it is expected that people with higher levels of education have a higher propensity to intermarry (Muttarak and Heath, 2010).

But it should also be noted that positive effects of education on ethnic

attitudes are hardly universal, because sometimes education discourages smooth inter-group relations by letting people to become aware of their ethnic identities. When people become aware of their ethnic identities, they will identify themselves to a particular group and this creates a feeling of strong group identification. Hence when people develop strong sense of group identity, they would tend to internalize group norms of endogamy (Kalmijn, 1998). Hence, in such instances, education can hinder ethnic intermarriage.

2.3. Identity Salience

Identity Salience emerges as a key construct in the discussion of two complementary theoretical frameworks – identity theory (Burke, 1980; Stryker and Serpe, 1982) and social identity theory (Hogg, et al. 1995). Derived from symbolic interactionism, identity theory emphasizes the reciprocity of society and the self (Stryker and Serpe, 1982). This theory asserts that identities reflect various roles people play in a differentiated society, and these role identities are organized in a salience hierarchy within the self concept (Stryker and Burke, 2000). Identity salience refers to the probability that an identity will be invoked in a given situation; the higher the identity salience, the greater the probability of identity related behavioral choices (Stryker and Burke, 2000). Stryker and Burke emphasize the stability of identity salience across time, situations and social contexts and hence conceptualize it as an enduring construct.

Social identities refer to social categories such as nationality, gender, and ethnicity that prescribe the self-defining characteristics constituting a part an individual's self-concept (Hogg, et al. 1995). The assumption here is that an individual's self concept is comprised of multiple distinct category memberships and social identities that vary in their relative importance or salience in guiding how an individual thinks, feels and behaves. Salience refers to the activation of the social identity conceptual structure in an individual's self-concept in response to social contexts and environmental cues through self- categorization, wherein individuals assign themselves to contextually relevant categories (Hogg, et al. 1995). Self-categorization further leads to self-stereotyping, a process of depersonalization in which individuals describe themselves more in terms of social category (Rijswijk, et al. 2006) and adopt traits and values that are stereotypical to the category (Turner, 1987).

There exist two mechanisms of identity salience as noted from the above conceptualizations- enduring and momentary salience.

Momentary or episodic social identity salience can result from two factors: explicit social contexts or situations that make an individual aware of his/her social identification or implicit environmental factors that make individual process information based on the implicitly activated social identity (Reed and Forehand 2003). Situational factors such as the ethnic heterogeneity in

an individual's social environment (McGuire et al., 1978), and Periods of heightened cultural identity salience signify different norms for behavior.

Another mechanism of identity salience, referred as enduring cultural identity salience, is based on the strength of ethnic identification. Strength of ethnic identification is the degree to which an individual is affiliated with the culture of origin (Deshpande, et al. 1986). Studies have found that higher strength of ethnic identification influences greater propensity to marry endogamously within one's own ethnic group (Gafford, 2003).

2.3.1. Ethnic Identity Salience and Ethnic Intermarriage

Ethnic intermarriage is heavily affected by ethnic identities. Ethnic identity refers to the degree to which an individual may feel as belonging to specific ethnic group. These feelings of identification are created through the awareness of common social history and by a sense of differentiation with respect to other ethnic groups. Thus, the stronger such feelings of group identification, the more people have internalized norms of endogamy (Kalmijn, 1998). As a result, people with strong ethnic identity salience value their membership to the group they belong as relatively important and then tend to marry with in their own group. Researches have shown that the importance of ethnic identity varies according to each ethnic group (Jaret and Reitzes, 1999).

Jaret and Reitzes (1999) have conducted telephone interviews to examine the importance of racial-ethnic identity. They found out that Black's racial ethnic identity was more important to their self-concept than it was for multi-racial and whites. This is so mainly because of the social and historical experiences of blacks, that means the history of slavery and social segregation of blacks has made racial/ ethnic identity more salient for blacks. The opposite has been suggested for whites. Hence, racial ethnic identity of whites has been described as "hidden" and not as important to their over all self concept (Jaret and Reitzes, 1999).

Identity theory proposes that the self is composed of a hierarchical ordering of identities (Gecas and Burke, 1995). For example, an African-American woman may identify herself more strongly with being a woman than being an African-American, because her gender would rank higher on her hierarchy of identities. Hence she would be more committed to that particular identity. Moreover, the overall commitment toward an identity influences the saliency of one's identity. Thus, if a person is more committed toward his/her ethnic identity, he/she will be more salient in terms of his/her ethnic identity.

Research suggests that the more salient an ethnic identity is, the lesser the probability to marry outside. People's ethnic identity may be challenged for their involvement in interethnic relationships. Participating in a relationship with someone of different ethnicity may cause an individual to raise questions about the identities of those involving in such relations. (Rosenblat et al. 1995).

Generally, it can be argued that people who question the ethnic identity of those who participated in interethnic marriage have strong ethnic identity salience. It follows that persons with strong ethnic identity salience would perceive their membership in their ethnic group as relatively important to their lives and thus, influence their attitudes toward inter ethnic relations including marriage (Rosenblat, et al. 1995).

2.4. Previous Social Networks and Interethnic Marriage

Social networks have powerful effects on the inception, stability and well-being of intimate dyadic relationships (Felmlee, 2003). Felmlee (2003) found out that an ethnically diverse and supportive social network is an important variable affecting interethnic relationship behaviors. People who have more contact with persons of different ethnicities on a day-to-day basis tend to normalize interethnic social contact and hence, they no longer view interethnic interaction as a deviation from social norms. Social networks shape the interaction patterns of individuals and relationship partners are often introduced to each other by common network members. People whose networks reflect different rather than the same ethnic backgrounds are apt to have more opportunities to meet a possible interethnic romantic partner. Alternatively, those whose network members are from the same ethnic heritage may encounter barriers to meeting potential interethnic partners.

Networks act as a source of positive or negative information about an existing potential partner. People attempt to lower uncertainty about a prospective current partner by gaining information about the person (Berger, 1979).

There is some empirical support for the role of social network diversity in interethnic marriage. According to Mok (1999), having interethnic friends was associated with interethnic marriage among a sample of Asian-Americans. In addition, the strongest predictor of interethnic marriage among Asian-Americans was propinquity (i.e. physical closeness between ethnic groups), and increased propinquity of different ethnic groups is likely to reflect higher diversity of social contacts (Fujino, 1997).

Yancey (2002) found out that individuals who attended interracial schools were generally more likely to date and marry interracially.

Different social networks influence interethnic marriage people initiate including friendship networks, school contacts and neighborhoods. These networks may differ in their ethnic diversity. For example, a person could have attended a diverse high school but had friends from only one ethnic group. Contact Hypothesis maintains that equal status interethnic contact reduces prejudice, but only if interaction takes place within a non-competitive setting, and is personal and informal (Jackman and Crane, 1986)

2.5. Summary

In this section, literature on personal and structural factors affecting attitudes toward ethnic intermarriage has been reviewed in order to gain an insight on the issue under study.

Two theories of intermarriage have been considered in order to shade light on the issue under study: the contact hypothesis and the social-structure theory. The Contact Hypothesis claims that under specific conditions contact with members of different racial/ethnic groups can promote positive or tolerant attitudes toward other groups (Gordon, 1964). Applied to marriage, the contact hypothesis asserts that the chance for members of ethnic groups to intermarry depends primarily on their opportunities to meet and interact socially.

The second theory, the social structure theory maintains that structural constraints and opportunities influence intergroup relations. Blau (cited in Muttarak and Heath, 2010) holds that one of the two main conditions that constrain or create opportunities for intergroup is heterogeneity. Heterogeneity refers to the distribution of a population according to distinguishable individual characteristics such as ethnic background, religion, gender and socio-economic status. The heterogeneity theorem holds that greater heterogeneity promotes intergroup relations by acting as a counter force that alleviates prevailing in-group tendencies. Accordingly, the opportunities for interacting with members of other groups are greater in

heterogeneous and residentially integrated communities than in the opposite types.

With regard to age, literature on intermarriage generally assumes that the younger age groups would tend to marry more outside since they are more assimilated (Johnson and Jacobson, 2005). But other researchers (like Marcson, 1951) argued that there are no unique patterns which show negative relationships between the variable age and intermarriage.

Another important factor related to the approval of interethnic marriage is gender. Its influence is especially related to the gender stratification that certain culture follows and the role of women in different societies. However, the effects of gender on interethnic marriage attitudes are inconsistent and vary cross culturally. Some researchers argue that males are more open to ethnic intermarriage than females (Miur and McGlamery, 1984) while others maintain that females have shown greater propensity than their male counterparts to marry outside their ethnic groups (Kulczycki and Lobo, 2002).

The findings on the influence of religiosity are also inconsistent. For instance, Johnson and Jacobson (2005) have found out that people who do not attend church are generally more accepting of interethnic marriage than those who practice their religion while Van Tubergen and Maas (2005) noted that people who are more affiliated to a religion are less likely to respect the norms of

ethnic endogamy, because they prefer people who have beliefs and values similar to their own in mate selection.

The effect of education on ethnic attitudes is one of the most consistent findings in the literature. It is argued that highly educated people keep less social distance towards ethnic minorities than the lower educated people (Johnson and Jacobson, 2005; Schuman et al. 1997). According to the Assimilationist perspective, higher education increases acculturation and intermarriage. Educational level tends to be important characteristics in mate selection and there are also substantial evidences for educational homogamy (Leiberson and Waters, 1998; Kalmijn, 1998). Hence, most literatures argue that educational level and ethnic intermarriage are positively correlated. However, there are exceptions in the literature which maintain that sometimes education discourages smooth inter-group relations by letting people to become aware of their ethnic identities. When people become aware of their ethnic identities, they will identify themselves to a particular group and this creates a feeling of strong group identification. Hence when people develop strong sense of group identity, they would tend to internalize group norms of endogamy there by disapproving ethnic intermarriage (Kalmijn, 1998).

Research on identity salience suggests that the more salient an ethnic identity is, the lesser the probability to marry outside. People's ethnic identity may be challenged for their involvement in interethnic relationships.

Participating in a relationship with someone of different ethnicity may cause an individual to raise questions about the identities of those involved in such relations. Persons with strong ethnic identity salience would perceive their membership in their ethnic group as relatively important to their lives and thus, influence their attitudes toward inter ethnic relations including marriage (Rosenblat, et al. 1995).

Social networks have powerful effects on the inception, stability and well-being of intimate dyadic relationships (Felmlee, 2003). Felmlee (2003) found out that an ethnically diverse and supportive social network is an important variable affecting interethnic relationship behaviors. People who have more contact with persons of different ethnicities on a day-to-day basis tend to normalize interethnic social contact and hence, they no longer view interethnic interaction as a deviation from social norms. There is some empirical support for the role of social network diversity in interethnic marriage. According to Mok (1999), having interethnic friends was associated with interethnic marriage among a sample of Asian-Americans.

Chapter Three

3.1. Background of the Study Area

Nekemte is a market town found in western Ethiopia. It is located in the East Wollega Zone of the Oromia Regional State. Nekemte has a latitude and longitude of 9°5'N 36°33'E/ 9.083°N 36.55°E and an elevation of 2,088 meters.

Nekemte is the capital of East Wollega Zone, and is home to a museum of Wollega Oromo culture. It is also the seat of an Apostolic Vicariate of the Roman Catholic Church. The town has relatively abundant educational infrastructure. There are about four public high schools and two private high schools. At tertiary level, a public university has been under operation since 2006/2007 Academic Year. In addition there are a number higher institutions run by private owners in the town.

Nekemte is at the center of the road network for south-western Ethiopia. The first major road dates to the early 1930s, with a road that extended from the capital Addis Ababa to west through Addis Alem. A road connecting Nekemte to Gimbi, 110 kilometers in length, was part of the first stage of the Third Highway Program in 1963. Postal service for this city has been present as early as 1923. A branch of the Ethiopian Electric Light and Power Authority began providing electricity to the city by 1960. By 1957, phone service extended to the city.

Based on figures from the Central Statistical Agency in 2005, this city has an estimated total population of 95,093 of whom 47,121 were males and 47,972 were females. Nekemte is the largest city both in East Wollega Zone and Guto Wayu woreda. In terms its ethnic composition, the Oromo ethnic group constitutes about 70% of the town's population followed by Amahara, and Guraghe, which together constitute about 20%. Tigreans and other ethnic groups cover the remaining 10%.

3.2. Research Design and Methods

This study employed a cross-sectional research design in order to obtain the data on the issue under study. The Self-administered Survey is widely employed in this study because it is the most suitable method of data collection on attitudinal research.

This research was conducted in Nekemte town, East Wollega Zone of the Regional State of Oromia. The town is located at the distance of 330 Kms. West of the capital, Addis Ababa. The town is divided into six Administrative sub cities, namely, Bakanisa-Kasse sub city, cheleleki sub city, Burka-Jato sub city, Darge sub city, Bakke-Jama sub city and Kesso sub city. The population of the town is estimated to be 95,093 of whom 47,121 were males and 47,972 were females. The dominant ethnic group in the town is Oromo ethnic group, making up over 70% of the town's population.

3.2.1. Sources of Data, Sample Design and Selection Procedures

This research is mainly an explanatory research which establishes a causal relationship between the attitudes toward ethnic intermarriage and the personal and structural factors influencing those attitudes. The research is mainly relied on primary data obtained by quantitative methods of data collection, specifically the self-administered survey research in order to measure the attitudes of people toward interethnic marriages. Survey research is employed because of its suitability for attitudinal research. Through survey research, information about the personal backgrounds and opinions and feelings of respondents toward interethnic marriage was collected. In addition, the qualitative research method particularly, case study interview, was held with some selected cases in order to obtain information about the experiences and the marital situation and challenges of people who are involved in interethnic marriages.

3.2.2. The Survey Research

In this study, the self-administered survey research was used because ideas, beliefs, values and attitudes of people are better captured by using this research method. Moreover, survey method helps to collect data that enable the researcher to establish the causal relationships between the dependent variable (attitudes toward interethnic marriage) and a number of independent variables.

Therefore, household survey was carried out in Nekemte town in order to gather information on the factors which influence attitudes toward ethnic intermarriage.

3.2.3. Population of the Study

The target populations of this study are residents of Nekemte Town in Oromia Regional State of Eastern Wollega zone. The town has been selected as study site because of its diverse composition of different ethnic groups the largest of which is the Oromo ethnic group constituting about 70% of the town's population followed by Amahara, and Guraghe, which together constitute about 20%. Tigreans and other ethnic groups cover the remaining 10%. Such relatively diverse population would give the researcher the opportunity to examine the issue under study. However, the major reason for the selection of the study area is the fact that the researcher has an enormous personal experience and knowledge about the study area.

3.2.4. Samples and Sampling Technique

This study employs both probability and non-probability sampling methods. In probability sampling, the simple random sampling and systematic random sampling techniques were used in order to select sample respondents from the population. At first, sub-cities were selected randomly by lottery method. Accordingly, from the six sub-cities three of them, namely Cheleleki (with a population number of 17,489 in 3,497 households), Jato (with a population

number of 17,441 in 3,488 households) and Bekenisa-kesse (with a population number of 18,905 in 3,781 households) were chosen to make the final selection of sample respondents. After the selection of the sub-cities, the list of household heads (the sampling frame) of each selected sub-city was obtained in order to make the final selection of households by using a systematic random sampling. The town has a total population number of 95,093 in 19,018 households. The three selected sub-cities have a total population of 63,835 in 10,766 households. Out of the 10,766 households, 500 households were selected for data collection.

In Cheleleki (3,497 households) and Jato (3,488 households) sub-cities, a sample of 328 households, 164 from each sub-city, were selected to respond to the questionnaire. Every 21st house number in the list was picked up. Similarly, a sample of 172 households, out of the total 3,781 households, was selected in Bekenisa-kesse sub-city. Every 22nd house number in the list was picked up to fill out the survey questionnaire. The sample size was determined based on Cohen, et al. (2005) table of representative sample size determination for research activities for a given population.

Accordingly, household heads were contacted. One person, above the age of 18 from each household was picked up (it can be the husband, wife or any member of the household) to respond to the questionnaires. The person to be contacted was selected based on his/her sex, to equate the number of male and female respondents as much as possible. Hence, if a male respondent is

picked in one household, the female respondent must be taken in the next household in order to balance the sex ratio. The respondent can be anyone who is the member of the household above the age of 18. The age of 18 is taken as a starting point because it is assumed that most people at this age are likely to take their own decisions including those concerned with mate-selection.

From the 500 participants, 468 of them were analyzed in this study because the rest of the respondents either did not complete the questionnaire or did not return it at all.

Moreover, non-probability sampling technique, particularly, purposive sampling was used in order to select four couple respondents for case study. Thus, two couples from Bekenisa-Kesse and the other two from Cheleleki sub-cities were selected purposively based on certain criteria. These criteria include, sex (equal number of male and female respondents), marital status (the interviewees must be married or divorced) and marital types (ethnically exogamous marriages). This purposive selection was made because the researcher wanted to study the marital conditions and challenges of those who are involved in ethnic intermarriage.

3.2.5. The survey instrument

In order to gather quantitative data pertaining to demographic variables and attitudes towards interethnic marriage, structured and pre-coded questionnaires were developed.

The questionnaire generally has five parts. The first part of the questionnaire asks about the personal backgrounds of respondents such as their age, sex, ethnicity, educational level and so on. The second part of the questionnaire measures religiosity of a person by taking into consideration the frequency of church/mosque attendance and the level of commitment to the core values/dogmas of one's religion. The third part of the questionnaire evaluates the previous contact an individual had with different ethnic groups in his/her social environment. Here the respondents were asked to respond to a question by saying Yes=1 and No=2.

The fourth part of the questionnaire measures the saliency of ethnic identity and ethnic commitment of respondents by using a likert scale with four points. Thus, to this effect, a racial/ethnic salience index was adapted and modified from existing instruments (Sanders- Thompson, 1999) in order to measure the salience of ethnic identity. Here the respondents were asked 5 questions to show the importance of their ethnicity and ethnic identity on a continuum of scale that ranges from not very important =0 some what important = 1, important = 2, and very important=3. A highest score indicates strong ethnic identity salience whereas low score indicates a weak ethnic identity salience. In addition, a Multi-group Ethnic Identity Measure (MEIM) with 12 items was adapted (Phinney, 1992) and used to measure the level of one's ethnic identity search, commitment, belongingness and affirmation. The responses are coded by numbers 1 to 4 i.e. Strongly Agree=4,

Agree=3, Disagree=2 and Strongly Disagree=1. The highest score shows strong ethnic commitment and belongingness to one's own ethnic group while the lowest score shows weaker commitment and belongingness.

The last part of the questionnaire, having 15 items, measures the personal feelings and attitudes toward interethnic marriage by using a likert scale with four points. Likewise, the responses are again coded by numbers 1-4 as follows: Strongly Agree=4, Agree=3, Disagree=2 and Strongly Disagree=1. The highest score shows positive attitude towards ethnic intermarriage whereas the lowest score shows negative attitude.

Finally, checklists for case study were also prepared in order to obtain detailed information about the experience of ethnically intermarried respondents. The respondents were asked about their feelings, experiences and the problems and challenges they have encountered in interethnic partnership and how they have dealt with such problems.

3.2.6. Pilot test

The pilot test is useful for improving the quality of the data obtained. Before administering the pilot test, the instrument was translated from English into two local languages: Amharic and Afan Oromo by two graduate students and the researcher. Backward and forward translations of items were made to avoid the meaning difference between the original version and the translated versions of the questionnaires. Hence, prior to administering the actual

questionnaire pilot test has been conducted on 30 individuals in Backo, a town adjacent to the study area. Pilot test reviewers were asked not only to answer the questionnaire but also to give the investigator feedback on each section of the questionnaire. Then based on the pilot test items were added, deleted or rephrased to avoid meaning disparities.

3.2.7. Secondary Data

The primary data obtained was supplemented by review of relevant documents, both published and unpublished. The major secondary sources that were utilized in this study include books, articles, and previous works of researchers, statistical publications of government organizations, journals, magazines and reports that are relevant to the issue under study.

3.2.8. Procedure of Data Collection

Before distributing the instruments of data collection, the researcher has consulted and gave the letter of cooperation to the concerned bodies in Nekemte Town Administration and told them briefly the purpose and objective of the study in order to get permission for carrying out the research. After getting permission from the town administration, the researcher has contacted officials at sub-city level to obtain the necessary information including the figure of the town's population, the number of sub-cities and the number of household heads. Having data of the number of household

residents in the town, the researcher determined the sample size for the final data collection.

The final data collection took the researcher about three weeks including orientation for assistant researchers (from the first week of January up to the third week of January 2011). Hence, with the cooperation and assistance of five people, the researcher started the process of data collection. The researcher oriented the assistants the basic skills in data collection and that respondents give information based on their consent. For those respondents who cannot read and write, the assistant researchers would help them in filling the questionnaire. The researcher carried out the case study after the collection of the quantitative data towards the end of January and the beginning of February 2011.

3.2.9. Methods of Data entry and Analysis

The data obtained through quantitative method (Survey Research) were coded and entered in to the Statistical Package for Social Sciences (SPSS Version 15.0) software in order to be analyzed by using appropriate statistical methods. The following statistical measures were used in order to attain the objectives set in the proposal:

- Independent Sample t-test was used to examine gender differences on attitude towards ethnic intermarriage, because the researcher wanted to see the mean differences between the two groups, which fits to

independent sample t-test assumption. Again, the same statistical tool was utilized in order to see the mean differences between respondents of mixed and same ethnic parentage.

- Bivariate correlational analysis was used to see the relationship between religiosity and attitudes toward interethnic marriage and the relationship between ethnic identity salience and commitment and attitudes toward interethnic marriage. Here the purpose is to see the extent to which attitudes toward ethnic intermarriage are related to the specific factors mentioned above by computing their coefficient correlation.
- One-way ANOVA was employed to test whether there is a variation among respondents of different age groups, places of origin and educational levels in their attitudes toward ethnic intermarriage. Since one-way ANOVA involves the analysis of one independent variable with more than two levels, it is an appropriate statistical method to be used.
- The Tukey Post hoc comparison procedure was performed to examine the pair wise differences because it assumes unequal sample size across sample groups, which is appropriate for this study.
- In order to check whether attitude towards interethnic marriage is predicted from variables of prior contact with other ethnic groups, multiple regressions have been computed.

- Finally, the qualitative texts obtained by interview were analyzed using content analysis. The summaries of the analysis were presented using narrative and descriptive format in order to explain the deep seated feelings, intentions and experiences of respondents who are ethnically intermarried.

3.2.10. Limitations of the Study

This study specifically focuses on attitudes toward ethnic intermarriage and on the factors which influence its incidence. It would be more preferable to study the actual patterns of interethnic marriage instead of attitude. However, because of the scarcity of data on such marital records, it would be difficult to get information on the issue. Therefore, the examination of attitude is a viable alternative. Since attitudes are predictors of behavior, it is possible to deduce the incidence of actual intermarriage from the attitude people hold. Schuman et al. (1997) noted that attitudes can be proscriptive by defining what may happen in the future. They also suggested that ethnic attitude constitute norms about what individuals consider to be acceptable to the general public. Schuman et al. (1997) further noted that increases in attitudes toward intermarriage are associated with actual occurrences of such marriages. They conclude that the analysis of attitude towards ethnic intermarriage is a logical and important extension of the study of the actual interethnic marriages.

Sears (1993) and Inglehart (1990) also argued that peoples' attitudes and values reflect the material, social and political conditions that prevailed during their pre-adult years.

The second limitation is the fact that there is no research carried on interethnic marriage in Ethiopia. This creates difficulty to analyze the issue with in the local context. However, the issue of ethnic relations is an important sociological variable to be investigated. Hence, in spite of the limitations, this study is expected to have enormous contribution in filling the existing knowledge gap in the area.

Chapter Four

4. Analysis of Data

This study was intended to examine the personal and structural factors which influence people's attitudes toward interethnic marriage. Specifically, personal factors such as age, educational level and previous interethnic contact and structural factors such as ethnic identity salience and ethnic commitment, belongingness and affirmation, gender, and homogeneity/heterogeneity of the social environment in which one is brought up are given a due emphasis.

This chapter presents the resulting data and interprets them with respect to the hypotheses formulated.

This chapter begins with a short demographic review of respondents, followed by the main analysis of data. Hence, each of the hypotheses is simultaneously analyzed by using appropriate statistical tools.

4.1. Background Characteristics of Respondents

Below, the background information of participants is presented in the following five summary tables:

Table 4.1. Sex by Age Cross tabulation

Variables		Sex				Total	
		Male		Female			
		N	%	N	%	N	%
Age	18-25	17	3.6%	16	3.4%	33	7.0%
	26-30	109	23.3%	82	17.5%	191	40.8%
	31-35	68	14.5%	72	15.4%	140	29.9%
	36-40	22	4.7%	29	6.2%	51	10.9%
	41-45	6	1.3%	19	4.1%	25	5.4%
	46-50	5	1.1%	6	1.3%	11	2.4%
	51 and more	12	2.6%	5	1.1%	17	3.6%
Total		239	51.1%	229	48.9%	468	100.0%

Table 4.1 above shows the general characteristics of respondents. In terms of sex, 51.1% male and 48.9% female participants were involved in the study. Moreover, in terms of age categories 26-30 (40.8%) and 31-35 (29.9 %) are the two most frequent age categories observed in the data. The least frequent age categories are those found from 18-25, 46-50 and 51 and more represented by 7.1%, 2.4% and 3.6% respectively.

Table 4.2. Characteristics of respondents in terms of their ethnicity

Ethnicity	Frequency	Percentage
Oromo	322	68.8
Amhara	85	18.2
Guraghe	21	4.5
Tigre	28	6.0
Other	12	2.6
Total	468	100.0

As shown in the table 4.2 above, the largest ethnic groups in the sample are the Oromo ethnic group representing 68.8% of the total sample followed by Amhara and Tigre ethnic groups (18.2 and 6.0% respectively).

Table 4.3. Characteristics of respondents in terms of the Sameness of their Parents' Ethnicity

Is your Parents' Ethnicity the same?	Frequency	Percentage
Yes	340	72.6
No	128	27.4
Total	468	100.0

Table 4.3 shows that the majority (about 73%) of the respondents told that they have parents who are the same in terms of their ethnicity while the rest (27%) told that they come from parents of mixed ethnicity.

Table4. 4. Characteristics of respondents in terms of their original place of residence

Original place of residence	Frequency	Percentage
Urban	202	43.2
Semi-urban	126	26.9
Rural	140	29.9
Total	468	100.0

From table 4.4 above, one can note that over half of the respondents (56.8%) have been brought up in rural or semi-urban areas while the remaining 43% have been grown up in urban centers. With regard to educational level, about 40% of the respondents have obtained either certificate or diploma from a college while about 31% of them have earned a bachelor's degree or above. A very small proportion of the respondents (1%) are illiterate. The details are given in the following table (Table4.5)

Table 4. 5. Characteristics of respondents in terms of their Educational Level

Educational Level	Frequency	Percentage
Illiterate	6	1.3
Primary Education	62	13.2
Secondary Education	70	15.0
Certificate/Diploma	186	39.7
Degree and above	144	30.8
Total	468	100.0

4.2. Gender and Attitude towards Ethnic Inter-marriage.

In order to identify whether there is gender difference in attitude towards interethnic marriage independent sample t-test was computed and the obtained result is given in the following table.

Table 4.6: mean difference in attitude towards interethnic marriage between male and female

Group Statistics

Sex		N	Mean	Std. Deviation	Std. Error Mean
Attitudes	Male	239	31.8201	6.22656	.40276
	Female	229	32.8341	6.02542	.39817

Independent Samples Test

		t-test for Equality of Means						
		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
Attitudes	Equal variances assumed	-1.789	466	.074	-1.01398	.56675	-2.12769	.09973
	Equal variances not assumed	-1.790	465.953	.074	-1.01398	.56635	-2.12690	.09895

The table above revealed that there is no statistically significant difference between male and female respondents in attitude towards interethnic marriage. Because $t(466) = -1.79$, $p > .05$. Hence, unlike the hypothesis formulated there is no statistically significant gender difference in approving or disapproving ethnic intermarriage. One can also note that there exists small difference in the mean responses for both males ($x=31.8$) and females ($x=32.8$). This means that both males and females have a positive attitude towards ethnic intermarriage because the mean score for both sexes is 31.8 and 32.8. And this score is more than average since the highest score is 60 and the lowest is 15. Thus, this finding disproves the hypothesis which asserts that Women have greater probability to approve interethnic marriages than men. Although there is a small difference in the mean responses of the two sexes the t-test result has confirmed that difference is not statistically significant.

4.3. Age Difference in Attitude towards Interethnic Marriage.

To examine the impact of age on attitude towards interethnic marriage, one way ANOVA was used. The observed result is shown hereunder in the table below.

Table 4.7: ANOVA summary table for age difference in attitude

Attitudes toward Interethnic Marriage

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	644.374	7	92.053	2.494	.016
Within Groups	16980.822	460	36.915		
Total	17625.197	467			

The ANOVA test result in the above table shows that there is a statistically significant difference in attitude towards interethnic marriage among different age groups. That is $F(467) = 2.494, p < 0.05$. However, the result obtained does not show where the actual variation is found among the different age groups. Hence, to detect where the actual variation lies, The Tukey post hock test was computed and presented in the following table

Dependent Variable: Attitude towards Interethnic Marriage

Tukey HSD

(I) Age	(J) Age	Mean Difference (I-J)	Sig.
18-25	26-30	-1.05108	.777
	31-35	-3.01663(*)	.037
	36-40	-3.84251(*)	.031
	41-45	-3.44979(*)	.042
	46-50	-4.52251(*)	.033
	51 and more	-.22251	1.000

* The mean difference is significant at the .05 level.

The post hoc test result detected that there is a difference in attitude between respondents in age category of 18-25 and 31-35, 36-40, 41-45, and 46-50. The mean difference between them is negative. This implies that the attitude of respondents in the age group 21-25 is negative compared to those of 31-50. This implies that attitudes toward interethnic marriage become negative for younger age groups. This finding again contrasts with the hypothesis formulated, because the hypothesis suggests that younger age is positively correlated with positive attitudes toward ethnic intermarriage. However, the Tukey Post hoc test has not shown any statistically significant difference among the rest of the age groups.

4.4 The Influence of Educational Level on Attitude towards Interethnic marriage.

In order to examine the influence of educational level on attitude towards interethnic marriage, one-way ANOVA was computed because it is the appropriate statistical tool to examine the influence of an independent variable having more than two levels. Accordingly, the ANOVA test was run and the result is presented in the following table:

Table 4.8: Educational Level and Attitudes toward Interethnic Marriage

Attitudes toward Interethnic Marriage

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1224.986	4	306.247	8.646	.000
Within Groups	16400.210	463	35.422		
Total	17625.197	467			

The ANOVA test result shows that there is statistically significant difference in attitude towards interethnic marriage among respondents of different educational level $F(4, 467) = 8.65, p < 0.05$. But again, this result does not exactly show where the variation lies. Therefore, to spot where the difference exist, a Tukey post hoc multiple comparison was computed and the following result was observed.

Multiple Comparisons

Dependent Variable: Attitudes toward Interethnic Marriage

Tukey HSD

(I) Educational level	(J) Educational Level	Mean Difference (I-J)	Sig.
Degree and above	Illiterate	-3.38194	.651
	Primary Education	-3.83893(*)	.020
	Secondary Education	-4.02004(*)	.000
	Certificate/Diploma	-3.04861(*)	.000

* The mean difference is significant at the .05 level.

The Tukey Post hoc comparison shows that the difference is significant for respondents who attain the educational level of degree and above. Hence, although there exist differences in attitude towards interethnic marriage, the difference only lies between the highly educated (respondents having the educational level of degree and above) and the other three levels. The mean difference between respondents having degree and above and the other three levels of education are negative as shown in the above table. This implies that highly educated people have lesser scores on the scale that measure attitude towards interethnic marriage than people at the lower levels of educational attainment. However, there is no established relationship between educational level and attitudes toward interethnic marriages, because the result does not show any meaningful relationship between the two variables

that means, the likelihood of disapproving ethnic intermarriage does not increase with increasing educational attainment. Yet this finding is important because it has revealed that those who are at the upper levels of the educational ladder have generally low scores on the scale measuring attitudes toward interethnic marriage. This again contradicts the formulated hypothesis which asserts that higher levels of education tend to positively influence attitudes toward interethnic marriages. However, the finding suggests other way round.

4.5. The Relationship between Religiosity and Attitudes toward Interethnic Marriage

In this study, to identify the relationship between religiosity and attitude towards interethnic marriage, Pearson's product moment correlation coefficient has been run. The obtained result is presented below in the table.

Table 4.9: relationship between religiosity and attitude

Correlations

		Attitudes	Religiosity
Attitudes	Pearson Correlation	1	.482
	Sig. (2-tailed)		.035*
	N	468	468
Religiosity	Pearson Correlation	.482	1
	Sig. (2-tailed)	.035*	
	N	468	468

*Correlation is significant at the 0.05 level (2-tailed).

The observed correlation reveals that there is statistically significant relationship between religiosity and attitudes toward interethnic marriage.

That is $r=0.482$, $p<05$. This implies that there is a positive correlation between religiosity and attitudes toward ethnic intermarriage. Hence, again this finding is not in line with the formulated hypothesis because it asserts that highly religious people are more accepting of ethnic intermarriage than people who are less religious while the hypothesis formulated has mentioned that the more secular a person is the more positive attitude he/she has towards ethnic intermarriage.

4.6. Mixed Parentage and Attitudes toward Interethnic Marriage

In order to see whether there exists difference between respondents from the same and mixed ethnic parents, independent sample t-test was computed and the result is shown in the following table.

Table 4.10: the difference between the same and Mixed Ethnic Parentage

Group Statistics

Sameness of parents' Ethnicity	N	Mean	Std. Deviation	Std. Error Mean
Attitudes Yes	340	31.6765	6.38638	.34635
No	128	34.0156	5.08972	.44987

Independent Samples Test

		t-test for Equality of Means											
		T		df		Sig. (2-tailed)		Mean Difference		Std. Error Difference		95% Confidence Interval of the Difference	
		Lower	Upper	Lower	Upper	Lower	Upper	Lower	Upper	Lower	Upper		
Attitudes	Equal variances assumed	-3.722	466	.000	-2.33915	.62848	-3.57416	-1.10415					
	Equal variances not assumed	-4.120	284.699	.000	-2.33915	.56775	-3.45668	-1.22163					

Table 4.10 above shows that there is a statistically significant difference between respondents from the same and mixed ethnic families in attitude towards interethnic marriage. This is shown by $t(285) = -4.12, p < 0.05$. That is the average score of those who have mixed ethnic parentage ($x = 34.02, SD = 5.10$) was significantly different from those who have the same ethnic parentage ($x = 31.68, SD = 6.39$). Hence, this finding indicates that there is a statistically significant difference between the two groups. This finding is in line with the hypothesis formulated because the finding has also concluded that people who have interethnically mixed parents tend to approve interethnic marriages.

4.7. Ethnic Identity and Attitude towards Interethnic Marriage

4.7.1. Ethnic Identity Salience and Attitude towards Interethnic Marriage

In order to see if there is a relationship between Ethnic identity salience and attitude towards interethnic marriage, Pearson's product moment correlation

coefficient was computed and the following result was obtained and presented in the following table (table4.11).

Table 4.11: the relationship between ethnic identity salience and attitude towards interethnic marriage

Correlations

		Attitudes	Identity Salience
Attitudes	Pearson Correlation	1	-.200(**)
	Sig. (2-tailed)		.000
	N	468	468
Identity Salience	Pearson Correlation	-.200(**)	1
	Sig. (2-tailed)	.000	
	N	468	468

** Correlation is significant at the 0.01 level (2-tailed).

From table 4.11 above one can see that there is a statistically significant negative correlation between ethnic identity salience and attitude towards interethnic marriage because $r=-0.2$ at $p<0.05$ and also at $p<0.01$. This finding also supported the hypothesis formulated and the test result has shown that those respondents whose ethnic identity is relatively more important than their other identities tend to have a negative attitude towards interethnic marriage.

4.7.2. Ethnic Commitment and Attitude towards Interethnic Marriage

The same statistical procedure, Pearson's product moment correlation coefficient is used to determine the relationship between ethnic identity search, affirmation, belongingness and commitment and attitude towards interethnic marriage. Likewise, the following result is obtained and presented in the table below:

Table 4.12: the relationship between Ethnic commitment and Attitude towards interethnic Marriage

		Correlations	
		Attitudes	Ethnic commitment
Attitudes	Pearson Correlation	1	-.242(**)
	Sig. (2-tailed)		.000
	N	468	468
Ethnic commitment	Pearson Correlation	-.242(**)	1
	Sig. (2-tailed)	.000	
	N	468	468

** Correlation is significant at the 0.01 level (2-tailed).

From table 4.12 one can see that there is a statistically significant negative correlation between ethnic identity search, affirmation, belongingness and commitment and attitude towards interethnic marriage because $r = -0.24$ at $p < 0.05$ and also at $p < 0.01$. This finding again supports the hypothesis

formulated because people who have a strong, commitment, belongingness and affirmation for their ethnic group tend to have a negative attitude towards interethnic marriage.

4.3. Heterogeneity and Attitude towards Interethnic marriage

To examine the difference in attitude among respondents coming from different social environments, one-way ANOVA was computed and presented in the following table

Table 4.13: Differences in social environments on attitude towards interethnic marriage

ANOVA

Attitudes toward Interethnic Marriage

	Sum of Squares	Df	Mean Square	F	Sig.
Between Groups	730.744	2	365.372	10.056	.000
Within Groups	16894.453	465	36.332		
Total	17625.197	467			

The test result shows that there is statistically significant difference in attitude towards interethnic marriage among respondents of different social environments ($F, 467=10.10, p<0.01$). This means that people who have been brought up in different social environments have different attitudes toward

ethnic intermarriage. However the ANOVA result obtained above does not show where the difference lies. Hence, to spot where the actual difference lies, a Tukey post hoc multiple comparison was done and the following result was observed.

Multiple Comparisons

Dependent Variable: Attitudes toward Interethnic Marriage

Tukey HSD

(I) original place of residence	(J) original place of residence	Mean Difference (I-J)	Std. Error	Sig.
Urban	Semi-urban	2.79121(*)	.68426	.000
	Rural	2.20629(*)	.66286	.003
Semi-urban	Urban	-2.79121(*)	.68426	.000
	Rural	-.58492	.74018	.709
Rural	Urban	-2.20629(*)	.66286	.003
	Semi-urban	.58492	.74018	.709

* The mean difference is significant at the .05 level.

From the table above we can see that the difference is observed between respondents from urban social environment and respondents from rural and/or semi-urban social environments. But there is no statistically significant difference between respondents from rural and semi-urban environments. This implies that respondents from urban social environment tend to approve interethnic marriage when compared with respondents who have been grown up in rural and semi-rural social environments because the mean difference of both rural and semi-urban environments is negative in

relation to the urban environment. This finding, therefore, supported the stated hypothesis that the greater the ethnic heterogeneity, the more positive attitudes people have towards interethnic marriages. This is so because urban environments are characterized by greater heterogeneity in terms of ethnic, cultural, social and religious composition. In heterogeneous societies, there is always interdependence and this in turn dictates members to interact on regular basis.

4.9. Prior Interethnic Contact and Attitude towards interethnic Marriage

In order to check whether attitude towards interethnic marriage is predicted from variables of prior contact, multiple regressions have been computed and the following result has been obtained:

Table 4.14: the relationship between previous interethnic contact and Attitudes toward interethnic marriage

ANOVA (b)

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	769.443	6	128.240	3.507	.002(a)
	Residual	16855.754	461	36.563		
	Total	17625.197	467			

b Dependent Variable: Attitude towards Interethnic Marriage

Coefficients (a)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	38.175	1.770		21.567	.000
	Have you ever had a friend from other ethnic groups	-1.336	.680	-.099	-1.967	.050
	Have you dated from an other ethnic group	-.421	.652	-.033	-.646	.519
	Working with members of other ethnicities	1.627	.710	.118	2.292	.022
	Living with members of different ethnic group in a neighborhood	-1.971	.621	-.153	-3.174	.002
	Employed for a person of another ethnicity	-1.461	1.029	-.073	-1.420	.156
	Attending class with a person of another ethnic group	-.575	1.077	-.026	-.534	.594

a. Dependent Variable: Attitudes toward Interethnic Marriage

As of table 4.15, the F-ratio indicates that previous interethnic contact is significant at .05. However when the t-value for each variable is considered attitude towards interethnic marriage is explained as a result of working with members of other ethnic groups and living with members of different ethnic groups in a neighborhood. For the rest of the variables no significant difference exists on attitude towards interethnic marriage. This finding is consistent with the hypothesis that People with previous interethnic contact

have more positive attitudes toward interethnic marriage than people who do not have contacts.

4.10. Analysis of the Case studies

The purpose of this case study was to understand the marital conditions and challenges of ethnically intermarried couples and how successful these interethnic couples have built and maintained such relationships. Specifically, how did these couples manage to overcome the barriers and challenges they have faced because of their ethnic differences? In order to gain their individual perspectives, four ethnically intermarried couples were interviewed together as a couple in their homes. While questions were open ended to allow the participants to reflect and share their experiences, the questions and focus of this research were specifically on what types of problems and challenges these couples had faced, and what skills and resources they had or developed to overcome their challenges. Couples were asked about their specific challenges as compared to the literature, and about what resources they drew on to resolve their challenges. These responses were then coded to look for themes in both their responses and attitudes towards their experiences.

This section presents the case study of the participants followed by the findings and themes that came out of these case interviews. The themes are organized under two parts: the challenging events, such as the interference of

third party and cultural differences, and the resources couples have to deal with the challenges. Moreover, the quotes and statements of the participants are used to illustrate the findings.

4.10.1. Case Studies

In this section a brief biographical sketch of each of the participants is presented. Fictitious names have been used to ensure the confidentiality of the participants.

Hirut and Abebe

W/ro Hirut and Ato Abebe, an Amhara and Oromo respectively, are in their early forties and have been married for 17 years. This is the first marriage for both of them. They have two sons and a daughter whose ages range from 8-14. They first met in Nekemte, where Hirut's parents had come to work and live. Abebe is from rural area and has become successful in his education and earned a job in government agency. However, Hirut does not have a formal job. In their relationship their ethnic difference was not a big issue because what is important in their relationship is love and similarity in their religious affiliation. Both are fanatic followers of Ethiopian Orthodox Church. The couple is bilingual, as both speak Amharic and Afan Oromo languages.

Almaz and Kebede

W/ro Almaz, from Guraghe ethnic group and Ato Kebede from Amhara ethnic group, are in their early thirties and early forties respectively. They have been married for six years and have a son and a daughter. This was the first marriage for W/ro Almaz while the second for Ato Kebede. They have met in Nekemte while Almaz was living with her brother. They are both followers of the Ethiopian Orthodox Church. Both of them do not mind about their ethnic differences. What is important for them is religious similarity, since they do not compromise for religious differences. The couple runs their own business.

Azeb and Girma

W/ro Azeb from Tigre ethnic group and Ato Girma from Oromo ethnic group, are in their early forties and late forties respectively. They have been married for nearly twenty years. They have got three sons and two daughters from this marriage. They met in Tigray when Ato Girma was a soldier during the Dergue Regime. They came to Nekemte to live together in the late 1980's (GC). W/ro Azeb has still maintained her relationship with the extended family in Tigray. Ato Girma works in a government organization while W/ro Azeb is involved in petty trading. They are both members of the Ethiopian Evangelical Church Mekane Yesus.

Fatuma and Abdella

Fatuma and Abdella, both in their mid twenties, are young couple from Oromo and Silte ethnic groups respectively. They have been cohabited for about three years and got a baby boy. They met here in Nekemte and started dating. After Fatuma got pregnant, they have decided to live together. Abdella works in his own shop and Fatuma assists him by selling the commodities in the shop. They are both Muslims in their religious affiliation. When they started living together, they have faced many problems, social, economic and psychological. Socially, they have faced strong opposition from Fatuma's families. So they have to deal with the challenges by convincing her families to approve the marriage. And economically, since they were not ready for marriage, they encountered a financial problem but they have overcome it through hardworking. Psychologically, it takes them long time, (especially Abdella) to convince themselves that they are capable of running their own marriage.

4.10.2. Challenges of the couples

The challenges and hardships reported by the couples have been divided in two: the normative challenges and ethnically based challenges, i.e. those challenges which are seen by the couples as results of their ethnic differences.

4.10.2.1 Normative Challenges

All couples go through challenges and hardships and all marriages face hard times. Many of these challenges are called normative because they are the ones that are faced by almost every marriage as a rite of passage, regardless of the background of the couples (Sung, 1990). The couples interviewed for this study are not exceptional. The first challenges they often spoke of were not necessarily ethnically related ones, rather they are challenges common to marriages in general.

One of the normative challenges mentioned by the participants is adjustment to marriage. They mentioned that adjustment to marriage, to go from living with parents to suddenly living with someone else, was hard. Abdella (a Silte), who has been living alone before his marriage said:

I think the most challenging situation is the fear because I was not convinced that I could build a family and have children. It was not about the ethnic background of my wife, it was just getting married that frustrated me for a while.

His wife, Fatuma, an Oromo talked about the difficulties she experienced in having not only to adjust living with Abdella but also to the way they were married, to being cohabited after getting pregnant is something unacceptable. The couples have felt that the first year of marriage was the toughest for them, particularly for Fatuma as she was separated from her families who live in the same town.

Other couples have also mentioned financial problems in the difficulties adjusting to marriage. Hirut and Abebe reported that financial problems complicated their lives. When asked about the biggest challenges they have faced together in their marriage, Abebe said:

Probably the financial problems; at that time both of us did not have permanent income. So I had to complete my education, and feed the family. It was difficult and we had to work hard on that. That was the biggest challenge.

Another normative challenge faced by the couples is parenting. The literature on interethnic couples states that couples have conflicts because of their cultural differences in disciplining and raising children. Some of the couples mentioned challenges because of ethnic differences in this area. For instance, W/ro Hirut said:

Sometimes we disagree on how to discipline children, but it is not that much exaggerated. However, our major disagreement comes on the naming of children. I want to name my children in Amharic name while he (Ato Abebe) wants to name them in Afan Oromo name. But we compromise this difference by simultaneously naming them from both languages.

However, others felt that their cultural views on parenting were in agreement and as such not sources of disagreement.

4.10.2.2. Cultural Challenges

Literatures on interethnic marriages state that interethnically married couples face family and societal disapproval and have difficulties with their spouses

around cultural traditions and holidays, raising children and language barriers among other difficulties (Romano, 1994). Hence, the couples have been interviewed on cultural barriers which they face because of their ethnic differences.

The literature often lists family disapproval as the biggest challenge faced by interethnic couples (Sung, 1990). All the interviewed couples have noted that they had met oppositions from the members of extended families either directly or indirectly. For instance Ato Abebe noted:

My parents did not like my wife because of her ethnicity and as a result they do not come to my home. During holidays and at certain occasions, I go alone to visit my parents because they don't like my wife.

Moreover, W/ro Hirut said that she tried to comfort the parents of her husband, especially his mother but she was not successful in convincing them because they are much concerned about endogamous marriage. Even within endogamy, there are people who are excluded from being a potential mate.

Family disapproval is also manifested through indirect and subtle ways. These include exclusion from family affairs and gossip. For example Ato Girma said:

My parents do not openly oppose to my marriage, however they indirectly express their feeling of dissatisfaction in different ways. For instance, they don't invite me in the family get together with my wife. Moreover, they do not involve me on issues concerning the family because they assume that I am no more the member of that family.

Therefore, family members express their discomfort about the marriage of their members both directly and indirectly.

The societal disapproval is not as such serious problem. But still few respondents noted that they were discriminated by their friends and neighbors. However, interethnically married couples are not confronted directly, rather they were systematically discriminated. Abdella has told that he was alienated by his friends and relatives who work and live with him after he has been married to Fatuma.

Although the family and societal disapproval pose a problem to interethnically married couples, these challenges wither away as time goes and the couples bear children. Ato Girma stated:

Both family and societal disapproval were severe in the early years of our marriage. However, through the passage of time all those challenges have withered away. Today we are living peacefully with our neighbors and relatives.

Hence, the challenges and problems of interethnically married couples are temporal and after sometimes these challenges would be overcome as time goes.

4.10.3. Coping Strategies

These are coping skills to which couples turn in to in hard times. The couples interviewed used a wide range of resources to help themselves cope with their challenges or stressors. The most common strategies or resources the

couples mentioned include communication, working towards common goals and religion.

All the couples interviewed mentioned communication as a key resource to deal with stressors. All the couples felt that both verbal and non-verbal communications were important resources to maintain their marriage. They talked about knowing when to talk and when to give each other space as one aspect of communication. These couples were each other's best friends and felt about their partners. For instance, W/ro Almaz stated:

My husband is like my best friend, he is the one I talk to most of the time. If something is bothering me, I just talk to him He is not only my husband but also my brother, my father and my everything.

They felt this friendship and their ability to talk to each other were the first resource they turned to when things go wrong. The couples worked out to have open lines of communication between themselves and always feel that they could talk to each other. Hence, the couples use communication as a means of comforting one another in times of disappointment and discomfort.

Working towards common goals was also listed as another way of coping with stressors. For instance, Fatuma and Abdella felt that they work together for their business. This forced them to communicate and work things out as well as provided an opportunity for them to spend time together and get to know each other more over time. Others spoke of parenting as another common goal. For the couples, finding way to teach their children about both cultures

provided a common goal for them to work towards together. For instance w/ro Azeb told:

After we have got our first child, our relationship has been improved because we thought that our lives became meaningful and that we would have something to live for.

The other important resource used as a coping strategy is religion. All the couples mentioned religion as a key resource to deal with challenges and problems because religious values justify their relationships. They felt that both the shared activity of practicing religion and the things taught to them by their faiths served as buffers to challenges. W/ro Hirut and Ato Abebe stated that following the values taught in their churches prevented other problems they feel they might have had without their faith.

They also talked about their religious beliefs providing a broader culture that overcame other cultural differences they had. Ato Girma said:

There is a gospel culture, and if you try to live the gospel culture, then the other cultures are just sort of follow along. I think the church brings certain values that tend to overcome cultural differences.

All the couples stated that their religious similarity with their partner was important and provided a sense of security to their relationships.

Chapter Five

5. Discussion

The Primary aim of this study was to investigate the personal and structural factors that influence people's attitudes toward ethnic intermarriage. In the study variables such as attitudes toward interethnic marriage, religiosity, family influence, prior contact with other ethnicities, ethnic identity salience and ethnic identity search, affirmation, belongingness and commitment were measured quantitatively while the challenges and problems faced by ethnically intermarried couples was explored qualitatively as interview was used here. In this section the obtained results are discussed in relation to previous findings regarding the objectives of this study.

5.1. The Influence of Gender and Age Differences on Attitude towards Ethnic Intermarriage

In this study the gender difference on attitudes toward interethnic marriage was examined using the independent sample t-test. The obtained result showed that there is no statistically significant difference between males and females in attitudes toward interethnic marriage. This means that both males and females have positive attitude regarding ethnic intermarriage, because the mean scores obtained for both sexes is more or less similar, 31.8 and 32.8 for males and females respectively. This finding is similar to Johnson and Jacobson (2005) who have revealed that gender was not significantly

related to the approval of interethnic marriages. This similarity between the sexes exists may be because people in general, regardless of sexes, accept people not based on their ethnicity rather based on other similar social categories such as religion.

However, this result is inconsistent with Miur and McGlamery (1998) who showed that black men are more likely to accept persons of other ethnicities or races in a more intimate relationships including marriage and dating while black women are more likely to oppose interethnic intimate relations. On the other hand, other studies show that men have a more negative attitude towards ethnic intermarriage. For example, Asian women have shown greater propensity than their male counterparts to marry outside their ethnic groups (Kulczycki and Lobo, 2002).

With regard to age, this study has found out that the age difference has a statistically significant influence on attitude towards interethnic marriage. This finding is similar with previous studies in that it detects differences in attitudes toward ethnic intermarriage. However, unlike, the previous studies, (Johnson and Jacobson, 2005), it found out that the younger age groups tend to disapprove interethnic marriage. However, Johnson and Jacobson's (2005) study reported that older people tend to have negative attitudes toward interethnic marriage than younger ones. This departure is may be because of the younger generation in Ethiopia has become more aware of it's ethnic membership than ever before. The issue of ethnicity in today's Ethiopia has

become more sensitive. As a result marrying within one's ethnic group has become the norm.

5.2. The Influence of Educational Level on Attitude towards Interethnic Marriage.

In order to examine the influence of educational level on attitude towards interethnic marriage, one-way ANOVA was computed and the result found out that educational level has a statistically significant influence on the approval or disapproval of ethnic intermarriage. The Tukey post hoc multiple comparisons carried out has shown that the highly educated people have relatively a negative attitude towards interethnic marriage. This finding deviates from the existing literature because in the literature it is argued that highly educated people keep less social distance towards ethnic minorities than the lower educated people (Johnson and Jacobson, 2005; Schuman et al. 1997). Moreover, highly educated group members tend to participate in settings in which the presence of co-ethnics is smaller in number, thus they would be more attracted to out-group members. Higher levels of education are usually related to higher incomes and occupations, as well as to higher levels of acceptance and understanding towards different cultures and more open and tolerant attitudes. Education is not only strongly related to incomes and higher status, but also to values and life styles (Van Tubergen and Maas, 2005). Hence, it is assumed that as one attains higher levels of education,

his/her prejudice decreases and becomes more open to other cultures. However, this study found that highly educated people have a more reluctant attitude towards ethnic intermarriage. This may be partly explained by the fact that as one attains higher levels of education he/she becomes more aware of the historical and cultural relations that have existed between his/her ethnic group and other ethnic groups, and becomes more loyal to his/her ethnic group. Hence, as Kalmijn, (1998) asserts education can also discourages smooth inter-group relations by letting people to become aware of their ethnic identities. When people become aware of their ethnic identities, they will identify themselves to a particular group and this creates a feeling of strong group identification. Hence when people develop strong sense of group identity, they would tend to internalize group norms of endogamy. Hence in such instances, education can hinder ethnic intermarriage. This finding is therefore, consistent with the argument of Kalmijin (1998) in that education can stimulate ethnic intolerance by creating a feeling of strong group identification. This makes people to develop a negative and intolerant feeling about out-group members.

5.3. The Relationship between Religiosity and Attitudes toward Interethnic Marriage

The relationship between religiosity and attitudes toward interethnic marriage is measured by Pearson's product moment correlation coefficient. This study found out that there is a positive correlation between religiosity

and attitudes toward ethnic intermarriage. However, religiosity, as measured by church membership and frequency of attendance, is thought to be negatively correlated to ethnic attitudes in general and interethnic marriage in particular. This study has considered other indicators of religiosity such as frequency of prayer, and ritual activities because church membership and attendance cannot fully capture the level of one's religiosity. Johnson and Jacobson (2005) have found out that people who do not attend church are generally more accepting of interethnic marriage than those who practice their religion. Van Tubergen and Maas (2005) on the other hand, noted that people who are more affiliated to a religion are less likely to respect the norms of ethnic endogamy, because they rather prefer religious endogamy (people who have beliefs and values similar to their own) in mate selection. As a result, they tend to marry out to other ethnic/racial groups with similar religious beliefs and values. The result of this study is therefore, consistent with Van Tubergen and Maas (2005) who argued that religious people prefer partners who have beliefs and values similar to their own. This may also be attributed to the fact that religious people follow the spiritual principle that all humans are equal before the creator. As a result, they do not consider ethnicity as a criterion in mate selection.

5.4 Ethnic Identity Salience and Ethnic Intermarriage

The relationship between Ethnic identity salience and attitude towards interethnic marriage was computed using Pearson's product moment

correlation coefficient. According to this finding there is a negative correlation between the relative importance of ethnic identity and attitudes toward interethnic marriage. This implies that people whose ethnic identity is more important tend to have a negative attitude towards interethnic marriage. This finding is consistent with Rosenblatt et al., (1995) who suggested that the more salient an ethnic identity is, the lesser the probability to marry outside. People's ethnic identity may be challenged for their involvement in interethnic relationships. Participating in a relationship with someone of different ethnicity may cause an individual to raise questions about the identities of those involving in such relations. As a result, people develop a feeling of hostility toward other ethnic groups to show that their ethnic identity is more important than any other identity they are known with.

5.5 Ethnic Commitment and Attitude towards interethnic marriage

The relationship between ethnic identity search, affirmation, belongingness and commitment and attitude towards interethnic marriage was determined by Pearson's product moment correlation coefficient. And the study found out that there is a statistically significant negative relationship between ethnic commitment, affirmation and belongingness and attitude towards interethnic marriage. This means that the more an individual is committed to his/her ethnic group, the more negative feeling he/she develops towards out-group

members and less likely he/she is engaged in an intimate relationship. This finding supports Kalmijn's (1998) assertion that ethnic intermarriage is affected by ethnic identities-the degree to which an individual may feel as belonging to specific ethnic group. These feelings of identification are created through the awareness of common social history and by commitment to one's ethnic group and by a sense of differentiation with respect to other ethnic groups. Thus, the stronger such feelings of group identification, the more people have internalized norms of endogamy (Kalmijn, 1998). As a result, people with strong ethnic identity tend to marry with in their own group. Thus, when people become more committed to their ethnic group's cultural, social and political issues they tend to be governed by ethnic norms including endogamy. As a result they consider exogamy as a violation of ethnic norms.

5.6. Heterogeneity and Attitude towards Interethnic marriage

The relationship between heterogeneity/homogeneity of the social environment and attitudes toward interethnic marriage was analyzed by one-way ANOVA. And according to the finding of this study, there is a statistically significant difference between the urban and rural and/or semi-urban social environment. This implies that people from urban social environments tend to approve interethnic marriage when compared with people who have been grown up in rural and semi-rural social environments because the mean difference of both rural and semi-urban environments is negative in relation to the urban environments. This finding is consistent with the heterogeneity

theorem of Social-Structural theory. The heterogeneity theorem holds that greater heterogeneity promotes inter-group relations by acting as a counter force that alleviates prevailing in-group tendencies. Accordingly, the opportunities for interacting with members of other groups are greater in heterogeneous and residentially integrated communities than in the opposite types. This theory implies that members of an ethnic group living in segregated residential areas will have lower propensity to intermarry (Peach, cited in Muttarak and Heath, 2010). Urban social environments are characterized by the distribution of a population according to distinguishable individual characteristics such as ethnic background, religion, gender and socio-economic status unlike rural environments where the majority of the population are homogeneous in terms of ethnic background, religion, and socio-economic status.

5.7. Prior Interethnic Contact and Attitude towards interethnic Marriage

Previous contact with members of other ethnic groups and attitudes toward interethnic marriage was analyzed by multiple regressions. The items used to measure previous contact with members other ethnic groups are: having friends and dating partner from different ethnic groups, working and living with people of different ethnicity and attending class with members of different ethnic groups. The finding has confirmed that there is a statistically

significant relationship between previous ethnic contact and attitudes toward ethnic intermarriage. Specifically, attitude towards ethnic intermarriage is explained by two items namely, working with members of other ethnic groups and living with members of different ethnic groups in a neighborhood. This finding is consistent with the existing literature, particularly, with the contact hypothesis, which asserts that ethnic groups who have had regular contacts with other groups tend to have more open and non-discriminatory view of others and as a result have more tendencies to approve intermarriage. Moreover, Felmlee, (2003) reported that social networks shape the interaction patterns of individuals and relationship partners are often introduced to each other by common network members. People whose networks reflect different rather than the same ethnic backgrounds are apt to have more opportunities to meet a possible interethnic romantic partner. Alternatively, those whose network members are from the same ethnic heritage may encounter barriers to meeting potential interethnic partners. Hence, the attitude of people whose network reflect different ethnic background tends to be more positive when compared with those whose network members are from the same ethnic background.

Chapter Six

6. Summary and Conclusion

6.1. Summary

This study was intended to investigate the personal and structural factors that influence attitudes toward interethnic marriage by taking residents of Nekemte town in East Wollega zone of Oromia Regional State. In the study variables like gender, age, religiosity, ethnic identity salience, prior contact with members of other ethnic groups, and social environments in which one is brought up were treated as independent variables while attitudes toward interethnic marriage was a test variable.

To conduct the study, data was collected from randomly selected residents of Nekemte town. The total number of responses analyzed was 468 of which 229 (48.9%) are females and 239 (51.1%) are males. The respondents were provided with a survey questionnaire composed of four parts; questions measuring the level of religiosity, questions measuring Ethnic Identity salience, questions measuring ethnic commitment and questions measuring attitudes toward interethnic marriage. In addition, case study was also carried out on four interethnically married couples in order to explore the marital situation and challenges faced by these ethnically intermarried couples. Quantitative data were analyzed using descriptive statistics, t-test,

bivariate correlation analysis, multiple regression, ANNOVA (one way), and Tukey post hock comparison method.

The obtained results are summarized and presented in different tables. A t-test result of gender difference in attitudes toward interethnic marriage revealed that there is no statistically significant difference between males and females. Regarding the age difference in attitudes toward interethnic marriage, the ANOVA result shows that there is significant difference among different age categories. the Tukey post hock multiple comparisons showed that those who are found in the younger age category tend to develop a negative attitude towards interethnic marriage. The one way ANNOVA result about the influence of education on attitude towards interethnic marriage indicates that there is statistically significant difference. Here, Tukey post hock multiple comparisons showed that highly educated people have a more negative attitude towards interethnic marriage but no difference among the rest of the levels of education is observed.

Concerning the relationship between religiosity and attitudes toward interethnic marriage, the correlation coefficient ($r=0.482$) is significant at 0.05. Hence, there is a positive correlation between religiosity and attitudes toward ethnic intermarriage. The relationship between ethnic identity salience and attitudes toward interethnic marriage was found to be negative and the correlation coefficient ($r=-0.20$) is significant at 0.01. Likewise, the relationship between ethnic identity search, affirmation, belongingness and

commitment and attitudes toward interethnic marriage are also found to be negative. The one way ANOVA result about the influence of the social environment on attitude towards interethnic marriage indicates that there is statistically significant difference. Here, Tukey post hoc multiple comparisons showed that people brought up in urban areas tend to be more positive in their attitudes toward ethnic intermarriage. However, the result did not show any significant difference between people brought up in rural and semi-urban social environments. Finally, the multiple regression analysis for the predictors of previous interethnic contact/relation and attitudes toward interethnic marriage revealed that attitude towards interethnic marriage is explained due to working and living with member of an other ethnic group as both F and t were significant at $p= 0.05$.

6.2. Conclusion

The major objective of this study was to investigate the personal and structural factors which influence the attitudes of people toward interethnic marriage. To attain the objectives data were collected and analyzed by using different statistical tools. Hence, based on the findings, the following conclusions are drawn:

Personal factors such as age, educational level, and religiosity have been significantly related to attitudes toward interethnic marriage. Therefore, younger age and higher levels of education are found to be negatively related to attitudes toward ethnic intermarriage. In contrast higher levels of religiosity have found to be positively correlated with the attitudes. Moreover, place of residence was also found to be significantly related to attitudes toward ethnic intermarriage. People from heterogeneous urban environments tend to approve ethnic intermarriage when compared with those from homogenous rural areas.

People who have ethnically mixed parents are found to be more open towards interethnic marriage when compared with those who have ethnically the same parents.

People with strong ethnic identity salience tend to disapprove ethnic intermarriage. The research has found out that people who emphasize the importance of their ethnic identity tend to have a negative attitude towards

ethnic intermarriage when compared to those who emphasize other identities. In addition, people who have strong feeling of ethnic commitment, belongingness and affirmation have also been reluctant towards out-groups thereby disapproving ethnic intermarriage.

Those people having previous interethnic contact have a tendency to be more open towards ethnic intermarriage. Particularly, living in a neighborhood and working as colleagues with members of other ethnic groups have predicted attitude towards interethnic marriage. Thus, this research has found out that people with prior interethnic relations are likely to approve ethnic intermarriage.

Finally, the marital condition of people who have been involved in interethnic marriage is not as such different from others who marry endogamously. However, these couples claim that they have faced challenges, particularly from the members of the spouse's extended families. Hence, family interference is the single, most important challenge interethnically mixed couples have faced. The couples have tried to draw on available resources such as communication, working together towards a common goal, and seeking justification from religion in order to maintain their marital wellbeing.

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APPENDICES

ADDIS ABABA UNIVERSITY
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Questionnaires

Dear Respondent, the purpose of this study is to collect information on factors influencing people's perceptions toward ethnic intermarriage. Participation in this survey is voluntary and the responses you give are extremely confidential. You are not supposed to write your name on the questionnaire. The results of the research project are dependent on your genuine answers. Hence, I kindly request you to read all the questions and answer them accordingly. I thank you in advance!

Section One: Background Information. Put the number of your choice in the boxes

- 1.) Sex:(1. Male, 2. Female).....

- 2.) Age.....
 - 1. 20 or less 3. 26-30 5. 36-40 7. 46-50
 - 2. 21-25 4. 31-35 6. 41-45 8. 50+

- 3.) Ethnicity.....
 - 1. Oromo 2. Amhara 3. Guraghe 4. Tigre 5. Other
- 4. Are your parents of the same ethnicity?.....
 - Yes-1 No-2

- 5.) Marital Status:
 - 1. Unmarried 2. Married 3. Divorced
- 6.) If married or divorced, is/was your partner of the same in ethnicity from yours?
1. Yes 2. No.....

- 7.) Educational Level.....
 - 1. Illiterate 2. Primary School Complete 3. Secondary School Complete
 - 4. Certificate/Diploma holder 5. Bachelor Degree and Above

- 8.) Occupation.....
 - 1. Skilled Professional 2. Semi-skilled 3. Unskilled 4. Unemployed

- 9.) Average income per month in birr.....
 - 1. 350 or less 2. 350-950 3. 1000-2500 4. 3000-4500 5. 5000 or more

- 10.) Religious Affiliation.....
 - 1. Orthodox 2. Protestant 3. Muslim 4. Other

11.) Original place of birth or residence

- 1. Urban
- 2. Semi-Urban
- 3. Rural

12. Political View.....

- 1. Liberal
- 2. Moderate
- 3. Conservative

Section Two. The following questions are intended to evaluate your *level of religiosity*. Please answer to the questions by circling yes or no

Yes 1

No 2

1. Do you believe in life after death?

1 2

2. Do you believe in the concept of the soul?

1 2

3. Do you pay tithes?

1 2

4. Do you help the needy?

1 2

5. How many times do you pray within a day?

Never 1

Once 2

Twice 3

Three times or more 4

6. How often do you read religious scriptures?

- Never1
- Sometimes 2
- Many times 3
- Always 4

7. In the last month, how often did you actually attend mosque/church services?

- More than once a week 1
- Once a week 2
- 2 or 3 times 3
- Once 4
- Didn't attend 5

Section Three. The following sets of questions ask about your *prior contact* with different ethnicities. Please answer the questions by circling *Yes* or *No*

Yes..... 1

No..... 2

1. Have you ever had a friend from other ethnic groups?

1 2

2. Have you ever been in interethnic dating relationship?

1 2

3. Please check *yes* or *no* for each of the following situations:(yes=1, No=2)

a. I have worked with a person of different ethnicity.

1 2

b. I have been employed by a person of different ethnicity

1 2

c. I have lived with a person of different ethnicity in a neighborhood:

1 2

d. I have been in class with a person of different ethnicity:

1 2

e. I have worked in group presentation with a person of different ethnicity:

1 2

4. How far do you think your views on interethnic marriage should apply?
 1. To all relationships
 2. To all relationships involving people of your ethnic group
 3. To your own relationships
5. Rank the following characteristics in order of importance. (most important=1, second most important=2, and so on up to the end.)

In choosing a marriage partner, I consider:

- a. Appearance _____
- b. Intelligence _____
- c. Career goals _____
- d. Religion _____
- e. Ethnicity _____
- f. Personality _____
- g. Popularity _____
- h. Athletic ability _____
- i. Friend's opinion _____
- j. Parent's opinion _____

Section Five. (a) Ethnic Identity Salience. The following statements measure how important your ethnicity is to you. Please indicate the number that reflects the importance of the matter in each statement given in the table.

- | | |
|-------------------------|------------------------------|
| <i>0. Not important</i> | <i>1. Somewhat important</i> |
| <i>2. Important</i> | <i>3. Very important</i> |

No.	Statements	0	1	2	3
1	How important is your ethnic identity in relation to your Socio-economic class identity?				
1	How important is it that people in general view and accept you according to your ethnicity?				
3	How important are ethnicity and ethnic identity to you?				
4	How important is your ethnic identity in relation to your religious identity				
5	How important is it that your friends view and accept you according to your ethnicity?				

Section 5 (b). Ethnic Identity Measures: The following set of statements measure ethnic identity, affirmation, belonging, and commitment of people towards their ethnicity. Please Put the (√) mark under the choice that relates to your opinion in the box.

1. *Strongly disagree* 2. *Disagree* 3. *Unsure* 4. *Agree* 5. *Strongly Agree*

No	Statements	1	2	3	4	5
1	I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.					
2	I am active in organizations or social groups that include mostly members of my own ethnic group.					
3	I have a clear sense of my ethnic background and what it means for me					
4	I think a lot about how my life will be affected by my ethnic group membership					
5	I am happy that I am a member of the group I belong to.					
6	I have a strong sense of belonging to my own ethnic group.					
7	I understand well what my ethnic group membership means to me.					
8	In order to learn more about my ethnic background, I have often talked to other people about my ethnic group					
9	I have a lot of pride in my ethnic group.					
10	I participate in cultural practices of my own group, such as special food, music, or customs					
11	. I feel a strong attachment towards my own ethnic group					
12	I feel good about my cultural or ethnic background.					

Section Six. The following sets of statements are *perceptions about interethnic marriages*. Please indicate your response by putting (√) mark under the number of your choice in the table. *Strongly Disagree-1 Disagree-2 Unsure-3 Agree-4 Strongly Agree-5*

No.	Statements	1	2	3	4	5
1	I think it is better to marry within one's own ethnicity					
2	I think people of other ethnicities are generally more attractive than people of my ethnicity					
3	I think ethnically mixed people are generally more attractive than people of the same ethnicity					
4	I think that the presence of different ethnic groups would be an asset to my community					
5	I would consider marrying an individual from different ethnic background to be a positive experience.					
6	I would support if a close friend or relative were in an intimate relation with a person of another ethnic background					
7	If I married someone from a different ethnic group, it would discourage me from having children.					
8	I would be happy if my child dated/married from a different ethnic group					
9	I think marrying outside one's own ethnic group affects the image of the group					
10	I think it is ok to date but not to marry from different ethnic groups					
11	Persons from different ethnic and cultural background should not build a family and have children					
12	Marital relationships between different ethnic groups would promote cooperation					
13	Marrying outside one's own ethnic group indicates the violation of ethnic norms.					
14	I don't consider the ethnic background of my partner in mate-selection as long as he/she is economically better of					
15	The most important thing in mate-selection is not ethnicity.					

Interview Guides for Case Study

Gender: _____ 1. Male 2. Female

Age: _____

Ethnicity: _____

Country of Birth/ Residence until age 15: _____

First language: _____ Other languages spoken: _____

Highest level of education: _____

Number of marriages: _____ Duration: _____

Number of years in current marriage: _____

Sex and Ages of children: _____

1. How did you two meet?
2. Had you ever thought that you would marry someone outside of your culture?
3. The process of deciding to get married for you- were your different ethnicities a big consideration?
4. How did you feel society/ your family viewed your marriage?
5. Do you feel those views have changes through the duration of your marriage?
6. Do you feel your marriage is that much different from same culture couples you know? How so, or not?
7. What were the biggest challenges you have faced as a married couple?
8. How have you managed to stay together and build a mutually satisfying relationship?
9. What resources, meaning strengths, people, things that help you to cope, did you feel you had to draw on in hard times both individually and as a couple, through the stages of your marriage?
10. How did you view challenges to your marriage- both individually and as a couple?

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Bar-gaaffii

Kaayyoon qorannoo kanaa waa'ee gaa'ela namoota sab-lammummaa garaa garaa qaban giddutti raawwatuuf ilaalchi hawaasni qabuu irratti odeeffannoo funaanachuu ta'a. Hirmaannaan keessan bu'aa qorannichaatiif baayyee barbaachisaa waaqn ta'eef gaaffiiwwan dhihaataniif deebii ilaalcha keessan ibsu akka naaf laattan kabajaan isin gaafadha. Qorannicha irratti hirmaachuun fedha keessan irrattikan hundaa'ee yeroo ta'u maqaa keessan barreessun barbaachisaa miti.

Kutaa Tokkooffaa: Odeeffannoo walii gala

Lakkoofsa filannoo keessanii saanduqa kennamee keessatti barreessaa

1. Saala: (1= Dhiira, 2= Dhala).....
2. Umurii.....
 1. 18-25 2. 26-30 3. 31-35 4. 36-40
 5. 41-45 6. 46-50 7. 51 fi isaa ol
3. Sab-lammummaa.....
 1. Oromoo 2. Amaara 3. Guraagee 4. Tigree 5. kan biraa
4. Abbaa fi hatii kee sab-lammummaan isaanii tokkoo?.....
 - 1= Eeyyee 2= Lakkii
5. Haala gaa'elaa.....
 - 1= kan hinfuune/ hin heerumnee 2= kan fuudhee/heerumtee
 - 3= kan hike/kte
6. Gaaffii armaan oliitiif deebiin kee yoo 2/3 ta'e sab-lammummaan abbaa/haadha manaa keetii kan kee wajjin tokkoo?.....
 - 1= Eeyyee 2= Lakkii
7. Sadarkaa barnootaa.....
 - 1= kan hin baranne 3= Sadarkaa 2ffaa kan xumuree
 - 2= Sadarkaa 1ffaa kan xumuree 4= Diploomaa 5= Digrii fi isaa oli

8. Galii ji'a keessatti argattu qarshii dhaan.....

- 1= 350 fi isaa gadii 3= 1000- 2500
2= 400-950 4= 3000-4500 5= 5000 fi isaa oli

9. Amantii.....

- 1= Ortodoksii 2= Protestaantii 3= Musliima 4= kan biraa

10. Bakka dhalootaa.....

- 1= Magaalaa Guddaa 2= Magaalaa xiqqaa 3= Baadiyyaaa

Kutaa 2ffaa: Gaaffiwwan armaan gadii hammam akka isin amantii keessunitti jabaattani baruuf kan dhihaatanii dha. Filannowwan dhihaatanii keessaa yaada keessan sirritti kan ibsuu filaati itti maraa.

Hiika 1= Eeyyee 2= Lakkii

1. Jireenya du'a garasitti ni amantaa? 1. 2.
2. Jecha lubbuu "jedhutti ni amantaa? 1. 2.
3. Namoota hiyyeeyyii fi dadhaboo ni gargaartaa? 1. 2.
4. Galii argattu keessaa kurnaffaa ni baaftaa? 1. 2.
5. Guyyaa keessatti si'a meeqa kadhatta/ sagaddaa?

- 1= Gonkumaa 2= Si'a tokkoo 3= Si'a lama 4= si'a sadii fi isaaoli

6. Yeroo hammam giddutti caaffata qulqula'a dubbifta/ dhaggeeffattaa?

- 1= Gonkumaa 2= Darbee darbee 3= Yeroo baayyee 4= Yeroo hundaa

7. Ji'a darbee kana keessatti bakka waaqeffannaa ykn mana sagadaa yeroo meeqa deemte?

- 1= Tasumaa hin deemne 2= Si'a tokko 3= Si'a lama

- 4= Torbanitti si'a tokko 5= Torbanitti si'a tokko caalaa

Kutaa 3ffaa: Gaaffiwwan armaan gadii namoota saba biraaa wajjin hariiroo ati qabduu madaaluuf dhihaatani. Gaaffiwwan dhihaataniif eeyyee ykn lakkii jedhi deebisi. Hiika 1= Eeyyee 2= Lakkii

1. Saba biraa keessaa hiriyyaa qabaatte beettaa? 1. 2.
2. Saba biraa keessaa jaalallee/michuu qabaattee beettaa? 1. 2.
3. Nama saba biraa keessaa ta'e wajjin hojjette beettaa? 1. 2.
4. Nama saba biraa ta'ef qacaramte hojjette beettaa? 1. 2.

5. Namoota saba biraa wajjin naannoo tokko jiraatte beettaa? 1. 2.

6. Namoota saba biraa wajjin kutaa tokkootti baratte beettaa? 1. 2.

7. *Ulaagaalee armaan gaditti tarreefamanii gaa'elaaf yeroo nama filattu kan ati keessuu ta'u danda'u. Ulaagaalee tarreefaman keessaa akka barbaachisummaa isaanitti wal-duraa duubaan kaa'i. (Baayyee barbaachisaa=1, lammaffaa barbaachisaa= 2, sadaffaa barbaachisaa= 3....k.k.f. jechaa hamma dhumaatti kaa'i)*

Yeroon gaa'elaaf nama filadhu:

- a. Bareedina _____
- b. Sammuu _____
- c. Hojiisaa/shee _____
- d. Amantiisaa/shee _____
- e. Sab-lammummaasaa/she _____
- f. Amalasaasaa/she _____
- g. Beekumtiisaa/she _____
- h. Dhaabbisaa/she _____
- i. Yaada hiriyoota koo _____
- j. Yaada maatii koo _____

irratti hundaa'en filadha!

Kutaa 4ffaa(a): Gaaffiwwan armaan gadii barbaachisummaa sab-lammii keetii madaaluuf dhihaatani. Kanaafuu filannowwan dhihaatan keessaa hima yaada kee ibsuuf filadhu.

0= Barbaachisaa miti

2= Barbaachisaa dha

1= Hamma tokko barbaachisaa dha

3= Baayyee barbaachisaa dha.

Lak	Himmoota	0	1	2
1	Eenyummaan sab-lammummaa keeti yeroo eenyummaa dinagdee kee wajjin ilaaltu hammam barbaachisaa dha?			
2	Ilaalchaa fi fudhatama sabummaa keeti namoota biratti hammam barbaachisaa dha?			
3	Sabummaa fi eenyummaan saba keeti hammam barbaachisaa dha?			
4	Eenyummaa sab-lammummaa keeti yeroo eenyummaa amantii keeti waliin yeroo ilaaltu hammam barbaachisaa dha?			
5	Fudhatama subummaa ati hiriyoota kee biratti qabdu hammam barbaachisaa dha?			

Kutaa 4ffaa(b): Himoonni armaan gadi eenyummaa, amanamummaa fi miseensummaa namoonni sabasaanitiif qaban madaaluuf dhihaatani. Mormii kee ykn itti walii galuu kee himmota dhihaataniif argisisuuf filannowwan dhihaatan keessaa filadhu deebisi.

1= Baayyeen Morma 2= Nan Morma 3= Nan Deggera 4= Baayyeen Deggera.

Lak.	Himoota	1	2	3	4
1	Seenaa fi duudhaa saba kooti baruuf yeroo baayyeen guba				
2	Jaarmiyaalee miseensota saba kootin hundeeffaman keessatti dammaqinaan nan hirmaadha.				
3	Maalummaa saba kooti sirritti qoradhe hubadheera				
4	Jiruu fi jireenyi koo baayyeensaa miseensummaa ani saba koo keessatti qabuu wajjin walitti hidhamee jira.				
5	Miseensa saba kooti ta'u kootti baayyeen gammada				
6	Saban miseensa itti taheef baayyeen quqquuqama				
7	Miseensummaan ani saba koof qabu maal akka tahee sirrittan hubadha				
8	Waa'ee saba kooti baruuf jecha namoota biraa wajjin odeffannoo walan jijjiira				
9	Saba kootti baayyeen boona				
10	Aadaa fi duudhaa saba kooti kan akka nyaataa, dhugaatii fi sirbaa irratti nan hirmaadha				
11	Saba kootti baayyeen akkan maxxanee jirutu natti dhaga'ama				
12	Waa'ee aadaa fi duudhaa saba kooti gammachuu guddaatu natti dhaga'ama.				

Kutaa 5ffaa: Himoonni armaan gadii waa'ee gaa'ela namoota saba garaagaraa lama giddutti raawwatuurratti ilaalcha isin qabdan madaaluuf dhihatani. Kanaafuu hima dhihaateef mormi ykn deggersa keessan filannowwan dhihataniin agarsiisaa.

1= Baayyeen Morma

2= Nan Morma

3= Nan Deggera

4= Baayyeen Deggera.

ikk.	Himoota	1	2	3	4
	Saba ofii keessaa fuudhuun/heerumuun gaarii natti fakkaata				
	Namoonni saba biraa namoota saba kootirra caalaa nama hawwatu jedhen yaada				
	Namoonni makaan namoota sab-qeenxee irra caalaa bareeduu jedhen yaada				
	Sab-lammonni adda addaa jiraachunsaanii biyya keenyaaf qabeenyaa dha				
	Nama saba biraa keessaa fuudhuu/itti heerumu akka muuxannoo gaariitan ilaala.				
	Utuu hiriyaan koo ykn firri koo dhihoon nama saba biraa keessaa fuudhe nan deggeeraan				
	Utuun nama saba biraa keessaa fuudhe/itti heerumee ijoollee irraa godhachuuf fedhan dhaba.				
	Utuu mucaan koo saba biraa keessaa fuudhe/itti heerumte baayyeen gammada				
	Saba ofii ala fuudhuun/heerumuun kabaja sabichaa balleessa jedhen yaada				
	Saba biraa keessaa jaalallee qabaachun gaarii dha garuu fuudhun gaarii miti.				
	Namoonni saba adda addaa keessaa dhufani wal-fuudhani maatii dhaabbachuu hin qabani.				
	Gaa'elli saboota adda addaa giddutti raawwatu saboota sana giddutti waltumsaa fi jaalala fida				
	Saba ofii ala fuudhuun/heerumuun seeraa fi heera sabichaa cabsuu akka ta'e mul'isa				
	Namnin fuudhu/itti heerumu yoo qabeenya qabaatee sab-lammummaa isaa/sheetti dhimma hin qabu				
	Kaadhimachuu irratti waanti baayyee barbaachisaan sabummaa tahu hin qabu.				

Galatoomaa!

እዲስ አበባ ዩኒቨርሲቲ

የድህረ ምረቃ ትምህርት ቤት

የሶሻሎጂ ትምህርት ክፍል

የዚህ መጠይቅ አላማ ከተለያዩ ብሔሮች በመጡ ሰዎች መካከል ስለሚፈፀም ጋብቻ የሠዎችን አመለካከት ለማወቅ ነው። በመጠይቁ ላይ መሳተፍ በፍቃዳችሁ ላይ የተመሰረተ ነው። በተጨማሪም፣ የምትሠጡት ምላሽ ለዚህ ጥናት ግብአት ከመሆኑ ባሻገር በየትኛውም መንገድ ሚስጥራዊነቱ የተጠበቀ ነው። የዚህ ጥናት ውጤት በምትሰጡት ቀና መልስ ላይ የተመሰረተ ስለሆነ ሁሉም ጥያቄዎች በመመለስ እንድትተባበሩኝ በአክብሮት እጠይቀለሁ።

በመጠይቁ ላይ ስም መጻፍ አያስፈልግም።

መልሱን በሣጥኑ ውስጥ ያስቀምጡ

1. ያታ (1 ወንድ፣ 2፣ ሴት) - - - - -

2. የእድሜ ክልል - - - - -

1. ከ 18-25

5. ከ41-45

2. ከ 26-30

6. ከ 46-50

3. ከ 31-35

7. 51 እና ከዚያ በላይ

4. ከ 36-40

3. ብሔር - - - - -

1. ኦሮሞ

2. አማራ

3. ጉራጌ

4. ትግሬ

5. ሌላ

4. ወላጆችህ/ሽ የአንድ ብሔር አባል ናቸው - - - - -

1. አዎ

2. አይደለም

5. የጋብቻ ሁኔታ - - - - -

1. ያላገባች

2. ያገባች

3. የፈታ/ች

6. መልስህ/ሽ 2 ወይም 3 ከሆነ ባለቤትህ/ሽ ብሔሩ/ሯ ከአንተ ጋር አንድ ነው - - -

1. አዎ

2. አይደለም

7. የትምህርት ደረጃ - - - - -

- 1. ያልተማረ/ች 2. የመጀመሪያ ደረጃ የጨረሰ/ች 3. ሁለተኛ ደረጃ የጨረሰ/ች
- 4. ሰርተፊኬት/ዲፕሎማ ያለው/ያላት 5. ዲግሪ እና ከዚያ በላይ ያለው/ያላት

8. ወርሃዊ ገቢ በብር - - - - -

- 1. 350 እና ከዚያ በታች 2. ከ 351-950
- 3. ከ 1000-2500 4. ከ 3000-400 5. 5000 እና ከዚያ በላይ

9. የትኛው የእምነት ድርጅት አባል ነህ/ሽ - - - - -

- 1 ኦርቶዶክስ 2. ፕሮቴስታንት 3. ሙስሊም 4. ሌላ

10. የትውልድ/ እድገት ስፍራ - - - - -

- 1. ከተማ 2. ትንሽ ከተማ 3. ገጠር

ክፍል ሁለት ቀጥሎ ያሉት ጥያቄዎች ስለ ሃይማኖት/ሽ ለማወቅ የቀረቡ ናቸው ከተሠጡት ምርጫዎች አንተን የሚገልፅህን በማክበብ መልስ/ሽ

- 1. አዎ 2. አይደለም

- 1. ከሞት በኋላ ህይወት አለ ብለህ/ሽ ታምናለህ/ሽ? 1 2
- 2. «ነፍስ» በሚል ሃሳብ ታምናለህ/ሽ? 1 2
- 3. አስራት ትከፍላለህ/ያለሽ? 1 2
- 4. ችግረኞችን ትራለህ/ትረጃያለሽ? 1 2
- 5. በቀን ስንት ጊዜ ትፀልያለህ/ትጻልያለሽ?
 - በፍጹ አልፀልይም - - - - - 1
 - እንደ ጊዜ - - - - - 2
 - ሁለት ጊዜ - - - - - 3
 - ሶስት ጊዜ እና ከዚያ በላይ - - - - - 4

6. መንፈሳዊ ጽሁፎችን ምን ያህል ጊዜ ታነባለህ

- በፍጹም አላነብም - - - - - 1
- አልፎ አልፎ አነባለሁ- - - - -2
- ብዙ ጊዜ አነባለሁ - - - - - 3
- ሁልጊዜ አነባለሁ- - - - - 4

7. ባለፈው ወር ለምን ያህል ጊዜ መስጊድ /ቤ/ክርስቲያን ሄድሃል/ሻል

- በፍጹም አልሄድኩም- - - - - 1
- አንድ ጊዜ ሄጃአለሁ- - - - -2
- ሁለት ወይም ሶስት ጊዜ ሄጃአለሁ- - - - -3
- በሳምንት አንድ ጊዜ ሄጃአለሁ- - - - -4

ክፍል ሶስት የሚከተሉትን ጥያቄዎች ከተለያዩ ብሔሮች ጋር የነበረህ/ሽን ግንኙነት ለማወቅ የተዘጋጁ ናቸው። ለያንዳንዱ ጥያቄ ወይም አይደለም አያልክ/ሽ መልስ/ሽ

አዎ 1 አይደለም 2

- | | | |
|---|----|----|
| 1. ከሌላ ብሔር የሆነ/ች ጓደኛ ኖሮህ/ሽ ያውቃል | 1. | 2. |
| 2. ከሌላ ብሔር የሆነ/ች የፍቅር ጓደኛ ኖረህ/ሽ ያውቃል | 1. | 2. |
| 3. ከሌላ ብሔረሰብ አበል ከሆነ ሰው ጋር በአንድ መ/ቤት ሰርቼአለሁ | 1. | 2. |
| 4. ከሌላ ብሔረሰብ አባል ለሆነ ሰው ተቀጥሬ ሰርቼያለሁ | 1. | 2. |
| 5. የሌላ ብሔረሰብ አባል ከሆነ ሰው ጋር አንድ ሰፈር ኖራያለሁ | 1. | 2. |
| 6. ከሌላ ብሔረሰብ አባል ጋር በአንድ ክፍል ተምራክለሁ | 1. | 2. |

7. የሚከተሉትን መስፈርቶች እንደ አስፈላጊነታቸው ቅደም ተከተል ደርድራቸው (በጣም አስፈላጊ 1. ሁለተኛ አስፈላጊ 2. ወዘተ እያልክ/ሽ ዘርዝራቸው)

- ሀ. ውበት - - - - -
- ለ. እውቀት - - - - -
- ሐ. ሥራ - - - - -
- መ. ሀይማኖት - - - - -
- ሠ. ብሔር - - - - -
- ረ. ስብእና - - - - -
- ሰ. ታዋቂነት - - - - -
- ሸ. ቁመና/ተክለሰውነት - - - - -
- ቀ. የጓደኞቹን ሀሳብ - - - - -
- በ. የወላጆቹን ሀሳብ - - - - -

ክፍል አራት (ሀ) የሚከተሉት ዓ.ነገሮች የብሔራችሁን አስፈላጊነት ለማወቅ የቀረቡ ናቸው። የብሔርህ/ሽ መለያ ክሌሎች መለያዎችህ/ሽ አንጻር ምን ያህል አስፈላጊ እንደሆነ ለማመልከት ከተሠጡት ምርጫዎች መርጠህ/ሽ በሳጥኑ ውስጥ ሙሉ/ይ።

- 0. አስፈላጊ አይደለም 1. በመጠኑ አስፈላጊ ነው
- 2. አስፈላጊ ነው 3. በጣም አስፈላጊ ነው

ቁጥር	ዓረፍተ ነገሮች	0	1	2	3
1	የብሔርህ/ሽ መለያ ከምጣኔ ሀብትህ/ሽ መለያ አንጻር ስታይው ምን ያህል አስፈላጊ ነው				
2	በሠዎች ዘንድ ያለህ/ሽ ተቀባይነት ከብሔርህ አንጻር ምን ያህል አስፈላጊ ነው።				
3	ብሔርህ/ሽ እና የብሔርህ/ሽ መለያ ምን ያህል አስፈላጊ ነው				
4	የብሔርህ/ሽ መለያ ከሃይማኖትህ/ሽ መለያ አንጻር ምን ያህል አስፈላጊ ነው				
5	በጓደኞችህ/ሽ እና በ ወዳጆችህ/ሽ ዘንድ ያለህ/ሽ ተቀባይነት ከብሔርህ/ሽ አንጻር ምን ያህል አስፈላጊ ነው				

ክፍል ከራት(ሰ) የሚከተሉት ዓ.ነገር ለብሔር/ሽ ያለ/ሽ? አባልነት ታማኝነት ተቆርቋሪነት ለማወቅ የቀረቡ ናቸው። ለያንዳንዱ ዓ.ነገር መስማማትህን ወይም አለመስማማትህን ከተሠጡት ምርጫዎች መርጠህ/ሽ በሳጥኑ ውስጥ ሙሉ/ይ።

1. በጣም አልስማማም 2. አልስማም 3. እስማማለሁ 4. በጣም እስማማለሁ

ቁጥር	ዓ/ነገሮች	1	2	3	4
1	ስለብሔረሰቤ ታሪክ፣ባህል፣እና አኗኗር ለማወቅ ብዙ ጊዜ አሳልፋለሁ				
2	በተለያዩ በብሔር ደረጃ በተቋቋሙ ድርጅቶች ውስጥ በንቃት እሳትፋለሁ።				
3	ብሔር ሰኔ ምን ማለት እንደሆነ በትክክል አውቃለሁ				
4	ህይወቴ በአብዛኛው ከብሔረሰቤ አባልነት ጋር የተያያዘ ነው				
5	የብሔረሰቤ አባል መሆኔ በጣም ደስ ይለኛል				
6	የብሔረሰቤ አባል በመሆኔ የተለየ ስሜት ይሰማኛል				
7	ስለ ብሔረሰቤ የበለጠ ለማወቅ ብዙውን ጊዜ ከሌሎች ሰዎች ጋር ውይይት አደርጋለሁ				
8	የብሔረሰቤን እሴት በሚያሳዩ እንደ ሙዚቃ እና የምግብ ባህል ባሉ እንቅስቃሴዎች ላይ በንቃት እሳተፋለሁ				
9	በብሔረሰቤ በጣም ኩራት ይሰማኛል				
10	የብሔረሰቤ አባል መሆኔ ምን ማለት እንደሆነ ጠንቅቄ አውቃለሁ				
11	ከብሔረሰቤ ጋር ጠንካራ ትስስር እንዳለኝ ይሰማኛል				
12	ስለብሔረሰቤ እና ባህሌ ጥሩ የሆነ ስሜት ይሰማኛል				

ክፍል አምስት፡- ቀጥሎ ያሉት ዓ.ነገሮች በብሔረሰቦች መካከል ስለሚደረግ ጋብቻ ያለሽን አመለካከት ለማወቅ የቀረቡ ናቸው። ሀሳብህ/ሽን በትክክል የሚገልጸውን መልስ ከተሰጡት ምርጫዎች በመምረት የ (✓) ምልክት በሳጥኑ ውስጥ ስቀምጥ/ጩ

1. በጣም አልስማማም 2. አልስማም 3. እስማማለሁ 4. በጣም እስማማለሁ

ቁጥር	ዓ/ነገሮች	1	2	3	4
1	ከራሴ ብሔረሰብ ውስጥ ማግባት የተሻለ ነው ብዬ አስባለሁ				
2	የሌላ ብሔረሰብ አባላት ከኔ ብሔረሰብ በመልክ የተሻሉ ናቸው ብዬ አስባለሁ				
3	ከሁለት ብሔረሰብ የተወለዱ ሰዎች ከአንድ ብሔረሰብ ከተወለዱት በመልክ የተሻሉ ናቸው				
4	የተለያዩ ብሔረሰቦች በአንድ ላይ መኖራቸው ለህብረተሰቡ ሀብት ነው ብዬ አስባለሁ				
5	የሌላ ብሔረሰብ አባል የሆነ/ች ሰው ማግባትን እንደ መልካም ተሞክሮ እቆጥረዋለሁ				
6	የቅርብ ዓደኛዬ ወይም ዘመድ ክሌላ በብሔረሰብ ጋር ፍቅር ቢጀምር/ብትጀምር እደግፋለሁ።				
7	ከሌላ ብሔረሰብ ባል/ሚስት ባገባ ልጅ የመውለድ ፍላጎቴ በጣም ይቀንሳል				
8	ልጄ ከሌላ ብሔረሰብ ቢያፈቅር /ብታፈቅር/ብያገባ/ብታገባ በጣም እደሰታለሁ				
9	ከራስ ብሔረሰብ ውጭ ማግባት የብሔረሰቡን ገጽታ ይጎዳል ብዬ አስባለሁ				
10	ከሌላ ብሔረሰብ ማፍቀር ይቻላል ግን ማግባት አይቻልም ብዬ አስባለሁ				
11	ከሁለት የተለያዩ ብሔረሰቦች የሆኑ ሰዎች ቤተሰብ መመስረትና ልጅ መውለድ የለባቸውም				
12	በተለያዩ ብሔረሰቦች መሀከል የሚመሠረት ጋብቻ መደጋገፍንና አብሮ መኖርን ያበረታታል።				
13	ከራስ ብሔረሰብ ውጪ ማግባት የብሔረሰቡን ሕግና ደንብን መጣስ ነው።				
14	የጋብቻ አጋራ በኢኮኖሚ ራሱ/ሷን ከቻሎ/ች ብሔራ/ሯን ከግምት ውስጥ አላስገባም				
15	በጋብቻ ምርጫ ላይ በጣም አስፈላጊው ነገር ብሔር መሆን የለበትም				

Declaration

I, the undersigned, declare that this thesis is my original work, it has not been presented in any form in any other universities and that all sources of the materials used in this thesis have been dully acknowledged.

Declared by:

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The Candidate



Signature

18/05/2011

Date

Confirmed by:

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Date