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Trends of Marriage: Changing Attitude, Values, and Norms in Woldia Town; North East Ethiopia

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Trends of Marriage: Changing Attitude, Values, and Norms in Woldia Town; North East
Ethiopia

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A Thesis Submitted to the Department of Social Work for the Partial Fulfillment of
the Requirement of Degree of Masters of Social Work

Bahir Dar University

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Bahir Dar, Ethiopia

Declaration

The undersigned, I, declare that this thesis “Trends of marriage: changing attitude, values and norms in Woldia town” is my original work and has not been submitted for achieving any diploma or degree award to other universities or institutions. All materials and sources used for this thesis have been properly acknowledged. The thesis has been submitted in partial fulfillment for the requirements of Master of Social Work, Bahir Dar University.

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This thesis has been submitted for examination with my approval as a University advisor.

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Approval Sheet

We, the undersigned, members of the board of examiners of MSW thesis open defense, have read and evaluated the candidate and certify that the thesis entitled " Trends of marriage: Changing Attitude, Values and Norms in Woldia Town. North East Ethiopia. "prepared by Dawit Bantider, has been accepted in partial fulfillment of the requirement for the degree of Master of Social Work.

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Abstract

Social practices involving marriage in Ethiopia undergoing changes. The study examined trends of marriage: changing attitude, values and norms in Woldia town. The study used sequential mixed method design and collects data from 398 samples both from urban and rural residents. Quantitative data collected using questionnaire and scales and qualitative data also collected using in-depth and key informant interview. The data also analyzed using descriptive statistics, t-test, ANOVA, multiple regression and thematic analysis technique. With general analysis, 78.8 percent respondents in Woldia have positive attitude towards marriage and the multiple regression result shown ($R=.474$, $R^2 = .225$, $p<.000$). The general marital value scale shown that 67.6 percent of people gave value for marriage and the multiple regression result shown ($R=.655$, $R^2 = .429$, $p<.000$). From the total 66.9 percent acts positively towards marital norms and respect the costumes' and rules of marriage in the community and the multiple regression result shown ($R=.620$, $R^2 = .384$, $p<.000$). The qualitative data indicated that attitudes are shifting slowly regarding marriage, sexual relation, divorce, late marriage, cohabitation and marital practices. The value that people give to marriage and marital norms also showed changes. The change is most pronounced in the function of marriage, practice of marriage, the acceptance of cohabitation, age at marriage, acceptance of premarital and extra marital sexual relationships, divorce, and the rise and acceptance of single parenting. Results suggest a need for further research especially longitudinal research in the area and needs the establishments of marriage advising services center and establishment of supportive community-based organizations for marriage.

Key Words: Attitude towards marriage, Change in marital attitude, Marital norms, Marital trends, Marital values, Marriage

Acronyms

ACPF: African Child Policy Forum

AMS: Aspects of Marriage Scale

CDR: Crude Divorce Rate

CMR: Crude Marriage Rate

CSA: Central Statistical Agency

DHS: Demographic and Health Survey

EDHS: Ethiopia Demographic and Health Survey

GAMS: General Attitudes Toward Marriage Scale

GRBS: Gender Role Beliefs Scale

IMS: Intent to Marry Scale

OECD: Organization for Economic Co-operation and Development

OIC: Organization of Islamic Cooperation

EU: European Union

KMO: Kaiser-Meyer-Olkin Measure of Sampling Adequacy

SPSS: Statistical Package for the Social Sciences

Chapter One: Introduction

Background of the study

Marriage is an institution that involve courtship, sexual relation, co-residence, economic interchanges, gender relationship, and the potential for dissolution into divorce (Thornton, 1997). It is the fundamental factor in establishing family life and promotes someone's course of moving from early life stage to adult hood (Meron, 2017). The entire range of past and present, human societies' marriage can be described as culturally approved relationship union of one man and one women, of one man and two or more women. Kendall in (2011) also defined marriage as a legally recognized and/or socially approved arrangement between man and woman that carries certain rights and obligations and usually involves sexual activity.

Marital values represent one's beliefs about roles that a person believes it is important that a husband and wife play and one's personal views about the importance of the institution of marriage (Mchugh, & Frieze, 1997). Marital norm also defined as a collective set of rules or norms that tell people how they ought to conduct and frequently tolerant of a range of behaviors and include sanctions for those who stray beyond the accepted limits of marriage (Henslin, 2012; Klassen et al, 1998). Experiences during childhood and adolescence also affect the development of expectations and attitudes towards future behavior of marriage (Schulenberg et al. 1997).

Social practices involving sex, marriage, and family are undergoing drastic changes throughout the world (Browning, Green, & Witte, 2006). The trends and forces of modernization, globalization and associated processes such as industrialization, urbanization, and technological growth in the 20th century is influencing the structure, formation patterns, and values of family and marriage (Hundal, 2015, Browning, Green, & Witte, 2006). Divorce rates

increased worldwide, particularly in advanced industrial societies. In countries of the European Union, the number of marriages is declining and divorce rates rose 400% between 1960 and 2004 (Toth, & Kemmelmeier, 2009). The share of children that were born outside of marriage also increased in this region from 27.3 % in 2000 to 42.6 % in 2016 (European Commission, 2015). In the United States alone approximately 6.4 million women become pregnant each year, of which 3.6 million (56 percent) are unintended (Kendall, 2011). The organization for economic cooperation and development countries report also shows that declining marriage rates have been accompanied by increases in the average age of at first marriage of those getting married and increases in rates of divorce (OECD, 2018).

Marriage is an example of a cultural universal, a value shared by all human cultures (Giddens, et al, 2017). Even if there is normalized beliefs and value regarding the institution of marriage; individuals vary in their acceptance or adherence to these norms or values (Willoughby, Hall, & Luczak, 2015). Social and economic events, as well as changes in cultural attitudes, shape marital behavior and other interactions (Kreider & Ellis, 2011). Research on marital attitude shows that marital attitudes are more dynamic than previously assumed and individuals are continuing to delay marriage (Hippen,2016).

Marriage brings health benefits and associated with longer life expectancies, mental and emotional wellbeing for both men and women (Henslin, 2015). Marriage has also economic, recreation, sexual control, and reproduction benefits. The formalization of family structure through marriage creates a key economic and social institution for distributing resources and for the production of consumption goods as well as children (Adshade & Kaiser, 2008). Divorce and unmarried childbearing increase poverty for both children and mothers. Married couples seem to build more wealth on average than singles or cohabiting couples (Henslin, 2015).

Augustyniak in (2009) states that Ethiopia is one of the oldest countries that had its own normative and legal system for marriage. In Ethiopia, trends show that the age of marriage, divorce, and premarital sex and fertility outside marriage is on the rise. Median age at first marriage or union in years among women age 25-49 started to rise from 16.0 in (2000), to 17.1 (2016) (ICF, 2016). This number is higher in urban areas with a median age of 19.3 in 2016. On the other hand, the percentage of young people age 18-24 who have had sex before age 18 has increased from 35% in 2005 to 40% in 2016 among women and from 9% to 12% among men (CSA and ICF, 2005 and 2016).

Thirty-five percent of women and 44% of men those who are 18 and above years old in Ethiopia are currently not in a union (CSA and ICF, 2016). Even from the married once 45% of all first marriages in Ethiopia end in divorce or separation within 30 years, and two-thirds of women who divorce do so within the first 5 years of marriage (CSA & ICF, 2016).

The median age at first sexual intercourse is 0.5 years earlier than the median age at first marriage for women and 2.5 years earlier for men; this indicates that both women and men engage in sex before marriage (CSA & ICF, 2016). Abortion is one of the results of premarital sex with a controversial and painful subject where unintended pregnancies expand out of marriage (Ponzetti, 2003). The trends also showed that the premarital sex increases the numbers of unintended pregnancies with the increase in unsafe abortion (CSA and ICF, 2016). In 2014, an estimated 620,300 abortions were performed in Ethiopia with an annual rate of 28 abortions per 1,000 women aged 15–49, an increase from 22 per 1,000 in 2008 (Guttmatcher, 2017).

Marriage is an institution that brings health, economic and social benefits. There are also demographic changes in educational attainment, urbanization and the economic development. On the other hand, problems related to marriage are on the raise, like increased in divorce rates,

premarital sex, marital delay, cohabitation, unintended pregnancies, unsafe abortion and bringing children outside marriage. There for, understanding the dimensions of such marital meaning, change and normative patterns is a critical component of understanding marital behavior in a society that continues to value and place importance on marriage as an institution. Even if all these issues are emergent with need of investigation, it got little attention by scholars and professionals. The changes in marital attitudes, marital norms and values of marriage in Ethiopia needs to be studied.

Statement of the Problem

Ethiopia undergoes a process of rapid urbanization, which weakens the bonds between individual and the community as well as marital traditions (Augustyniak, 2009). Such changes and growth brings problems like rise in cohabitation, late marriage, non-marital childbearing and marital disruption (Pankhurst, 1992; Aschalew and Martha, 2009, Samrawit, 2015). As a result, marital traditions change and taboos fade and getting divorced become acceptable and easy in Ethiopian (Augustyniak, 2009). Divorce have been among the most visible features of the recent decades of marital change; with social and moral disruption (Elias, 2014; Horkonen, 2014). It also breads feeling of rejection, loss, and failure and increase adults' odds of marital problems (Ramachandran, 2012). Eshetu and Dula, in (2014) report shown that there was an increase in divorce rates and premarital sex as well as the decrease in marital rates. Decrease in marital rates is particularly a disadvantage for women in countries like Ethiopia where there are strong social expectations among women to engage in marriage and childbearing career ((Fafchamps & Quisumbing, 2004; Samrawit, 2015). In addition, trust and commitment in marriage have become rare in recent times (Solomon, 2003).

There has been a substantial and widespread weakening of the normative imperative to get married, to stay married, to have children, and to maintain separate roles for males and females (Thornton, 1997). Axiological emptiness and pleasure-seeking attitude lead to the decline of the sense of security and a futile search for marital norms (Kozak, 2010). These changes were accompanied by a shift in attitudes and values away from traditional family norms (Gubernskaya, 2010). As a result, social norms do not interfere so radically with family life, and the roles and expected behaviors are determined by individual needs and the situation of the family (Kozak, 2010).

In recent years, marriages in Ethiopia have been delayed both due to poverty and labor mobility (Fafchamps & Quisumbing, 2004). Marital delay, divorce, non-marital childbearing and cohabitation (Biru, 2000; Aschalew & Martha, 2009; Samrawit, 2015); changing cultural values (Casper & Bianchi, 2002); ideational shifts toward secular individualism (Cherlin 2004; Lesthaeghe 1995); changing gender ideologies (Meron, 2006; Clarkberg et al. 1995), as well as premarital sex relationships (Treas 2002), became matters of individual choice which bring marital problems and predict marriage behavior. Due to its widespread existence and its gaining approval by the society, cohabitation has been given recognition and protection by the law (Meron, 2006). Aschalew and Martha (2009) suggest, the reasons for cohabitation in Ethiopia takes roots in the acceptance of informal families, financial constraints in affording the expenses of a wedding ceremony and inability to get the consent of their parents for marriage. These changes have led to what some describe as the deinstitutionalization of marriage (Cherlin, 2004). In line with the deinstitutionalization of marriage, norms become less rigid with a high prevalence of cohabitation, leaving the decision whether or not to marry largely up to the couple themselves (Žilínčiková & Hiekel, 2018).

According to the tradition, individuals in Ethiopia are expected to have sex after entering into marital union (Eshetu & Dula, 2014). According to Kerebih & Mulunesh, (2014) early marriage conducted for the purpose of conformity to social norms, prevention of premarital sex, familial satisfaction, and security. But, premarital sex has become widely accepted among the youth and people in Ethiopia are now more tolerant toward extramarital sex which dominates marriage (Admassu, 2013). According to Clyde, Hawkins, & Willoughby, (2019) having longer and more complex sexual histories and cohabitation experiences lower the chances of marital success especially for the youth.

The Ethiopian demographic and health survey indicated that in 2000 median age at first marriage and the median age at first sexual intercourse was 16 years but in 2016 the median age at first marriage was 17.1 years whereas median age at first sexual intercourse was 16.6 years. This shows that an individual's sex life is currently more valued than it used to be and the values and norms of the community are not respected. Mitike, Yemane, and Lindtjørn (2008) found that both married and never-married young males similarly engaged in risky sexual behaviors. Ethiopian Demographic and Health Survey of 2005 also states that among women age 25-49, 32% had sexual intercourse before age 15, 65 % before age 18, either they are married or not.

According Aderaw (2009), people living and marriage establishment have significantly changed. Among these changes marital instability, divorce, and widowhood increased and have adverse consequences on the lives of spouses, children, and other community. Estehiwot (2010), states that late marriage is one event happening in the country recently and its contributing for the instability. In Ethiopia, lack of marital happiness, inability to assume marital responsibilities, increased number of family size, increased labor force participation among women bringing change to marriage institution (Aderaw, 2009). These changes in the behavior of marriage

establishment have been accompanied by dramatic changes in attitudes and values related to marriage at the same time (Barber, 2009).

Marital attitudes, marital values and norms seem to be underrepresented in the marriage literature (Bronte-Tinkew, J. et.al., n.d.). Recent changes in marriage are indication that marriage and family are in serious trouble and are declining in their significance to society. The institution of marriage faced many daunting challenges and problems which cannot easily overcome by religion and civilization. Most research's in Ethiopia related to marriage focused on early marriage; its causes and consequences (Assefa et al, 2017; Erulkar, 2013). The absence of research on the field and the increase in divorce rate, premarital sex and pregnancy, marital delay, and changing attitudes towards marriage among people, as well as the distortion of marital values and marital norms of the community needs to be investigated. Understanding attitude towards marriage, marital values and norms is also very timely; given that the institution of marriage has been witnessing changes and problems.

Objective of the Study

General objective

The general objective of this study is to assess attitudes toward marriage; marital values and marital norms in Woldia town.

Specific objective

- To determine trends in marriage in Woldia town.
- To examine attitudes towards marriage
- To investigate marital values and marital norms in the study area

Research Question

- What are the trends in marriage?
- What are the changing attitudes toward marriage?
- What are changing marital values and norms in the study area?

Significance of the Study

Marriage is central to the study of living arrangements and family composition. Understand marital value in shaping attitudes towards marriage as well as understanding the norms of marriage in the past and present is the necessary issue that needs due consideration. The study uncovered the marital values, marital norms, and attitudes of the community towards marriage as well as trends in marriage. It also can contribute for knowledge acquirement and development regarding marriage norms, values and institution of marriage in the study area. The study also used for practitioners who works on marriage and help to develop policy regarding family and marriage.

The study investigated the above issues in a comprehensive manner. Information's obtained on the study can help government and non-government organizations to intervene. It may attract the attention of social workers, anthropologist, psychologists and sociologists to study the problem in depth. More specifically, this study is intended to contribute to an understanding of changing attitude towards marriage, marital values, marital norms and trend in marriage. In general, the research can help to shape attitudes and policies toward marriage at present and in the future.

Conceptual and Operational Definition

Marriage: is the emotional, legal, and religious commitment in which a man and a woman share emotional and physical intimacy, roles, status, and resources (Riggs & Tweedell, 2010).

Trend: general direction in which marriage is developing or change an upward trend in divorce and/or lower marriage rate.

Attitude toward Marriage: a belief held about personal satisfaction that marriage may bring, as well as perceived attractiveness commitment and sacrifice in married life and tendency to respond positively or negatively towards marriage. It includes individuals' inclinations and feelings, prejudice or bias, preconceived notions, fears and convictions about marriage.

Changes: alterations, modifications, variations or adjustments made in the present day marital experiences as compared to previous periods.

Change in Attitude: defined as modification of an individual's general evaluative perception of a stimulus or set of stimuli..., changes for any reason in a person's general and enduring favorable or unfavorable regard for some person, object, or issue.

Marital Values: collective conceptions of what is considered good, desirable, and proper or bad, undesirable, and improper in a marriage and indicate what people in a given culture prefer as well as what they find important and morally right (or wrong).

Marital Norms: is established standards of marital behavior maintained by a society such that individuals prefer to conform to it on condition that they believe (a) most people in their reference network conform to it, and (b) that most people in their reference network believe they ought to conform to it and confirmative and non-confirmative rewarded by positive actions or negative sanctions.

Delimitation of the Study

There are various categories and dimension of marriage. But this study delimits itself to the changing attitude of marriage marital value and marital norm. The participants of the study community above age 15, who are married or single. In terms of methodology, the study delimited itself to mixed method research where both quantitative and qualitative data collected. The place where the research conducted were Woldia town which considered both rural and urban kebeles.

Organization of the Paper

This thesis is organized into six major sections. Chapter one states the background and research problem of the study as well as objectives of the study. Chapter two explains and analyze literature on trend in marriage attitude towards marriage, marital value and marital norms. This chapter also presents a brief theoretical and empirical discussion on the theory of symbolic interactionism and learning theory. Chapter three devoted on research methodology employed in the study.

Chapter four focuses on the findings of the study based on the data generated through questionnaire, in-depth and key informant interview. This chapter also analyze the data using t-test, ANOVA and regression to explain the extent and magnitude of independent variables put on dependent variables. Chapter five discusses the study findings in light of the findings from previous studies and theoretical explanations. Chapter Six focuses on conclusions and implication from the result of the study.

Chapter Two: Literature Review

Marriage Overview

The definition of marriage is debatable and controversial. Different writers defined marriage in different dimensions and ways. Henslin, (2015) explains that one of the reasons is the presence of different marriage customs across groups. The definition also changes from time to time and showed a drastic change. According to Parkin (2018), defining marriage is not easy especially in a universally appropriate manner. In the great majority of societies, marriage involves some cultural restriction on human sexual relations and directing access toward specific categories of suitable spouses. The most common definition of marriage is provided by Riggs & Tweedell in (2010). They stated that marriage is the emotional, legal, and religious commitment in which a man and a woman share emotional and physical intimacy, roles, status, expectations, and resources.

Kendall in (2011) also defined marriage as a legally recognized and/or socially approved arrangement between man and woman that carries certain rights and obligations and usually involves sexual activity. Similar to Kendal, Fuller in (2013) defined marriage as a legally recognized social contract between two people, traditionally based on a sexual relationship and implying a permanence of the union. With tremendous cultural variety, marriage can be defined as a group's approved mating arrangements, usually marked by a ritual of some sort (the wedding) to indicate the couple's new public status (Henslin, 2015). From the above definitions, we can understand that marriage is based on social arrangement and legal contract where a man and a woman present themselves as a couple in a social situation and this situation governed by law especially on the economic component of marriage.

Trends in Marriage

Studying trends in marriage and union status provide a reflection of changes in the societies, such as urbanization, globalization, gender equality, rising educational attainment, economic or demographic changes (Yim, Alkema, & Kantorova, 2017). National survey data indicated that 43 % of first marriage ends in divorce within 15 years (Ramachandran, 2012).

Marriage in the World

The revolutionary idea that marriage is the center of people's emotional commitments was invented only in the late 18th century and romance, intimacy, and personal happiness become standard marital expectations in the 19th century than people began to demand the right to leave an unhappy marriage (Coontz, 2005). These bring a profound decline in early marriages and unions in age groups and a postponement in marriage 1970 and 2010 by individual age groups for all countries and areas of the world (Yim, Alkema, & Kantorova, 2017).

Since 1960, the median age at first marriage has increased each decade by an average of 1.08 years for men and 1.16 years for women in the world. The 1970s and 1980s saw the beginning of development and change in divorce law in western countries. Before this era, it was illegal for individuals to leave their union of marriage (Goslin, 2014). In the second half of the 20th century, the redefined gender roles of women at home and in the labor, market translated into a withdrawal from marriage, a decline in fertility, and an increase in marital instability (Pessin, 2018).

Throughout much of world history, the parents of the bride and groom selected the future spouse and made most of the arrangements for the marriage ceremony (Olson, DeFrain & Skogrand, 2011). As culture has become increasingly uncertain about what marriage is, serious questions have arisen about what makes sex valuable; what sex should be for and how sex should

be related to marriage. Or does marriage have more inherent significance so that it should be reserved only for those with whom one has an ongoing, loving relationship, or even a marital bond? (Lee & George, 2014). In contemporary times, it is commonly asserted that the span between puberty and the transition to adulthood is excessive because of delays in marriage, and home-leaving (Borgatta, & Montgomery, 2000).

According to European static report some 2.2 million marriages and 946 thousand divorces took place in the EU countries in 2015, which can be expressed as 4.3 marriages for every 1000 persons and 2.0 divorces for every 1000 persons. Since 1965, the crude marriage rate in the EU has declined from 7.8 per 1000 persons in 1965 to 4.3 in 2015. At the same time, the crude divorce rate has more than doubled, increasing from 0.8 per 1000 persons in 1965 to 2.0 in 2015 (European Commission, 2015).

At the start of the 1990s, in most OECD countries, the mean age of women at first marriage stood at 24.5 in but in 2016 age at first marriage raise to 31.2 years and marriage rates have declined over the past few decades (OECD, 2018). Declining rates of marriage have also been accompanied by increases in rates of divorce. Arab world also undergoing major changes in marriage and more Arab women are staying single longer or not marrying at all. In the United Arab Emirates, for example, the percentage of women ages 15 to 19 who were married dropped from 57 percent in 1975 to 8 percent by 1995 (Rashad, Osman, & Roudi-Fahimi, 2005).

As different studies indicated, marriage is a universal institution. But recent changes in different parts of the world bring different challenges for marriage. Starting from 19th century people rise the right to leave unhappy marriage, in 20th century the change in women role bring another displacement especially in the western world. Among European union each thousand divorced and those who delay marriage also increased. Marital delay also become common

among the Arab countries which become 31.2 years. In general, marriage shows changes in all parts of the world.

Forms Marriage in Africa

In Africa, marriages are not only those relationships that have been contracted in front of a civil servant, priest or a person but also sanctioned by power through relationships that have been contracted in a traditional way to receive the marriage status (Augustyniak, 2009). In addition, marriage in Africa is regulated by the state using marital laws. For example, the legal minimum age for marriage ranges 9 years for girls and 10 for boys (for Islamic marriages); 13 for girls and 15 for boys (for non-Islamic marriages) in Sudan to 21 year for both sex in Rwanda and Lesotho as well as 21 years for boys in Burundi and Congo Brazzaville. But the most common minimum age of marriage in Africa is 18 years (ACPF, 2013).

According to Kyalo in 2012, status and dignity, as well as the survival of the ethnicity and the kinship structure in Africa, depended on marriage. Luke and Munshi (2003) also explain that the importance of marriage in Africa includes facilitating kin and affine networks, used as the source of jobs for their members when information problems are present in the labor market and regulating non-marital sexual activity in a high HIV/AIDS environment. Marriage can be also associated with entry into the wife's family network in Africa, which brings both benefits and new obligations. In traditional African society, the rate of divorce was generally very low. But today, divorce is a growing social ill due to several factors, including childlessness, adultery, quarreling, alcoholism, socialization, and technological advancement, financial difficulties, immaturity, mixed marriage, adverse influence of in-laws, religious affiliation, and educational attainment (Arugu, 2014).

As we can understand from different studies, marriage in Africa regulated by cultural laws. Most African people status and dignity determined by marriage. Survival of the clan and the kinship also highly depend on marital relationships. Because of these and other factors there were no much divorce in Africa. But with the expansion of urbanization and technology marital problems seen in the west world also seen in Africa.

Types of Marriage in Ethiopia

The institution of marriage in the Ethiopian, due to its African character, was one of the issues of the 19th century Ethiopia (Augustyniak, 2009). In Ethiopia, marriage is not well studied especially the cultural and valuable aspect of marriage did not touch except value of virginity which studied by Mitike, Yemane, & Lindtjørn, in (2008). Mitike in (2008) found that maintaining virginity is still a way of securing marriage for girls, especially in rural areas; the odds of belief and intention to marry a virgin among boys was 3–4 times higher among rural young males. As age increased, the likelihood of remaining a virgin decreased. There was no significant difference between married and unmarried young people in terms of the number of partners and visiting commercial sex workers. Married men were twice more likely to have multiple sexual partners than their female counterparts.

In terms of marriage patterns, the proportion of never married by age group in the city of Addis Ababa experienced considerable change between 1984 and 1994 though the change did not continue at the same pace then after (Eshetu & Dula, 2014). Over 40 % of the women in the 25-29 age group were not yet married in 1994 and thereafter though the corresponding proportion for 1984 was less than 20 percent and about 25 percent in 1990. The difference in the proportion of women who never got married seems to have started from an early age (i.e.15-19 age group) and continued until in the 35-39 age group. It, however, appears to have followed the

same pattern, starting from the age group 40-44, indicating that marriage is universal in the city despite its starting late (Admassu 2013).

In Ethiopia, teenage pregnancy is a major health concern because of its association with higher morbidity and mortality for both the mother and the child. Childbearing during adolescence is known to have adverse social consequences, particularly regarding educational attainment, as women who become mothers in their teens are more likely to drop out of school. Young people who initiate sex at an early age are typically at higher risk of becoming pregnant or contracting an STI (CSA & ICF, 2016).

As the literature indicated, marriage in Ethiopia practiced in different manner because of the presence of different culture and religion. Marital value in like virginity, living together until death was common. But as it has African character problems of marriage become common. For example, marriage shows change in Addis Ababa from 20 percent in 1984 to 25 percent in 1990. Because of the expansion of premarital sex teenage pregnancy also become common.

Laws on Marriage in Ethiopia

In Ethiopia, marriage is regarded in both the Civil Code, the Revised Family Code and the regional family codes as an institution, rather than a contract. The Revised Federal Family Code as well as the Regional Family Codes recognized three modes of conclusion of marriage. These are: civil marriage, religious marriage and customary marriage.

Augustyniak in (2009) states that Ethiopia is one of the oldest countries that had its own legal system for marriage. The book of *Fitha Negest* deals with criminal and civil laws and social, religious and economic issues. In addition, The Revised Family Code of 2000 realizes that marriage should base on the free consent of the spouses and have a legal basis which

guarantees the equality of the spouses-during the conclusion, duration and dissolution of marriage. Article 7 of number 1 also states that “neither a man nor a woman who has not attained the full age of eighteen years shall conclude a marriage.” Here we may raise the question, do these legislative changes affect marriage changes and rates, or do they merely reflect the declining or rising acceptance of marriage.

The 1960 Ethiopian Civil Code provides for the establishment and the duties of the office of civil status. However, implementations of the provisions which deal with this office have been made to wait for the issuance of an Order to be published in the Negarit Gazeta, which has never come into life. As a result, currently there is no established office of civil status. In municipal areas, the functions of the officer of civil status are assumed and performed by the municipalities (Aschalew & Martha, 2014).

The second type of marriage which is given recognition by the Revised Family Code is religious marriage. Pursuant to article 3 of the Revised Family Code, a religious marriage takes place when a man and a woman have performed such acts or rites as deemed to constitute a valid marriage by their religion. The diversity in the customs of the people has been recognized by the 1995 FDRE constitution, particularly, Article 34/4 of the Constitution stipulates for the enactment of a specific law which gives recognition to marriage concluded under systems of religious or customary laws.

Attitude, Values and Norms of Marriage

Marital changes around the world were accompanied by a shift in attitudes and values away from traditional familistic norms (Gubernskaya, 2010). According to Bicchieri in (2014) well established norm followers tend to value what the norm stands for. All other things being

constant, if an individual did not have a positive attitude toward marriage, she/he will not engage into marriage. In addition, the value they give to marriage will be low (Bicchieri, 2006).

The trends in attitudes toward marriage, premarital sex, cohabitation, and nonmarital childbearing suggest that attitudes, norms and values concerning marriage, and intimate relationships have been restructured (Thornton, 1997). The entire fabric of norms in a culture reflects that culture's values and priorities. The most cherished values will be most heavily sanctioned; matters regarded as less critical will carry light and informal sanctions (Schaefer, 2013). According to Cislighi & Heise, in (2018), works of reasoned action, describes attitudes as internally-motivated judgements that people make about something, such as: "I like to get into marriage" and marital norms, instead, are beliefs about what other people do and approve of, marriage for instance "People around me are marring and people important to me expect me to do likewise". The difference is important: one person might get into marriage because she or he really wants to (attitude), but if they marry to meet the expectations of others its attached with norm (Li, 2014).

Suggested explanations for marital change ranges from economic trends to cultural shifts and legal changes (Horkonen, 2014). Attitude is a learned predisposition to respond in a consistently favorable or unfavorable manner with respect to a given objective (Fishbein and Ajzen, 1975). Marital expectations and marital preferences are also sometimes placed in the category of marital attitudes (Bronte-Tinkew, et al., n.d.). As social norms change, they tend to influence behavior over time. Bronte-Tinkew, et al. explains that measuring marital norms, is the same as those designed to measure individuals' values, normative beliefs, and attitudes about marriage and divorce, but they are reported at the aggregate level as social indicators.

Changing Attitudes towards Marriage

As individuals grow up, they internalize values, attitudes and norms concerning marriage and family (Thornton, 1997). Both collective norms and individual values and attitudes define the meaning, behavior and sentiment associated with marriage (Carlson & Lynch, 2013). Attitude change about marriage occurs when the core evaluation of marriage shifts from one meaningful value to another and is typically inferred from change in either an implicit (automatic) or explicit (deliberate) measures of evaluation (Ramachandaran, 2012).

Over the past decades in both developed and developing countries, there have been profound changes in marriage and union patterns, in particular, the postponement of marriage and union formation to later ages (Yim, Alkema, & Kantorova, 2017). According to Bharsakhale (2013), almost half of young unmarried Americans between 20-29 years would choose to have marriage abolished and many agreed that marriage is only for people ready to spend the rest of their lives together. As divorce has become a modern-day norm in recent years, it is expected that the present-day young adult tends to have a distrust of marriage as an institution.

Experiences during childhood and adolescence also affect the development of expectations and attitudes towards future behavior related to marriage (Schulenberg et al. 1997). In addition, economic factors; socialization processes in the social contexts have effects on attitude towards marriage (Harris & Lee, 2008). The changes in marriage rates are driven in large part by the behavior and attitudes of young adults, who are both delaying marriage and entering into less-traditional family arrangements (Taylor & Wang. 2010). Attitudinal change is likely to affect personal feelings as well as dyadic aspects of relationships (Amato, & Booth, 1995).

Amato & Booth (1995) add that, in less traditional outlook, wives perceived that they are disadvantaged and thus become less happy with their marriage.

According to, Yeung and Hu (2016) changes in population trends, education, urbanization, media, gender, family background and the establishment of modern family's shape attitudes about marriage and sexual behavior. Examining attitudes provides insights regarding past marriage behavior and enable us to anticipate future trends. The research on marital attitude typically includes parallel exploration of attitudes toward divorce, premarital sex, childlessness, and out-of-wedlock childbearing (Li, 2014).

Attitude based explanations for attitude change indicate that individual interests and goals stimulate attitude development; as one's interests and goals change, so will one's attitudes (Carlson & Lynch; 2013; Kroska & Elman, 2009). Attitude change exposure to ideas increases the likelihood that individuals will incorporate those ideas as their own; attitudes are then reshaped as individuals learn new information and encounter new experiences (Bolzendahl & Myers, 2004)

Change in Marital Values

A person's marital may represent one's beliefs about roles that a person believes it is important that a husband and wife play and what they expect for themselves, and these beliefs are likely to be driven by their personal values of marriage (Bronte-Tinkew, et al., n.d.). Marital values may also represent one's personal views about the importance of the institution of marriage (Mchugh, & Frieze, 1997). Research contend that marital values have a subtle influence on the meaning of people associate with the construct of marriage and romantic love (Ramachandran, 2012). Consequently, the extent to which individuals value the institution of marriage may be a strong predictor of the decision to marry (Žilinčiková & Hiekel, 2018).

According to Bergman (2014), attitudes that are strongly and consistently reinforced over time may become firmly held values. In these regarded values are deeply embedded and highly regarding principles and beliefs that are used to guide behavior and decision-making. Values are generally thought to be stable across the life-span, although the salience of a particular value may shift during different phases of a person's life (Bergman as in Christensen, 2014). As a result of the absolute connectedness of marriages to the community which is not in any way an affair between the individual and the marrying parties alone, it is essential to highlight some values that are rooted in these marriages in societies, their identification benefit in abetting the continuous wreckages that marriages suffer especially these modern times (Kyalo, 2012).

Marital values are fundamental beliefs that are able to influence an individual's personal behavior about marriage. Family values (e.g., religious beliefs), cultural norms (e.g., expectations about marriage), and personal experiences (e.g., ideas about love and marriage) all influence how people perceive marriage and divorce (Shimkowski et al., 2017). According to Kyalo (2012), traditional marriage system offers us values that will help reposition our outlook on marriage and sexuality today. Therefore, anybody who under normal conditions refuses to get married is committing a major offense in the eyes of the society and people will be against him. The reason is that people are becoming more socially conscious and less inhibited from the prescriptions of tradition and replace old social values with the new and fast changing links (Hundal, 2015). Hundal argued that traditional society is going through change of marriage under the influence of urbanization and mass communication.

The relative value of traits like a drop of housework efficiency, the value of breadwinning efficiency rises and a mismatch in marriages that are formed because of an imperfect correlation between domestic skills and market skills also increase divorce rates

(Andersen & Hansen, 2010). Interpretation of marriage or divorce depends on community standards and marital values, as well as prevailing resources within the community (Ramachandran, 2012). Some of the value of marriage in Africa is related with physical work, a respectful demeanor towards elders, ethnicity, qualities of the parents, wealth especially on the part of the boy's parent, the social bond between two communities, lineage and others (Kyalo, 2012).

According to tradition and culture, in Ethiopia the bride must be virgin when the marriage takes place. Because the bride virginity is highly valued and pride in Christian marriage with whom family being shamed if the bride is not virgin at marriage (Meron, 2006). Rural women in particular tend to marry at every young age than their husbands. In the past it used to be the custom for the bride groom to be 30 years of age before beginning his public ministry (Solomon, 2003). Now days many men and women, often those, who live in urban areas as opposed to rural communities, do not follow this tradition and do not have arranged marriages but it is important to marry someone the family approves (Kebede, 2002).

Change in Marital Norms

In every society, there is a collective set of rules or norms that tell people how they ought to conduct various aspects of their lives including marriage (Henslin, 2012; Thornton, 1997). While these marital normative systems are frequently tolerant of a range of behaviors and include sanctions for those who stray beyond the accepted limits of marriage (Klassen et al, 1998). An initial increase in the prevalence of egalitarian gender norms is predicted to lead to lower marriage rates and higher divorce rates (Pessin, 2018). The traditional or normative, homogeneous model of marital life has decreased in importance in the face of modern and post-modern changes. Contemporarily, social norms do not interfere so radically with marital life, and

the roles and expected behaviors are determined by individual needs and the situation of the family (Kozak, 2010). Jones in (2014) states that the context of rapid economic development, but from a very low base, gendered social norms for adolescent girls in Ethiopia are shifting, albeit in a highly uneven manner.

In the past, the norms and ideals for marriage have undergone changes without an unraveling of the marital institution but recent developments add up to a worrisome the decline of marriage (Treas, Lui, & Gubernskaya, 2014). Olson, DeFrain & Skogrand, in 2011 determined that parent-arranged marriages are usually very stable because it is the duty of the whole family to help the new couple get established in life and since it is in accordance with norms of the community.

In almost all the literature on norms, it is unquestionably assumed that norms elicit conformity, and that there is a strong correlation between people's marital normative beliefs and their behavior (Muldoon & Bicchieri, 2011). And yet, while marital norms have weakened and there is more tolerance for previously proscribed behavior, the shift towards acceptance of premarital sex, unmarried cohabitation, non-marital childbearing, abortion, never marrying, and getting divorced does not mean that these behaviors are now widely endorsed or viewed as positive goals to be reached (Thornton, 1997). We may adopt a norm that prohibits premarital sex, but can only observe the consequences of violations like out of wedlock pregnancies (Bicchieri, 2017).

In the context of rapid economic development, but from a very low base, gendered marital social norms for adolescent girls in Ethiopia are shifting, albeit in a highly uneven manner (Jones and Bekel, 2014). Delaying sexual initiation and retaining virginity until marriage was the norm (Mitike, 2007). In rural areas of Ethiopia arranged marriages were the norm

whereas abduction marriage provided a socially acceptable way to circumvent the parents' or the bride's disapproval of a match (Fafchamps and Quisumbing, 2002). But such types marital practices are on the verge of being replaced by practices like cohabitation. In Ethiopia, cohabitation was taboo and considered as socially deviant behavior (Biru (2000)). Couples considered cohabitation as an alternative living arrangement in creating a two-parent family context for their child. Moreover, pregnancy out of wed-lock is not accepted and perceived as normative by the society (Samrawit, 2015).

From these studies it can be understood that marital changes around the world were accompanied by a shift in attitudes, values and social away from traditional family and community. Rather, the issue of marriage become the issue the individual. The data in attitudes toward marriage, premarital sex, cohabitation, and non-marital childbearing suggest that attitudes, norms and values concerning marriage, and intimate relationships have been restructured from time to time. In 19th and 20th century in both developed and developing countries, there have been profound changes in marriage; in particular, the postpone of marriage later ages. Because these normative and traditional values and powers of the community also shift from the individual to the community.

Trends on Marital Problems

It has become more acceptable in recent decades to have sexual relationships before marriage, to cohabit without marriage, to bear children outside of marriage, to obtain an abortion, to go through life without marrying, to obtain a divorce, and for women to pursue careers outside the home (Olson, DeFrain & Skogrand, 2011). According to Ramachandran (2012), divorce is also a significant indicator of the quality of marriage, marital norms and, more generally, of the quality of life.

Change in Gender Role

Ogletree (2015) argued that changing gender roles are impacting how employment and household/ childcare responsibilities are shared within a marriage. According Admassu (2013), the role of men was to be the breadwinners and the role of women was to be the nurturers of the family. When women started working and getting higher education, they became more independent. The gender role attitudes guided by feminism affect marriage formation, because marriage is regarded as a traditional institution and the traditional roles encourage marriage (Li, 2014). The sexual revolution and the change of the woman's role in society have constituted the most important reasons for the departure from the traditional marriage and the introduction of new models of the family formation (Kozak, 2010).

The gradual move of mothers from home to work is believed to be one of the prevalent factors contributing to the trend of change in marriage (Lesthaeghe et al., 1995). Many explanations point to the change in gender roles from gender asymmetry to increasing equality and, in particular, to the dramatic increases in women's labor market activity (Horkonen, 2014). Ogletree in (2015) states that these changing gender and marital roles may impact the quality and satisfaction of marriage. When attitudes towards gender role change, many husbands resist this change (Amato, & Booth, 1995). Which means that when wives attitude becomes more progressive, there likely to be a more overt conflict between spouses and less stability in the relationship.

Gender role in Ethiopia is most well-known especially women role is being house wife doing work available at home like cooking and child rearing. For women, in particular, being single or in a household without a man is associated with marginalized social status, dependence on kin, and greater vulnerability (Pankhurst, 1992). In Ethiopia role of men was to be the breadwinners and the role of women was to be the nurturers of the family but balance between

husband and wife changed when women started bringing their share to the family income (Admassu, 2013). There is delay marriage and to discourage premarital sex because early marriage, especially among girls, is often associated with adolescent motherhood, school dropouts, maternal morbidity and mortality, and forfeited future life opportunities for the affected individual (Pathfinder International Report, 2006; Green, Makuria and Rubin, 2009).

Pre-marital sex and Marital Delay

Premarital sex seems to be widely accepted among young people (Thornton, 1997). During the past decade, researchers have focused their attention to family changes, non-traditional family forms and ever-growing current trends. (Kasearu, 2010). Native justification for restricting the sexual activity of married and unmarried differ from society to society. Some society focus on restricting premarital sex through norms and others focus on moral restriction than with the practical implication of premarital permissiveness (Broude, 2001). With the age of marriage increasing, young people who eventually marry spend more years as singles. With the divorce rate at approximately 50%, many people are single for periods of time after a divorce (Olson, DeFrain & Skogrand, 2011).

The age-long conviction that a man should have a rich often extramarital sex life, and a woman's sexual experience should be limited to intercourse with the husband has been rejected (Kozak, 2010). One of the most noticeable changes in marital patterns has been the increase in the age at first marriage (Kreider, & Ellis, 2011). The institution of marriage in Ethiopia has undergone a serious change in the last two decades from 16.9 to 19.3 in urban areas and from 15.9 to 16.7 in rural areas in 2000 and 2016 respectively, as evidenced by EDHS which shows gradual delay of marriage.

The median age at first sexual intercourse is 0.5 years earlier than the median age at first marriage for women and 2.5 years earlier for men; this indicates that both women and men engage in sex before marriage (CSA & ICF, 2016). A delay in marriage is particularly a disadvantage for women in countries like Ethiopia where there are strong social expectations among women to engage in marriage and childbearing career (Samrawit, 2015). On the other hand, the percentage of young people age 18-24 who have had sex before age 18 has increased from 35% in 2005 to 40% in 2016 among women and from 9% to 12% among men (CSA and ICF, 2005 and 2016). Abortion is one of the results of premarital sex with a controversial and painful subject where unintended pregnancies expand out of marriage (Ponzetti, 2003). The trends also showed that the premarital sex increases the numbers of unintended pregnancies with the increase in unsafe abortion (CSA and ICF, 2016). The existence of risky sexual practice including premarital sex, unprotected sexual intercourse with non-marital partners and sexual intercourse with female commercial sex workers were reported by both urban and rural adolescents (Fekadu and Alemayehu, 2009).

Cohabitation

Acceptance of premarital sex also extends to living together without marriage (Thornton, 1997). In fact, young people believe that it is a good idea or makes a lot of sense to live together before marriage. Less than one-fifth express strong moral disapproval toward non-marital cohabitation (Moore & Stief, 1991). The rise in cohabitation incorporate a wide range of explanatory perspectives, including: increased secularization; increased female labor force participation; shifts in the meaning of marriage; including a decline in its socio-cultural function; risk reduction; a decline in the cultural importance of kin; and the separation of sex and reproduction (Coast, 2009; Thornton, 1997).

Cohabitation entails fewer responsibilities at the legal, economic, and even emotional levels; not bound by the norm of permanency; easier to enter because formal ceremonies and social recognition are not required and also easy to dissolve than marriage (Pessin, 2018). The rising popularity of unmarried cohabitation accompanied the decline in marriage rates and the postponement of marriage to an older age (Žilinčíková & Hiekel, 2018). However, although cohabitation has become widely accepted today, it can be seen as an equal partner to marriage (Kasearu, 2010).

With the rise in divorce rates and women's reluctance to remarry, cohabitation becomes more common among the divorced (Bivona-Guttadauro, 2013). As cohabitation has become widely accepted within western society, the number of children born outside of marriage has rapidly risen (Kasearu, 2010). The proportion of live birth outside marriage in the EU in 2016 was 42.6 % (European Commission, 2015). At the onset of the diffusion of cohabitation, unfavorable attitudes towards the institution of marriage have been identified as strong predictors of people's choice to cohabit as an alternative to marriage (Žilinčíková & Hiekel, 2018).

In Ethiopia, cohabitation was taboo and considered as socially deviant behavior (Samrawit, 2015). However, as time went by, cohabitation of a man and woman was altered from the sinful category into the category of acceptable behavior (Aschalew & Martha, 2009). Due to its widespread existence and its gaining approval by the society, cohabitation has been given recognition and protection by law (Meron, 2006). Aschalew and Martha (2009) suggest, the reason for cohabitation in Ethiopia takes roots in the acceptance of informal families, financial constraints in affording the expenses of wedding ceremony and inability to get the consent of their parents for marriage. According to Biru (2000), cohabitation has become prevalent and a number of non-marital relationships could be identified in Ethiopia nowadays.

Divorce

Marital changes, such as the increase in divorce, cohabitation, non-marital births, and voluntary childlessness, have spurred the diversity of living arrangements and life course trajectories (Bumpass, Sweet, & Cherlin, 1991; Cherlin, 1992). Bivona-Guttadauro (2013) argue that parental divorce diminishes the economic and social resources including social networks available to children via their parents. The increased prevalence of divorce has also been popularly framed within the narrative ideational change as the driving force behind demographic shifts in partnerships and family life (Žilinčíková & Hiekel, 2018).

The prevalence of divorce in Ethiopia is increasing from time to time and there is a high prevalence of divorce (Mekonnen, Kassa, & Ayalew, 2019). Structurally, high rates of divorce result in the suffering of the institutions of marriage, and family. Divorce has imposed major costs on society, particularly post-parental divorce children experience psychological and behavioral problems (Bivona-Guttadauro, 2013). With the increasing acceptance for divorce; it becoming the best solution when a couple has irresolvable marital problems (Chow & Lum, 2008).

As we can spot from the literature, in recent decades having sexual relationships before marriage, cohabiting, bearing children outside of marriage, abortion, go through life without marrying, divorce, and other are challenges and problem that sever harm marriage. Acceptance of premarital sex also extends to cohabitation and change in gender role permits role conflict among couple which also lead to divorce. Both problems are caused by different factors like the expansion of private free life and the weakening of the power of family and the community. Which entails that individual want to have relationship with fewer responsibilities at the legal,

economic, and even emotional levels; not bound by the norm of permanency which easier to enter with no social recognition and easy to dissolve when they want.

According to Pathfinder Ethiopia (2006), about 55% of ever-married women in the Ethiopia entered into union due to pressure that mainly came from parents; which creates problems that lead to prevalent problem of divorce. The proportion of women who are divorced or separated increases with age than men (DHS, 2016). Also marriage is becoming rare in Ethiopia and even from the married once 45% of all first marriages in Ethiopia end in divorce or separation within 30 years, and two-thirds of women who divorce do so within the first 5 years of marriage (CSA & ICF, 2016). Thirty-five percent of women and 44% of men those who are 18 and above years old in Ethiopia are currently not in a union (CSA and ICF, 2016).

Factors related to Attitudes towards Marriage, Marital Values, and Norms

There are different factors that can affect the attitude, value and normative experience of an individual or the community.

Religion

Different researchers recently link aspects of religion and spirituality with marital processes and outcomes. The studies have linked religiosity to marital commitment and quality and have inverse association with marital conflict, including the risk of domestic violence, as well as marital infidelity (Ellison, Burdette, & Wilcox, 2010 and Ellison, Wolfinger, & Ramos-Wada, 2012). The churches and religion as an institution are weakened by divorce and the lack of marriage (Bivona-Guttadauro, 2013). In many respects the religious system of norms requiring certain behaviors and sanctioning deviations from these prescriptions has been replaced by a norm of tolerance, which gives individuals the freedom. People with high levels of religious

involvement and commitment, on average, express lower levels of acceptance of divorce, cohabitation, premarital sex, unmarried childbearing, abortion, not marrying, and remaining childless (Thornton, 1997).

The shifts in religion, along with changes in the legal system, have weakened the institutional of marriage supports for historical norms and values concerning a wide range of family and personal behavior (Thornton, 1997). In addition to possible theological differences in views of marriage, divorce, cohabitation, and sexual behavior, it is also important to explore the role of religious involvement and commitment in shaping family-related attitudes (Thornton, 1997; Ellison, Wolfinger, & Ramos-Wada, 2012).

Several studies over the years have associated frequent religious attendance with more traditional values in these domains (Stokes & Ellison, 2010). Thornton (1997) also argued that people with no religious affiliation have higher levels of acceptance of abortion, divorce, premarital sex, cohabitation, nonmarital childbearing, remaining single, and not having children. Religious institutions promote traditional views on marriage and family and linked with disapproval of divorce, non-marital childbearing and voluntary childlessness (Gubernskaya, 2010). In Ethiopia, those women who follow religion except orthodox had prolonged age at first marriage compared to those who follow orthodox religion (Population Council, 2004).

Age

Changes in attitudes and values are mostly seen with younger and hold less traditional attitudes than older people who are more supportive of traditional marriage (Gubernskaya, 2010). Compared with youths, older people are more likely to agree that marriage is more ideal than being single (Chow & Lum, 2008). Compared to older people, the young are more accepting of

premarital sexual relations, unmarried cohabitation, non-marital childbearing, and the idea of never marrying and age differences in attitudes toward abortion, divorce, remaining childless, and appropriate roles for women and men are both less clear and smaller in magnitude (Thornton, 1997).

Age at first marriage in the country exactly coincided with age at first sexual intercourse in all regions. However, there was slight difference between age at first intercourse and first marriage for women with higher level of education (Eshetu and Dula, 2014). Although age at early marriage is widely practiced in many parts of the country (CSA, 2003). Median age at first marriage or union in Ethiopia years among women age 25-49 started to rise from 16.0 in (2000), to 17.1 (2016) (ICF, 2016). This number is higher in urban areas with a median age of 19.3 in 2016. On the other hand, the percentage of young people age 18-24 who have had sex before age 18 has increased from 35% in 2005 to 40% in 2016 among women and from 9% to 12% among men (CSA and ICF, 2005 and 2016).

Gender

There seem to be differences in the attitudes of women and men concerning various family and personal matters. One important male-female difference concerns premarital sex and unmarried cohabitation, with men apparently having more accepting attitudes concerning both behaviors (Thornton, 1997). Most women assume primary responsibility for raising children, taking care of elderly relatives, and doing housework and less enthusiastic about marriage and childbearing than men (Gubernskaya, 2010). Compared with females, males are more likely to agree that marriage is more ideal than being single (Chow & Lum, 2008). According to Servaty & Weber (2012), males are more likely to believe that cohabitation will improve marriage; yet

females are more likely to believe that couples must have wedding.

Educational Level

The evidence regarding whether educational levels are associated with more acceptance of abortion, premarital sex, non-marital childbearing, and divorce is mixed. While there is a body of evidence suggesting that education is related to higher levels of acceptance regarding these types of personal matters (Bumpass et al., 2001). Key drivers of progressive change of marriage include access to education, positive local role models, supportive male relatives, and top-down social mobilization and legal changes (Jones, et al., 2014). Besides leading to higher income, education brings exposure to new ideas and social networks producing enduring effect on social attitudes (Gubernskaya, 2010).

According to Chow & Lum (2008), higher education attainment was associated with lower support for marriage. Those who received more education were less likely to agree that marriage is a necessary step in life and that having children is an important part of marriage (Chow & Lum, 2008). The work on education liberalize and influence the attitudes towards marriage and change the definitions of sex roles and expectations in the culture (Niels-Hugo, & Bordia, 2014). In Ethiopia, those women who have better education level had prolonged age at first marriage than illiterate women (Population Council, 2004).

Economic Status

Participation in the labor force exposes both men and women to non-traditional ideas about marriage and gender roles; it also increases economic resources and the share of non-kin in personal networks (Gubernskaya, 2010). Compared with those who had lower income, those who had higher income were more likely to agree that marriage is more ideal than being single

(Chow & Lum, 2008). Employed men and women have less traditional attitudes toward marriage compared to those individuals who are not in the labor force. Economic position also has been found to be related to a range of marriage attitudes (Thornton, 1997). Meron (2006) also stated that in urban area of Ethiopia, women are becoming economically independent and starting to have their own source of income. Following this, they are engaging in such relationships so that they could be able to get out of it whenever they want to end up their relationships.

Marital Status

The greater traditionalism of married people found in cross-sectional studies may result from self-selection into marriage of people who hold more traditional marital views and/or from marital experiences encouraging married people to adopt more traditional outlooks (Gubernskaya, 2010). Married people are particularly thought that marriage is important for life satisfaction and those who have experienced marriage feel more negative about remaining single (Kaufman & Goldscheider 2007). Females showed lower support towards marriage and child bearing than males who show more support for both (Chow & Lum, 2008). Because of high divorce rates, low marriage rates, a high number of non-marital cohabitations, and a high number of unmarried females with children, it is hard to demonstrate a healthy example of romantic relationships and marriage for others to emulate (Servaty & Weber, 2012).

As different studies linked religion, education, marital status, economic level, age, sex and other factors with individual attitude towards marriage, the value for marriage and normative regulation of marriage. Religiosity is the sign of marital commitment and in the presence of religiosity there is no marital conflict, including the risk of domestic violence, as well as marital

infidelity. Because of the exposure to different things the youth hold less traditional values and attitudes towards marriage than older people who are more supportive of traditional marriage.

Regarding education, evidence suggests that the higher the education the more acceptance of abortion, premarital sex, non-marital childbearing, and divorce. Economic level and marital status also have effects on marriage.

Theories Applied in Marriage

Social learning theory

According to Bandura in (2012), this theory includes observational learning, imitation, and modeling, individuals mirror their behavior based on the behaviors of others within their social environment. Social learning theory is seen as occurring within a change in social context (Zastrow and Kirst-Ashman, 2007). Early in life, reinforcement of sex-related behavior by others is of primary importance. As individuals grow and develop, they assess personal situations and develop standards and rules by which to live (Olson, DeFrain & Skogrand, 2011).

Social learning explanations of attitude change make the most theoretical sense for explaining marital and attitude change across emerging adulthood (Arnett, 2004). The theory can also help us understand how emerging adults think about marriage by assuming that every person has a marital behavior which consists of his or her collective thoughts, values, and beliefs about marriage (Willoughby, 2014). The most highly predictable social channels in marriage are age, education, social class, and race-ethnicity (Henslin, 2015).

The first attitude change technique, persuasion via the central route, focused on the information that a person has about the central merit of marriage. Social learning theory utilizes the central route assumed in marriage by comprehending and learning the information presented, which is critical for change (Ramachandran, 2012).

When we see the application social learning theory argued that, norm and value formation should follow the law of learning. Whenever a marital norm is formed and a marital value is established the implicit evaluation associated with a response constitution of attitude which may have been formed as a result of prior conditioning. The implication of this is that attitude towards marriage is related with norms and values of marriage.

Attitude can be explained in social learning theory as follows: a) an individual holds many values and norms about marriage, which refers marriage related to various attributes, such as social, economic, religious and cultures of people. b) associated with each of the attributes is an implicit evaluative response, with attitude towards marriage. c) through conditioning the evaluative response will associated with attitude towards marriage. In general, according to social learning theory the persons' attitude towards marriage is a function of his value and normative beliefs about marriage about marriage and the implicit evaluative response associated with values and norms of marriage.

Symbolic Interaction Theory

Symbolic interaction theory suggests that individuals place symbolic relevance to objects, people, and relationships based on meaning-making processes that derive from social interaction (Kendall, 2011). The symbolic interactionist theory can be used to understand how our interactions can lead to the institution of marriage (Korgen, & Atkinson, 2019). Symbolic interaction theory suggests that, through interaction with social environment, people form a personal attitude towards marriage to influences their decision whether to marry or not (Blumer, 1969). Symbols are instrumental in helping people derive meanings from social situations. In social encounters, each person's interpretation or definition of a given situation becomes a subjective reality from that person's viewpoint (Kendall, 2011). Symbolic interactionists analyze

how social life depends on the ways we define ourselves and others. It studies face-to-face interaction, examining how people make sense out of life and their place in it (Henslin, 2015).

Applied to marriage, symbolic interactionism suggest that each individual develops a marital norm and personal attitude toward the institution of marriage through interactions with family, friends, and the larger culture. Furthermore, marriage become critical factors in understanding how one interacts in any situation that invokes that symbolic meaning in the community. In this way, symbolic interactionism provides the foundation for understanding attitude towards marriage, marital value and marital norms in a culture that continues to value and place importance on marriage as an institution. While these are useful in identifying broad attitudes and social norms of marriage. The level of individual acceptance of norms and value about marriage is not examined, as a result study individuals or group differences in acceptance of changing marital values and norms about marriage is important.

Symbolic interactionism also suggests that one's individual marital attitude and value is partially a product of larger cultural interpretations of marriage. Although any given culture may have normalized beliefs and perceptions regarding an institution such as marriage, individuals will vary in their acceptance or adherence to these norms (Hall, 2006). It helps to balance the act between established cultural norms and individual variability and chooses to accept or reject. One's marital attitude is likely a compromise of one's individual adherence to larger cultural messages and norms regarding marriage. As mentioned, attitude towards marriage encompasses a wide variety of marital norms and values regarding marriage that are partially framed within the larger context of overlapping cultural paradigms about marriage and marriage formation (Willoughby & Dworkin, 2009). Such a recognition is important as it suggests that although there may be infinite variability in how individual perceive marriage, common types marital

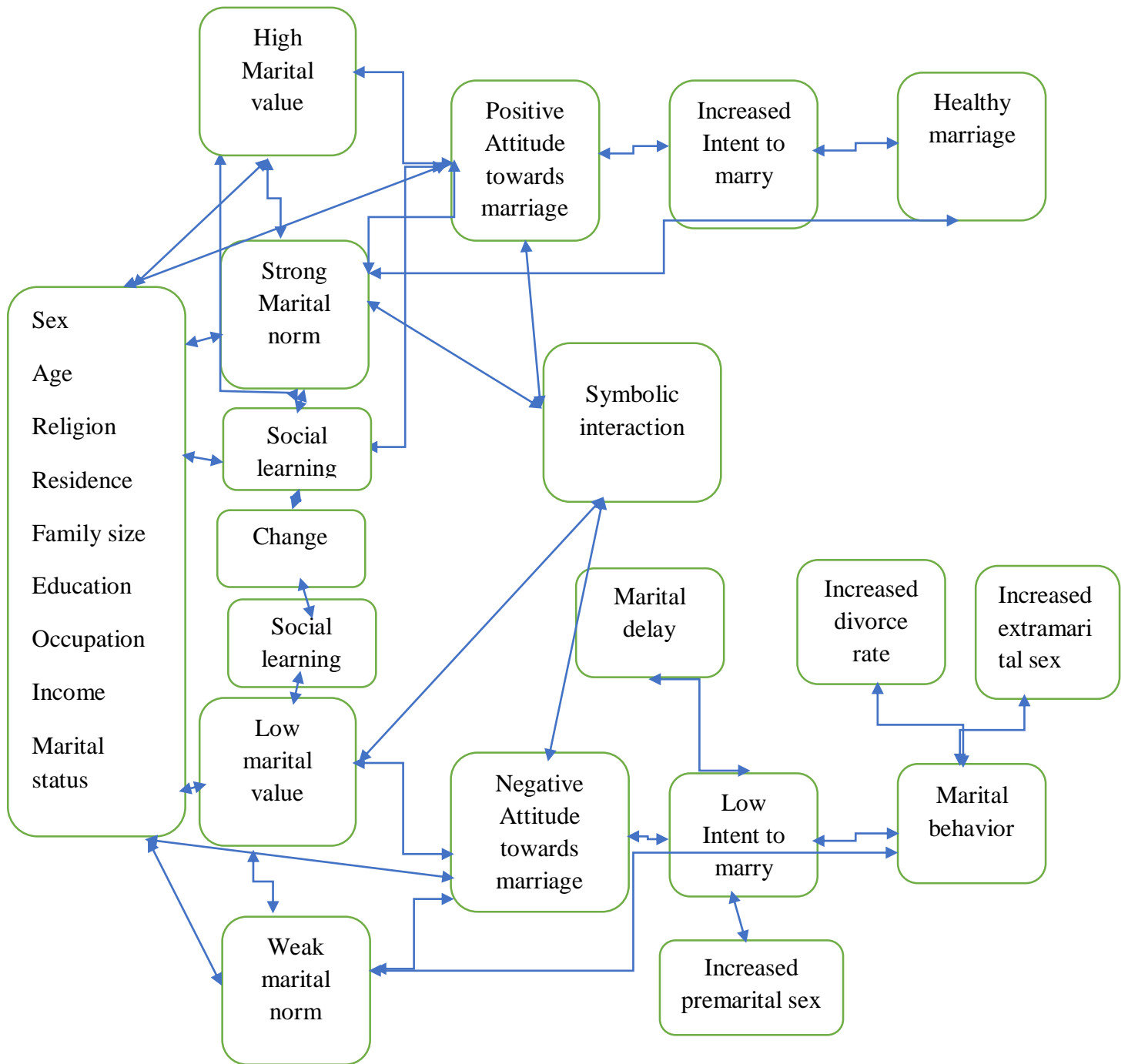
values and norms are likely common across given cultures (Carroll et al., 2009). As the term marital value and norm represents an eclectic variety of beliefs regarding marriage, further delineation of the common cultural dimensions of a marital norm are needed to fully understand the various aspects regarding marriage and to provide a useful guide for social scientists (Willoughby, 2014). Hall (2006) contended that various aspects of an individual's norms, beliefs, and values regarding marriage reflect an underlying marital meaning each individual hold.

Applied specifically to the change in attitude and social changes to marriage, symbolic interaction suggests that the broad social and cultural changes to the institution of marriage would significantly influence and shape the attitudes of the community concerning the meaning of marriage and beliefs about marriage (Willoughby, & Dworkin, 2009). Symbolic Interactionism helps to frame how individuals interact with larger social and cultural influences to create meaning and belief. What an individual believes about marriage will influence how an individual will behave regarding marriage. Symbolic interaction also suggest that the changing social norms will have a significant influence on the attitudes and values about marriage (Kay, 2012).

Conceptual framework

Sex, age, religion, residence, family size, education, occupation, income and marital status have a direct influence on people negative or positive norm, value and attitude towards marriage. The changes from positive norm, value and attitude towards marriage occurred through social learning; including observation, imitation, and modeling. Individuals mirror their behavior based on the behaviors of others within their social environment. Such type of change also affected by symbolic interactionism where each individual develops a marital norm and personal

attitude toward the institution of marriage through interactions with family, friends, and the larger culture of the community.



The change in marital norm have an influence on marital value and attitude towards marriage. If Individuals have high value for marriage, strong marital norm and positive attitude towards marriage there will be high intent to marry and the marriage will be healthy. But if people have low marital value, weak marital norm and negative attitude the result will be low intent to marry, marital delay, increased premarital sex, high rate of divorce and increased extramarital sex.

Chapter Three: Research Methods

This chapter deals with the description of the study area, design, sampling technique, data collection methods, and data analysis methods.

Description of the Study Area

This study was conducted on trends of marriage, changing attitudes, values and norms in Woldia town, which is found in north Wollo zone, Amhara regional state; north east Ethiopia. The area selected purposely due to prior experience and curiosity to study the area. According to estimates from 2015, the town has a population of around 72,300 residents. The town has seven administrative Kebeles and structured by three rural and four urban Kebeles. Woldia was established in the 1970s by Ras Ali the great (*Tilku Ras Ali*) and it is the capital of North Wollo zone. It found at a road distance of 521km of the north of Addis Ababa, the capital city of Ethiopia and 360 km east of Bahir Dar, the capital of Amhara regional state.

Woldia is one of the towns in the region located across road in north east part of Ethiopia. Most marriages in Woldia performed based the culture available in north east Ethiopia. Most of the time monogamy's marriage is the culture for Christian religion followers and sometimes for Muslim religion follower. But some Muslim follower marry more than one wife ate a time. Apart from this there is a cultural relationship called (*yekenfer wodaji*). One female or male individvaul have (*yekenfer wodaji*) either they marry or not. Such type of practice of rare in town.

Research Approach and Design

Based on the purpose and objective of the research I choose sequential mixed method research design in this study. This is because the objective of this research demanded methodological eclecticism or methodological pluralism to generate both quantitative and qualitative data. mixed methods research typically address research questions that use multiple

methods of inquiry (Jason & Glenwick, 2016). For instance, the change in marital attitude marital value and norm need both quantitative and qualitative data. In this regard the changes in attitude and demographic factors needs quantitative data as well as the community tradition, norm and value need additional supportive data from participants' experience. According to Leavy (2017), collecting and integrating quantitative and qualitative data in a single project result in a more comprehensive understanding of the phenomenon under investigation. This helps to improve data generated for the research, the different research approaches provide different sorts of knowledge and they have different strengths and different weaknesses (Johnson & Christensen, 2014).

Fundamentally the data that obtained from the investigation used for triangulation in order to strengthen the validity of inquiry results (Greene, Caracelli, & Graham, 1989); integration to create relationships between the changes in attitude, values, and norms (Leavy, 2017; Wiggins, 2011); and help to initiation and develop conclusion from the result (Onwuegbuzie & Collins, 2007). From mixed research a sequential design was chosen (Onwuegbuzie & Collins, 2007; Creswell & Plano Clark, 2007); where the quantitative data comes first followed by qualitative data and each have equal consideration in the study.

Sequential mixed method research design is used because the designs incorporate techniques from both the quantitative and qualitative research traditions, which can be used to answer questions that could not be answered in any other way (Mertens, 2010). The study deals with changing attitudes of people towards marriage, marital values and marital norms. In marital values and norms; qualitative and quantitative data have their own advantage. Qualitative data can provide more detail or nuance regarding marital values and norms, clarify complex relationships, or reveal general attitudes. Quantitative data provides concrete

numerical data on attitude towards marriage, values, or norm's prevalence.

such data allows for statistical analysis of change over time (Meckie & Moneti, 2014).

Quantitative Component

Quantitative component provides quantitative description of trends, attitudes, norms and values of marriage by studying a sample of the population. The survey makes it possible to obtain reliable data from a relatively large number of cases and produce large amounts of statistical information quickly and cheaply from sample representatives.

Sampling Technique and Sample Size Determination

Study Population

All households above age 15 years in the five Kebeles of Woldia town represented the study population of this study.

Sample Size Determination

The sample size was determined based on the number of populations in Woldia town both from urban and rural Kebeles and Yamane's formula (Yamane, 1967) was used to

determine the sample size.

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

where n = sample size

N = population size

e = sampling error

Population of Woldia (N) = 72,300

Sampling error (e) = 0.05

$$\begin{aligned} n &= \frac{72,300}{1 + 72,300(0.05)^2} \\ &= \frac{72,300}{181.75} \\ &= 397.799 \\ &= 398 \end{aligned}$$

There for the sample size were 398 individuals in Woldia town.

Sampling Technique

Multistage probability sampling was used for quantitative data to select respondents by using the following steps. Multistage sampling is used because there exists no sampling frame, and the population is scattered over a wide area in rural Kebeles. Three stages of sampling were used. First, urban and rural Kebeles selected by using simple random sampling technique. There are 7 Kebeles (4 urban Yeju genet, Debre Gelila, Deferga, and Guba lafto and 3 rural Kebeles Mecharie, Gento, and Adengur Gebreal). There for three Kebeles one rural (Mecharie) and 2

urban Kebeles (Yeju Genet and Debre Gelila) were selected using simple random sampling. Second stage each of urban Kebeles classified into clusters and clusters chosen randomly by taking proportional distribution into account. There for Yeju Genet classified into 107 clusters (blocks) and Debre Gelila classified into 98 clusters (blocks). Inside the selected clusters, households were selected and of individuals were selected inside the selected households. In each household, one individual (head of household) a wife or a husband of married family filled the self-administered questionnaire. On the next select household unmarried adult or single family member filled the self-administered questionnaire.

To account for the variation in the number of households in the 3 Kebeles, proportionate to size procedure was used to determine actual samples to be taken from each Kebele.

This was accomplished using Kothari (2004) probability proportional to size (PPS)

sampling formula:

$$n_1 = nN_1/N, \text{ or } n \cdot p_1$$

Where, n_1 = the sample size of a Kebele,

n = the total sample size,

N_1 = total population of the Kebele and

N = total population.

$$P_1 = N_1/N,$$

$N_1 = 16070$, $N_2 = 14228$ and $N_3 = 9701$. Adopting proportional allocation, we shall

get the sample sizes as under for the different Kebele:

The total population of three Kebeles $N = 38998$

$$N_1 = 16070, \text{ we have } P_1 = 16070/38998$$

$$n1 = n \cdot P1 = 398 (16070/38998) = 164$$

Similarly, for strata with $N2 = 2400$, we have

$$n2 = n \cdot P2 = 398 (14228/38998) = 135, \text{ and}$$

$$n3 = n \cdot P3 = 398 (9701/38998) = 99$$

Thus, using the above formula, the total sample sizes allocated proportionally to each Kebele became:

$$\sum_{n=1}^3 i. e. n1 + n2 + n3 = 164 + 135 + 99 = 398$$

Each cluster and household selected using the following formula. The population in each kebele is divided into N clusters where the i th cluster contains Ni , ($i=1, 2, \dots, N$) units. Let Yij ($j=1, 2, \dots, Ni$; $i=1, 2, \dots, N$) be the y -value of N the j th unit in the i th cluster to choose the individual.

$Yi = \sum_{j=1}^{Ni} Yij$ That is, Yi ($i=1, 2, \dots, N$) stands for the total of all the units in the cluster i (Chaudhuri & Stenger, 2005; Sampatb, 2001)

For example, Yeju Genet Kebele have 107 clusters. The 2nd cluster contains 10 household's Ni ($i=2$). Let Yij ($j=1, 3, 5, 7, 9$; $i=2$) be the y -value of N 1st, 3rd, 5th, 7th, and 9th household in the 2nd cluster.

Data Collection Instruments

The quantitative data were collected through questionnaire and scale, which have five different parts. The data were collected through a structured questionnaire composed of demographic, socioeconomic and scales that designed in order to explain trends, attitudes and values and norms towards marriage.

The Survey Questionnaire

The first part of the questionnaire asked was a question related to demography of the respondents. The sample units asked to report their sex, age, religion, ethnicity, education level, family size, occupation status, income level and marital status. In the second part marital history were collected from each person aged 15 and over. The marital event which refers to a change in marital status (married, divorce etc.) also collected along with attitude, norms, and values of marriage scale.

The third part focus on marital attitude towards marriage scale (Bassett, Braaten, & Rosén, 2008; Park, 2012; Park, & Rosén, 2013; Fallahchai, Fallahi, & Park, 2016; Prosser & Rosén, 2018), which assesses general attitudes toward marriage. The fourth scale applied is marital value scale, which measures value that people have and given to marriage. The fifth scale is marital norm scale, which examines aspects of marital norms and measure normative regulation of marriage. Attitude towards marriage scale is a self-report measure of both married and unmarried individuals' attitudes and opinions toward heterosexual marriage and can assess any changes in marriage (Bassett, Braaten, & Rosén, 2008; Park, & Rosén, 2013; Prosser & Rosén, 2018).

Attitude towards marriage scales are composed of a total of 27 items that are rated on a 7-point Likert scale ranging from 0 (strongly disagree) to 6 (strongly agree) (Bassett, Braaten, & Rosén, 2008; Park, 2012; Fallahchai, Fallahi, & Park, 2016). Based on the reliability test 21 items bring very good internal consistency. As a result, attitude towards marriage scale score ranges from 0-133.

The content of marital value scale includes 25 items and which designed based on different literature review. This scale rated on a 7-point Likert scale ranging from 0 (strongly

disagree) to 6 (strongly agree) and marital value score ranges from 0-108 for 18 reliable items out of 25. The marital norm scale consists of 29 items, which prepared to measure the informal marital norms of the community in Woldia Town. This scale also rated on a 7-point Likert scale ranging from 0 (strongly disagree) to 6 (strongly agree) and the score ranges from 0-138 for 23 reliable items out of 29. Ultimately, the applicability of this measure was for all individuals, regardless of age, ethnicity, gender, marital status, sexual orientation and experiences with relationships. These scales were analyzed as three separate scales measuring attitude, values, and norms of marriage. The total page of the questionnaire were 8 pages.

Data Collection Procedures

Questionnaires and scales on attitude towards marriage, marital value, and marital norm were reviewed, modified and adopted in this study to formulate questions that would address objectives. Data collectors were trained on administering the survey questionnaire, objective of the study, data collection procedures, etc. Data collectors had diploma and above education level. Questionnaires were filled by respondents in their home and those respondents who unable to fill the questioner filled via face-to-face interviews. Questionnaires were checked for completeness at the end of the day. In addition, all the collected questions were properly organized and categorized according to their kebele's. Care also taken not to discard any questionnaire that was in-completed or of non-responded.

Data Analysis

After the collection of data, each questionnaire was checked visually for completeness and was coded using code book. After that, the data obtained were entered using SPSS version 23 for data cleaning and analysis. Any errors identified at this time were corrected after revision

of the original data using the code numbers and statistical commands. Then socio-demographic characteristics analyzed using descriptive statistics such as frequency, percentage, and mean using SPSS version 23.

The rest scales and other parts of the survey questionnaire was analyzed using t-test, ANOVA and multiple regression. T-test used to compare the values on continuous variable for two groups or on two occasions for example sex with attitude towards marriage (Pallant, 2016). From t-test I used independent-samples t-test, to compare the mean scores of two different groups of people or conditions. Multiple regression used to analyze attitude towards marriage, marital values and marital norms and their relationship with a number of independent variables. Multiple regression makes it ideal for the investigation of complex real-life (Pallant, 2016) which makes it ideal for marriage. From multiple regression I choose standard multiple regression, where all the independent variables are entered into the model simultaneously.

Descriptions of Variable

Dependent Variable

The dependent variables are the changing attitude towards marriage, marital value, and marital norm. The nature of the dependent variable is measured based on the Likert scale. The dependent variable attitude towards marriage, marital value and marital norm, each has seven values. The values 0 represents strongly disagree, 1 (moderately disagree), 2 (slightly disagree), 3 (neither disagree or agree), 4 (slightly agree), 5 (moderately agree), and 6 (strongly agree). These values shown whether the sample unit have a positive, neutral or negative attitude towards marriage and Some of the values in the questionnaire were reversely-scored.

Independent Variables

The independent variables are age, sex, education level, occupation, religion, marital status, ethnic group, residence, family size, age at first marriage and sexual orientation.

Reliability and Validity

The research reliability and validity obtained through different methodological procedures starting from the beginning. The objective of the research obtained by triangulating methods, data sources, theories and by pretesting survey questionnaire.

Development

The survey questionnaire was developed based on adapting from different literatures and developing questions from the pretest. First focus was on Marital Scales (a set of three scales) which include the GAMS, which assesses general attitudes toward marriage; IMS, which measures intent to marry; and the AMS, which examines aspects for marital relationships and measure variables quantitatively (Bassett, Braaten, & Rosén, 2008; Park, 2012; Park, & Rosén, 2013; Fallahchai, Fallahi, & Park, 2016; Prosser & Rosén, 2018). The Marital Scales are composed of three different scales, with a total of 36 items that are rated on a 7-point Likert scale ranging from 0 (strongly agree) to 6 (strongly disagree) (Bassett, Braaten, & Rosén, 2008; Park, 2012; Fallahchai, Fallahi, & Park, 2016). The content of GAMS includes 10 items and three factors positive attitudes, negative attitudes, as well as fears and doubts towards marriage (Park, & Rosén, 2013; Fam, 2018). The IMS consists of three items and is a unifactorial measure of intent for marriage and composed of 23 items (Park, 2012; Fallahchai, Fallahi, & Park, 2016). Ultimately, the applicability of this measure for all individuals, regardless of age, ethnicity, gender, marital status, sexual orientation and experiences with relationships (Park, 2012; Park, &

Rosén, 2013; Prosser & Rosén, 2018). There was also a scale that developed to measure marital value and norms of marriage

Expert

After development the survey questionnaire was shown to experts to see its appropriateness. Based on the comments and the review of experts the questionnaire was improved. After the improvement the questionnaire translated into Amharic and prepared to deliver for respondents for pretest.

Pre-test

Pre-test was conducted on 100 sample size in Woldia town to test the consistency and cultural validity of the scale adapted from the literature. Even if the scales reliability (Cronbach alpha) score is very good the scale appropriateness for our culture and repetitiveness of the items raised a question. Because of these I obliged to develop culturally appropriate scale to measure attitude towards marriage, marital value and marital norm.

Improvement

After the pretest there were repetitive question on the scales which need improvement. As a result; I prepared new scales that measure attitude towards marriage by merging the three scales into one and by adding cultural appropriate questions and by removing culturally inappropriate once. marital value scale also prepared separately from marital norm scale each having its own culturally appropriate terms and contents.

Construct validity

A Pearson correlation coefficient was computed to assess whether or not the scores on the items of scales measure and show good construct validity. Correlations between the attitude

towards marriage and the other two scale scores examining marital value and norm were examined. Results indicates that attitude towards marriage was moderately correlated to marital norm scale ($r=.24, p<.000$) and to marital value scale ($r=.40, p<.000$). These correlations imply that the attitude towards marriage scale, marital norm scale and marital value scale are all measuring similar constructs in marriage.

Correlations between the marital value and marital norm as well as attitude towards marriage scale also measured to check their construct validity. The results indicated that there are high correlations between the marital value and marital norm ($r=.58, p<.000$) and moderate correlation among marital value and attitude towards marriage ($r=.40, p<.000$). The Pearson correlation coefficient results showed that the scores of the scales have good construct validity and can measure attitude, value and norms of marriage.

Reliability

Attitude towards marriage scale, marital value scale and marital norm scale was analyzed as the three separate scales measuring attitude, value and norm towards marriage of the community in Woldia town. There are 27 items in attitude towards marriage scale, 25 items of marital value scale and 29 items for marital norms scale. The process of constructing reliability of scales described as follows.

Explanatory Factor Analysis

An exploratory factor analysis was conducted in order to follow the steps of attitude scale construction to explore marital attitude of the respondents in the study area. According to Pallant (2011), to verify that the data set is suitable for factor analysis, checking Kaiser-Meyer-Olkin Measure of Sampling Adequacy (KMO) value is .6 or above and that the Bartlett's Test of Sphericity value is equal to .05 and smaller (i.e. the Sig. value should be .05 or smaller) is

mandatory. There for the scale attitude towards marriage KMO value is .752, marital value scale .694, and marital nom scale .677 which shows the adequacy of the scale for measurement.

Bartlett's test of significant ($p = .000$) for all scales under measure, which shows appropriateness of the scale and high significance. The eigenvalues for each component analysis record above 1 are eight for attitude (4.94, 2.42, 1.7, 1.49, 1.43, 1.23, 1.09, 1.04), seven for value (3.596, 2.608, 2.141, 1.486, 1.351, 1.304, 1.214) and ten for norm (3.923, 3.031, 2.401, 1.696, 1.425, 1.298, 1.207, 1.149, 1.139, 1.046). These eight components explain a total of 56.8 percent, 54.9 percent, and 63.16 percent of the variance for marital attitude, value and norm scale respectively.

An inspection of the scree plot revealed a clear break after the second component and decided to retain two components for further investigation. This was further supported by the results of Parallel Analysis, which showed only three components with eigenvalues exceeding the corresponding criterion values for a randomly generated data matrix of the same size (27 variables \times 398 respondents, 25 variables \times 398 respondents, and 29 variables \times 398 respondents). The two-component solution explained a total of 27.3 percent, 24.8 percent and 24 percent of the variance for marital attitude, value and norm respectively. The marital attitude scale Component 1 contributing 18.30 percent and Component 2 contributing 9 percent for the variance and marital scale component 1 contribute 14.4 percent and component 2 contributing 10.4 percent of the variance. The marital norm scale component 1 contributing 13.5 percent and component 2 contributing 10.5 percent of the variance.

Reliability Analysis

The inter consistency of attitude towards marriage scale, marital value scale and marital norm scales were each assessed by calculating inter item correlation. The reliability of these

scales was also measured using the reliability measurement of Cronbach's alpha. George and Mallery (2003) indicate that a Cronbach's coefficient alpha (α), a test of inter-items correlations, above 0.7 is considered acceptable and an α above .8 is considered very good. Results of these scales revealed that marital attitude scale demonstrated a very good inter item consistency, with a Cronbach's alpha (α) scores of .803. Marital values and marital norms scale also exhibited respectable internal consistencies, producing Cronbach alpha of .74, and .76 respectively. The contribution of the sub scale alphas of attitude towards marriage scale consists .8 negative attitudes and .81 positive attitudes.

Qualitative Component

The qualitative component helps to study marital values and marital norms in their natural setting, to make sense of marriage, or interpret phenomena in terms of the meanings people bring to marriage. As a result, in-depth interview and key informant help to interpretive, and naturalistic understanding of marriage.

Study Participants and Selection of Participants

The qualitative data was collected by in-depth interview and key informant interview on the participant selected through purposive sampling technique. Participants in the study area selected and located purposely for an interview. Purposive participant selection involves the use of the researcher's knowledge of the population in terms of research goals. The numbers of individual participants 10 individuals in which 6 of them were participate in an in-depth interview and four of them were participate in key informant interview.

Inclusion and Exclusion Criteria

Therefore, the participants selected based on the following inclusion or exclusion criteria.
(a) Participants residence: the participants selected based on Kebele either in the rural or urban

part of the town. (b) Participant's sex: both male and female participants involved in the study.

(c) Participant Consent: participants selected based on their free consent to participate in the study.

Data Collection Methods

The qualitative data, which can help to uncover norms, and values of marriage were collected using in-depth interview and key informant interview.

In-depth Interviews

For this study in-depth interview was employed to understand people experience on marriage value, norm and the meaning they make of that experience. The interview conducted based on one to one formation with face to face interaction (Creswell, 2009). The first form of the question in the in-depth interview collection were background data including personal and demographic information (e.g., age, sex, marital status, education level, and socio-economic status). The interview also addresses the respondent's experience with the value and norm in marriage. In this part of the interview, respondents asked what they see, hear, practice, and perform as part of the experience under study. Hence, an in-depth interview has employed, it generated rich evidence on marriage. During the interview general idea about marriage was raised and based on their explanation question were raised.

Key Informant Interview

According to Berg (2001) individuals, who are not a part of the phenomenon under investigation, but who have special expertise or knowledge of that phenomenon and privileged position it's called key informant interview, and subjects are called key informants. Key informants are those whose social positions in a research setting give them specialist knowledge

about marital norms, marital values and the practice and processes of marriage. Therefore, individuals who had in-depth knowledge and work in the study kebele's were interviewed.

Therefore, during data collection, the researcher took one elder (*shimagle*), women leader, professional (anthropologist), and a house wife as a key informant who had have close contact and in-depth knowledge about study targets. Thus, they were interviewed about their opinion and facts on marriage, marital conditions and practices, marital values, marital norms and changes in marriage.

Data Collection Procedures

During the interview, places and seats were arranged free from disturbance and convenience to the interviewees. The interview also made based on free well of the participants. Also, the researcher was also used tape record to capture all information's in consultation with interview participants. In addition to tape recorder note was taken using note book. The interview takes from 20 minutes' minim to 42 minutes' maximum. The places arranged based on the choice of the interviewee and taken at home, school, garden, cafe and inside office.

Data Analysis

Qualitative data interpretation initiated together with the data collection and continued until the report of finding. Thematic analysis employed to analyze qualitative data. The data that collected from the interview and focus group discussion through audio recorder transcribed verbatim.

The translated data coded using value coding. Values Coding is the application of codes on to qualitative data that reflect a participant's values, attitudes, and beliefs, representing his or

her perspectives or worldview (Saldaña, 2009). This process allows the researchers to simplify and focus on specific characteristics of the data. Then; categorizing the transcribed data were accomplished, to sort out texts into various segments. Out of categories, the patterns and themes were developed.

The data described and interpret by sorting the response. The individual answer group into different areas and establish patterns of responses. The phrases frequently voiced by the participant taken together as a theme and one of the quotes that describe the theme used in the research report.

Ensuring Data Trustworthiness

The validity and trustworthiness qualitative data achieved through triangulation of data (i.e. the data collected from multiple sources: questionnaire, interviews). The credibility and transferability of the data assured by engagement in the field for prolonged time and by using thick description respectively. Employing quality sound recorder and transcribing the data verbatim was also another important step taken to assure data trustworthiness. This helps me avoid personal interest and biases on the research result. My classmates and my advisor also check and audit my research in each step.

Ethical Considerations

Regarding ethical consideration, the following points were taken into account by the researcher and research assistants. During the process of data collection, all the necessary precautions were made to respect the rights of the sources of data. The research participants debriefed concerning the purpose of the research. The research participants informed that participation in the research is on a voluntary basis and they had all the rights to pull out if they find that the nature of information is not consistent with their expectations. Then the participants

asked their willingness to participate in the study. Those who are willing to participate in the study gave their consent orally which registered in the consent form.

In addition, I take the care to ensure privacy, to manage risks, to keep confidentiality and anonymity of participants. The place and time of the interview were arranged according to the convenience to each participant. Settings for interviews was as private as possible so that participants feel free to express their thoughts and their information.

Limitations

One of the limitations of the study is that the sample was recruited only in Woldia town and without any doubt, the generalizability of the research findings could not go beyond this scope. While most of the current findings are favorable, I believe that the scales of attitude, value and norm needs further investigations. The data on different dimensions of marriage used in this paper were collected once at time but as marriage is life long process it needs longitudinal research to further strength the instrument. I also believe that I test and show the relationship between marital values and marital norm in Woldia.

Chapter Four: Findings

This chapter deals with the analysis and interpretation of the results obtained from survey questionnaire and in-depth interviews. The section also provides the demographic profile of respondents. The result is presented using descriptive (percentage, frequency and central tendency) and inferential (t-test, ANOVA, and multilevel regression). In addition, qualitative result is interpreted next to the quantitative data. The first part of the result presented demographic characteristics and trends in relation to marital status, age at marriage and other issues. In second part the community attitude towards marriage and the changes occurred through time were examined. On the third part of this chapter the community marital values and marital norms that govern marital conduct were interpreted.

Quantitative findings

Respondents' Background

The current sex distribution of respondents is presented in table 4.1 regarding to the proportion of women in the respective groups. The table depicts that there are relatively higher proportion of men than women. From the output shown there are 197 males (50.4) and 194 females (49.6 percent) from a total 398 respondents.

The age distribution of the respondents is also important for determining changing trends in marriage. The age composition of the respondents has ten categories and it indicates that 30.7 percent of the respondents were found in the age range of 27-32 years old and 27.6 percent of the respondents were in the age range of 21-26 years old. About 58.2 percent of the respondents were in the age range of 21-32, while the rest 11.3 percent, 13 percent, 6.9 percent, and 5.4 percent of represents the age group of 15-20, 33-38, 39-44, and 45-50 years old respectively. The

result also showed that, 5.1 percent of the respondents found in the age category of above 50 years old. In addition, the mean age for the respondents is 30.61 years old. The ages of the respondents, ranging from the minimum 16 years old to 70 years old were collected as a continuous variable by asking the age of each respondents.

The distribution of ethnicity in the sample shown that the Amhara's made up 95.7 percent from the total ethnic group distribution. Other ethnic groups only accounted 4.3 percent in which the 1.3 percent covered by Oromo, 1.5 by Tigray and the rest 1.5 by other ethnic groups. These show that most of the respondents in this study were Amhara's.

The large majority of respondents live in urban Kebeles (74.7 percent) and the remaining 25.3 percent live in rural areas. The family size of the respondents on table 4.2 illustrated that the majority of respondents 93 (23.7 percent) had a family member of four, while, 71(18.1 percent) had three family members and 63(16.1 percent) had a family member of five. Accordingly, the data shown that, those who had more than 2 household members account 15.1 percent and the rest 8.4 percent of respondents have been live alone. About 11 percent of respondents have family size of 6, and 4.6 percent of have family size of 7 members. The remaining 3.1 percent of the respondents have 8 and above family members.

The religion of the respondents consisted of 277 (70.7 percent) of Orthodox Tewahedo and 105 (26.8 percent) of Muslim religion followers out of the 398 samples. As a result, most of the respondents in this study were Orthodox Tewahedo religion follower with 70.7 percent followed by Muslim religion follower's 26.8 percent. The remaining 1.3 percent were protestant and 1 percent follow other religions as shown from the table.

As survey result indicated on table 4.2 most of the respondents (23.5 percent) had secondary education, whereas 20.5 percent were diploma holders, and 19.6 percent had degree

and above. In addition, 15.8 percent had primary education; 11.2 percent of the respondents could read and write and the remaining 9.4 percent were illiterate.

Table 4 1: Demographic Information of Respondents

| | | Frequency | Percent |
|-----------------|----------------------|-----------|---------|
| Sex | Male | 197 | 50.4 |
| | Female | 194 | 49.6 |
| Age | 15-20 | 44 | 11.3 |
| | 21-26 | 108 | 27.6 |
| | 27-32 | 120 | 30.7 |
| | 33-38 | 51 | 13.0 |
| | 39-44 | 27 | 6.9 |
| | 45-50 | 21 | 5.4 |
| | 51-56 | 7 | 1.8 |
| | ≥57 | 13 | 5.1 |
| Religion | Orthodox | 277 | 70.8 |
| | Muslim | 105 | 26.9 |
| | Protestant and other | 9 | 2.3 |
| Ethnic Group | Amhara | 375 | 95.7 |
| | Other | 17 | 4.3 |
| Residence | Rural | 99 | 25.3 |
| | Urban | 292 | 74.7 |
| Family Size | 1-3 | 163 | 41.6 |
| | 4-6 | 199 | 50.5 |
| | ≥7 | 29 | 7.7 |
| Education Level | No education | 37 | 9.4 |
| | Reading and writing | 44 | 11.2 |
| | Primary education | 62 | 15.8 |
| | Secondary education | 92 | 23.5 |
| | Diploma | 80 | 20.4 |
| | Degree and above | 77 | 19.6 |
| Occupation | Student | 74 | 18.9 |
| | Unemployment | 53 | 13.5 |
| | Farmer | 71 | 18.1 |
| | Employed | 97 | 24.7 |
| | Self Employed | 68 | 17.3 |

| | | | |
|----------------|---------------------|-----|-------|
| | Other | 29 | 7.4 |
| Income Level | 100-1139 | 84 | 30.4 |
| | 1140-2179 | 53 | 19.2 |
| | 2180-3219 | 52 | 18.8 |
| | 3220-4259 | 25 | 9.1 |
| | 4260-5299 | 16 | 5.8 |
| | 5300-6339 | 16 | 5.8 |
| | 6340-7379 | 7 | 2.5 |
| | 7380-8419 | 14 | 5.1 |
| | 8420-9459 | 1 | .4 |
| | 9460-10500 | 8 | 2.9 |
| | Total | 276 | 100.0 |
| Marital Status | Single | 155 | 39.6 |
| | Married | 193 | 49.4 |
| | Divorced and others | 43 | 11 |
| | Total | 392 | 100.0 |

Table 4.1 Shows the description of basic characteristics of sex, age, religion, ethnic and ethnic group with their respective percent and frequency.

Females are less educated than males; 6.4 percent of females have no education compared with 3.1 percent of their male counterparts. Twenty-nine-point three percent of women reported attending at least some secondary school, compared with 20.9 percent of men; and 12.2 percent men have more than secondary education compared with 8.2 percent of women. The data also shows 14 percent of men have degree and above compared to 5.6 percent of women.

In the study, respondents were asked regarding their work and employment status. Most of the respondents (24.7 percent) from each category of the survey were employed in governmental and non-governmental organization. About 74 respondents (18.9 percent) are students who enrolled in different high schools, colleges and universities. Also 71 respondents (18.1 percent) engage in farming activities specifically those who reside in the rural areas. The rest 17.3 percent are entrepreneurs who employed themselves in different work environment;

13.5 percent were unemployed and 7.4 percent participate in different activities in the town. Moreover, 265 (67.5 percent) of respondents have a job, 127 (32.4%) of respondents do not have a job.

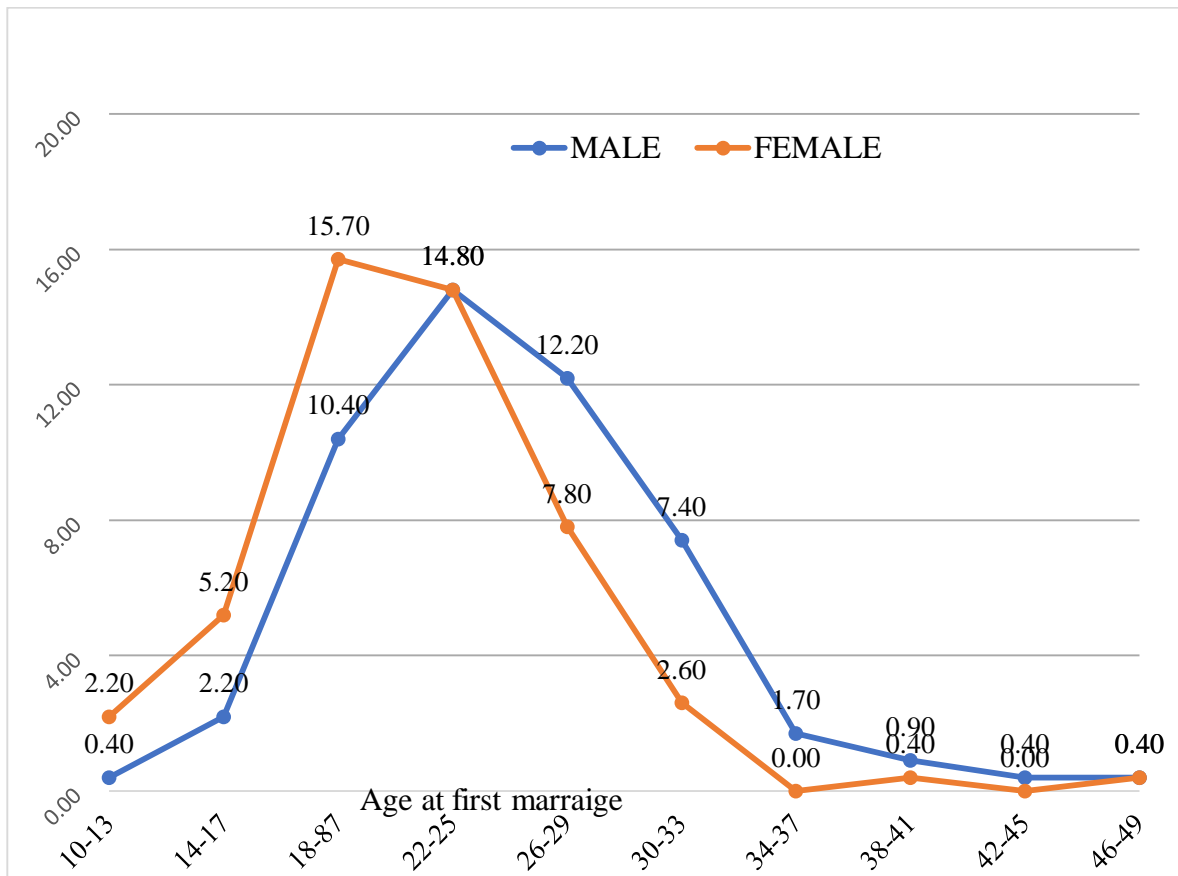
Changing Trends in Marriage

Age at first Marriage

The question for age at marriage was asked for married, divorced, widowed, and separated individuals. The number of respondents who have been answered on the age at first marriage were 230. The mean age at first marriage for males were 25 years old and for females were 22 years old with a standard deviation of 5.87. The median age at first marriage of the respondents were 23 years old with a minimum age of 10 years and maximum age of 47 years old.

The mean age at first marriage were 23.7 years old and the majority (29.6 percent) individuals, age at marriage were 22-25 years old. Seven-point-three percent of women and 2.2 percent of men were married before 18 years (10-17 years), which shows that more women were married before 18 years old than men. In total 10 percent of the respondents marry before they reached 18 years old. The data also shown that 26.1 percent of men and women were married 18-21 years old, 20 percent were married 26-29 years old and 10 percent were married when they became 30-33 years old. The rest 4.3 percent were married at 34 and above years old. The study shows that men were married late than women and more women were married earlier than men.

Figure 4 6: Age at first Marriage by Sex



Independent t- test of age at first Marriage

Age at first marriage was measured using independent t-test of Levene's test. The result shown the significance value test larger than cut-off of .05 (Sig= .31), which refers to equal variances assumed. In the output, the significance (2-tailed) value is .0001. This value shown the presence of a significant difference in the mean scores on dependent variable (age at first marriage) for each of the two groups (male and female). The result shows that effect size(eta) of .071 is above .06 which shows moderate effect and the affect size is 7.1 percent of the variance in age at first marriage explained by sex. There is significant difference in scores for males ($M = 25.25$, $SD = 5.88$) and females ($M = 22.13$, $SD = 5.44$; $t = 4.168$, $p = .000$, two-tailed). The

magnitude of the differences in the means (mean difference = 3.12, 95% *CI*: 1.64 to 4.59) was very small (eta squared = .071). In conclusion, females age at first marriage is 22 years which is lower than males 25 years.

Age at first marriage using (ANOVA)

A two-way between-groups analysis of variance was conducted to explore the impact of sex and independent variables including age, religion, residence, family size, education level, occupation income and marital status on age at first marriage. To test age at first marriage respondents were classified into ten class according to their age (Group 1: 15-20 years; Group 2: 21–26 years; Group 3: 27-32 years; Group 4: 33-38 years; Group 5: 39-44 years; Group 6: 45-50 years; Group 7: 51-56 years; Group 8: 57-62 years; Group 9: 27-32 years and Group 10: 63-68 years). The interaction effect between sex and age group was statistically significant, $F(8, 211) = 5.14, p = .16$. There was a statistically significant main effect for age, $F(9, 211) = 6.5, p = .000$; however, the effect size was medium (partial eta squared = .22). Post-hoc comparisons using the Tukey HSD test indicated that the mean score for the 15–20 years' age group ($M = 19.25, SD = 4.19$) was significantly different from the 21-26 age group ($M = 21.08, SD = 2.34$). The 27–32 years' age group ($M = 23.49, SD = 3.730$) did differ significantly from the other age groups. The main effect for sex, $F(1, 211) = 1.61, p = .21$, reached statistical significance.

The analysis of the variance shows that; religiously there was no significant difference for age at first marriage. There was no statistically significant main effect for religion, $F(2, 224) = .363, p = .696$; the effect size was also too small (partial eta squared = .003). Post-hoc comparisons test indicated that the mean score for Orthodox religion age at first marriage ($M =$

23.87, SD = 6.34) was not significantly different from Muslim religion age at first marriage (M = 23.09, SD = 4.21).

A two-way between-groups analysis of variance also conducted to explore the impact of sex and residence on age at first marriage. Respondents were classified into two groups as rural and urban residents. There was a statistically significant main effect for residence, $F(1, 226) = 10.62, p = .001$; however, the effect size was small (partial eta squared = .05). Post-hoc comparisons test indicated that the mean score for urban residents (M = 24.49, SD = 5.93) was significantly different from rural residents (M = 21.57, SD = 5.16). From these we can concluded that rural people get their marriage earlier than the urban areas with a mean difference of 3.

Respondents were classified into four class according to their family size (Group 1: 1-3 family member; Group 2: 4-6 family member; Group 3: 7-9 family member and Group 4: 10-12 family member) to measure age at first marriage. The interaction effect between sex and family size was not statistically significant, $F(2, 223) = 1.55, p = .24$. There was a statistically significant main effect for family size, $F(3, 223) = 2.87, p = .037$; however, the effect size was small (partial eta squared = .04); which affects 4 percent of age at first marriage. Post-hoc comparisons using the Tukey test indicated that the mean score for families having 1–3 members (M = 24.65, SD = 6.04) was significantly different from those who have 4-6 family members (M = 23.10, SD = 5.44). Families who have 7–9 family members (M = 20.89, SD = 7.98) did differ significantly from the other family size too. The main effect for sex, $F(1, 223) = 14.92, p = .000$, reached statistical significance. As the mean value of family size increase the age at first marriage decrease. Which indicates that when the family size increase the probability of getting married early increased.

Education level were also classified into six groups (group 1: no education; group 2: reading and writing; group 3: primary education; group 4: secondary education; group 5: diploma; and group 6: degree and above). The interaction effect between sex and educational level was not statistically significant, $F(5, 218) = 1.12, p = .353$. There was small statistically significant main effect for education level, $F(5, 218) = 0.58, p = .718$; with partial eta squared of .013; affecting only 1.3 percent of age at first marriage. Post-hoc comparisons using the Tukey HSD test indicated that the mean score for those who have no education ($M = 23.35, SD = 8.14$) was significantly different from those who have degree and above ($M = 25.19, SD = 4.77$) but have similar score with secondary education ($M = 23.82, SD = 6.31$). Those who can read and write ($M = 21.89, SD = 6.37$) did differ significantly from those who had degree and above as well as diploma holders ($M = 24.47, SD = 4.74$). The main effect for sex, $F(1, 218) = 10.71, p = .001$, reached statistical significance. In general, as the education level increase age at marriage also increases except for non-educated.

There was statistically significant main effect for occupation, $F(5, 218) = 6.18, p = .000$; however, the effect size was medium (partial eta squared = .13); affecting 13 percent of age at first marriage. Post-hoc comparisons test indicated that the mean score for farmers ($M = 21.47, SD = 5.38$) was significantly different from those who employed in the city ($M = 25.87, SD = 5.18$) but have similar score with student ($M = 21.50, SD = 4.59$). Those who are unemployed ($M = 22.33, SD = 4.72$) and self-employed ($M = 22.32, SD = 5.30$) shows similar age at marriage.

Income have small effect on age at marriage. The statistical significance on the main effect for income was, $F(9, 175) = 1.87, p = .060$; and the effect size was too small (partial eta squared = .088); affecting 8.8 percent of age at first marriage. Post-hoc comparisons test also indicated that the mean score for 100-1139 ($M = 23.78, SD = 6.45$) was not significantly

different from the 1140-2179 ($M = 23.03$, $SD = 6.65$) and 2180-3219 ($M = 24.97$, $SD = 5.16$). other income levels also have no much significance on age at marriage.

There was a statistically significant main effect for marital status, $F(5, 220) = 7.15$, $p = .000$; and the effect size was large (partial eta squared = .14); affecting 14 percent of age at first marriage. Post-hoc comparisons using the Tukey HSD test indicated that the mean score for married ($M = 23.29$, $SD = 5.45$) was significantly different from the widowed ($M = 30.8$, $SD = 12.09$). Separated respondents ($M = 26.20$, $SD = 2.39$) did differ significantly from the other marital status. The main effect for divorced ($M = 27.76$, $SD = 4.93$) reached statistical significance difference from the rest of the group. As the mean value of marital status shows those who married families get married earlier than divorced and widowed families.

Single Individuals Plan to Marry

Those respondents who didn't married were asked when they would like to get into marriage. Although age at marriage is on the increase, some of them are unsure of their desire for marriage. The survey result demonstrated that, majority of the respondents (38.2 percent) want to marry when their age range is between 28-31 years old and 34.4 percent want to marry between the age range reached 24-27 years old. The mean plane of age at first marriage will be 29.39 years old with a minimum age of 20 years old and a maximum future age at first marriage 54 years old and standard deviation of 5.54.

From the total of never married respondents 26(15.6) want to marry after five years, 25(15 percent) want to marry after 2 years and 24 (14.4 percent) want to marry after one year. Almost 76.6 percent want to marry in the next 7 years, but 13.6 percent want to marry after 9 years. According to the respondents' plan for marriage 14 percent will became 36-39 years old at

their marriage, 1.3 percent will become 36-39 years old and 6.4 percent of the respondents decided to marry when they become 40 years old and above. It can be concluded that, majority of respondents who are single plan to marry when they become almost 30 years old. This one indicator that the age at first marriage is on the rise.

Independent t- test for Single Individuals Plan to Marry

An independent t-test was conducted to compare individuals planned age at first marriage scores for males and females with a significance value for Levene's test. The result is larger than cut-off of .05 (Sig= .428), which refers to equal variances assumed. In the output, the significance (2-tailed) value is .292. This value shown the absence of a significant difference in the mean scores on dependent variable (plan age at first marriage) for each of the two groups (male and female). The result shows that effect size(eta) of .007 is below .01 which shows no effect and the affect size is 0.7 percent of the variance in individuals planned age at first marriage explained by sex. There is no significant difference in scores for males ($M = 29.86$, $SD = 5.13$) and females ($M = 28.92$, $SD = 5.91$; $t = 1.058$, $p = .0428$, two-tailed). The magnitude of the differences in the means (mean difference = 0.935, 95% *CI*: -0.81 to 2.68) with no effect (eta squared = .007). In conclusion, planned age for marriage didn't have difference among male and female unmarried individuals.

An independent t-test was conducted to compare individuals planned age at first marriage scores for rural and urban residents. The significance value for Levene's test is larger than cut-off of .05 (Sig= 0.695), which refers to equal variances assumed. In the output, the significance (2-tailed) value is .744. This value shown the absence of a significant difference in the mean scores on dependent variable (plan age at first marriage) for each of the two groups (rural and

urban). The result shows that effect size(eta) of .007 is below .01 which shows no effect and the affect size is 0.7 percent of the variance in individuals planed age at first marriage explained by residence. There is no significant difference in scores for rural ($M = 29.13$, $SD = 5.18$) and urban ($M = 29.47$, $SD = 5.67$; $t = -.327$, $p = .0744$, two-tailed). The magnitude of the differences in the means (mean difference = -0.339 , 95% CI : -2.38 to 1.71) with no effect (eta squared = .007). In conclusion, planed age for marriage didn't have difference among rural and urban unmarried individuals.

Sexual Intercourse before Marriage

Sexual intercourse before marriage was not allowed in the community before. But as the data shown this situation is changing from time to time. From 191 respondents', 72.9 percent had sexual intercourse compared to 26.6 who did not involve in the act. The total percentage who were female and who were involved in sexual intercourse is 40.8 percent and the percentage of males' 32.5 percent. As shown in the table, the percent of respondents who involve in sexual intercourse from age 21-26 years old is 31.9 percent and from age 27-32 years old 22 percent. Respondents age 15-20 years old, who involved in sexual intercourse were 12.6 percent, and the remaining 33-38 years old, 39-44 years old and 45-50 years old involved in sexual intercourse were 3.7 percent, 3.1 percent and 2.1 percent respectively. These shows that women involved in sexual intercourse more than men before they get into marriage. As it shown the numbers of person who are single and involve sexual intercourse is high.

On average, girls initiate sexual intercourse at younger age than boys. The age at first sexual intercourse among girls age 15-20 is 8.4 percent, and which is 4.2 percent for boys. By age 26, 44.7 percent of respondents that is 26.3 percent of women and 18.4 men have had sexual

intercourse. Among men 10.5 percent and women 11.5 percent have had sexual intercourse by age 27-32 years old. Sexual intercourse among men before marriage, up to age 32 years old is 28.9 percent. Similarly, the sexual intercourse experience of women before marriage up to age 32 years old is 37.4 percent, which shows 10 percent additional value compared to men. Thus, on average, 66.3 percent respondents initiate sexual intercourse before marriage up to age 32 years old. Only 7.4 percent of respondents' initiate sexual intercourse before marriage after 32 years old.

Table 4 2: Sexual Intercourse

| Sexual intercourse | | 15-20 | 20-26 | 27-32 | 33-38 | 39-44 | 45-50 |
|--------------------|-----|----------|----------|----------|--------|--------|---------|
| Male | Yes | 8(4.2) | 27(14.2) | 20(10.5) | 3(1.6) | 2(1.1) | 2(1.1) |
| | No | 5(2.6) | 15(7.9) | 7(3.7) | | 1(0.5) | |
| Female | Yes | 16(8.4) | 34(17.9) | 21(11.1) | 4(2.1) | 2(1.1) | 1(0.5) |
| | No | 12(6.3) | 5(2.6) | 3(1.6) | | 1(0.5) | 1(0.5) |
| Subtotal | Yes | 24(12.6) | 61(32.1) | 41(21.6) | 7(3.7) | 4(2.2) | 3 (1.6) |
| | No | 17(8.9) | 20(10.5) | 10(5.3) | | 2(1.1) | 1(0.5) |
| Total | | 41(21.6) | 81(42.6) | 51(26.8) | 7(3.7) | 6(3.2) | 4(2.1) |

Independent t- test for first sexual intercourse before marriage

An independent t-test was conducted to compare individuals first sexual intercourse scores for urban and rural residents using the significance value for Levene's test. The result is larger than cut-off of .05 (Sig= 057), which refers to equal variances assumed. In the output, the significance (2-tailed) value is .000. This value shown the presence of a significant difference in the mean scores on dependent variable (at first sexual intercourse) for each of the two groups

(urban and rural). The result shows that effect size(eta) of .019 is above .01; which shows small effect and the affect size is 1.7 percent of the variance at first sexual intercourse explained by residence. There is small significant difference in scores for rural ($M = 29.25$, $SD = 4.37$) and urban ($M = 32.75$, $SD = 4.48$; $t = -1.92$, $p = .0057$, two-tailed). The magnitude of the differences in the means (mean difference = -0.146 , 95% CI : $-.296$ to $.004$) with small effect (eta squared = .019). In conclusion, people initiate sexual intercourse before marriage both in rural and urban areas. But the number of more urban people initiate sexual intercourse before marriage than rural once.

Sexual intercourse was also measured by sex using independent t-test of Levene's test. The result shown that; the significance value test greater than cut-off of .05 (Sig= .223), which refers to equal variances not assumed. In the output, the significance (2-tailed) value is .037. This value shown the presence of a small significant difference in the mean scores on dependent variable (first sexual intercourse) for each of the two groups (male and female). The result shown that effect size(eta) of .08 is above .06 which shows moderate effect and the affect size is 8 percent of the variance in at first sexual intercourse explained by sex. There is significant difference in scores for males ($M = 31$, $SD = 4.47$) and females ($M = 33$, $SD = 4.45$; $t = 1.221$, $p = .037$, two-tailed). The magnitude of the differences in the means (mean difference = $.081$, 95% CI : $-.05$ to $.212$) was very small (eta squared = .08). In conclusion, more females initiate sexual intercourse before marriage than males.

Relationship History

Unwanted Sexual Contact

Based on the analysis obtained from respondent's relationship history and experience 7.2 percent males and 14.8 percent females had involved in unwanted sexual contact. However, out of the total population 43.2 percent males and 34.8 percent females had not involved in such activity. There for, of all the individuals who had experienced a relationship history; 22 percent involved in unwanted sexual contact. Of the total study population 78 percent of individuals did not involve in unwanted sexual contact.

Infidelity on their marriage

As presented in Table 4.7, a significant number of respondents (36.3 %) had faced infidelity on their marriage. From this 15.1 percent are males and 21.2 percent are females. Comparatively from unwanted sexual contact and verbal abuse, infidelity shows high percentage and recurrent action happened in the study area. From this result, it can be possible to conclude that a significant number of female respondents had faced infidelity more than males and from the total cases infidelity was the most frequent history of respondents.

Table 4 3: Respondent Experience(n=392)

| Respondent history | Yes | No |
|-------------------------|-----------|-----------|
| Unwanted sexual contact | 86(22) | 305(78) |
| Infidelity | 142(36.3) | 249(63.7) |
| Verbal abuse | 113(28.9) | 278(71.1) |
| Other | 10(2.6) | |

Verbal Abuse

On the other hand, out of the total respondents who had different experience 28.9 percent face verbal abuse at different times. From the total who faced verbal abuse 14.1 percent are males and 14.8 percent are females. From the result, it can be inferred that, both males and females face the same verbal abuse.

Decision Makers of Marriage

As presented in Table 4.8, 37.9 percent single women and 34.5 percent single men responded that the most influential decision maker to their marriage is family. There for, 72.4 percent of single individuals use family as their sole reference points of marriage decisions making process. The data also shows that only 11.8 percent of single women and 15.6 percent of single men say no to their family for their decision to marry. From these, it can be inferred that women were more reliable on their family to get into marriage and men are less relied on their family decision compared to women.

Table 4 4 : Important decision makers about Marriage for Single Individuals(n=391)

| Decision makers about marriage | Yes | No |
|--------------------------------|-----------|-----------|
| Family | 283(72.4) | 108(27.7) |
| Friends | 151(38.7) | 240(61.4) |
| Co-workers | 20(5.1) | 371(94.8) |
| Media | 2(0.6) | 389(99.4) |
| Religious leaders | 80(20.4) | 311(79.6) |
| Neighborhoods | 20(5.1) | 371(94.9) |
| Others | 1(0.3) | |

Similarly, 151(38.6 percent) of the respondents agree that they advise their friends, if they have an issue about marriage. The data also shows that, from those who say yes to friends, the majority (20.5 percent) are men and the remaining 18.1 percent are women. From the result, it can be inferred that majority (61.4 percent) of the respondents didn't depend on their friends to decide on their marriage.

As it can be seen in Table 4.8 20(5.1 percent) of the respondents answered that the most important persons in making decisions about marriage are co-workers. On the other hand, majority of the respondents (94.9 percent) argued co-workers are not important persons in their marital decision. From the total who relied on co-workers for their marital decision 17(4.3) percent are men and only 3(0.8) percent of never married women relied on co-worker to decide on their marriage. Only 2(0.5) percent of respondents depend on media, to decide on their marriage future.

Regarding religious leaders' participation in deciding for marriage, summary statistics illustrated that from the total of 391 respondents, 80(20.5 percent) of the respondents reported that they decide on their marriage depending on the decision of religious leaders' advice. On the contrary majority 79.5 percent didn't depend on religious leader to get into marriage. In addition to religious leaders, never married individuals also involve their neighbors to decide on marital issues. Five percent single individuals ask their neighborhoods to decide on their future marriage. Never married respondents didn't advice or discuss with the community on regarding their marriage.

In general, we can conclude that most single respondents (72.4 percent) need or expect the permission and decision of their families for marriage. Next to the family, friends are most

active once in advising single individuals to get into marriage. Religious leaders are also important for single individuals' marital decision. The rest media and co-worker are insignificant compared to other decision makers and respondents didn't mention the importance of the community at all.

Marital Decision made for Marriage

As presented in Table 4.7, 68.5 percent of married respondents, important persons in making decisions about marriage were their family. From these, greater numbers of married women (36.1 percent) and married men (32.5 percent) responded that the most influential part of decision about marriage were made by their family. Similarly, 114(29.2 percent) of the respondents answered that their friends were most important advisors, when they get into marriage.

Table 4 5: Important persons who made decision about marriage for Married individuals(n=391)

| Decision makers about marriage | Yes | No |
|--------------------------------|-----------|-----------|
| Family | 268(68.6) | 123(31.5) |
| Friends | 114(29.2) | 277(70.8) |
| Co-workers | 16(4.1) | 375(95.9) |
| Media | 3(0.8) | 388(99.3) |
| Religious leaders | 93(23.8) | 298(76.3) |
| Neighborhoods | 30(7.7) | 361(92.3) |
| Community | 4(1) | 387(99) |
| Others | 1(0.3) | |

Accordingly, the survey result illustrated that 16(4.1 percent), 3(0.8 percent), 93(23.8 percent), 30(7.7 percent), and 4(1 percent) co-workers, media, religious leaders, neighborhoods, and community members respectively had involved and were the most important figures in the decision of marriage for married individuals. From these we can conclude that the most important persons who made decision about marriage for married individuals were family followed by friends and religious leaders.

Common forms of Marriage

The most common forms of marriage for currently married and single women and men respondents were customary forms of marriage, which account 55.8 percent. From these 29.2 percent of female and 26.6 percent of males' respondents argued customary form of marriage the most common type marriage in the area. The table above also shows that religious forms of marriage (36.6 percent) and civil marriage (16.1 percent) are also common forms of marriage in the study area.

Table 4 6: Common forms of Marriage

| Common forms of marriage | Yes | No |
|--------------------------|-----------|-----------|
| Religious | 143(36.6) | 248(63.4) |
| Civil | 63(16.1) | 328(83.9) |
| Customary | 218(55.8) | 173(44.2) |
| Others | 1(0.3) | |

Common Marital Practice

Most common marital practice used for currently married and unmarried individuals is arranged marriage (52.2 percent). From this, 26.9 percent men and 25.3 percent women

responded that the most common marital practice in the study area is arranged marriage. Next to arranged marriage, marriage by choice(love) is the most common marital practice, which accounts 51.5 percent. Of this 27.6 percent were women and 24.3 percent were men.

Only 1 percent and 0.3 percent of respondents argued that the most common marital practice are early marriage and marriage by abduction. In conclusion the most common marital practices in Woldia town is arranged marriage and marriage by choice(love) as shown in the table above.

Table 4 7: Common Marital Practice

| Common marital practice | Yes | No |
|-------------------------|-----------|-----------|
| Arranged marriage | 204(52.2) | 187(47.8) |
| By choice/love | 203(51.9) | 188(48.1) |
| Marriage by abduction | 1(0.3) | 390(99.7) |
| Early marriage | 4(1) | 387(99) |
| Others | 1(0.3) | |

Reason to get into Marriage

The survey also collected data on reasons to get into marriage. Table 4.12 shows that eight in ten respondents married or want marry in order to get children. Only two in ten individuals didn't want a marriage for getting child. From this 41.2 percent women married and/or wants to marry for the reason of getting child compared to 38.4 percent of men who wants marriage for the purpose of getting child. As shown above out of ten individuals nine of them want marriage or already marriage because the love they have for their couple. In addition, 63.7

percent, 72.6 percent, 38.6 percent and 10 percent married or want marry for the reason of social acceptability, religion, virginity and love respectively.

Table 4 8: Reason to get into Marriage

| Reason to get into marriage | Yes | No |
|-----------------------------|-----------|-----------|
| To get children | 312(79.8) | 79(20.3) |
| Virginity | 150(38.4) | 241(61.6) |
| Love | 350(90) | 39(10.1) |
| Religious | 284(72.6) | 107(27.4) |
| Social acceptability | 249(63.7) | 142(36.3) |
| Others | 3(0.8) | |

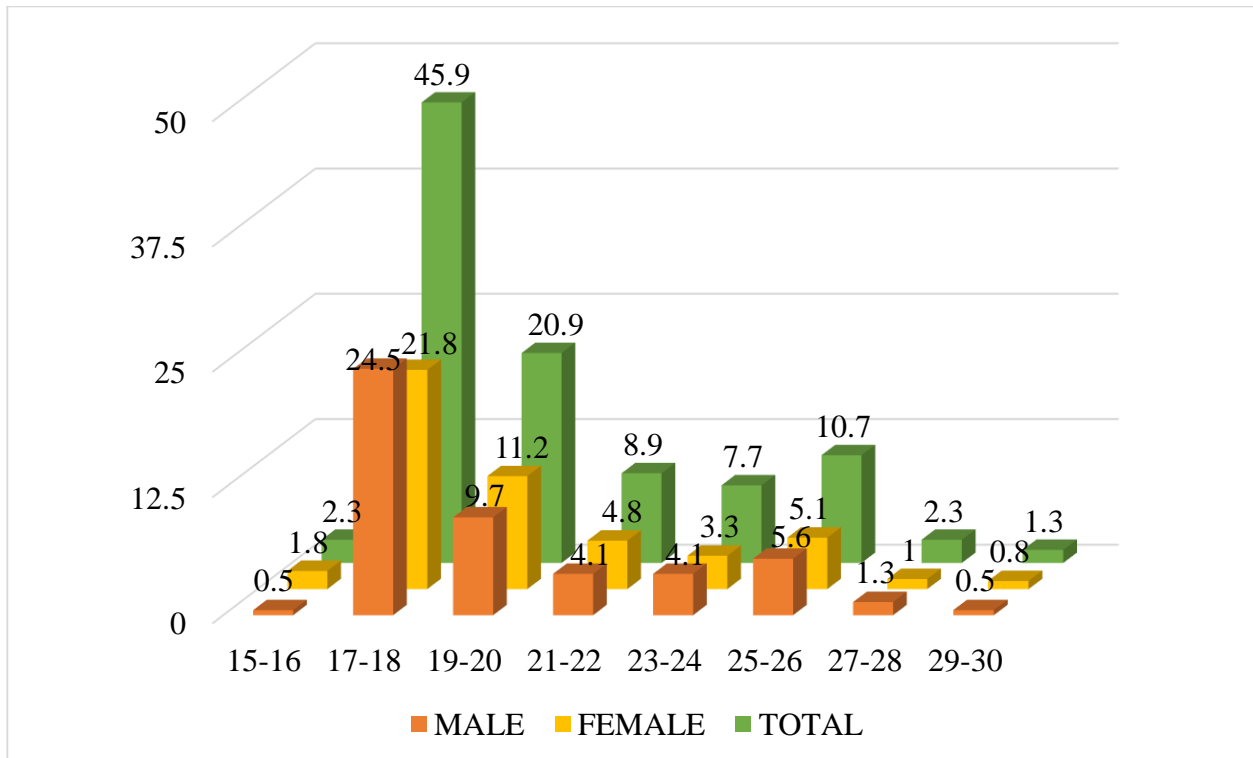
Females Ideal age for Marriage

The respondents answer shows that the minimum ideal age of females for marriage ranges from minimum age 15 years to the maximum age 30 years old. The mean ideal age of marriage for females were 20.15 years old with a standard deviation of 2.97. The median ideal age for marriage were 19 years old.

The mean ideal age for marriage based on the survey data were 20.15 years old and the majority 24.5 percent males and 21.4 percent of females a total (45.9 percent) of respondents agreed that the girls ideal age for marriage should be 17-18 years old. Twenty-three percent of men and 20.9 percent women, a total of 43.9 percent answered that the girls ideal age for marriage should be 18 years old. The data also shown that 20.9 percent girls ideal age for

marriage should 19-20 years old, 10.7 percent should marry 25-26 years old and 8.9 percent should marry 21-22 years old. The rest 7.7 percent said girls should marry 23-24 years old, 2.3 percent agreed they should marry 15-16 years old and 27-28 years old and 1.3 percent argued girls ideal age for marriage is 29-30 years old.

Figure 4 7: Girls ideal age for marriage



Independent t- test for Females Ideal age for Marriage

An independent t-test was conducted to compare males ideal age for marriage scores for males and females with a significance value for Levene's test. The result is larger than cut-off of .05 (Sig= .328), which refers to equal variances assumed. In the output, the significance (2-tailed) value is .669. This value shown the absence of a significant difference in the mean scores on dependent variable (females ideal age for marriage) for each of the two groups (male and female). The result shows that effect size(eta) of 0 is below .01 which shows no effect. There is

no significant difference in scores for males ($M = 20.16$, $SD = 2.959$) and females ($M = 20.14$, $SD = 2.984$; $t = 0.046$, $p = 0.669$, two-tailed). In conclusion, respondent agreed that females ideal age for first marriage is 20 years old.

Rural and urban differences for females ideal age for marriage was also computed using independent t-test. The significance value for Levene's test is larger than cut-off of .05 (Sig= 0.175), which refers to equal variances assumed. In the output, the significance (2-tailed) value is .407. This value shown the absence of a significant difference in the mean scores on dependent variable (females ideal age for marriage) for each of the two groups (rural and urban). The result shows that effect size(eta) of .005 is below .01 which shows no effect and the affect size is 0.5 percent of the variance in females ideal age for marriage explained by residence. There is no significant difference in scores for rural ($M = 19.80$, $SD = 2.77$) and urban ($M = 20.27$, $SD = 3.03$; $t = -1.37$, $p = 0.407$, two-tailed). In conclusion, rural females ideal age for marriage lower than urban once.

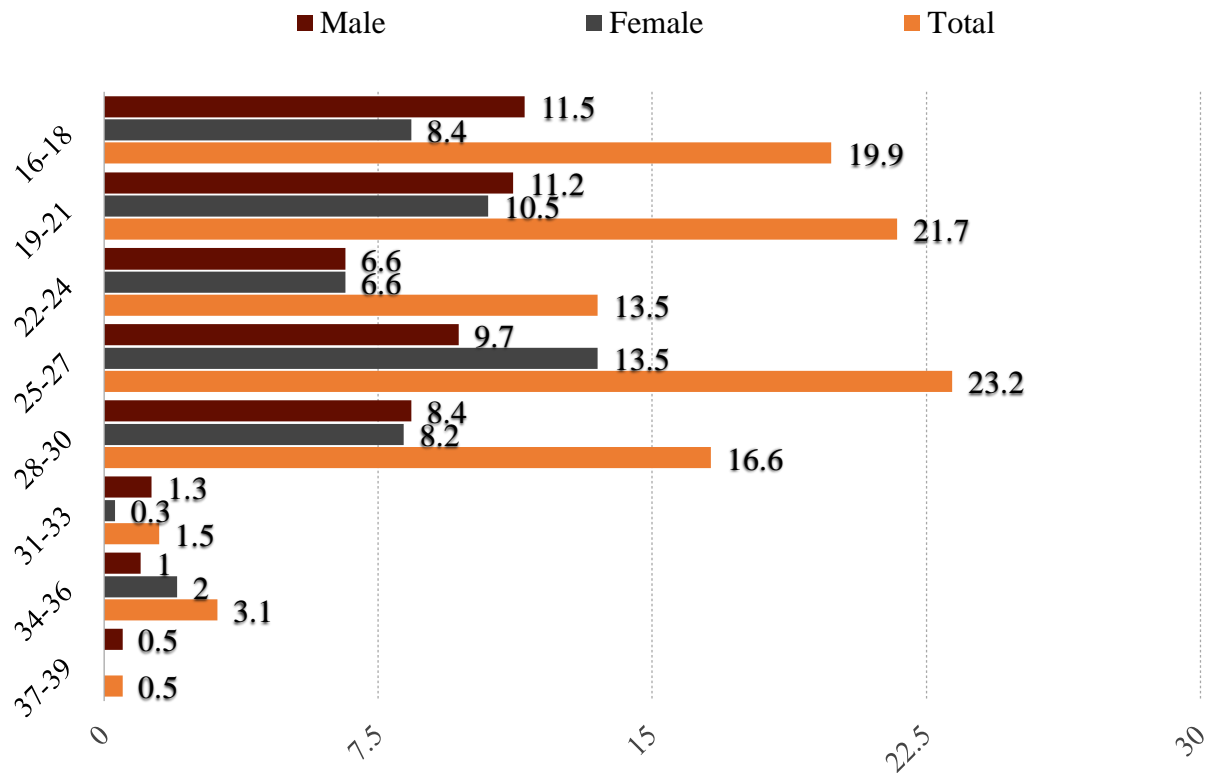
Males Ideal age for Marriage

In the output presented above 398 respondents age from 15 to 70 years asked about the ideal age of boys for marriage. The respondents answer shows that the minimum ideal age of boys for marriage ranges from minimum age 16 years to the maximum age 38 years old. The analysis made also shows that the median ideal age of boys for marriage is 24 years with a standard deviation of 4.643.

About 9.7 percent of male and 13.5 percent of female, total of (23.2 percent) respondents argued that the ideal age of boys for marriage should be 25-27 years. The remaining 21.7 percent, 19.9 percent, 16.6 percent and 13.5 percent of respondents argued that the ideal age of boys for marriage ranges from 19-21, 16-18, 28-30, and 22-24 years old respectively. The rest

5.1 percent of the respondents argued that the ideal age of boys for marriage should 31-39 years old.

Figure 4 8: males ideal age for first marriage



Independent t- test for Males Ideal age for Marriage

An independent t-test was conducted to compare females ideal age for marriage scores for males and females with a significance value for Levene's test. The result is larger than cut-off of .05 (Sig= .963), which refers to equal variances assumed. In the output, the significance (2-tailed) value is .312. This value shown the absence of a significant difference in the mean scores on dependent variable (males ideal age for marriage) for each of the two groups (male and female). The result shows that effect size(eta) of 0.005 is below .01 which shows no effect. There is no significant difference in scores for males ($M = 23.30$, $SD = 4.72$) and females ($M = 23.76$,

$SD = 4.56$; $t = -.98$, $p = .0312$, two-tailed). In conclusion, respondent agreed that; the mean of females ideal age for first marriage is 24 years old.

Rural and urban differences for males ideal age for marriage was also computed using independent t-test. The significance value for Levene's test is larger than cut-off of .05 (Sig= 0.175), which refers to equal variances assumed. In the output, the significance (2-tailed) value is .407. This value shown the absence of a significant difference in the mean scores on dependent variable (females ideal age for marriage) for each of the two groups (rural and urban). The result shows that effect size(eta) of .005 is below .01 which shows no effect and the affect size is 0.5 percent of the variance in males ideal age for marriage explained by residence. There is no significant difference in scores for rural ($M = 23.34$, $SD = 4.49$) and urban ($M = 24.10$, $SD = 4.69$; $t = 1.41$, $p = .197$, two-tailed). In conclusion, rural males ideal age for marriage lower than urban once.

Attitude towards Marriage

The distributions of 27 attitudes towards marriage scale items including benefits of marriage, fear, faithfulness, happiness, doubts, personal fulfillment, not marriage, commitment, shared value, freedom, income and finance, emotional support, meaning, divorce, feeling, permanence and sexual behavior were included to measure attitude towards marriage. From these (2.6, 6.4, and 39.3) percent of men and (1.3, 5.9 and 41.1) percent of women slightly, moderately and strongly agreed that marriage is beneficial. Of these 1.3 percent of men and 0.5 percent of women disagree on the idea that marriage is beneficial and 1.6 percent of men and women have no idea whether marriage is beneficial or not. The percentage of men and women respondents who agreed with this statement was almost similar.

The data shows that 34.2 percent of men and 35.2 percent of women have no fears to marriage. But 10.7 percent of men and 8.9 percent of women fears to get into marriage. In relation 30.9 percent of men and 34.2 percent of women have no doubts about marriage. In the contrary 14.1 percent of men and 10.4 percent of women have doubts about marriage. The rest 10.5 percent of the respondents unable to decide whether they have doubts or not. Comparatively women have less fears and doubts than men. From the total respondents' 37.8 percent of women and 35.7 percent of men have positive feelings about marriage. But 8.2 percent of men and 6.2 percent of women have no positive feeling about marriage and 6.4 percent of men and 5.6 of women have neither positive nor negative feelings for marriage.

On the statement marriage help to stay faithful to one another 44.9 percent of men and 44.9 percent of women agreed and 1.6 percent of men and 2.1 percent of women disagree that marriage can't let to have faith with each other. The rest 3.8 percent of men and 3.8 percent of women didn't have a clue on this statement. Similarly, 47.5 percent of men and 48 percent of women said that marriage makes people.

The percentage (8.7, 6.6, and 8.2) percent of women and (8.4, 9.2, and 6.4) percent off men who slightly, moderately, and strongly agreed, on "Couple who intend to get married should live together first" and (5.4, 2.8, and 11.5) percent men and (7.1, 5.4, and 7.4) percent of women slightly, moderately, and strongly disagreed respectively. The rest 6.6 percent of men and 6.1 of women have no idea whether living together first before marriage is necessary. In general, 23.5 percent of men and 24 percent of women agreed that couples should live together first before get into marriage.

All most three-fifth of the respondents (61.9 percent) disagreed and 32.2 percent of the respondents agree that “Marriage performed only to have children.” Also, 41.9 percent of the respondents agree with idea that married people happier than unmarried people and 38.7 percent of them argued that unmarried individuals happier than married once. The rest 19.1 didn’t decide on any of these ideas.

The response on the statement “divorce is usually the best solution when a couple can’t seem to work out their marriage problems,” shows that (4.1, 3.1, and 11.5 percent) of men and (4.8, 4.3, and 10.2 percent) of women slightly, moderately and strongly disagree respectively. But (10.2, 7.7, and 3.8 percent) of men and (8.4, 7.4, and 7.1 percent) of women strongly, moderately and slightly agree on the statement respectively. The remaining 9.9 percent men and 7.1 percent women have neither disagreed nor agreed on the issue. The percentage of women who agreed with this statement was 22.9 percent and percentage of men who agreed with this statement was 21.7 percent, which shows most women and men agreed that on divorce as a solution for marital problems.

From the total respondents, 31.6 percent of men and 36.6 percent of women also agreed that “couples are able to get divorced to easily today.” The result shows that women have greater percentage (3 percent) than men who agreed with this statement. Of these 12.2 percent men and 8.2 percent of women unable to decide whether or not divorce is the solution for marital problems.

From the total respondents (36.3, 46.2, 39.5, 46.4, and 46.7) percent of men and (38, 46.4, 37.5, 47.7, and 47.2) percent of women agreed that marriage help to have sense of personal fulfillment, strengthen romance, creates sexual intimacy, share values and give freedom to communicate and (7.5, 2.6, 6.7, 2.1, and 1.3) percent of men and (8.4, 1.8, 9, 1, and 1.6) percent

of women disagree with these ideas respectively. The other (6.6, 1.5, 4.1, 1.8, and 1.3) percent of men and (3.1, 1.3, 3.1, 1, and 0.8) percent of women have no idea whether marriage helps to have personal fulfillment, romance, sexual intimacy, value sharing and freedom to communicate respectively.

According to the data obtained, 38.8 percent of men and 41.1 percent of women believes that people must marry someone. On the other hand, 9.5 percent of men and 7.7 percent of women advises people not to get into marriage. In addition, 44.3 percent of men and 43.6 percent of women agrees that marriage necessary for life. On the opposing side 3.6 percent of men and 3.9 percent of women believes that marriage is unnecessary.

Thirty-seven percent of men and 38.2 percent of women argued that both the husband and wife must contribute to household income, but 9.7 percent of men and 8 percent of women disagree with this idea. Plus, to that 41.3 percent of men and 42.7 percent of women claimed that marriage brings financial stability to couples. Even if 5.6 percent of men and 3.6 percent of women sued marriage doesn't bring financial stability.

In relation to the benefits of marriage respondents believed that marriage provide emotional support (87.3 percent), let's couples to respect each other (90.3 percent), gives meaning to life (93.4 percent), and provides companionship (78.1 percent). Eighty-eight percent of respondents answered that spouses should sexually and emotionally faithful to each other in their marital life. For the purposes of marriage continuity 87.3 percent of the respondents agree that first couples must believe in the permanence of their marriage. The respondents (91.2 percent) also thought marriage needs commitment between couples for its stability.

Table 4 9: Attitude towards marriage

| Attitude towards Marriage | Positive | Neutral | Negative |
|---------------------------|----------|---------|----------|
| Benefits | 96.6 | 1.6 | 1.8 |
| Fear ® | 69.4 | 11 | 19.6 |
| Doubts® | 65 | 10.5 | 24.5 |
| Feeling | 73.5 | 12 | 14.5 |
| Faithfulness | 89.6 | 7.6 | 3.8 |
| Cohabite ® | 39.6 | 12.7 | 57.5 |
| Having children(only) ® | 61.9 | 5.9 | 32.2 |
| Happiness | 41.9 | 19.1 | 38.7 |
| Personal fulfillment | 74.3 | 9.8 | 15.9 |
| Romance | 92.6 | 3 | 4.4 |
| Sexual intimacy | 67 | 7.3 | 15.7 |
| Shared value | 94.1 | 2.8 | 3.1 |
| Freedom to communicate | 83.9 | 3.2 | 2.9 |
| Should marry | 79.9 | 2.9 | 17.2 |
| Necessity for life | 87.9 | 4.6 | 7.5 |
| Income | 75.2 | 7.1 | 17.7 |
| Financial stability | 84 | 6.8 | 9.2 |
| Emotional support | 87.3 | 4.8 | 8.5 |
| Respect | 90.3 | 2.6 | 7.1 |
| Meaning to life | 93.4 | 3.2 | 3.4 |
| Companionship | 78.1 | 7.9 | 14 |
| Faithful | 88 | 3.2 | 9.8 |

| | | | |
|------------|------|-----|------|
| Permanence | 87.3 | 1.5 | 11.2 |
| Commitment | 91.2 | 6.7 | 2.1 |
| Mean | 78.8 | 6.6 | 14.6 |

The attitude of the community shows interest towards marriage. From the total 78.8 percent argued that marriage is important to the community and shown positive attitude towards marriage. But 14.6 percent have negative attitude towards marriage, believing that marriage is not necessary. The rest 6.6 became neutral or did not decided whether they have positive or negative attitude towards marriage.

Independent-samples t-tests

An independent samples t-test was conducted to compare attitude towards marriage scale scores for female and male respondents. Results revealed that the significance value for Levene's test is larger than cut-off of point .05 (Sig= .95), which refers to equal variances assumed. In the output, the significance (2-tailed) value is .034. As this value is below the .05, there is statistically significant difference in the mean attitude scores for males and females. The result shown that effect size eta squared(η^2) of .012 is small, which affect 1.2 percent of the variance in attitude explained by sex.

There was small significant difference in scores for males ($M = 107.84$, $SD = 15.25$) and females ($M = 111.04$, $SD = 14.53$; $t = -2.13$, $p = 0.034$, 2-tailed). Specifically, both genders reported similar level of positive attitudes towards marriage but women show better attitude towards marriage than men ($t\text{-value} = -2.13$, $p = 0.034$). The magnitude of the differences in the means (mean difference = -3.20 , 95 CI: -6.20 to -0.24) was small and ($\eta^2 = .012$).

Table 4 10 : T-test for male and female on attitude towards marriage

| Sex | N | Mean | Std. Deviation | | |
|---------------------------|------------------------------|--------|----------------|-----|--------------------|
| Male | 197 | 107.84 | 15.25 | | |
| Female | 195 | 111.04 | 14.53 | | |
| Total | 392 | 218.88 | 29.78 | | |
| Attitude towards marriage | T-test for equality of means | | | | |
| | F | Sig. | t | Df | Sig.(p) (2-tailed) |
| | .084 | 0.77 | -2.13 | 390 | 0.034 |
| Resident | N | Mean | Std. Deviation | | |
| Rural | 99 | 113.06 | 14.93 | | |
| Urban | 293 | 108.20 | 14.80 | | |
| Total | 392 | 221.26 | 29.73 | | |
| Attitude towards marriage | T-test for equality of means | | | | |
| | F | Sig. | t | Df | Sig. (2-tailed) |
| | .554 | .457 | 2.82 | 390 | 0.005 |

Independent t-test for Urban Rural Residence

An independent samples t-test was conducted to compare attitude towards marriage scale scores for urban and rural respondents. Results revealed that the Sig. value for Levene's test is larger than cut-off of point .05 (Sig= .95). As a result, the first line in the table used, which refers to equal variances assumed. In the output, the Sig. (2-tailed) value is 0.005. As this value is below the .05, there is statistically significant difference in the mean attitude scores for urban and rural residents.

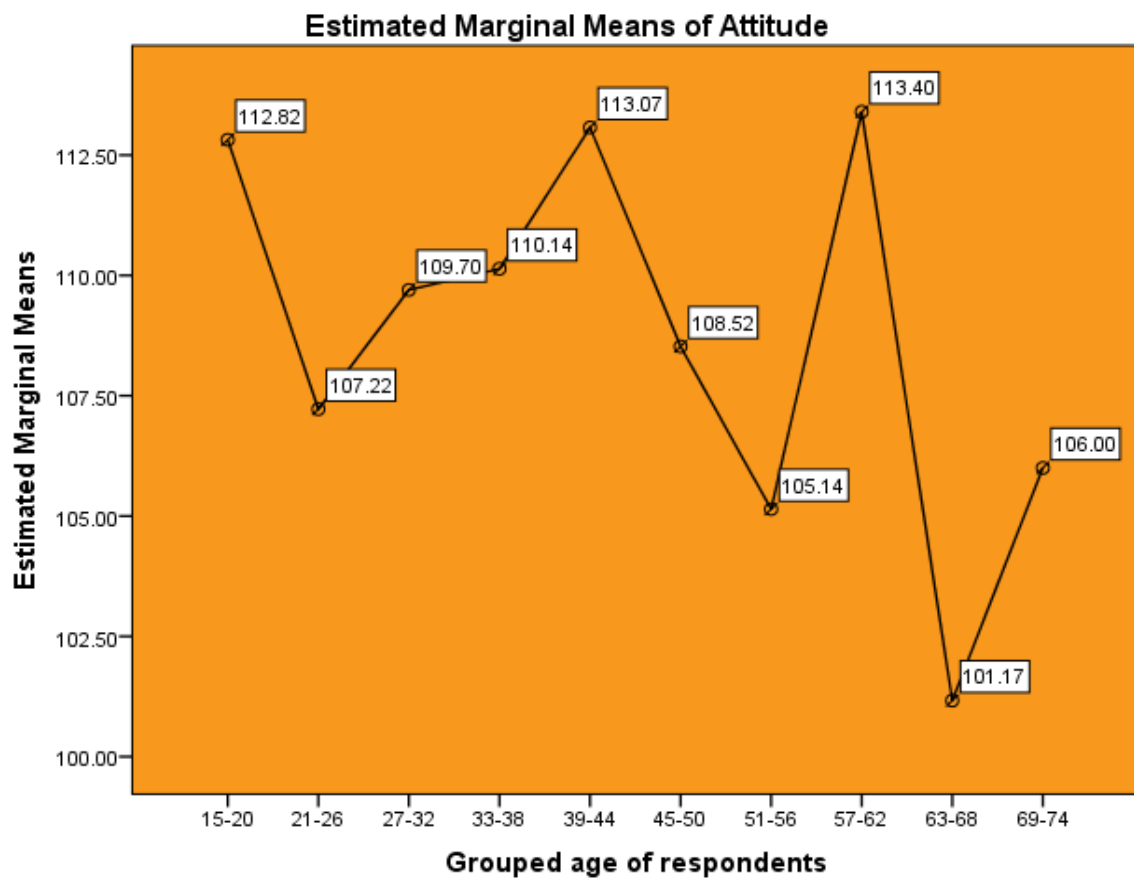
The result shown that effect size eta squared (η^2) of .02 is small, which only affect 2 percent of the variance in attitude explained by residence. There was small significant difference in scores for rural ($M = 113.06$, $SD = 14.93$) and urban ($M = 108.20$, $SD = 14.80$; $t = 2.82$, $p = 0.005$, 2-tailed). Specifically, both urban and rural residents reported similar level of positive attitudes towards marriage but rural residents show better attitude towards marriage than urban residents ($t\text{-value} = 2.82$, $p = 0.005$). The magnitude of the differences in the means (mean difference = 4.86, 95% CI: 1.47 to 8.25) was small and ($\eta^2 = .02$).

Attitude towards marriage using (ANOVA)

A two-way between-groups analysis of variance was conducted to explore the impact of independent variables including age, religion, family size, education level, occupation income and marital status on attitude towards marriage. To test attitude towards marriage, respondents were classified into ten class according to their age (group 1: 15-20 years; group 2: 21-26 years; group 3: 27-32 years; group 4: 33-38 years; group 5: 39-44 years; group 6: 45-50 years; group 7: 51-56 years; group 8: 57-62 years; group 9: 27-32 years and group 10: 63-68 years). There was statistically significant main effect for age, $F(9, 381) = 1.032$, $p = .006$; however, the effect size was small (partial eta squared = .024), which only affects 2.4 percent of attitude towards marriage. Post-hoc comparisons using the Tukey HSD test indicated that the mean score for 15-20 years' age group ($M = 112.82$, $SD = 13.10$) was significantly different from 51-56 age group ($M = 105.14$, $SD = 9.77$, mean difference = 7.68), from 63-68 age group ($M = 101.17$, $SD = 11.77$, mean difference = 11.65) and from 69-74 age group ($M = 106$, $SD = 14.98$, mean difference = 6.82). Age group 15-20 also shown similarities with 39-44 age group ($M = 113.07$, $SD = 13.50$, mean difference = -.26) and 57-62 age group ($M = 113.40$, $SD = 7.52$, mean difference = -.58).

The age group between 21–26 years ($M = 107.22$, $SD = 17.38$) did differ significantly from 15–20 years' age group ($M = 112.82$, $SD = 13.10$, mean difference = -5.60); from 39-44 age group ($M = 113.07$, $SD = 13.50$, mean difference = -5.85), from 57-62 age group ($M = 113.40$, $SD = 7.52$, mean difference = -6.18) and from 63-68 age group ($M = 101.17$, $SD = 11.77$, mean difference = 6.06). The age group between 27–32 years ($M = 109.70$, $SD = 14.65$) did also differ significantly from the 63-68 age group ($M = 101.17$, $SD = 11.77$, mean difference = 8.53) the other age groups. In descriptive statistics the above data can be described as 81.23 percent of age group between 15-20 shows positive attitude towards marriage.

Figure 4 9: Attitudes towards marriage by age



Also (77.22, 79.01, 79.32, 81.44, 78.16, 75.72, 81.67, 72.86, and 76.34) percent found in age group between 21-26, 27-32, 33-38, 39-44, 45-50, 51-56, 57-62, 63-68, and 69-74 years shown positive attitude towards marriage respectively. From 15-20 years' age group, 39-44 age group and 57-62 age group shown high positive attitude towards marriage. The total mean value of positive attitude towards marriage was 78.8 percent.

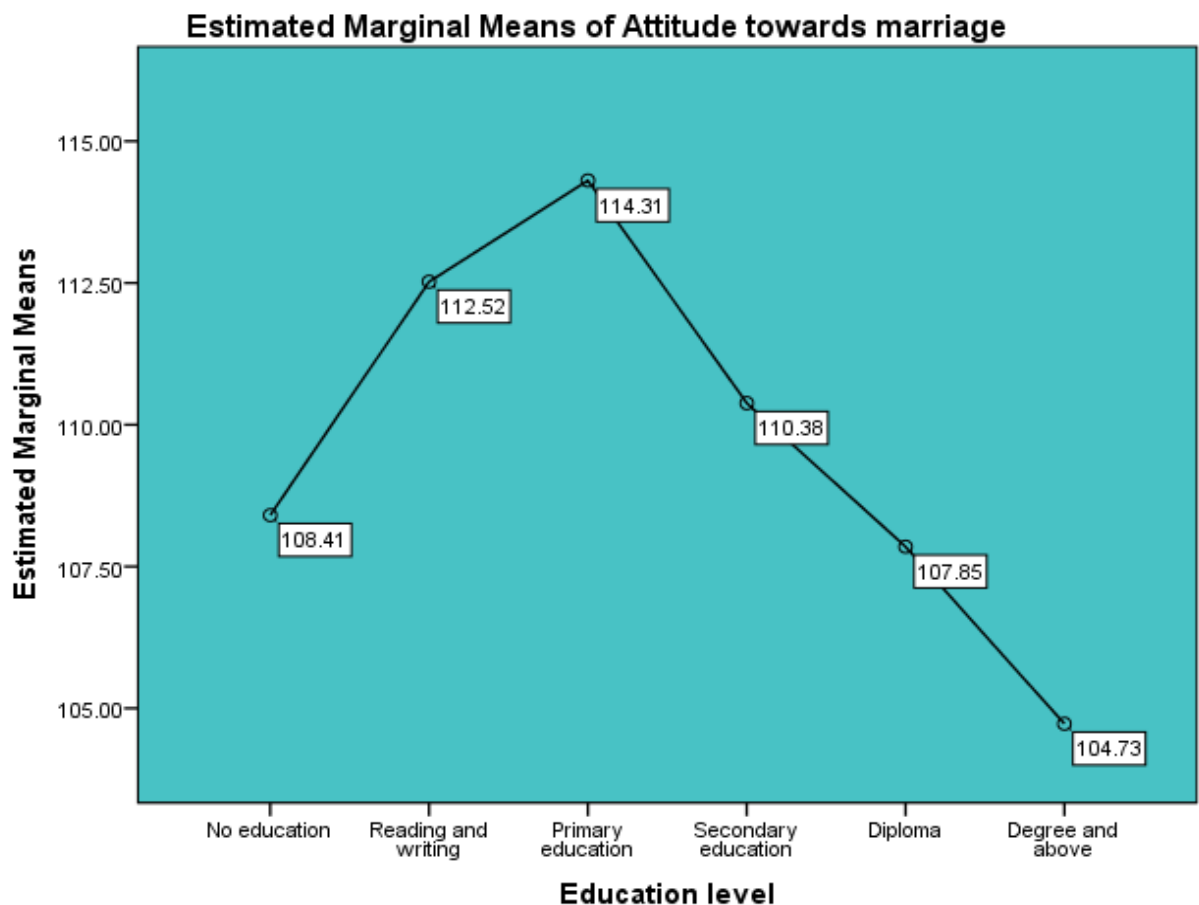
The analysis of the variance shows that; religiously there was significant difference for attitude towards marriage. There was statistically significant main effect for religion, $F(3, 388) = .363$, $p = .216$; however, the effect size was small (partial eta squared = .011), which only affects 1.1 percent of peoples' attitude towards marriage. Post-hoc comparisons test indicated that the mean score for Orthodox religion attitude towards marriage ($M = 108.51$, $SD = 14.99$), was significantly different from Muslim religion attitude towards marriage ($M = 111.3$, $SD = 14.38$, mean difference = -2.81) and other ($M = 116.03$, $SD = 18.53$, mean difference = -7.54). According the data Muslims and other religion followers shown high attitude towards marriage than orthodox religion followers.

Respondents were classified into four class according to their family size (group 1: 1-3 family member; group 2: 4-6 family member; group 3: 7-9 family member and group 4: 10-12 family member) to measure attitude towards marriage. There was a statistically significant main effect for family size, $F(3, 388) = 3.56$, $p = .014$; however, the effect size was small (partial eta squared = .024); which affects 2.4 percent of attitude towards marriage. Post-hoc comparisons using the Tukey test indicated that the mean score for families having 1-3 members ($M = 106.82$, $SD = 15.23$) was significantly different from those who have 4-6 family members ($M = 111.03$, $SD = 14.93$, mean difference = -4.21) and from those who have 7-9 family members ($M =$

= 113.66, SD = 11.17, mean difference = -6.84). As the number of family size increase the attitude towards marriage also increase.

Education level were also classified into six groups (group 1: no education; group 2: reading and writing; group 3: primary education; group 4: secondary education; group 5: diploma; and group 6: degree and above). There was statistically significant main effect for education level, $F(5, 386) = 3.619$, $p = .003$; and the effect size was medium (partial eta squared = .045); which affects 4.5 percent of attitude of people towards marriage.

Figure 4 10: Attitudes towards marriage by education level



Post-hoc comparisons using the Tukey HSD test indicated that the mean score for those who have no education ($M = 108.41$, $SD = 15.36$) was significantly different from those who can read and write ($M = 112.52$, $SD = 11.85$, mean difference = -4.12); from those who have primary education ($M = 114.31$, $SD = 13.49$, mean difference = -5.90) and from those who have degree and above ($M = 25.19$, $SD = 4.77$, mean difference = 3.68). Also secondary education ($M = 23.82$, $SD = 6.31$), diploma holders ($M = 24.47$, $SD = 4.74$) and degree and above ($M = 25.19$, $SD = 4.77$) did differ significantly from each other. In general, as educational level increases the attitude towards marriage also increase up to primary education. But after that it shows sudden decline. As respondents have diploma, degree and above; they show lower attitude towards marriage. Those who have primary education shown better attitude towards marriage than the others.

There was statistically significant main effect for occupation, $F(5, 386) = 4.408$, $p = .001$; however, the effect size was medium (partial eta squared = $.054$); affecting 5.4 percent of peoples' attitude towards marriage. Post-hoc comparisons test indicated that the mean score for student attitudes towards marriage ($M = 105.96$, $SD = 17.74$), was similar with employed once ($M = 105.84$, $SD = 14.85$, mean difference = 0.124) and have shown significantly different from those who are farmers ($M = 114.48$, $SD = 13.16$, mean difference = -8.52), unemployed ($M = 110.04$, $SD = 14.35$, mean difference = -4.07), from those who are self-employed ($M = 112.75$, $SD = 13.01$, mean difference = -6.79) and others ($M = 109.03$, $SD = 12.67$, mean difference = -3.08). In general, farmers shown better attitude towards marriage than the other and student and employees shown lower attitude towards marriage.

Income have small effect on people attitude towards marriage. The statistical significance on the main effect for income was, $F(9, 266) = 1.01$, $p = .435$; and the effect size was too small (partial eta squared = $.033$); affecting 3.3 percent of peoples' attitude towards marriage. Post-hoc

comparisons test also indicated that the mean score for 100-1139 ($M = 112.18$, $SD = 12.69$), 2180-3219 ($M = 107.90$, $SD = 15.72$), 3220-4259 ($M = 107.80$, $SD = 14.83$), 5300-6339 ($M = 108$, $SD = 18.72$), and 7380-8419 ($M = 108.14$, $SD = 12.23$) was significantly different. From all the income levels the 100-1139 ($M = 112.18$, $SD = 12.69$), 1140-2179 ($M = 113.74$, $SD = 13.62$) and 4260-5299 ($M = 112.44$, $SD = 14.21$) income levels have shown better attitude towards marriage than the others.

There was a statistically insignificant main effect for marital status, $F(5, 386) = .554$, $p = .735$; and the effect size was too small (partial eta squared = .007); affecting only 0.7 percent of peoples' attitude towards marriage. Post-hoc comparisons using the Tukey HSD test indicated that the mean score for married ($M = 108.73$, $SD = 14.61$) was different from the widowed ($M = 112.14$, $SD = 11.36$, mean difference = -3.42) and divorced ($M = 113.54$, $SD = 12.36$, mean difference = -4.81). Separated ($M = 108.67$, $SD = 13.66$) and single respondents ($M = 108.67$, $SD = 13.66$) shown similar attitude with married once. In general, widowed and divorced once shown better attitude towards marriage than others.

Multiple Regression

In this study 392 individuals participate and contribute for the data. The sample size (N) for multiple regression is 390 because 2 participants are missing a score of one or more variables. The output also provides the usual descriptive statistics for all twelve variables. The adjusted regression indicated that 20.2% of the variance can be predicted from the independent variables. Multiple correlation coefficient also indicated .474 and significance level indicated that the combination of these variables significantly ($p < .000$) predicts the dependent variable.

Since the adjusted R² is 0.202 and 1-0.202 is about 0.798, which indicated that tolerances are low for age, educational level, occupation, income, value and norm. only age and value significantly contribute the equation. Of course, all the values must be included to get these results. The correlations show that all variables correlated with marital attitude either in positive or negative way. Several of the predictor variables are also correlated with each other; for example, value and norm (.579) and occupation and age (.444). The model summary table shows that the multiple correlation coefficient (R), using all the predictors simultaneously, is .474 (R² = .225) and the adjusted R² is .202, meaning that 20.2% of the variance in marital attitude can be predicted from sex, age, religion, etc. combined. The adjusted R² is lower than the unadjusted R² which related to the number of variables.

Table 4 11 : Summary of multiple regression analyses for attitudes toward marriage

| Predictor | B | SE(B) | β | t | Sig. (p) |
|------------------|--------|-------|---------|--------|----------|
| (Constant) | 68.679 | 7.813 | | 8.790 | .000 |
| Sex | 1.552 | 1.467 | .052 | 1.058 | .291 |
| Age | -.186 | .082 | -.125 | -2.257 | .025 |
| Religion | 3.028 | 1.151 | .123 | 2.632 | .009 |
| Residence | -2.730 | 1.687 | -.079 | -1.619 | .106 |
| Family size | 1.254 | .399 | .150 | 3.140 | .002 |
| Education level | -.465 | .511 | -.049 | -.910 | .364 |
| Occupation | 1.021 | .553 | .106 | 1.846 | .066 |
| Income per month | 6.409 | .000 | .001 | .020 | .984 |
| Marital status | .477 | .578 | .042 | .826 | .409 |

| | | | | | |
|-------|------|------|------|-------|------|
| Value | .471 | .068 | .394 | 6.925 | .000 |
| Norm | .000 | .052 | .000 | .008 | .994 |

Note: $R=.474$, $R^2 = .225$, $p<.000$

As the result show age and education highly contribute to the significance ($\beta=-.160$, $t=-2.363$ and ($\beta=-.174$, $t=-2.503$) of the equation. However, all independent variables have their own contribution to the result and contribute to the result obtained. The ANOVA table shows that $F= - 9.942$ which is significant. This indicates that the combination of the predictors significantly predicts attitude towards marriage. It indicates the standardized beta coefficients, which are interpreted similarly to correlation coefficients. The t-value and the Sig oppose each independent variable, indicates that variables significantly contributing to the equation for predicting attitude from the whole set of predictors. Because of the dots are scattered it indicated that the data meet normal distribution and the variance of the residual is being constant.

Change in Marital Value

This part presents trends in marital value related to marriage and marital activities. The respondent's grouped based on sex and computed with marital value, which have two categories, male and female. The distributions of 25 marital value scale items including premarital sex, lifelong marriage, happiness, career decision, personal goals, priority, divorce, owing private things, unselfishness, support, self-esteem, negotiation, choice, economic security, commitment, respecting elders, personal development, and self-discipline were included to measure marital value.

The data shows that 20.6 percent of men and 18.6 percent of women agree sexual relations are acceptable before marriage. But 27.8 percent of men and 28.3 percent of women agree that sexual relations are not acceptable before marriage. In relation 41 percent of men and

43.6 percent of women agrees that marriage must be for life. In the contrary 9.1 percent of men and 5.8 percent of women disagree with the statement marriage must be for life. From the total respondent's 31.4 percent of men and 30.1 percent of women agreed that personal happiness of an individual is more than marriage. But 10.5 percent of men and 11.1 percent of women disagree with the statement personal happiness of an individual is more important than marriage and 8.4 percent of men and 8.4 percent of women did not decide on any of these ideas.

Forty-four percent of men and 45.1 percent of women argued that Couples must make career decisions that are best for their marriage even if neither person gets exactly what he or she wants. But 2.6 percent of men and 1.6 percent of women disagree with this idea. Plus, to that 42.4 percent of men and 42.1 percent of women claimed that marriage is more important than personal goals in life. However, 7.1 percent of men and 5.9 percent of women disagree that marriage is more important than personal goals in life.

All most 3 out of 4 respondents (89.9 percent) disagreed and 3.5 percent of the respondents agree that; a spouse's first priority should be to work towards the good of their marriage. Also, 52.3 percent of the respondents agree with idea that it is reasonable for spouses to divorce; if their goals in life are no longer compatible and 28.7 percent of them disagree that it is reasonable for spouses to divorce; if their goals in life are no longer compatible. The rest 18.6 percent of respondents didn't decide on any of these ideas.

According to the data obtained, 29.9 percent of men and 29.6 percent of women believes that spouses should have private things for themselves personally and financially. On the other hand, 15.3 percent of men and 15.1 percent of women disagree that spouses should have private things for themselves personally and financially. In addition, 43.1 percent of men and 39.5

percent of women agrees that the key to marriage is unselfishness. On the opposing side 4.1 percent of men and 3 percent of women disagree the key to marriage is unselfishness.

From the total respondent's 27.2 percent of men and 32.7 percent of women also disagreed that; my priorities are for my own good rather than the good of marriage. On the other hand, 15 percent of men and 12.3 percent of women agree with the statement my priorities are for my own good rather than the good of marriage. Of this 7.9 percent of men and 4.6 percent of women unable to decide on the issue. In addition, 39 percent of women and 38.4 percent men agree that marriage needs community support. But 15.2 argue that community support not necessary for marriage.

According to the data obtained 37.5 percent of men and 37.7 percent of women believes that marriage is a choice. On the other hand, 6.1 percent of men and 5.9 percent of women disagree with the statement marriage is a choice. In addition, 38.6 percent of men and 39.5 percent of women agrees that the community participates to support and promote strong marriages. On the opposing side 5.6 percent of men and 4.6 percent of women believes that community is not participating to support marriage.

Most men (43.8 percent) and women (43.5 percent) agree on the statement "After marriage people get recognition in the community". However, 1.3 percent of men and 2.6 percent disagree with the statement married people didn't get recognition in the community. Majority of the respondents (23.7 percent of men and 29.8 percent of women) also agree that "The close marital relationship depends on economic security." Indeed, 11.3 percent of men and 13 percent of women disagree with this statement.

According to the data obtained 43.9 percent of men and 45.4 percent of women argue that marriage needs commitment and forgiveness. In addition, 32.6 percent of men and 34 percent of women agrees that sharing interest and hobbies keeps marriage healthy. On the opposing side 8.4 percent of men and 7.9 percent of women disagrees that sharing interest and hobbies keeps marriage healthy. Of these, 16.9 percent of the respondents did not decide on any of these ideas.

Respondents (43.1 percent of men and 45.4 percent of women) answered that marriage is important for personal development. But 3.6 percent of men and 3.4 percent of women disagree with the statement. In conclusion majority of the respondent's 88.5 percent believe that marriage is important for personal development. Thirty-two percent of men and 44.1 percent of women agreed that respecting the decision of elders on our marriage is mandatory and 13 percent of men 11.3 percent of women disagree with the statement.

The data shows that 28.9 percent of men and 25.8 percent of women disagree with the statement marriage should establish based on how much wealth he or she have. But 18.4 percent of men and 20.2 percent of women agree that marriage should establish based on how much wealth he or she have. In addition, 36.9 percent of men and 36.1 percent of women agree with the statement personal character is more important than beauty and wealth. In the contrary 9.2 percent of men and 7.9 percent of women disagree with the statement "Personal character is more important than beauty and wealth." The rest 9.5 percent of the respondents did not decide on any of these ideas. From the total respondents' 45.2 percent of men and 42.5 percent of women agree that marriage needs to be established on self-discipline.

Table 4 12: Marital value

| Marital values | Positive | Neutral | Negative |
|-----------------------------------|----------|---------|----------|
| Sexual relation before marriage ® | 54 | 9.9 | 39.2 |
| Marriage for life | 84.6 | 0.5 | 14.9 |
| Personal happiness | 61.5 | 17 | 21.5 |
| Career for marriage | 89.5 | 6.3 | 4.2 |
| Marriage importance | 84.5 | 2.5 | 13 |
| Work for marriage | 3.5 | 6.6 | 89.9 |
| Divorce | 28.7 | 19 | 52.3 |
| Personal things | 30.4 | 10.1 | 59.5 |
| Unselfishness | 82.6 | 10.3 | 7.1 |
| Priorities | 59.9 | 15.8 | 27.3 |
| Community support | 77.4 | 7.4 | 15.2 |
| Marriage is choice | 75.2 | 12.8 | 12 |
| Community participation | 78.1 | 11.7 | 10.2 |
| Recognition | 87.3 | 9.8 | 2.9 |
| Economic security | 53.5 | 22.2 | 24.3 |
| Forgiveness | 89.3 | 3.3 | 7.4 |
| Sharing hobbies | 66.7 | 17 | 16.3 |
| Personal development | 88.5 | 4.5 | 7 |
| Respecting the decision of elders | 76 | | 24 |
| Wealth | 54.7 | 6.7 | 38.6 |
| Personal character | 73 | 9.9 | 17.1 |
| Self-discipline | 87.7 | | 12.3 |

| | | | |
|------|------|----|------|
| Mean | 67.6 | 12 | 20.4 |
|------|------|----|------|

The data shown that peoples value to marriage is changing from time to time. As its shown on the table above 67.6 percent of people gave value marriage. But 20.4 percent of people in Woldia didn't gave value for marriage or replace it with other values. From the total 12 percent are neutral on the value of marriage or unable to decide whether marriage valuable or not. In general, still more people give value to marriage.

Independent T-Tests

The Sig. value for Levene's test is larger than cut-off of .05 (Sig= .435; the first line in the table used, which refers to equal variances assumed. In the output above, the Sig. (2-tailed) value is .288. As this value is above the required cut-off of .05, there is not a statistically significant difference in the mean of marital value for males and females. The result shown that effect size of (η^2) .003 is very small, which only affect .1 percent of the variance in value explained by sex. An independent-samples t-test was conducted to compare the marital value scores for males and females. There was no significant difference in scores for males ($M = 78.71$, $SD = 12.35$) and females ($M = 80.06$, $SD = 12.64$; $t = -1.065$, $p = .288$, 2-tailed). The magnitude of the differences in the means (mean difference = -1.35, 95% CI: -3.84, to 1.14) was very small and ($\eta^2 = .003$).

The independent t-test for Urban and Rural residences

An independent-samples t-test was conducted to compare the marital value scores for urban and rural. The significance value for Levene's test is larger than cut-off of .05 (Sig= .36), which refers to equal variances assumed. In the output above, the Sig. (2-tailed) value is .004. As

this value is above the required cut-off of .05, there is not a statistically significant difference in the mean of marital value for males and females.

Table 4 13 : T-test of difference between the mean scores of male and female on Marital Value scale

| Sex | N | Mean | Std. Deviation | | |
|---------------|------------------------------|--------|----------------|-----|--------------------|
| Male | 196 | 78.71 | 12.35 | | |
| Female | 194 | 80.06 | 12.64 | | |
| Total | 390 | 158.77 | 24.99 | | |
| Marital value | T-test for equality of means | | | | |
| | F | Sig. | t | df | Sig.(p) (2-tailed) |
| | .610 | .435 | -1.065 | 388 | 0.288 |
| Resident | N | Mean | Std. Deviation | | |
| Rural | 98 | 82.51 | 13.96 | | |
| Urban | 292 | 78.34 | 11.81 | | |
| Total | 390 | 160.85 | 25.77 | | |
| Marital value | T-test for equality of means | | | | |
| | F | Sig. | t | Df | Sig.(2-tailed) |
| | .842 | .359 | 2.888 | 388 | .004 |

The result shown that effect size of (η^2) =.021, which affects 2.1 percent of the variance in value explained by residence. There was significant difference in scores for rural (M = 82.51, SD =13.96) and urban (M = 78.34, SD = 11.81; t= 2.89, p=.36, 2-tailed). The magnitude of the

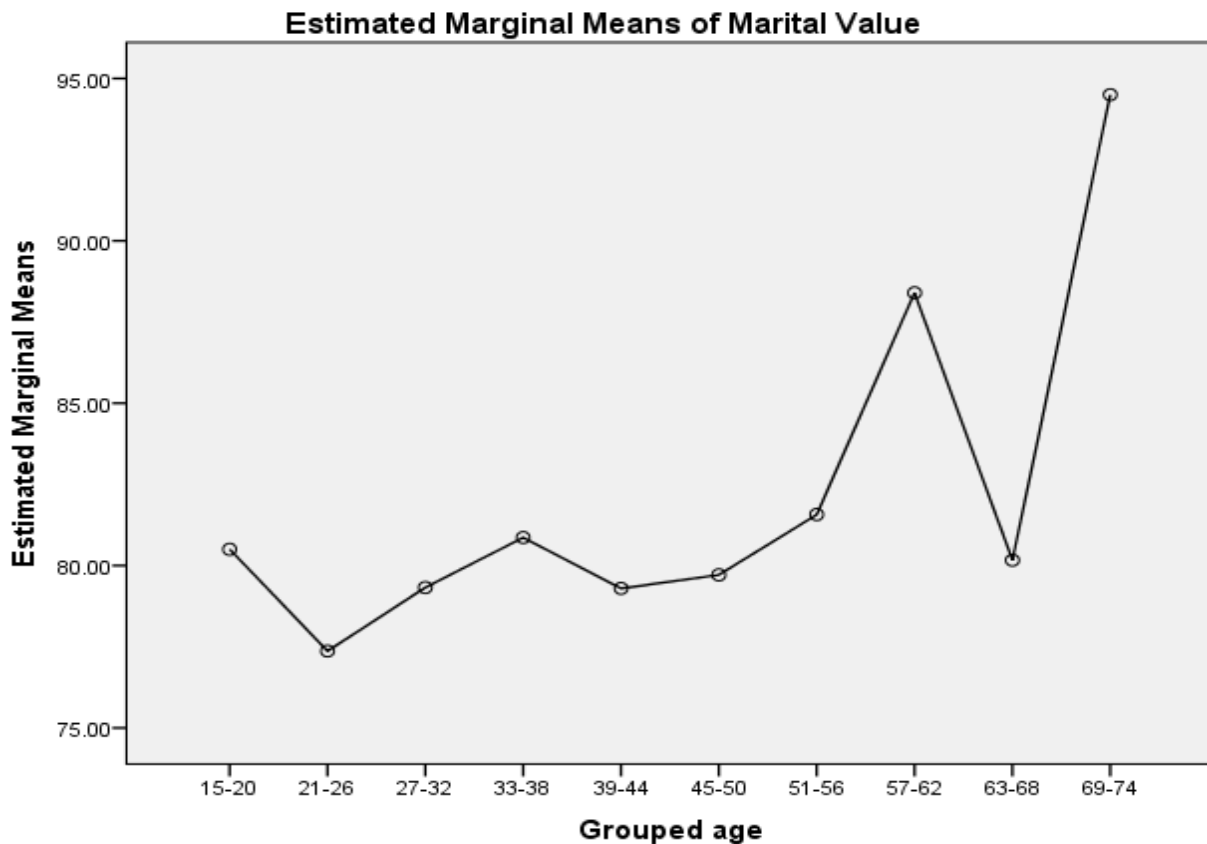
differences in the means (mean difference = 1.45, 95% CI: 1.33 to 7.02) was medium and (eta squared(η^2) = .021).

Marital value using (ANOVA)

A two-way between-groups analysis of variance was conducted to explore the impact of independent variables including age, religion, family size, education level, occupation income and marital status on marital value. To test marital value, respondents were classified into ten class according to their age (group 1: 15-20 years; group 2: 21–26 years; group 3: 27-32 years; group 4: 33-38 years; group 5: 39-44 years; group 6: 45-50 years; group 7: 51-56 years; group 8: 57-62 years; group 9: 27-32 years and group 10: 63-68 years). There was statistically significant main effect for age, $F(9, 379) = 1.067$, $p = 0.387$; however, the effect size was small (partial eta squared = .025), which only affects 2.5 percent of marital value.

Post-hoc comparisons using the Tukey HSD test indicated that the mean score for the 15–20 years' age group ($M = 80.5$, $SD = 11.57$) was significantly different from the 21-26 age group ($M = 77.37$, $SD = 12.61$, mean difference = 3.13), from the 57-62 age group ($M = 88.4$, $SD = 5.81$, mean difference = -7.9) and from the 69-74 age group ($M = 94.5$, $SD = 6.37$, mean difference = -14). Age group 15-20 also shown similarities with 33-38 age group ($M = 80.86$, $SD = 13.11$, mean difference = -0.36) and 63-68 age group ($M = 80.17$, $SD = 13.91$, mean difference = 0.33). From these age 21-26 shown the lowest value for marriage and 57-62 and 69-74 shown the highest value for marriage. In conclusion, as age increase the value people give to marriage increases.

Figure 4 11: Marital value by age



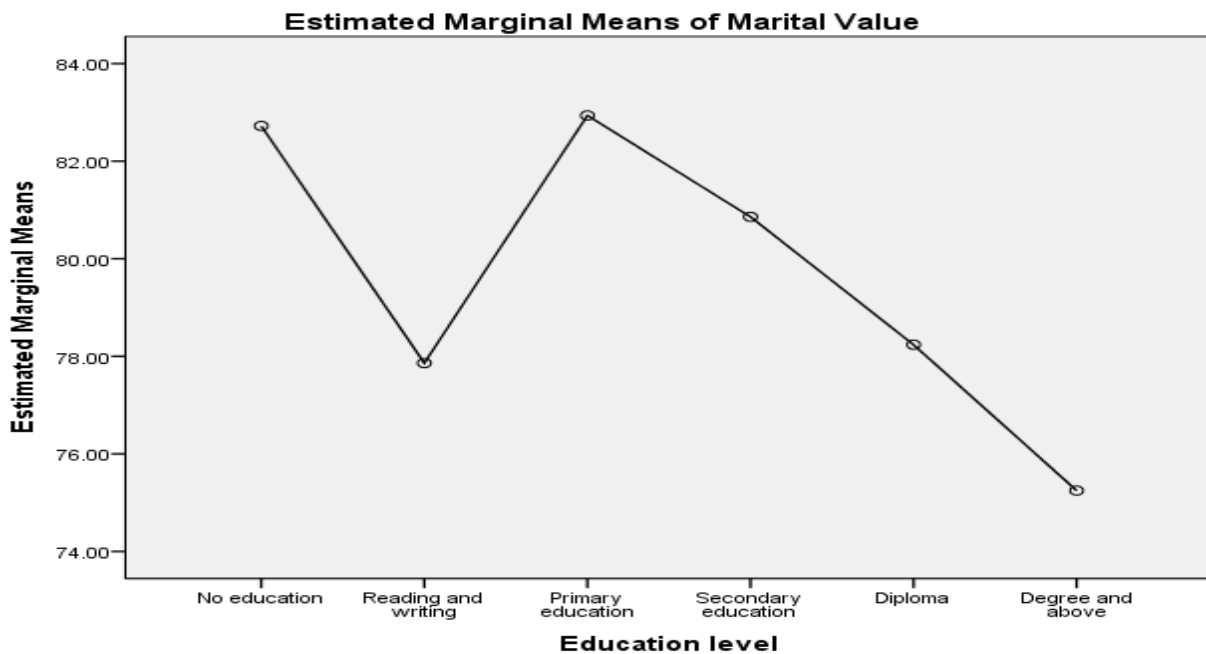
The analysis of the variance shows that; religiously there was not significant difference for marital value. There was statistically significant main effect for religion, $F(3, 386) = .41$, $p = .746$; and the effect size was small (partial eta squared = .003), which only affects .3 percent of marital value. Post-hoc comparisons test indicated that the mean score for Orthodox religion marital value ($M = 79.79$, $SD = 13.1$), was not significantly different from Muslim religion marital value ($M = 78.4$, $SD = 10.72$, mean difference = 1.4) and other ($M = 78.8$, $SD = 13.12$, mean difference = 1.24).

Respondents were classified into four class according to their family size (group 1: 1-3 family member; group 2: 4-6 family member; group 3: 7-9 family member and group 4: 10-12 family member) to measure attitude towards marriage. There was a statistically significant main

effect for family size, $F(3, 386) = 2.562$, $p = .055$; however, the effect size was small (partial eta squared = .02); which affects 2 percent of marital value. Post-hoc comparisons using the Tukey test indicated that the mean score for families having 1–3 members ($M = 79.18$, $SD = 12.75$) was significantly different from those who have 7–9 family members ($M = 73.46$, $SD = 10.59$, mean difference = 5.53). From these 4-6 family members shown the highest value for marriage ($M = 80.38$, $SD = 12.38$) and 7-6 family members shown the lowest value marriage.

Education level were also classified into six groups (group 1: no education; group 2: reading and writing; group 3: primary education; group 4: secondary education; group 5: diploma; and group 6: degree and above). There was small statistically significant main effect for education level, $F(5, 384) = 3.858$, $p = .002$; and the effect size was medium (partial eta squared = .048); which affects 4.8 percent of values of marriage.

Figure 4 12: Marital value by education level



Post-hoc comparisons using the Tukey HSD test indicated that the mean score for those who have no education ($M = 82.72$, $SD = 11.48$) was significantly different from those who can

read and write ($M = 77.86$, $SD = 9.96$, mean difference = 4.86); from those who have diploma holders ($M = 78.24$, $SD = 12.07$, mean difference = 4.49) and from those who have degree and above ($M = 75.25$, $SD = 15.1$, mean difference = 7.48). In conclusion, as educational level increases the marital value decrease. As respondents have diploma, degree and above; they show lower value for marriage. Those who have no education and those who have primary education shown higher value for marriage than the others.

There was statistically significant main effect for occupation, $F(5, 384) = 5.827$, $p = .000$; and the effect size was medium (partial eta squared = .071); affecting 7.1 percent of peoples' marital value. Post-hoc comparisons test indicated that the mean score for student marital value ($M = 76.96$, $SD = 13$), was different from unemployed once ($M = 81.03$, $SD = 12.62$, mean difference = -4.09), from those who are farmers ($M = 84$, $SD = 11.59$, mean difference = -7.04), and others ($M = 85.38$, $SD = 12.18$, mean difference = -8.42). In conclusion, farmers and others shown better value to marriage than the other and student and employed once shown lower value for marriage.

Income have small effect on people marital value. The statistical significance on the main effect for income was, $F(9, 265) = 1.152$, $p = .326$; and the effect size was to small (partial eta squared = .038); affecting 3.8 percent of peoples' marital value. Post-hoc comparisons test also indicated that the mean score for 100-1139 ($M = 80.8$, $SD = 11.59$) was different from 2180-3219 ($M = 76.4$, $SD = 15.22$, mean difference = 4.39), 5300-6339 ($M = 74.88$, $SD = 12.1$, mean difference = 5.92), and 7380-8419 ($M = 76.21$, $SD = 10.89$, mean difference = 4.58). From all the income levels 100-1139, 1140-2179, 3220-4259, 4260-5299 and 9460-10500 income levels have given high value for marriage. On the other hand, those who have the income between 2180-3219, 5300-6339, and 7380-8419 shown the lowest value for marriage.

There was a statistically insignificant main effect for marital status, $F(5, 384) = 1.396$, $p = .225$; and the effect size was too small (partial eta squared = .018); affecting only 1.3 percent of peoples' marital value. Post-hoc comparisons using the Tukey HSD test indicated that the mean score for single ($M = 78.75$, $SD = 12.03$) was different from the widowed ($M = 90.57$, $SD = 5.88$, mean difference = -11.83) and divorced ($M = 81.19$, $SD = 6.85$, mean difference = -2.44) and separated ($M = 81$, $SD = 11.61$, mean difference = -2.25). Single individuals also show similar value with married respondents ($M = 79.23$, $SD = 13.54$). In conclusion, widowed and divorced once shown better value for marriage than others. But single and married people give lower value for marriage than others.

Multiple Regression

Multiple regression analysis was performed to assess marital value to predict value of people about marriage. Since the adjusted R^2 is .410 and $1 - 0.410$ is about 0.590, which indicated that tolerances are high for all variables. As a result, all variables significantly contribute the equation and all the values must be included to get these results. The correlations of the variables show that all correlated with marital value in positive ways. Several of the predictor variables are also correlated with each other; for example, education and sex (.235) and occupation and income (-.338). The model summary table shows that the multiple correlation coefficient (R), using all the predictors simultaneously, is .655 ($R^2 = .429$) and the adjusted R^2 is .410, meaning that 41 percent of the variance in marital value can be predicted from sex, age, religion, etc. combined. The adjusted R^2 is lower than the unadjusted R^2 which related to the number of variables.

Table 4 14 : Summary of Multiple Regression Analyses for Marital Value Scale

| Predictor | B | SE(B) | B | t | Sig. (p) |
|------------------|--------|-------|-------|--------|----------|
| (Constant) | 23.085 | 6.392 | | 3.611 | .000 |
| Sex | -.235 | 1.055 | -.009 | -.223 | .824 |
| Age | .034 | .060 | .027 | .569 | .570 |
| Religion | .127 | .845 | .006 | .150 | .881 |
| Ethnic group | -.625 | .917 | -.028 | -.681 | .496 |
| Residence | -1.088 | 1.219 | -.038 | -.892 | .373 |
| Family size | -1.086 | .286 | -.156 | -3.794 | .000 |
| Education level | -.659 | .366 | -.083 | -1.801 | .073 |
| Occupation | -.309 | .403 | -.038 | -.766 | .444 |
| Income per month | .000 | .000 | .025 | .550 | .583 |
| Marital status | -.411 | .415 | -.043 | -.990 | .323 |
| Attitude | .199 | .031 | .264 | 6.488 | .000 |
| Norm | .423 | .031 | .555 | 13.672 | .000 |

Note: $R=.655$, $R^2=.429$, $p<.000$

As the result showed all the variables highly contribute to the significance but family size and norm (Beta =-.156, $t=-3.794$ and Beta =.555, $T= 13.672$) of the equation. However, all independent variables have their own contribution to the result and contribute to the result obtained. The ANOVA table shows that $F=23.512$ which is significant. This indicates that the combination of the predictors significantly predicts marital value. The t-value and the Sig opposite each independent variable indicates whether that variable is significantly contributing to the equation for predicting marital value from the whole set of predictors. Because of the dots are

scattered it indicated that the data meet normal distribution and the variance of the residual is constant.

Marital Norm

This part presents trends in marital norm related to marriage and marital activities. The respondent's grouped based on sex and computed with marital norm, which have two categories, male and female. The distribution of 29 marital norm scale items include respect, lifelong marriage, parenthood, good wife, extramarital sex, caring each other, having healthy children, community support, working in the house chores, equal age marriage, education, pregnancy, being though, social stability, social responsibility, arranged marriage, breadwinner, homemaker, virginity, ceremony, sending "*shimagle*", loving each other, parent help and secure job were included to measure marital norms.

The first item in the marital norm scale is "Being married helps to get a respected place in the community. There were few differences in the percentage of men and women who agreed with the statement (46.4 percent men and 46.1 percent of women). About 92.3 percent of respondents agreed with this statement; 3.3 percent don't think that marriage helps to get a respected place in the community and 3.6 percent have no idea about the issue.

Respondents also asked that marriage must be for lifelong and 32.9 percent of women and 31.4 percent of men strongly agree that marriage must be until death. But 3.1 percent of men and 2.8 percent of women strongly disagree with the idea. In total, 84.7 percent believe that marriage must be for lifelong and 8.2 percent of the respondents disagree with the idea. The rest 6.9 percent of the respondents neither disagree nor agree on "marriage must be for lifelong".

Both women (44.1 percent) and men (46.2 percent) agree with the statement, “I believe that parenthood is important”.

According to the respondent’s good wife can’t be measured by doing or not doing ‘male’ jobs. Thirty-six percent of men and 37.6 percent of women agreed that women can do male jobs. But 9.7 percent of men and 7.7 percent of women agreed that a good wife should not do males jobs and 8.9 percent of the respondents are neutral on the issue. According to 14.3 percent of men and 15.6 percent of women a good wife stays at home to manage the household. However, majority of the respondent’s 29.1 percent of men and 27 percent of women disagree with this statement and 6.9 percent of men 6.9 percent of women didn’t argue on the statement.

Eighteen percent of men and 19.1 percent of women agreed that a person who conducted extramarital sex didn’t insult by the community. Engaging in extramarital sex part of the norm of the community. But 24.2 percent of women and 27.3 percent of men agreed that person who engaged in extramarital sex insulted by the community and 11.2 percent of the respondents didn’t argue on any of the above idea.

The majority of women (46.9 percent) and men (46.9 percent) agreed that marriage is a means of caring for each other. Respondents also asked “marriage must conduct between equal age of men and women” and 21.7 percent of men and 22.7 percent of women disagreed with this statement. On the other hand, 23.9 percent of men and 21.9 percent of women agreed with the idea. From the data, we can conclude that more men agreed on equal age marriage than women.

A higher percentage of woman (46.6 percent) and men (45.4 percent) agreed with the statement, “Marriage helps to have healthy and happy children” compared with those who disagree 2.9 percent of men and 1.3 women. According to 38.7 percent of men and 41.1 percent

of women in the community support couples after they get into marriage. But 8.4 percent of respondents with this statement.

Twenty-two percent of men and 23.7 percent of women agree that a husband who works in the household chores; overlooked by relatives and the community. On the other hand, 23.7 percent of men and 21.2 women agree that a husband who works in the household chores did not overlooked by relatives and the community. Plus, 4.8 percent of men and 4.6 percent of women did not have any idea on the issue. Majority of the respondents (92.7 percent) considered that marriage is a sacred act.

Respondents (26.3 percent of men and 25 percent of women) answered that a husband should be more educated than his wife. But 20.2 percent of men and 20.7 percent of women disagree with the statement. In conclusion majority of the respondent's 51.3 percent believe that a husband must be more educated than his wife. Forty-two percent of men and 44.1 percent of women agreed that marriage provides social stability and 4.4 percent of men 3.3 percent of women disagree with the statement.

Twenty-nine percent of men and 26.6 percent women agree that a wife should fashion that is acceptable in the community and 16.6 percent of men and 17.6 percent women disagree with this idea. The rest 4.6 percent of men and 5.4 percent of women have no idea on the issue.

Fifty-four percent of couples who divorce didn't earn bad reputation from relatives and the community. But 30.8 percent earn bad reputation from relatives and the community. The rest 7.9 percent men and 6.6 percent of women didn't argue on any of these statements. The community (51.5 percent) discriminate girls; if they get pregnant before they get married. But

36.2 percent of the community didn't discriminate girls: if they get pregnant before they get into marriage. The remaining 12 percent became neutral in any of these activities.

Forty-eight percent of a man who is not tough enough does not command respect at home. However, 41.4 percent of respondents agree that a man who is not tough enough does get respect at home. Of these, 10.2 percent respondents have no idea on the statement. Forty-three percent of woman who talks back at her husband didn't earn a bad reputation among relatives and the community. On the other hand, 39.4 percent of woman who talks back at her husband earns a bad reputation among relatives and the community.

Girls can refuse marriage if the family arranged the marriage. From the total respondent's 70.1 percent argued that girls can refuse any marriage arranged by family or the community. But, 21.6 percent of girls can't refuse marriage if it arranged by family or the community. Marriage also a social responsibility. Majority of the participants (87.2 percent) in the research agree that marriage is a social responsibility and 7 percent of the respondents disagree with the statement. Most respondents (38.8 percent of men and 41.5 percent of women) agreed that women should be virgins until they get married. The rest 4.4 percent of men and 2 percent of women disagree with girl's virginity until marriage.

Most men (40 percent) and women (41.1 percent) agree on the statement "The husband is the chief breadwinner for the family". However, 6.6 percent of men and 4.6 percent disagree with the statement. Majority of the respondents (41.8 percent of men and 39.6 percent of women) also agree that "the wife is first of all a mother and homemaker." Indeed, 4.1 percent of men and 4.1 percent of women disagree with this statement.

The response on the statement “Marriage must come after completing education and getting a secure job” shows that (8.9%, 5.1%, and 13.0%) of men and (9.2%, 3.8% and 11.2%) of women slightly, moderately and strongly agree respectively. But (11.5%, 1.0%, and 4.1%, of men and (13.5%, 2.8%, and 4.8%) of women strongly, moderately and slightly disagree on the statement respectively.

According to the data obtained 21.7 percent of men and 20.1 percent of women agree marriage ceremony is mandatory to get community acceptance. On the other hand, 25.3 percent of men and 25 percent of women disagree with the statement marriage ceremony is mandatory to get community acceptance. In addition, 43.6 percent of men and 45.4 percent of women agrees that marriage must be conducted by sending “*shimagles*” to the girl’s family. On the opposing side 2.8 percent of men and 2.3 percent of women agrees that sending “*shimagles*” to the girl’s family is not necessary.

Forty-two percent of men and 41.1 percent of women argued that loving each other is enough to get into marriage, but 4.4 percent of men and 4.8 percent of women disagree with this idea. Plus, to that 29.8 percent of men and 29.8 percent of women claimed that people who marry without the help of parents and community get divorced to easily today. Even if 15 percent of men and 12.2 percent of women disagree that people who marry without the help of parents and community divorced to easily today.

Table 4 15: Marital norm

| Marital norms | Positive | Neutral | Negative |
|-----------------|----------|---------|----------|
| Respected place | 92.5 | 3.6 | 3.3 |
| Permanence | 84.7 | 6.9 | 8.4 |

| | | | |
|------------------------|------|------|------|
| Parenthood | 90.3 | 2.2 | 7.5 |
| Women do males jobs | 73.6 | 9 | 17.4 |
| Wife stay at home | 29.9 | 13.8 | 56.1 |
| Extra marital sex | 37.1 | 11.4 | 51.5 |
| Caring each other | 93.8 | 1.4 | 4.8 |
| Equal age | 45.8 | 9.6 | 44.4 |
| Happy children | 92 | 3.8 | 4.2 |
| Community support | 79.8 | 3.8 | 8.4 |
| House chores | 45.7 | 9.4 | 44.9 |
| Sacred act | 92.7 | 1.1 | 4.5 |
| Educated | 51.3 | 7.8 | 40.9 |
| Social stability | 86.1 | 6.2 | 7.7 |
| Fashion | 55.6 | 10.6 | 34.2 |
| Divorce | 30.8 | 15.2 | 54 |
| Discriminant pregnancy | 51.5 | 12.3 | 36.2 |
| Tough enough | 41.4 | 10.6 | 48 |
| Talk back | 43 | 17.6 | 39.4 |
| Refuse arrangement | 70.1 | 7.4 | 21.6 |
| Social responsibility | 87.2 | 5.8 | 7 |
| Virginity | 80.3 | 13.3 | 6.4 |
| Secure job | 51.2 | 27.7 | 21.1 |
| Shimagles | 89 | 5.9 | 5.1 |
| Love | 83.1 | 6.9 | 9.2 |
| Divorce easily | 59.6 | | 27.2 |
| Mean | 66.9 | 9.5 | 23.6 |

According to the data obtained above; marital norms of the community changed and still it is changing. From the total 66.9 percent acts positively towards marital norms and respect the costumes' and rules of marriage in the community. But 23.6 percent did act negatively to the norms of marriage and violet the boundaries that govern marriage. The rest 9.5 percent didn't respond whether they have negatively or positively (neutral) act to the norms of marriage.

Independent-Samples T-Tests

An independent-samples t-test was conducted to compare the marital norm scores for males and females. The significance value for Levene's test is larger than cut-off of .05 (Sig=.79), I use the first line in the table, which refers to equal variances assumed. In the output, the Sig. (2-tailed) value is .282. As this value is above the required cut-off of .05, there is not a statistically significant difference in the mean marital norm for males and females.

The result shown that effect size eta squared(η^2) of .003 is small, which only affect .3 percent of the variance in marital norm explained by sex. There was no significant difference in scores for males (M = 96.77, SD = 16.83) and females (M = 98.6, SD = 15.97; $t = -1.08$, $p = 0.282$, two-tailed). Specifically, both genders had similar level of marital norm of marriage (t -value=-1.08), $p = .282$). The magnitude of the differences in the means (mean difference = -1.79, 95% CI: -5.05 to 1.47; $\eta^2 = .003$) which was very small.

Table 4 16 : T-test of difference between the mean scores of male and female of marital norm scale

| Sex | N | Mean | Std. Deviation |
|------|-----|-------|----------------|
| Male | 196 | 96.77 | 16.83 |

| | | | | | |
|--------------|------------------------------|--------|----------------|-----|--------------------|
| Female | 195 | 98.56 | 15.97 | | |
| Total | 391 | 195.33 | 32.8 | | |
| Marital norm | T-test for equality of means | | | | |
| | F | Sig. | t | Df | Sig.(p) (2-tailed) |
| | .072 | .789 | -1.078 | 389 | .282 |
| Resident | N | Mean | Std. Deviation | | |
| Rural | 98 | 102 | 16.02 | | |
| Urban | 293 | 96.21 | 16.31 | | |
| Total | 391 | 198.21 | 32.33 | | |
| Marital norm | T-test for equality of means | | | | |
| | F | Sig. | t | Df | Sig.(2-tailed) |
| | .073 | .787 | 3.055 | 389 | .002 |

Independent T-test for Rural and Urban Residents

The Sig. value for Levene's test is larger than cut-off of .05 (Sig= .787), I use the first line in the table, which refers to equal variances assumed. In the output, the Sig. (2-tailed) value is .002. As this value is below the required cut-off of .05, there is a statistically significant difference in the mean marital norm for rural and urban residents.

An independent-samples t-test was conducted to compare the marital norm scores for rural and urban residents. The result shown that effect size eta squared(η^2) of .023, which affect 2.3 percent of the variance in marital norm explained by residence. There was no significant difference in scores for males (M =102, SD =16.02) and females (M=96.21, SD =16.31; t= 3.055, p=0.002; 2-tailed). Specifically, both urban and rural residents had similar level of marital

norm of marriage (t -value=3.06), $p=.002$. The magnitude of the differences in the means (mean difference =5.79, 95% CI: 2.06 to 9.51: $\eta^2=.023$) which was moderate.

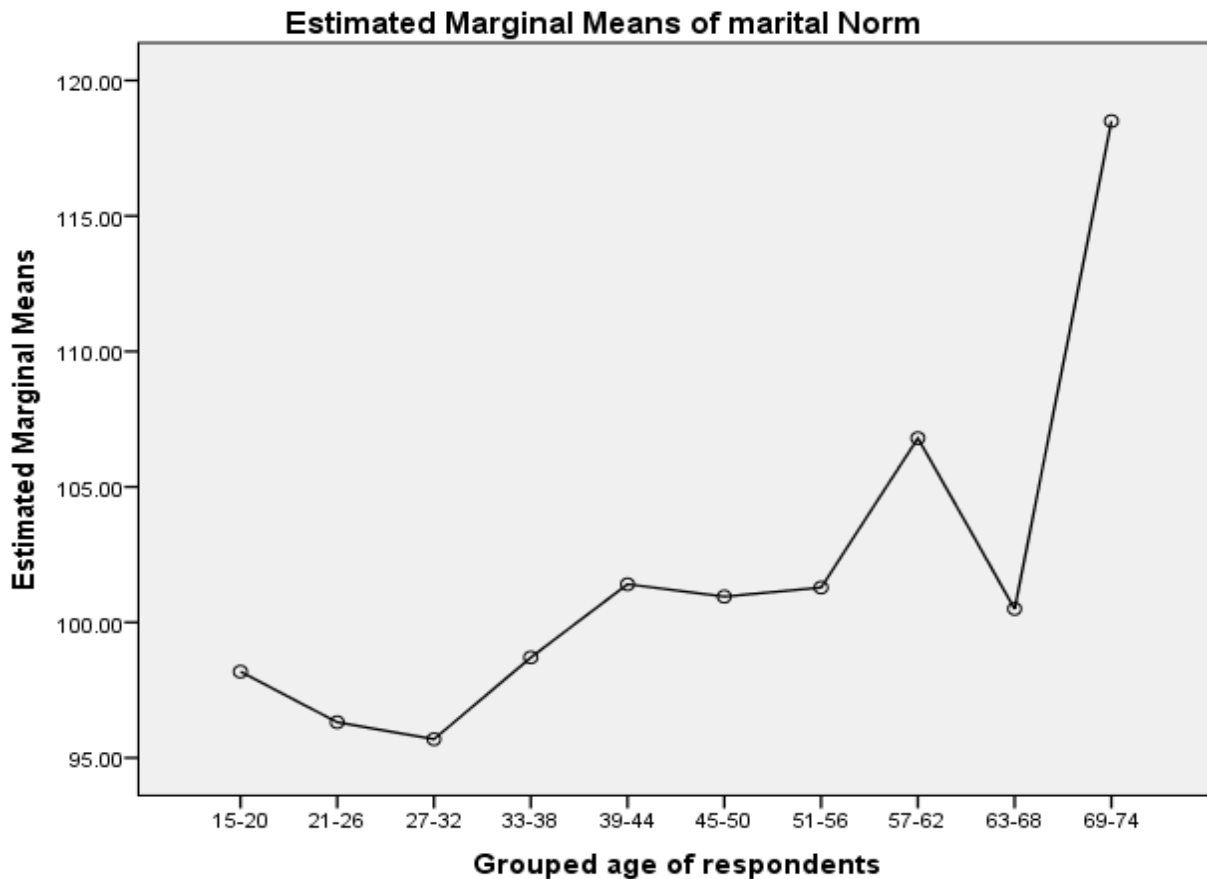
Marital norms using (ANOVA)

A two-way between-groups analysis of variance was conducted to explore the impact of independent variables including age, religion, family size, education level, occupation income and marital status on marital norms. To test the norms of marriage, respondents were classified into ten class according to their age (group 1: 15-20 years; group 2: 21–26 years; group 3: 27-32 years; group 4: 33-38 years; group 5: 39-44 years; group 6: 45-50 years; group 7: 51-56 years; group 8: 57-62 years; group 9: 27-32 years and group 10: 63-68 years). There was statistically significant main effect for age, $F(9, 380) = 1.139$, $p = .334$; however, the effect size was small (partial eta squared = .026), which only affects 2.6 percent of marital norms. Post-hoc comparisons using the Tukey HSD test indicated that the mean score for 15–20 years' age group ($M = 98.18$, $SD = 14.75$) was significantly different from 69-74 age group ($M = 118.5$, $SD = 2.12$, mean difference = -20.32); from 57-62 age group ($M = 106.8$, $SD = 7.26$, mean difference = -8.62); from 51-56 age group ($M = 101.29$, $SD = 18.06$, mean difference = -3.1), and from 39-44 age group ($M = 101.41$, $SD = 15.29$, mean difference = -3.23).

The age group between 21–26 years ($M = 96.32$, $SD = 16.06$) did differ significantly from 69-74 years' age group ($M = 118.5$, $SD = 2.12$, mean difference = -22.19); from 57-62 age group ($M = 106.8$, $SD = 7.26$, mean difference = -10.49), from 39-44 age group ($M = 101.41$, $SD = 15.29$, mean difference = -5.09) and from 51-56 age group ($M = 101.29$, $SD = 18.06$, mean difference = -5). In general, the result indicated that as age increases the people normative rules

of marriage also increases. Which shown that as people get older, they normatively attached to marriage than the youths.

Figure 4 13: Marital norm by age



The analysis of the variance shows that; religiously there was significant difference for marital norms. There was statistically significant main effect for religion, $F(3, 387) = 3.051$, $p = .029$; however, the effect size was small (partial eta squared = .023), which only affects 2.3 percent of respondents' marital norms. Post-hoc comparisons test indicated that the mean score for Orthodox religion marital norm ($M = 98.89$, $SD = 17.03$), was significantly different from Muslim religion marital norm ($M = 95.51$, $SD = 14.61$, mean difference = 3.39) and other ($M = 84.81$, $SD = 6.35$, mean difference = 14.27). According the data Muslims and other religion

followers shown lower marital norms than orthodox religion followers. The orthodox religion follower highly abides by marital norms of the community than the others.

Respondents were classified into four class according to their family size (group 1: 1-3 family member; group 2: 4-6 family member; group 3: 7-9 family member and group 4: 10-12 family member) to measure marital norm. There was a statistically significant main effect for family size, $F(3, 387) = 1.293, p = .277$; however, the effect size was small (partial eta squared = .01); which affects 1 percent of marital norms of marriage. Post-hoc comparisons using the Tukey test indicated that the mean score for families having 1–3 members ($M = 95.95, SD = 17.6$) was significantly different from those who have 4-6 family members ($M = 98.72, SD = 15.59$, mean difference = -2.78) and from those who have 7–9 family members ($M = 99.55, SD = 14.55$, mean difference = -3.61). As the number of family size increase the respondents' marital norms also increase.

Education level were also classified into six groups (group 1: no education; group 2: reading and writing; group 3: primary education; group 4: secondary education; group 5: diploma; and group 6: degree and above). There was statistically significant main effect for education level, $F(5, 385) = 2.146, p = .059$; however, the effect size was small (partial eta squared = .027); which affects 2.7 percent of attitude of people towards marriage. Post-hoc comparisons using the Tukey HSD test indicated that the mean score for those who have no education ($M = 104.46, SD = 13.22$) was significantly different from those who can read and write ($M = 97.46, SD = 15.11$, mean difference = 7); from those who have primary education ($M = 99.82, SD = 16.63$, mean difference = 4.64); secondary education ($M = 96.33, SD = 15.37$, mean difference = 8.13); diploma holders ($M = 94.75, SD = 18.74$, mean difference = 9.71) and from those who have degree and above ($M = 97.38, SD = 16.3$, mean difference = 7.08). In general, as

educational level increases the abiding by marital norms decrease. Those who have no education shown better attachment towards marital norms than others.

There was statistically significant main effect for occupation, $F(5, 385) = 7.864$, $p = .000$; and, the effect size was medium (partial eta squared = .093); affecting 9.3 percent of peoples' attachment to marital norm. Post-hoc comparisons test indicated that the mean score for student marital norms ($M = 94.43$, $SD = 15.6$), was different from unemployed once ($M = 103.04$, $SD = 14.89$, mean difference = -8.61) and have shown significantly different from those who are farmers ($M = 102.63$, $SD = 16.31$, mean difference = -8.2), and others ($M = 105.79$, $SD = 14.54$, mean difference = -11.36). In general, farmers and unemployed once have better marital norms than the other. But student and employed once have lower marital norms than others.

Income have high effect on people marital norms. The statistical significance on the main effect for income was, $F(9, 265) = 2.65$, $p = .006$; and the effect size was medium (partial eta squared = .083); affecting 8.3 percent of peoples' marital norm. Post-hoc comparisons test also indicated that the mean score for 100-1139 ($M = 99.71$, $SD = 16.37$), was significantly different from 5300-6339 ($M = 85.56$, $SD = 12.6$, mean difference = 14.15), from 2180-3219 ($M = 91.62$, $SD = 20.59$, mean difference = 8.1), and from 4260-5299 ($M = 107.5$, $SD = 14.13$, mean difference = -7.79). From all the income levels 4260-5299 income levels have shown better marital norms than the others.

There was a statistically insignificant main effect for marital status, $F(5, 385) = 1.641$, $p = .148$; and the effect size was too small (partial eta squared = .021); affecting only 2.1 percent of peoples' marital norm. Post-hoc comparisons using the Tukey HSD test indicated that the mean score for married ($M = 96.89$, $SD = 17.15$) was different from the widowed ($M = 108.14$, $SD =$

16.18, mean difference = -11.25); widower (M = 102.5, SD= 0.71, mean difference =-5.61) and divorced (M = 104.27, SD= 11.68, mean difference =-7.37). Separated (M = 95.83, SD = 19.55) and single respondents (M = 97.01, SD = 15.92) shown similar marital norms with married once. In general, widowed and divorced once shown better marital norm than others.

Multiple Regression

Multiple regression analysis was performed to assess marital norm to predict value of people about marriage. Since the adjusted R² is .364 and 1-0.364 is about 0.736, which indicated that tolerances are high for all variables. As a result, all variables significantly contribute the equation and all the values must be included to get these results. The correlations of the variables show that all correlated with marital norms in positive ways. Several of the predictor variables are also correlated with each other; for example, age and education (.276) and occupation and income (-.337).

Table 4 17 : Summary of Multiple Regression Analyses for Marital Norm Scale

| Predictor | B | SE(B) | B | t | Sig. (p) |
|-----------------|--------|-------|-------|--------|----------|
| (Constant) | 40.278 | 8.620 | | 4.673 | .000 |
| Sex | .759 | 1.438 | .023 | .528 | .598 |
| Age | .061 | .081 | .037 | .745 | .457 |
| Religion | -2.573 | 1.145 | -.096 | -2.247 | .025 |
| Ethnic group | .491 | 1.251 | .017 | .393 | .695 |
| Residence | -1.460 | 1.663 | -.039 | -.878 | .380 |
| Family size | 1.306 | .392 | .143 | 3.333 | .001 |
| Education level | .325 | .501 | .031 | .648 | .518 |

| | | | | | |
|------------------|-------|------|-------|--------|------|
| Occupation | .351 | .550 | .033 | .639 | .523 |
| Income per month | .000 | .000 | -.042 | -.880 | .380 |
| Marital status | .852 | .565 | .068 | 1.507 | .133 |
| Attitude | -.088 | .044 | -.089 | -2.017 | .044 |
| Value | .786 | .057 | .598 | 13.672 | .000 |

Note: $R=.620$, $R^2=.384$, $p<.000$

The model summary table shows that the multiple correlation coefficient (R), using all the predictors simultaneously, is .62 ($R^2=.384$) and the adjusted R^2 is .364, meaning that 36.4 percent of the variance in marital norm can be predicted from sex, age, religion, etc. combined. The adjusted R^2 is lower than the unadjusted R^2 which related to the number of variables.

As the result show all the variables highly contribute to the significance but family size and value (Beta =.143, $T=3.333$ and Beta =.598, $T=13.672$) of the equation. However, all independent variables have their own contribution to the result and contribute to the result obtained. The ANOVA table shows that $f=19.59$ and is significant. This indicates that the combination of the predictors significantly predicts marital norm. The Because of the dots are scattered it indicated that the data meet normal distribution and the variance of the residual is being constant.

Qualitative Findings

This section encompasses findings which were collected qualitatively by applying in-depth interview and key informant interview. To understand the main changes in marriage, marital value and marital norms; the researcher used key informant interview and in-depth interview on married,

single and divorced individuals. In addition, the interpretation in this part describes barriers to marital future and other issues raised by the community.

Marriage in Woldia

Marriage in Woldia was similar with other parts of the country, especially northern part of Ethiopia. Of course, there are differences in the process and the practice performed in the area. The present marital values and marital norm are changing in the urban and rural parts of the town. Based on the two couples' choice either they sent an elder or they create their own relationship and the elder sent later. Participant two put marriage in Woldia as follows:

The current situation is changing, but the boy or girl can marry, based on his/her wants to marry through the family ties by sending elders (shimagly). Or the adult creates a relationship with the girl and send an elder by himself. The elder sent to the girl's family. If accepted, the date of marriage will be decided and based on the day decided, the marriage will be conducted.

As participant two expressed, marriage is performed based on the willingness of the two future couples. Parents and the community especially elders didn't take any part unless the two future couples allowed. The engagement of elders (shimagly) most of the time involved to fulfilled the formality of marriage set by the community in the past. Unless otherwise the decision of elders has no impact on couples because they decide to marry by themselves. Even if the decision of the elders doesn't consider with their decision, they ignore the decision made by family and elders and start to cohabite by themselves. Of course, such type of cohabitation leads for separation as there is no biding principle or norm to hold the two spouses together. As quoted from participant 1:

If they do not meet the requirement of marriage set by the community, they will decide by themselves and start living together. This means that they will live in harmony with each other without sending an elder or advise family. This thing, marrying without an elder or help of family, invited couples to divorce.

The absence of third party in marital process creates another problem. When the couples fight each other or when they are in conflict no one is there to mediate them. As result, they get divorced easily. The process and practice of marriage also changing from time to time.

Participant five expresses the process of marriage in Woldia as follows:

Marriage in Woldia is not like before, which was decided by the father and mother, but in recent marriage practices; couples choose a spouse based on his or her love at school or at work. After that they sent the elder to the woman's home. Then, they will set a date, includes their wedding day.

Some people have difficulties to explain the reasons for getting into marriage and unable to come up with the value that marriage can bring to them. For example, participant three has two children born from the woman who live in his house but for some reason he did not call it a marriage, a cohabitation or another relation. According to his definition a marriage is a marriage when it gets legal paper from municipal (municipal marriage) a religious institution (religious marriage), tradition (shimagle) (traditional marriage) or (semanyia). The person understands the legal mandates and the family code but he didn't want it to be called a marriage. One of the participants of the interview (Participant 3) defines his marriage as:

My marriage does not have legal bases, there for I am not married. At a religious level or in a municipality, there is a situation where you can get married. My living not

considered as marriage. Yes. In fact, the Ethiopian revised family law declared that if a woman and a man live together for six months considered as a legal marriage.

Attitude towards Marriage

One of the greatest things in this study is that most of the people believes in the importance of marriage and explains the benefits it has for establishing family and strengthening community attitude. As it obtains from key informant interview (informant 1):

As always, marriage is good. Marriage is the deciding factor for a good family and a continuous source of strong community. There is relationship, and mutual understanding between married families. The consequence of this is development and environmentally friendly growth. Living without marriage is the same as dissociated from life.

As the participant explains, if marriage handled in proper manner it helps to create a prospers family and community. It also creates mutual understanding and used to tie the community and family together. Participant three also argued that marriage helps to have hope to the future, protect from addiction and help to save money. Being alone exposes for different occasions. The other participant (participant five) also stats that well-established marriage is the source of personal development and help to live in harmony with the rest of the community. In general, participants attach marriage with hope, living with respect, personal development, saving, and prevention from addiction.

If I spend a lot of time in my home and if I am married, then; I have hope in the future.

It helps me to save money and also protects me from various additives. Again, being alone exposes for different incidents and there are many problems associated with it.

Marriage has a huge impact on personal development.

Age at Marriage

The age to marriage is constantly increasing from time to time. Even if the age of the men or women is above 18, they think that he/she did not reach for marriage. It is not the age that prepare them for marriage. Rather, they think that finishing education, having secured job, having house, a car or other necessary house materials made them ready for marriage. As a result, it's the material that inform them that they are ready to marry someone. The other participant also agree that many individuals are not marring and the age they get into marriage is becoming high comparatively. One of the reasons for the raise of age at marriage is the spread of premarital sexual relationships. Participant five quoted as follows:

I am thinking about getting married, when I have something and when I finish school and have job at least two years later. As you can see, many people are not getting into marriage. Now, if our country's marital age is well studied, there are chances that age at marriage is very high. In addition, this there is a dilemma to marry and to be committed to their couple and to their marriage in present youth generation.

Attitude Towards Marriage and Income

Participants in the steady areas raise the importance of marriage specially to live a sustainable life. But other think that they didn't involve into marriage because they have no money to do that. If you going to married, you have to have something for living. Especially if they have a baby and there is a lot of things they have to do to the child and compute with thier neighbors. Some of the ideas of the participants three on the importance of marriage to have good life and money quoted as follows:

Yes, now, no matter where you are at the moment, no matter where you go, you spend your money in the morning and the evening. But at home I only buy what I deserve (asbeza) in the house once a month, and this decrease unnecessary expenses and cost of living as well improve your family life.

Getting married helps the couples to have future and help them to indicate where they spent their money. It means that marriage help to have direction for your future but being single leads the individual to spend on unnecessary thing for his/her life. Getting married is considered good for better income. Even if some individuals think it will drag them back economically, married people stable life which helps for better income. The key interviewee 2 stat the ideas as follows:

The first thing he did was to get his money out and, on the other hand, he didn't get what he wants and he didn't make a profit for his future. But if it is at home and if he is married, I think there's something at least something in the future. If he spent the money he earns, there will be no hope and problem that cannot be removed.

In the current state, marriage is not sought and not only the young, single man, but also old even married man also seeking divorce. This is especially true for women. This is because the current state of marriage is money based. The question is what did she have, what did he have, not his ethics or behavior. And it's also a problem that is affecting middle-aged women. That's exactly the case in this town they want a man who have money. So, from all this, the trend of looking for men only for money, is being seen and increasing by women.

Attitude Towards Marital Choice and pre-marital sex

Today most couples marry by their own choice. The form of the marriage is transforming from arranged marriage to marriage that based on once own choice. Even if the family is not

happy, they agreed with the choice of their daughter or son. Because the choice to disagree is and have impact on them is very limited. As it quoted:

Marriage can be started in school or at work, when a girl falls in love with someone. A girl should be married by her own, it should not only happen because the family want it. If she wants to get married without her family permission, she will enjoy it, but they may not be happy.

The attitude of individual may differ regarding premarital sex. But participants agree that premarital sex has more harm than its benefits. Of course, having sex before marriage is taken as fashion and becoming the common phenomenon in the city. As quoted from participant one:

Nowadays, it is very common for a boy/girl to have premarital sex and premarital sex can expose him/her to various diseases including HIV/AIDS. In addition, the girl can become pregnant.

Attitude Towards Love and marriage

One of the keys to marriage is the love that existed between the future couples. Love has become the issue to replace arranged marriage. Therefore, marriage performed based on interaction and relationship between lovers free will. Love by itself is not enough for marriage, because when you look at it, it's capitalism and you need money. But as the marital goal of the present marriage is money, love by itself is not enough. Key informant two states as follows:

There are some people who say that love is enough to get married. But I don't agree with them. When I ask girls and boys when they will get into marriage, they say that after we finish school, get hired and when we earn money and we will marry.

Most people are bored with each other, because there is no real love. This has become a very big problem, but deep love is important. If there is a lack of love in marriage; conflict arises and make it easy for divorce. in such type of marriage small or little things will disrupt them. But if have love, the biggest problem can be solved or they can leave it. There is nothing that can't be left if there is love between couples.

Marital Norms

Marital norm of the community of Woldia are changing and some of them are replaced by other forms of marital practice. Marital norms like age at marriage, premarital sexual norms, pregnancy, divorce and wedding ceremonies and practices are changed a lot. Even if marriage have boundaries and rules, it lost most of its practices with different reasons. There are different traditional marriage practices in Woldia. Key informant two stat as follows:

The traditions of marriage customs and valuest are changing. There are different types of marriage. It is similar with any place in the region of Amhara. For example, church marriage is a type of marriage performed according to church law. Cultural Marriage: There are some traditional ways of doing marriage.

As the data shows that marriage in Woldia can be classified in to two general types; church and cultural marriages. There are also three ways to perform marriage. The first is arranged marriage, second by love or choice like wanting each other and the third is arranged by family with free will of couples. Arranged marriage applied irregularly by members of the male family. On the other hand, there is a marriage performed by the free well of two couples and the third one which most of the time performed in the rural areas; based on the behavior and clans or lineage of female spouses and her family. Participant five quoted as follows:

The first is usually done by the family or parents of a male member of the family, based on arranging the marriage of child to child. Second, if she wants him and if he wants her, they engage for some time and married based on their want. Third, when you go to the countryside, what kind of girl she is and whose son he is the focus. It is family-based marriage but with free will of couples.

Elders involvement in marriage is a blessed activity in the past. The participant compares it with tree which have root and tree without root. Tree with a root is a marriage conducted by involving elders with blessing and advice from their rich experience. Such type of marriage lasts long. It's not because of the absence of conflict but the conflict settles by elder's intervention. But a tree without root become dead when the dry season comes, and a marriage without elders' most of the time end in divorce when conflict arise. Key informant two stat it as follows:

When someone get married, what I like myself is that; they need family and elder's involvement. A tree stands if it has a root underground. Marriage is like a tree; unless there is root; it's difficult to last long. If a boy and a girl married; it means that, the family also married. Family bound each other by marriage.

Pre-Marital Sex

The attitude of individual may differ regards the premarital sex. But, participants agree that premarital sex have bad consequences compared to its benefits. The value given to virginity already forgotten and no one cares about it and it is not taken as the criteria in marriage anymore. Of course, having sex before marriage is taken as fashion and becoming the common phenomenon in the city. But such type of activity exposes the youth spatially girls for unwanted pregnancy, HIV

AIDS and other problems. In general, premarital sex impacts on the youth weigh beyond its benefits. As quoted from participant one:

Having sex before marriage is useless. It can only be used to satisfy sexual sense of the day, and there is no use beyond that. When girl marries with her honor, she keeps her marriage very well and respected by other people. And nowadays, it is very common for a boy/girl to have premarital sex.

People in the study area are involved in premarital sexual intercourse with their consent and without community and family discrimination. Because of these women and men who involved in premarital sex are common in the town. These activities i.e. premarital and extramarital sexual relationship and reproduction violets the very basic principles and boundaries of marriage and family, which exclusively provided for the couples only. Individuals also involve in having more than one sexual partner. According to the participant one of the reason for not marring is fear family and neighbors for having sexual intercourse without marriage. As it quoted from participant two and key informant two:

I have a friend right now. I had another girlfriend nine months ago. I had sex before marriage. When I see issue with the culture, I was very scared. I try not be known by friends and family. But later, when most people did that, even when the students have girlfriend, I minimize my worries. I think that's why I didn't marry until now is that it's because have a lot of girlfriends

Consequences of Premarital Sex

Recently premarital sex practiced in the community especially among the youth. As result unwanted pregnancies and unsafe abortion are common. It is also exposed to different

diseases and socioeconomic problem. Even the child is born he/she grow by the name of (*dikala*) which brings psychological and emotional problems on the child. Participant one explain the problem as follows respectively:

Premarital sex is even harmful. Because she may be premature for unwanted pregnancies and may terminate her education. If she does become pregnant, then she dies in childbirth. Besides, it is very difficult to have an abortion in our culture and religion if it is conceived once. As a result, the girl gives birth prematurely.

Premarital Pregnancy and Child Birth

People in Woldia practice premarital pregnancy, abortion and child birth outside marriage and it becoming common. Especially the youth actively involving in such practices. One of the reason for abortion was lack money and absence of pressure to give birth for the child. Even if some parents' advice their children the shame of premarital pregnancy and abortion; they didn't put much force to prevent them from the action. In Ethiopia, abortion only allowed when the woman is sick and puts her life endanger or when she had a health problem that prevent her from childbirth. Unless otherwise, healthy women obliged to give birth, which is not practice in healthy centers and hospitals without question and applying the law of the country. Participant five and three stated as follows:

I have experienced pregnancy in my life, with two women. Both women have been aborted. The abortion is in their interest. The main reason why we have an abortion is because of what we can't do anything without having some money to rise the child.

Unless the girl worried about her future and to correct it for the rest of her life, no one is discriminate her for that.

One of the strange finding regards marriage in Woldia is that women married in order to get child. After they get one child they divorced with their husband. Because of the constant problem that the woman is facing, they say that it is always the idea of raising a child better than feeding a man. Most women dislike the pressure that comes from marriage and need freedom. The only reason that they want child is that they didn't want to be insulted as sterile. Because of this idea and other problems women are now having children outside marriage. Childbirth outside marriage is not seen as serious problem by the family and the community. According to the participants the other reason was most people are bored with each other in marriage and lack real love. As it's quoted from the interview:

If he became extra debt for me, now I can give birth, and I can raise my children in peace without marring a man. In fact, nowadays we don't say anything that much on a pregnant girl than in the past. In my times it was very embarrassing. If a woman becomes pregnant, she should drink poison and kill herself. Now parents are not ashamed to say anything and girls also didn't ashamed of it.

Extramarital Sex

In Christianity faith and rural areas one person did not marry two or more wife or husband. There is no such thing. But in the countryside, there is extramarital sexual relation (wushima) or (Yekenfer Wodaj). Of course, one man did not marry more than one woman except some Muslims. But extramarital sex is common among people especially on the market day. As key informant 2 as follows: -

While they have marriage, people involved in extramarital sexual relation with other people. In fact, you can say that everyone involves in extramarital sex. He/she goes

where she/he is not available. In fact, it's most of men considered it as a sign of braveness and adventure. If someone go and have a sexual intercourse with someone, would be considered as a big deal and braveness.

Sexual Intercourse Initiation

As having boyfriend and girlfriend becoming fashion especially in high school student's youth initiate sexual intercourse in the early age. Girls and boys in thirteen or fourteen years of age initiate sexual intercourse. The reason for the expansion of sexual intercourse before marriage is change in the city including the media, urbanization and globalization which not only affects urban centers but also rural areas affected by it. Key informant two explains as follows:

Now a girl in a seventh and eighth grade or thirteen or fourteen years of age makes sexual intercourse or gives up her virginity. Most women have never been keeping their honor or virginity. If we ask why changes occur, it because of the change in the City's impact on neighboring rural Kebeles too.

Divorce

Today marriage is facing serious problem which can throw down the basic functions of marriage. Because of the expansion of different communication means and urban development people's concerns for marriage is decreasing and people are not marring at all. Those people who get into marriage thinks about divorce before they live together. Another reason for divorce is when you fall in love and marry in a hurry and absence of deeper knowledge about marriage. Misunderstanding of the consequences of marriage also deteriorate marriage and lead to divorced. In addition, lack of patient and unable to meet the necessary marital requirements leads into divorce. Key informant three in the research states as follows:

But in the current state of marriage, marriage is not sought. Not only the young man, even married man also seeking divorce. This is especially true for women. If you ask me the cause, the current state of marriage is money based. The question is what did she have, what did he have, not his ethics or behavior.

Many women in Woldia live alone or divorced after they give birth to child to replace to one self. Because of the absence of commitment and trust couples divorced after they finished the wealth, they have to find another one. If they give birth to child women say no to marry because they want to live alone. Key informant two also explains the case as follows:

When marriage starts to fall apart and decreasing, it associated with the cost of living.

That's exactly the case in Woldia city. The man destroys the money that the woman has and live her to another woman who have money. So, from all this, the trend of looking for men only for children, is being seen and increasing. If woman have a baby, then they are saying no to a man to marry, in the present situation.

The other big problem that leads to divorce is the focus on wealth. People also pretend as if the fall in love or have wealth. Because of these after they get marriage, they divorce easily. The other cause that let couple to divorce is difference behavior that they show wheel they are friends and when they get into marriage. In addition, home expenses, mistrust, and jealousy lead to divorce. Couples also break up because they get married without love which creates mistrust that come after marriage. Plus, couples also divorced as result of marring without studying each other. In addition, currently divorce can cause by insecurity, bed discomfort, the behavior of couples, whether or not the woman has beaten by her husband (conflict). Participant one stat as follows:

And it is also true that the behavior they display in the family and the behavior they have in marriage are totally different. These in behavior brings problems that leads to conflict and divorce. In addition, if the husband doesn't give money for expenses (asbeza) and have developed an addiction after getting married, they will be divorced at that time. On the other hand, mistrust and jealousy can also lead to divorce.

Late Marriage

Most people are not getting married or late to get into marriage because fears of marriage. Most youths think that if they married, they will be tied up and face problems even to contact their friend. Leading family, managing one self, lack of self-esteem and fear of marriage contributing for late marriage. The family and community lack of devotion towards marriage also contribute for late marriage. As it's quoted from the key informant four:

Now the young man is not getting married. The reasons are that, being a self-governing person and leading family scars youth. Even in managing self-esteem, the fear of marriage is seen in the youth. It seems like a young man seems to say, "If I'm married, I'll never get in touch with a friend or have anything to do with what I've been doing."

The other participant argued things that prevent from marring is money. Unless he able to covered the expenses of his wedding he will stay single. He wants to be independent from family expenses and prepare his family wedding by himself. Participant 3 stated as follows: -

Right now, the young man is not getting married. Before early marriage was the agenda. But now, the man is older than the age he should get into marriage. Everyone wants to get married and I want to. I have to independently prepare the wedding and that's why I did not marry still.

Gender role

Some of the participants in the interview argue that the gender role classification is still exists not only in rural areas but also in urban areas. Everyone understands now to work outside or inside the house in fair classification of work but women still are the sole owner of the house work. But the youth participating in helping their wife at home in different activities. Women are happy if the helps them the house work. Of course, all women may not be happy by this but participants agree that sharing house work is help for them. As it quoted from key informant one:

The gender role classification between men and women still exists. When you go against the old men, they believe in the idea and thinking, but somehow in practice something prevents them from doing. The young man washes cloth, bottle melts and washes his baby without disgust. Especially if they are properly married.

The Bible says that a father or son is the head of the house. These refers to taking care of the family, to bring food, a drink, to take responsibility for everything in the family. This is religious and there is respect in it and responsibility. But division of labor between men and women still exists. This is because, in a metaphorical sense, man understands the work in home but does not help his wife and vice versa. But young husbands' washes cloth, bottle melts and washes his baby without disgust; especially if they are properly married.

Community involvement

Until recent years; the community involved in marital issues; even if the involvement is minimal; especially in urban centers. But because many things are changing the condition to involve the community are minimal. The community judges the new generation as it has big

problems in marriage and new generation respond in similar manor. As quoted from participant five and key informants two:

Neither they well civilized and follow the civilization nor they followed their family's culture and experience. The mental development of the community is also becoming a problem. The misconception of the community's vitality is driving us into fragile community structure. The parent is now only obeyed as the child has said.

The goal of marriage also changed in the community before the goal was to live together in any manner or circumstance. The only thing that expected from the couples is discipline and having good behavior. But now the goal of marring some oriented towards money. As a result, the criteria's the community set to choose a wife or husband is gone. Key informant two stated as follows:

However, now the goal is money. No one asks for marriage whether he/she is educated as a criterion. Discipline as an issue has been canceled. All that is now being done, the current generation in fact, alienated from the experience, the culture and community marital practices.

Family Involvement

In the past if you marry a girl, it means that your family also establishes a relationship with the woman's family. As a result, the man must have a concern for his wife as well as his and her family. The wife also takes the same responsibilities', if her family disagree to marry the man, then she also disagrees to marry the man even if she loves him. The family also concerned for the couples and concern for each other. If the couples fall in conflict, then the family

involved and settle the conflict. Preparing the wedding were the responsibility of the family.

Participant three quoted as follows:

What I say is that, the family has a gap in itself. The generation gap is not just the problem of the teacher now, but how the family itself is supposed to raise the children is a problem. The parent's cares about giving child birth and food as well as keeping the track of their growth, but they did not worry about what they feed their mind and didn't observes the change in their mind.

Such types of arranged marriage were practiced for centuries in the area. The family were the sole owner of all the activity until the couples established well and help themselves. The family especially the male family prepares every expense starting from dowry to land, money, shelter and preparing the wedding and conducting other ceremonies. But, today these things and activities are not present and replaced by things that does not involve the family. As stated by key informant three:

In the past there was the kind of supervision that was so overwhelming to the family. It was a form of dictatorship, not a form that teach children. Now, if an independent parent who has a better understanding of marriage tells children to listen to what parents say, marriage became a good thing and supportive.

Cohabitation

As result of different changes people started to get married by themselves. In the past living together without officially recognized by family and the community was forbidden. Recent activities show that people start living together for some time and then introduce to the family later either after they give birth for child or in small ceremony prepared by them in their

house. Cohabitation became common among low income part of the community. Other than that, today most of them have a tradition of cohabiting and get acquainted with family or acquainted on their child baptism or other occasions. Such types of practices are becoming a habit in Woldia.

The participants reported that living together prior to marriage had a tendency to delay marriage. The experience of living together, especially for longer period of time, reduced the perceived importance of marriage among cohabiting couples. This would, then diminished their motivation to enter a marriage. First they were sure to get married soon; however, as time pass nothing really would change when you get married. You would be less committed to discuss about marriage issues. As it quoted from the interview key informant two:

In the past, marring by oneself or cohabiting was considered as a shame. But now it's normal. Some of them are marry by certificate in the municipal and married by short preparation and short ceremony. In any case, if the man or woman is to marry without any procedure and free decision, it is said to be cohabitation (tekerchem or wodo geb).

The cohabitation is performed especially in the community those who have low level of income. Daily laborers, rural teachers and others; cohabitated in way that fit themselves. Living together also performed by rural to urban migrants; who settle in the city by renting a house. On the other hand, in the area of teachers, especially rural-based teachers who live without anything, in order to share what they have and save a money they start living together and married without ceremony. Now a day's family involvement in such activity is low and if the family know that their son/daughter are cohabitated, they did not say anything. This is because family economic level is insufficient to support children and to prepare their wedding ceremony. As a result,

prohibiting adults from living together by the family is impossible. As it reported from key informant three:

Most of these things happen because migrants, especially in the small rural towns around the country who finish their education migrate to the city due to unemployment. They engaged in various daily labor and construction activities. Then the two of them work and rolls down and they start living together. What the family does not say anything about cohabitation.

Cohabitation associated with lack of stability and in security in the relationship and less committing kind of relationship when compared to marriage. Cohabitation had less symbolic representation of commitment and direction about the future of the relationship where couples experienced feeling of insecurity in their relationship due to uncertainty concerning the future.

Cohabitation and its Consequences

Living together without marriage creates a great deal of mental pressure on both man and woman. They confused whether they continue or no and will get frustrated. And if they are separated, it's hard to adjust themselves. Because of these frustrations and tension, they will divorce. Participant three expressed the situation as follows:

There are those who live together as friends and marry later. Even if they do a lot to live together it doesn't matter sooner or later, they get divorced." One day women get pregnant, males afraid and considered it as darkness. As a result, he left her alone.

Females Eligibility for Marriage

The community has its own criterion to choose a wife to their son. As participants indicated that a girl from honorable family chosen most of the time for marriage. They also study her view

of the community and her participation to religious activities. Her religiosity reflects her commitment and faith to live with the word of God. It is believed that her commitment to religion shows her commitment for her future husband. Of course, the above criterion for marriage is on the verge of disappearing and its replacing by wealth and material possession. The most important criteria for marriage in recent marital activities was money. Key informant three expressed as follows:

The girl said to be ready for marriage and acceptable by the community if the girl who is positive in marriage should have a good attitude in the community. Second the girl must be religious, respectful, and good to other people as well as the one who can able to lead her marriage and home in a right way. In the current context of marriage, the standard for marriage is wealth.

Males Eligible for Marriage

The community has also an eligibility criterion for males to get into marriage. In the rural areas male's ability to plough the land and produce cereals considered as a criterion. If he is lazy then he can't get the girl because it believed that he may kill her by hunger if he unable to produce cereals. He also examined from his behavior and his honor to the community as well as to his family. In the urban areas he also seen if he is free from addiction and have a job to support the couple when they live together. Now a day's; family can't fulfill the materials that are necessary for marriage. All these responsibilities are expected from future husband including saving money for their future. Participants four state as follows:

Sometimes in our area, it is now considered by race and work as well as heredity. We look at his identity as well as his behavior, especially if he is not addicted. If the male

wants to marry to someone, then the conditions that must be fulfilled are self-management and having job. He should also be able to save some money. After that, if he has a variety of addictions, he/she should be able to get rid of the addiction.

If a male wants to marry; then the conditions are self-management and having job. The important thing is that if there is no work, then he cannot manage his marriage, which shows his lack of readiness to enter into marriage. If he has a job, fulfilling the needs, before getting married and save some money is mandatory.

Wedding

The wedding ceremony change from time to time in different circumstances. Especially, the normative activities that performed before marriage are on the verge of dying. The current and the former wedding ceremony vary depending on the plan of a wedding. What's the difference is in the old days, a girl didn't choose what she was going to marry. They are married by an elder, where she supposed to lead a good life. As it interpreted:

Recently girl and boy know each other and they get married. According to the norm, not to abandon the tradition, they sent an elder to the girl's family. Then there is the elder process. First the date of the request set (YetYeka ken), then the date decided (ken koreta), and continue until the wedding and the couples established well their marriage.

Expenses of wedding

The cost of wedding is one of the reasons that, individuals stay single for long time. Even after the marry with high amount of expenses they got divorced easily. As result those who are not married fear such problems and refrain from marriage. The other interviewee also put

wedding expenses for his marital status. Because he wants to prepare the wedding by himself, then he waits until he saves the amount of money for the ceremony. As quoted:

My friend got married by borrowing money from micro-finance for the wedding and divorced within 3 months after got married. His former wife also prepared a lot for the wedding but was divorced after 3 months. He just couldn't resist the economy and unable to decide on their common affairs. They unable to agree to continue their marriage.

Of course, some individuals cohabitated because of the fear these wedding expenses. Because they didn't want to borrow many, they choose to live together with harmony without wedding. Some go in without thinking of it and the girls obliged their fiancée for wedding because they want marriage to be accepted by family. So, most individuals stay without marring until they get enough money for wedding.

Value of Marriage

The values of marriage that couples have is that spending time together, loving each other, caring and raising children's, do things together, solving conflict by discussion, taking responsibilities and standing together for anything. Deep love is important, even when there is conflict the love people have doesn't go away. Participants five explains the value in their marriage as follows:

I don't care how other people love me or not I will spend all my life with my family. we become everything, we help each other, we think of each other. We don't complain about each other. When there is a conflict, we sit-down and discuss each and every aspect and reach on a solution. we take responsibilities and we don't leave anything for one person.

All these marital issues are hard to measure in a short-term relationship. In short term it's hard to measure but in the long term the traditional value matrix goes up and more importantly stable. If these happens the wife and the husband did not abandon each other. Others compromise and continue to be together in a dysfunctional relationship in which negativity prevails, for the sake of the children or security, through force of habit, fear of being alone, mutually "beneficial" arrangement, or emotional drama and pain.

Caring and Raising Children

Marriage helps couples to have children and raise their children in proper manner. One of the greatest gift and value in marriage is children. That's why people can't live without marriage and this marriage build on the faith that; the two couples have for each other. As quoted from participants four:

Marriage helps to have children, to raise children, and to adjust life. Man cannot live without being married. A good marriage is built on living with faith. By faith, I mean not only religious, but also trusting each other and trusting your spouse.

Caring for Each Other

The other great value of marriage is caring and helping each other, which built on mutual understanding and love. The participant explain how they give value for themselves in their marriage. Husband and wife relationship come in belief, sharing values, respecting norms and having postive attitude. Key informant four states as follows:

We think wider and better for our family. After getting married, we discuss on what kind of love we have, and how should we give love to our children and how we teach them in a

good school. We work to make better decisions for us and to help each other as one person for the betterment us.

A good family (husband and wife) don't care how other people love them or not they spend all their life with their family. They become everything for each other, help each other, and think of each other. They don't complain about each other. When there is a conflict, they sit-down and discuss each and every aspect of their problem and reach on a solution. They take responsibilities and they don't leave anything for one person.

Marriage and Income

Participants in the steady areas raise the importance of income for marriage specially to live a sustainable life. Some others also, think that they didn't involve into marriage because they have no money to do that. Now, no matter where you are at the moment, no matter where you go, you spend your money. But marriage decrease unnecessary expenses and cost of living as well improve family life. Some of the ideas of the participants (4 and 3) on the importance of money quoted as follows:

If you are married, you have to have something for living. You will have a baby and there is a lot of things you have to do to the child and compute with your neighbors.

You have to be able to pay a set price to create better environment for your family.

Mistrust

Many Individuals who have friends did not trust each other. To averse the effect of these they start to have many friends at a time. Of course, they have different reasons to have many friends such as considering it as sign of being wanted, sign of braveness and taking it for fun or

enjoying life. If they are not well knowing each other there will be also a mistrust which leads into divorce. As it quoted from participant two:

Many people do not trust each other and they make many friends. Because they think that she/he will leave me tomorrow; which frustrated them a lot. Because this; some of them start to engage with two or more friends. Others consider having many friends as the sign of braveness.

Marriage helps to have children, to raise children, and to adjust life. Man cannot live without be married. A good marriage is built on living in faith and trust. By faith and trust, it means not only religiously, but also trusting with your each other. This means that you can live the marriage you want by being clear to your partner.

Change in Marriage

Change is evitable. According to the participants' response marriage forms, practice and process are changing from time to time. What is changing now is that both the future husband and wife decided on their marriage and relationship. The two end everything. If we observe the culture, the couples may tell for a family or an elder may sent to complete the formality. Then the date of the ceremony is set. If they are getting married, it may be based on a small a family ceremony or a ring ceremony. According to the participants' interview result there is a strength and weak side both for the past and present forms of marriage. The present marriage is performed based on the free well of the two couple. Because there is love between them, there is a tendency to stay married and live together. On the other hand, the marriage performed the past have good side especially in trusting each other tolerance. As participant one reported:

Because in the past there were no ultrasound like the present and they say if your baby is a girl then my baby will marry here. It's like your child for my child marriage.

Because the male has to be older, if she becomes pregnant then my son for your child. And they will be married at least nine years later. Until they reach puberty they will stay based on their promises.

In the present marriage, there is love between couples. But there is no tolerance and trust. Because of this, there is divorces everywhere in the town. In the past there was inequality and early marriage, which obliged girls and boys to marry with out there well and consent. The present marital activity is artificial established on the wealth that wife or husband owned. But in the past, there were real marital practices with prestige and honor. As it quoted from the participants, those who support the former marital practice stat as follows: As quoted from participant three:

Currently, it is even called cost savings. In past, women marry in honor and fills great and nice. It has great benefit when a woman marries a man with her dignity. First of all, we honor our religion, just like it used to be. That is, it was impossible to walk away having sexual intercourse and letting a girl pregnant. In that case you don't know and you will never think about having sex in seven years, eight years.

In present marriage you never marry unless you know each other, which helps to establish log lasting marriage. As a result, you choose at least the type of behavior you want to have, or the attitude you want to have. But recently girls force their friend to marry them for money spatially when the girl has become pregnant unexpectedly. The other participants also state that both have their own merits and demerits. We have to compromise and use the positive sides from them. In the old days, however, it was questioned and arranged based on the interaction and relationship between the boy parents and the girl parents. Because there is so

much to decide in marriage; the family came with the experience and offer some ideas that are good and useful for the new couples. As expressed by key informant one:

The former marriage has a bad and good side and also the present has a negative and positive side. The positive side of the present marriage is the possibility of establishing a lasting marriage. Even though a baby is born, it can grow in love. Both of them agreed and they allowed to get into marriage by their free will.

Marriage is a universal system and practice which change from time to time. The changes include rituals, wedding practices, wearing styles in wedding, celebration process and gift materials. Key informant three expressed the deference as follows:

Three months ago in January, I went to the countryside with my cousin to a place called Gabriel. And from the ritual and ceremonial scene, as well as the overall highlight and preparation of the wedding, as well as the preparation and the whole process, there is a lot of things that have changed.

Causes for Change in the nature of Marriage

The agents of change for marriage are globalization, media, technological advancement and proximity to the city. Marital value and norm changes in the city which in return changes the neighboring rural kebeles marital structure and practice. The city is part of the glob with a day to day communication and the urbanization process affects these Kebeles. The causes of change differ from place to place but most common forms and causes of change are media, education system, globalization, technological advancement, and proximity to the city. Events that occur in the world changed the landscape of the city. As result, change in the city have changed the way things are in the countryside. Key informant two stats as follows:

There are a number of reasons to for change. In particular, because of the current globalization, technological advancement, proximity to the city and many rural youths spend their time in the city are crucial reasons. Therefore, the culture of the city and the interactive atmosphere in the city will complement their culture and bring cultural change.

Media Influence

The media becoming our day today part of life. As a result, the advancement of technology information flow from different part of the world to each individual each second. This information has great influence on the individual day to day life including marriage. One of the reason for the change in marriage in Woldia town is media which especially affects the youth. Pornographic and age inappropriate contents put pressure on children and other parts of the community. Many youths socialize themselves with western type culture and it became out of control for the community and family to socialize their children by their own culture. As it is quoted key informant four:

Most of the time, however, it is the media that has an influence on our marriage today. Many children are prematurely caught on the phone. There are many pornographic materials that should not be installed on mobile. These contents then seen by kids. Television has also an impact on marriage. Such thing that is beyond the control of the family, which also makes difficult for the community to control a child.

Education System

The education system also contributes to change of marriage in Woldia. The education system preaches students to fear marriage and teaches how they succeed in educational and get

job. It teaches how bad early marriage and giving birth is rather than the importance of marriage. It shows the use of contraceptive methods rather abstinence before marriage which give freedom to participate in sexual relation before marriage. Either the family nor the teacher teach children's what age is appropriate for marriage and marriage is one part of human life.

Participant two report as follows:

The one that has influenced all this is the education system. When I was in elementary school, I was very afraid of marriage. Because all we thought was how bad early marriage is and how bad giving birth to child is. They didn't show us what self-mutilation meant at the right age.

Education have both negative and positive consequences. One of the negative consequence its pressure on the attitude towards marriage. As a result, it puts pressure on the youth to be cohabited without any discrimination. People fear marriage and try to replace it with celebrating and enjoying life. In addition, most youths didn't what to do to get into marriage. The negative and positive side of the education system must be seen in order to correct such a problem. Because of these, most of the time the youth is choosing living together without proper marital ceremony and legal binding rules which leads into easy separation. The family and the community also unable to transfer its marital customs. Key informant three report as follows

When we are old enough to marry, we became paralyzed. We don't know what to do to get into marriage. Growing up we were told that having a baby is bad. I say they had to identify the negative and the positive side in education and its effects on students.

Another challenge that put pressure on marriage is the idea of celebrating or enjoying life (life enkich).

Chapter five: Discussion

This study was designed to examine marital trends, attitude towards marriage, marital values, marital norms, and changes in marriage. There for, this section discuss the quantitative and the qualitative finding with the literature and research finding of other researchers. To meet the objectives of the research descriptive analysis, independent t-test, ANOVA and multiple regression analysis was used.

Trends in Marriage

Trend of marriage in Woldia shows increase including age at first marriage, sexual intercourse before marriage and others. The mean age at first marriage for males were 25 years old and for females were 22 years old with a standard deviation of 5.87. The EDHS data also shown that median age at first marriage or union in years among women age 25-49 started to rise in Ethiopia from 16.0 in (2000), to 17.1 (2016) (ICF, 2016). The median age at first marriage of the respondents were 23.7 years old with a minimum age of 10 years and maximum age of 47 years old. The majority (29.6 percent) individuals were married when their age was between 22-25 years old. Seven-point-three percent of women and 2.2 percent of men were married before 18 years (10-17 years), which shows that more women were married before 18 years old than men. The median age at first marriage among women ages 25-49, 14.3 years in Amhara (EDHS 2000). This data opposes the data above which shows that the mean age for women 22 years. In total 10 percent of the respondents marry before they reached 18 years old. According to the National Committee on Traditional Practices in Ethiopia (NCTPE, 1997), national baseline survey results indicate that there is highest prevalence rate of early marriage in the Amhara Region of Ethiopia, where 82 percent of female population have married before 18 years of age. But as Woldia is part of the Amhara region only 10 percent married between age 10-17 and

mean age at first marriage for women is 22 years which total opposes the above data. Based on the survey 90 percent of men and women married when their age became 18 years and above. we can see that 26.1 percent of men and women were married 18-21 years old, 20 percent were married 26-29 years old and 10 percent were married when they became 30-33 years old. The study shows that men were married late than women with a mean difference of 3.12.

According to the information obtained from the qualitative data age at first marriage is also constantly increasing from time to time. Even if the age of men or women is above 18, they think that he/she did not reach for marriage. It is not the age that prepare them for marriage rather they think that finishing education, having secured job, having house, a car or other necessary materials made them ready for marriage.

Age at first marriage also show differences in residence with a mean score for urban residents 24.49, and for rural residents 21.57. According to EDHS data urban areas age at first marriage was 19.3 in 2016 (CSA and ICF, 2005 and 2016). From these we can concluded that rural people get their marriage earlier than the urban areas with a mean difference of 2.97 and also shown 5 percent increment from 2016 EDHS data. Post-hoc comparisons test indicated that the mean score for Orthodox religion age at first marriage 23.87, was not significantly different from Muslim religion age at first marriage 23.09. According to (NCTPE, 1997), early marriage, is higher among the Orthodox Christians, which opposes the above data. Family size also shows that, as the mean value of family size increase the age at first marriage decrease. Which indicates that when the family size increase the probability of getting married early increased. The education level also shown that, as the education level increase age at marriage also increases except for non-educated.

There was statistically significant main effect for occupation, affecting 13 percent of age at first marriage. Post-hoc comparisons test indicated that the mean score for farmers 21.47, was significantly different from those who employed in the city with mean score 25.87. But those who are unemployed with mean score 22.33, and self-employed with mean score of 22.32, shown similar age at marriage. Income have small effect on age at first marriage, which means that it has no much significance on age at first marriage. As the mean value of marital status shows those who married families get married earlier than divorced and widowed families.

Those respondents who didn't married were asked when they would like to get into marriage. The survey result demonstrated that, majority of the respondents (38.2 percent) want to marry when their age range is between 28-31 years old and 34.4 percent want to marry between the age range reached 24-27 years old. The mean plane of age at first marriage will be 29.39 years old with a minimum age of 20 years old and a maximum future age at first marriage 54 years old and standard deviation of 5.54. It can be concluded that, the majority of respondents who are single plan to marry when they become almost 30 years old. This indicates that the age at first marriage is on the rise. An independent t-test shown that, planed age for marriage didn't confirm differences among male ($M = 29.86$) and female ($M = 28.92$). Residence also tested using independent t-test, which shown that planed age for marriage didn't have difference among rural ($M = 29.13$) and urban ($M = 29.47$) unmarried individuals. The qualitative data interpretation also shows that the youth is not engaging into marriage because of different reasons. Among them expansion of low economic level, unemployment, premarital sex and fears of marriage are examples. Some of the participants agree that they plan to marry between 2-3 years of graduation but still in their 30th they did not get married.

Sexual intercourse before marriage was not allowed in the community before. But as the quantitative and qualitative data shown recently it is on the rise. From the total respondents' 72.9 percent had sexual intercourse before marriage compared to 26.6 who did not involve in the act. From those who involved in sexual intercourse females were 40.8 percent and males were 32.5 percent. Which shows that 8.3 percent women involve in sexual intercourse more than men. Ethiopian Demographic and Health Survey (EDHS) of 2005 also states that among women age 25-49, 32 percent had sexual intercourse before age 15, 65 percent before age 18, either they are married or not. The age at first sexual intercourse among girls age 15-20 is 8.4 percent, and which is 4.2 percent for boys. By age 26, 44.7 percent of respondents have had sexual intercourse before marriage. On the other hand, EDHS data confirmed that the percentage of young people age 18-24 who have had sex before age 18 has increased from 35% in 2005 to 40% in 2016 among women and from 9 percent to 12 percent among men (CSA and ICF, 2005 and 2016). Thus, on average, 66.3 percent respondents initiate sexual intercourse before marriage up to age 32 years old. The Ethiopian demographic and health survey supports that in 2000 median age at first marriage and the median age at first sexual intercourse was 16 years but in 2016 the median age at first marriage was 17.1 years whereas median age at first sexual intercourse was 16.6 years.

An independent t-test also shown that, people initiate sexual intercourse before marriage both in rural and urban areas. But the number of more urban people initiate sexual intercourse before marriage than rural once. Mitike, Yemane, and Lindtjørn (2008) found that both married and never-married young males similarly engaged in risky sexual behaviors. The qualitative interpretation also shows that youth initiate sexual intercourse at grade 7 or 8, which means that age will be 13 or 14 years. Premarital sex also becoming common in the community and sexual

relationship initiated early. This shows that an individual's sex life is currently more valued than it used to be and the values and norms of the community are not respected.

The respondents answer shows that the minimum ideal age of females for marriage ranges from minimum age 15 years to the maximum age 30 years old. The mean ideal age of marriage for females were 20.15 years old with a standard deviation of 2.97. The majority 24.5 percent males and 21.4 percent of females a total (45.9 percent) of respondents agreed that the girls ideal age for marriage should be 17-18 years old. Forty-three point nine percent answered that the girls ideal age for marriage should be 18 years old. Rural ideal age for first marriage ($M = 19.80$) shows slight difference, from urban ($M = 20.27$) ideal age for marriage.

The ideal age for first marriage of males were 24 years from minimum age 16 years to the maximum age 38 years old. About 9.7 percent of male and 13.5 percent of female, total of (23.2 percent) respondents argued that the ideal age of boys for marriage should be 25-27 years. The remaining 21.7 percent, and 19.9 percent of respondents argued that the ideal age of boys should be 19-21 and 16-18 years old respectively.

In general, residents in Woldia expected females to marry at lower age (20 years) than males (24 years). Practically the age at marriage is more than the ideal age at first marriage. The qualitative interpretation shows that youth is not marring at all and even the married once also want divorced. Rather than being a symbol of failure, divorce came to indicate freedom and new beginnings (Henslin, 2015).

Attitude of Marriage

The attitude of an individual or the community have high influence on marital activities. Because marriage is the deciding factor for a good family and a continuous source of national

growth and development. Forty-eight percent of men and 48.3 of women agreed that marriage is beneficial. These can create good relationship, and mutual understanding between married couples and families. The consequence of this is development and environmentally friendly growth. Living without marriage is the same as dissociated from life. The qualitative and quantitative data support each other on the benefits of marriage. From the total respondents' 37.8 percent of women and 35.7 percent of men have also positive feelings about marriage.

The data shows that 34.2 percent of men and 35.2 percent of women have no fears to marriage. However, 10.7 percent of men and 8.9 percent of women fears to get into marriage. The qualitative data also shows that one of the reasons for the delay of marriage is fear. People especially the youth afraid of marriage with different reason like income, thinking that it could restrict them from other activities and for the purpose of raising the level of education and income.

The response to the statement; divorce is usually the best solution when a couple can't seem to work out their marriage problems, shows that 18.9 of men and 20 percent of women disagree respectively. But, 21.7 of men and 22.9 of women agreed on that divorce is a solution. From the total respondents, 31.6 percent of men and 36.6 percent of women also agreed that couples are able to get divorced too easily today. These result shows consistence with DHS report of (2016) which argued that of all first marriages in Ethiopia 45 % end in divorce or separation within 30 years, and two-thirds of women who divorce do so within the first 5 years of marriage. Symbolic interactionists explain that marriage used to be a lifelong commitment, in the past getting divorced was viewed as immoral, a flagrant disregard for public opinion, and the abandonment of adult responsibilities (Henslin, 2015). If there is no such activity, it shows the change in marital attitude and the symbol of marriage.

From the total respondents (36.3, 46.2, 39.5, 46.4, and 46.7) percent of men and (38, 46.4, 37.5, 47.7, and 47.2) percent of women agreed that marriage help to have sense of personal fulfillment, strengthen romance, creates sexual intimacy, help to have share values and give freedom to communicate with couple respectively. This data associated with Henslin (2015) benefits of marriage like longer life expectancies, mental and emotional wellbeing for both men and women and recreation, sexual control, and reproduction benefits as well.

In relation to the benefits of marriage respondents believed that marriage provide emotional support (87.3 percent), let's couples to respect each other (90.3 percent), gives meaning to life (93.4 percent), and provides companionship (78.1 percent). Eighty-eight percent of respondents answered that spouses should sexually and emotionally faithful to each other in their marital life. For the purposes of marriage continuity 87.3 percent of the respondents agree that first couples must believe in the permanence of their marriage. The respondents (91.2 percent) also thought marriage needs commitment between couples for its stability. According to Korgen, & Atkinson (2019), honesty and commitment is the most important thing in marriage and shows the attitude and value we give for marriage.

With general attitude analysis people in Woldia have positive attitude towards marriage. From the total 78.8 percent argued that marriage is important to the community and shown positive attitude towards marriage. But 14.6 percent have negative attitude towards marriage, believing that marriage is not necessary. The rest 6.6 became neutral or did not decided whether they have positive or negative attitude towards marriage.

From 15-20 years' age group, 39-44 age group and 57-62 age group shown high positive attitude towards marriage. According the data Muslims and other religion followers shown high

attitude towards marriage than orthodox religion followers. As the number of family size increase the attitude towards marriage also increase. Educational level increases the attitude towards marriage also increase up to primary education. But after that it shows sudden decline. As respondents have diploma, degree and above; they show lower attitude towards marriage. Those who have primary education; shown better attitude towards marriage than the others. Farmers shown better attitude towards marriage than the other and student and employees shown lower attitude towards marriage. Widowed and divorced also shown better attitude towards marriage than others.

More specifically, both genders reported similar level of positive attitudes towards marriage but women show better attitude towards marriage than men. Comparison of attitude of rural urban residents shows that rural residents show better attitude towards marriage than urban residents. As age increases the attitude towards marriage also show slight increase. The qualitative result also shows that when single and married individuals thought about marriage as they get older. According to Hippen, in 2016 shows that an 18 year-old woman places little importance on marriage at this time in her life because she is interested in going to college and plans to postpone marriage until after she has finished school; however, she becomes pregnant at age 20, can no longer afford to go to school, and is now interested in raising her child full-time alongside her child's father; thus, she may now change her attitude toward the importance of marriage to reflect her change in interests

Moreover, attitudes toward premarital sex and cohabitation showing a greater increase in acceptance in Woldia especially across low income part of the youth. According to Zilinčíková & Hiekel, (2018), individuals who hold disapproving attitudes towards marriage choose cohabitation, whereas individuals who consider marriage an important social institution would

rather get married directly. The result showed that urban dwellers are more prone for such types of activities than the rural areas. In the rural Kebeles extramarital sexual activity is very common than urban areas. The attitudes toward singlehood and out-of-wedlock childbearing, and a slight decline in disapproval of divorce, shows that some decline of marriage concerns.

Values of Marriage

The data shown that peoples value to marriage is changing from time to time. The general marital value scale shown that 67.6 percent of people gave value for marriage. But 20.4 percent of people in Woldia didn't gave value for marriage or replace it with other values. From the total 12 percent are neutral on the value of marriage or unable to decide whether marriage valuable or not. In general, still more people give value to marriage.

These revealed that the patterns of marriage values decreased and replaced by premarital sex, and cohabitation across low income individuals and the youth. According Samrawit (2015), in Ethiopia, cohabitation was taboo and considered as socially deviant behavior. However, as time went by, cohabitation of a man and woman was altered from the sinful category into the category of acceptable behavior (Aschalew & Martha, 2009). The community also involve in a lesser manner in marriage affairs. According to Schaefer, (2013), if a culture places a high value on the institution of marriage, it will have norms and strict sanctions that prohibit the act of adultery or make divorce difficult. As result the community in Woldia puts no strict sanction on deviant behaviors like premarital sex, cohabitation, pregnancy outside marriage and abortion.

Eight in ten respondents married or want marry in order to get children. In addition, 63.7 percent, 72.6 percent, 38.6 percent and 10 percent married or want marry for the reason of social acceptability, religion, virginity and love respectively. Because of the constant problem that the

woman is facing, there is always the idea of raising a child better than feeding a man. Because of this idea and other problems women are now having children outside marriage or divorced after they have marriage. The community also did not take childbirth outside marriage as a serious problem. According to symbolic interaction theory as divorce became more common, its meaning also changed. Removing the stigma from divorce shattered a strong barrier that had prevented husbands and wives from breaking up (Henslin, 2015).

The data shows that 20.6 percent of men and 18.6 percent of women agree sexual relations are acceptable before marriage. Also, 52.3 percent of the respondents agree with idea that it is reasonable for spouses to divorce if marriage is not compatible with personal goals. The qualitative data also shows that the focus on wealth, pretending, change in behavior, mistrust and jealousy becoming the cause to divorce easily today. These ideas supported by Eshetu and Dula, in (2014), report of decrease in marriage rates, increase in divorce rates and having sex before entering into marriage. According to Elias, (2014), experiencing divorce has negative effects on one 's expectations for marriage and those who affected by divorce often delay marriage until later in life.

In addition, 38.6 percent of men and 39.5 percent of women agrees that the community participates to support and promote strong marriages, which shows the value that the community given to marriage. Most men (43.8 percent) and women (43.5 percent) agree that after marriage people get recognition by the community. Majority of the respondents (23.7 percent of men and 29.8 percent of women) also agree that close marital relationship depends on economic security. Qualitative data shows that the goal present marriage focuses on wealth that the individual have and the low participation of the community in marital activity. The data shown that 28.9 percent

of men and 25.8 percent of women disagree with the statement; marriage should establish based on how much wealth he or she have.

Norms of Marriage

One of the steps in identifying marital norm is identifying the reference groups around marriage. Based these, the reference group for unmarried individuals are families, friends, and religious leaders. The media, neighborhood and co-workers are also participated in marital activity in a lesser manner. The reference group married individuals were family, friends and religious leaders. Corporately, married respondents relied less on their family and friend than unmarried respondents. On the other hand, married respondents relied more on religious leaders than unmarried respondents. According Assefa & Gemechu in (2006), before even obtaining the approval of the society is necessary that the union be formed and recognized in accordance with the unwritten customs and taboos was mandatory. But now marriage in Woldia doesn't need obtaining the approval of the society rather they depend the need of the couples.

Based on the analysis obtained from respondent's relationship history and experience, 7.2 percent males and 14.8 percent females had involved in unwanted sexual contact. Either individuals are married or not they involved in some other sexual relationships. A significant number of respondents (36.3) percent had faced infidelity on their marriage, of which 15.1 percent are males and 21.2 percent are females. The spread of premarital sex, lack of commitment, dilemma to make decision and unable to live with one wife/husband became big challenges not to marry at a proper age to marriage. Most individuals spent their age by constantly moving and changing from one girl/boy to another one. This creates frustration and lead to not trust each other and increase infidelity. On the other hand, out of the total respondents who had different experience 28.9 percent face verbal abuse at different times.

In general, most unmarried respondents (72.4 percent) need or expect the permission and decision of their families for marriage. Next to family, friends are most (38.6 percent) active once in advising single individuals to get into marriage. Religious leaders (20.5 percent) are also important for single individuals' marital decision. The rest media and co-worker are insignificant compared to other decision makers and respondents didn't mention the importance of the community at all.

The most important persons who made decision about marriage for married individuals were family (68.5 percent) followed by friends (29.2 percent) and religious leaders (23.8 percent). Corporately, married respondents less relied on their family and friend than single respondents. On the other hand, married respondents relied more on religious leaders than single respondents.

The most common forms of marriage for currently married and single women and men respondents were customary forms of marriage, which account 55.8 percent. In addition, religious marriage (36.6 percent) and civil marriage (16.1 percent) are also common forms of marriage in the study area. Most common marital practice used for currently married and unmarried individuals is arranged marriage (52.2 percent) and marriage by free choice/love (52 percent). The qualitative data also shows the presence of different types of marriage. Classified as church marriage and cultural marriage. Church marriage is a type of marriage performed according to church law. Cultural Marriage: There are some traditional ways of doing marriage. Traditionally it can be divided into two or three. The first is usually done by the family or parents of a male member of the family, based on arranging the marriage of child to child. This applies occasionally. Second, if she wants him and if he wants her, they engage for some time and married based on their want.

These two practices of marriage are sometimes practiced in a mixed manner. After the two couple see and study each other they decided to send an elder to the female's family. The above classification not related with Augustyniak, in (2009) and others, who classify marriages in Ethiopia into six types: ceremonial marriage, religious marriage, civil marriage, marriage proceeded by the provision of labor, paid labor marriage, and marriage by abduction (Giel & Luijk, 1998; Augustyniak, 2009 & Helen, 1992). As we can see religious marriage and civil marriage are which common in past as well as today. But the rest marital types and practices like marriage proceeded by the provision of labor, paid labor marriage, and marriage by abduction and early marriage are no more exists in Woldia.

According to the data obtained above; marital norms of the community changed and still it is changing. From the total 66.9 percent acts positively towards marital norms and respect the costumes' and rules of marriage in the community. But 23.6 percent did act negatively to the norms of marriage and violet the boundaries that govern marriage. The rest 9.5 percent didn't respond whether they have negatively or positively (neutral) act to the norms of marriage.

The results suggest that marriage in Woldia has had a unique pattern of evolution. Desire for the traditional cultural norms of forming and continuing a family has been uncertain. At the same time, increased personal freedom, expansion of urbanization, exposure to social media, and individualized life style putting pressure on marriage institution in Woldia. These is manifested in increasing rates of divorce, premarital sex, premarital pregnancy, and marital infidelity.

Marriage may still be desired by most people. But, the increasing tolerance of non-marital arrangements implies a weakening of the normative expectations for couples (Treas, Lui, & Gubernskaya, 2014). The community in Woldia highly tolerates non marital arrangement

which points the presence of weak marital normative expectation for marriage. A high number of people involved in premarital sexual intercourse and cohabitation without community and family discrimination. The presence of premarital and extramarital sexual relationship and childbearing outside marriage violets the very basic principles and boundaries of marriage and family, which exclusively provided for the couples only. Sex, living together, and childbearing were linked only to marriage, but with declining in marital norms the institution unable to bring order and has losing these functions. According to symbolic interaction theory traditional marriage had firm guidelines, and newlyweds knew what each was supposed to do regarding work, home, and children. In contrast, today's guidelines are vague, and couples must figure out how to divide up responsibilities which creates confusion on the couple and let it to end in divorce (Henslin, 2015). Although couples find it a relief not to conform; to what they consider to be burdensome notions, those traditional expectations did provide a structure that made marriages last.

Changes of Marriage

Marriage is changing from time to time. The practice varies and changed over time. From the ritual and ceremonial scene and preparation of the wedding to the whole process, there is a lot that have changed. In the past marriage performed following certain and known procedures. First family know each other and arrange the marriage for their children. Two families, were the norm through most of marriage history by transferring the rules of marriage which can let couple's marriage to last long. Family and stepfamilies involvement in marriage were more numerous in much of history than they are today. Based on these agreement couples got married. Starting from this the wife and husband have teamed up to bear and raise children. But with change in marriage this structure became weak, making marriage more fragile and divorce more common (Henslin, 2015).

In the past, family arrangement replaced by the love that the two couples have, followed by marriage and bearing children. Of course, some of them got married or cohabited after they had sexual relationships and give birth. Other couples also got married at the baptism of their child and it is taken as fashion. Recently, marriage getting low value and normlessness; which endanger traditional marriage. School youth and some parts of the community consider having multiple sexual partner as sign of love and privilege.

The mean age at first marriage were 23.7 years old and the majority (29.6 percent) of age at marriage were 22-25 years old. Median age at first marriage or union in years among women of the DHS data shows that age 25-49 started to rise from 16.0 in (2000), to 17.1(2016) (ICF, 2016). This number is higher in urban areas with a median age of 16.9 and 19.3 from 2000, to 2016. The data in 2020 shows that the age at first marriage is 23.7 years in Woldia which shows a 4.4 years' increment.

The agents of change for marriage are globalization, urbanization, media, technological advancement and proximity to the city. There are a number of reasons to for change. In particular, because of the current globalization, technological advancement, proximity to the city and many rural youths spend their time in the city are crucial reasons. Therefore, the culture of the city and the interactive atmosphere in the city will complement their culture and bring cultural change. Kreider & Ellis in (2011) argued that, social and economic events, as well as changes in cultural attitudes, shape marital behavior, which then affects family life and bring marital change.

The media is becoming our day today part of life. As a result, with the advancement of technology, information flow from different part of the world to each individual each second.

This information has great influence on the individual attitude towards marriage. Age inappropriate contents put pressure on children. Children are under great pressure when they see kissing and other things that are not age-appropriate.

The education system also contributes to change of marriage in Woldia. Neither family nor the teacher told to others that marriage was a part of the lives of individuals, but they told them to finish school and to have a job. This eventually created fear on students and let them to fear marriage. Hippen in (2016) suggested that the values, attitudes, and behaviors of younger adults are indeed different than in the past and that demographic changes in educational attainment, the economic independence of women, and the delaying of marriage have carved out a new developmental space for emerging adulthood.

The present marriage is performed based on the free will of the two couple. The two end everything. If we observe the culture, the couples may tell for a family or an elder may sent to complete the formality. On the other hand, the marriage performed in the past have good side especially in trusting each other and have tolerance. According to symbolic interaction theory, to have love as the main reason for marriage weakens marriage. In some depth of our being, we expect “true love” to deliver constant emotional highs. This expectation sets people up for crushed hopes, as dissatisfactions in marriage are inevitable. When they come, spouses tend to blame one another for failing to deliver the illusive satisfaction (Henslin, 2015).

Chapter six: Conclusion and implication

Conclusion

Using symbolic interactionism and learning theory as a guiding framework, this study integrates trends of marriage, changing attitude, marital value and norms about marriage in a more nuanced understanding of Woldia community. With the interaction of the community aspects of marriage, change value of marriage, change in attitudes and norms were perceived. Finding of this study also shown that there is a change in attitude towards marriage, marital value and marital norm in Woldia town.

Trends of marriage

Trend of marriage in Woldia shows increase like age at first marriage, sexual intercourse before marriage and others. When see mean age at first marriage for males were 25 years old and for females were 22 years old with a standard deviation of 5.87. The median age at first marriage of the respondents were 23.7 years old with a minimum age of 10 years and maximum age of 47 years old. The majority (29.6 percent) individuals were married when their age was between 22-25 years old. Seven-point-three percent of women and 2.2 percent of men were married before 18 years (10-17 years), which shows that more women were married before 18 years old than men. In total 10 percent of the respondents marry before they reached 18 years old. The data also shown that 26.1 percent of men and women were married 18-21 years old, 20 percent were married 26-29 years old and 10 percent were married when they became 30-33 years old. The study shows that men were married late than women with a mean difference of 3.12.

Age at first marriage also show differences in residence with a mean score for urban residents 24.49, and for rural residents 21.57. From these we can concluded that rural people get their marriage earlier than the urban areas with a mean difference of 2.97. Post-hoc comparisons

test indicated that the mean score for Orthodox religion age at first marriage 23.87, was not significantly different from Muslim religion age at first marriage 23.09. Comparing family size also shows that, as the mean value of family size increase the age at first marriage decrease. Which indicates that when the family size increase the probability of getting married early increased. The education level also shown that, as the education level increase age at marriage also increases except for non-educated.

There was statistically significant main effect for occupation, affecting 13 percent of age at first marriage. Post-hoc comparisons test indicated that the mean score for farmers 21.47, was significantly different from those who employed in the city with mean score 25.87. But those who are unemployed with mean score 22.33, and self-employed with mean score of 22.32, shown similar age at marriage. Income have small effect on age at first marriage, which means that it has no much significance on age at first marriage. As the mean value of marital status shows those who married families get married earlier than divorced and widowed families.

Those respondents who didn't married were asked when they would like to get into marriage. The survey result demonstrated that, majority of the respondents (38.2 percent) want to marry when their age range is between 28-31 years old and 34.4 percent want to marry between the age range reached 24-27 years old. The mean plane of age at first marriage will be 29.39 years old with a minimum age of 20 years old and a maximum future age at first marriage 54 years old and standard deviation of 5.54. This one indicator that the age at first marriage is on the rise. An independent t-test shown that, planed age for marriage didn't confirm differences among male ($M = 29.86$) and female ($M = 28.92$). Residence also tested using independent t-test, which shown that planed age for marriage didn't have difference among rural ($M = 29.13$) and urban ($M = 29.47$) unmarried individuals.

Sexual intercourse before marriage was not allowed in the community before. But as the quantitative and qualitative data shown recently it is on the rise. From the total respondents' 72.9 percent had sexual intercourse before marriage compared to 26.6 who did not involve in the act. From those who involved in sexual intercourse females were 40.8 percent and males were 32.5 percent. Which shows that 8.3 percent more women involve in sexual intercourse than men. The age at first sexual intercourse among girls age 15-20 is 8.4 percent, and which is 4.2 percent for boys. By age 26, 44.7 percent of respondents have had sexual intercourse before marriage. Thus, on average, 66.3 percent respondents initiate sexual intercourse before marriage up to age 32 years old. An independent t-test also shown that, people initiate sexual intercourse before marriage both in rural and urban areas. But the number of more urban people initiate sexual intercourse before marriage than rural once.

The respondents answer shows that the minimum ideal age of females for marriage ranges from minimum age 15 years to the maximum age 30 years old. The mean ideal age of marriage for females were 20.15 years old with a standard deviation of 2.97. The majority 24.5 percent males and 21.4 percent of females a total (45.9 percent) of respondents agreed that the girls ideal age for marriage should be 17-18 years old. Forty-three point nine percent answered that the girls ideal age for marriage should be 18 years old. Rural ideal age for first marriage ($M = 19.80$) shows slight difference, from urban ($M = 20.27$) ideal age for marriage.

The ideal age for first marriage of males were 24 years from minimum age 16 years to the maximum age 38 years old. About 9.7 percent of male and 13.5 percent of female, total of (23.2 percent) respondents argued that the ideal age of boys for marriage should be 25-27 years. The remaining 21.7 percent, and 19.9 percent of respondents argued that the ideal age of boys

should be 19-21 and 16-18 years old respectively. In general, residents in Woldia expected females to marry at lower age (20 years) than males (24 years).

Attitude towards marriage

Regarding the benefits of marriage, 80.4 percent respondents agreed that marriage is beneficial. With general attitude analysis people in Woldia have positive attitude towards marriage. From the total 78.8 percent argued that marriage is important to the community and shown positive attitude towards marriage. But 14.6 percent have negative attitude towards marriage, believing that marriage is not necessary. The rest 6.6 became neutral or did not decided whether they have positive or negative attitude towards marriage.

From 15-20 years' age group, 39-44 age group and 57-62 age group shown high positive attitude towards marriage. According the data Muslims and other religion followers shown high attitude towards marriage than orthodox religion followers. As the number of family size increase the attitude towards marriage also increase. Educational level increases the attitude towards marriage also increase up to primary education. But after that it shows sudden decline. As respondents have diploma, degree and above; they show lower attitude towards marriage. Those who have primary education; shown better attitude towards marriage than the others. Farmers shown better attitude towards marriage than the other and student and employees shown lower attitude towards marriage. Widowed and divorced also shown better attitude towards marriage than others.

More specifically, both genders reported slightly different level of positive attitudes towards marriage but women show better attitude towards marriage than men. Comparison of attitude of rural urban residents shows that rural residents show better attitude towards marriage

than urban residents. As age increases the attitude towards marriage also show slight increase. The qualitative result also shown that when single and married individuals get older they developed positive attitude towards marriage.

Moreover, attitudes toward premarital sex and cohabitation showing a greater increase in acceptance in Woldia especially across low income part of the youth. The result showed that urban dwellers are more prone for activity than the rural areas. In the rural areas extramarital sexual activity is very common than urban areas. The attitudes toward singlehood and out-of-wedlock childbearing, and a slight decline in disapproval of divorce, shows that some decline of marriage concerns.

Marital values

The data shown that peoples value to marriage is changing from time to time. The general marital value scale shown that 67.6 percent of people gave value for marriage. But 20.4 percent of people in Woldia didn't gave value for marriage or replace it with other values. From the total 12 percent are neutral on the value of marriage or unable to decide whether marriage valuable or not. In general, still more people give value to marriage.

Having children, social acceptability, love and religion most valued issue to get into marriage in Woldia. Eight in ten respondents married or want marry in order to get children. In addition, 63.7 percent, 72.6 percent, 38.6 percent and 10 percent married or want marry for the reason of social acceptability, religion, virginity and love respectively. Of course, qualitative part of the interpretation also shown that people get into marriage to have children.

Building on this marriage has become a choice rather than a necessity, and that delaying marriage, cohabitation and premarital sex is becoming a nearly common experience in town.

Based on the analysis obtained from respondent's relationship history and experience 7.2 percent males and 14.8 percent females had involved in unwanted sexual contact, (36.3 %) had faced infidelity within their marriage and 28.9 percent face verbal abuse at different times which shows people lower values for marriage.

As the data analysis shows people in Woldia give value for marriage but the value they give decrease from time to time. The value people give for marriage did not show much difference among sex, age, education, marital status and other variables. Despite the low literature and research on marriage in Ethiopia, there is changes in marital values that accompany or underlie these behavioral transformations. The investigation shown that the patterns of marriage values across age, sex, marital status and others show slight difference and change. Analyses reveal an increase in acceptance of premarital sex, and cohabitation across low income individuals, the youth and rural based teachers.

Marital norms

One of the steps in identifying marital norm is identifying the reference groups around marriage. Regarding permission, most single respondents (72.4 percent) need or expect the permission and decision of their families for marriage. The most important persons who made decision about marriage for married individuals were family (68.5 percent) followed by friends (29.2 percent) and religious leaders (23.8 percent). Based on these, the reference group for unmarried individuals are families, friends, and religious leaders. The reference group for married individuals also are family, friends and religious leaders. Corporately, married respondents relied less on their family and friend than single respondents. On the other hand, married respondents relied more on religious leaders than single respondents.

Normative forms of marriage and marital practices were also identified in the study areas. The most common forms of marriage in Woldia were customary forms of marriage, which account 55.8 percent. Most common marital practice used for currently married and unmarried individuals is arranged marriage (52.2 percent) and marriage by choice/love (52 percent). Desire for the traditional cultural norms of forming and continuing a family has been unwavering, leading to early and nearly universal marriage. At the same time, longing for increased personal freedom, expansion of urbanization, exposure to social media, and individualized life style putting pressure on marriage institution in Woldia. These are manifested in increasing rates of divorce, premarital sex, premarital pregnancy, abortion and marital infidelity.

According to the data obtained above; marital norms of the community changed and still it is changing. From the total 66.9 percent act positively towards marital norms and respect the customs' and rules of marriage in the community. But 23.6 percent did act negatively to the norms of marriage and violate the boundaries that govern marriage. The rest 9.5 percent didn't respond whether they have negatively or positively (neutral) act to the norms of marriage.

Marriage is a universal system and the practice change from time to time. But practice vary and became different and changed over time. The change is most pronounced in the function of marriage, practice of marriage, the acceptance of cohabitation, age at marriage, acceptance of premarital and extra marital sexual relationships, divorce, and the rise and acceptance of single parenting. And from the ritual and ceremonial scene, as well as the overall highlight and preparation of the wedding, there is a lot of things that have been changed. The agents of change are also for marriage are globalization, media, technological advancement and proximity to the city. Therefore, the culture of the city and the interactive atmosphere in the city complement their culture and bring cultural change.

Implications

The implication of the study focusses on showing direction on some major areas for the improvement and development of the community marital activities. Of course, is marriage not one organization or one-night work, its needs every individual, community, organization and institution in a consistent manner. The implication shows responsible bodies for future practice, intervention and research. All individuals are responsible in the area of marriage but some of the specific areas recommended here are social workers, counselors, religious institutions, community leaders, researchers, policy maker and implementers and education institutions.

Implication for Social Work

Marriage encompasses every human being and it is a universal institution. As social works is interested in human wellbeing and social justice at the family and community level, social workers' involvement in marital activities, community mobilization, awareness creation, marital conflict resolution, advocacy for marriage and other activities is needed. Evaluate the effectiveness of community-wide marital activities, measuring divorce rates, attitude, communal value for marriage and norm that community govern and act accordingly with the result is necessary and important.

As research indicates most vulnerable part of the community are youths and advising individual before they get into marriage necessary; programs such as partner selection skills, realistic marriage values, marital attitude issues, normative marital expectation and common problems and solutions in marriage needed to be developed and implemented accordingly. Establish community outreach programs to foster marriage, and to mitigate substitutes for marriage like premarital sexual activities, pregnancy outside marriage and extramarital sexual

relationships. On the other hand, preparing experience sharing programs with those couples, who have successful marital relationships is important.

Implication for social work practitioners

Practitioners should establish marital help centers and should work on pressure points in marriage, such as premarital sex, marital conflict resolution, divorce, and guide individuals toward the steps that can help sustaining marriage. They also can work in creating discussion groups that focus on marriage and marital problems.

Implication for Researches

Developing definitions of marriage based on empirical evidence and developing measurement scales that shows the changes, attitudes and empirical activities is expected from researchers. In my own view point, I got that marriage in research arena gets less attention, even if it needs deep investigation from different perspectives for our own community development and sustainability. As result, attitudes, expectation, marital norms and values, the structure of marriage in general needs every social researcher attention. Doing this can help to solve and minimize other problems prevail in the community. Marriage also needs longitudinal research.

Implication for Policy

Policy maker need to develop policies and strategies aimed at supporting marital activities and expanding job opportunities for youth as the research indicated most less income individuals live alone or cohabitated without proper marital practice and are more prone to divorce. Designing policies that promote community value and norm of marriage needed. Of

course, further research from all over the country is needed for policy design and change. But policy makers can develop and implement project funding for marriage initiatives in Woldia.

Implication for Social Work Education

Most individual participated in research argued that one of the greatest effective on their marital attitude directed by the education system and educators. They fear marriage because of the teaching that they got from the school. They learn that giving birth is scary, child marriage is harmful and the need to use different mechanism in order to not involved in these activities. These teaches the youth how marriage is scary and instead promote premarital sex as a solution. Generally, the educations curriculum, mechanism of teaching children and youth regarding marriage and family planning needs amendment. Determine and evaluating the long-term effectiveness of current marriage education and add a curriculum focused on divorce prevention is needed.

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Appendix I

Informed consent form

Dear research respondents, my name is Dawit Bantider and I am candidate of masters of Social Work at Bahir Dar university Social Work department. I am conducting this research for the partial fulfillment of the masters of social work. The purpose of this questionnaire is to collect data on changing attitude towards marriage, marital values and norms in Woldia town, which used for only academic purpose. The questions include intimate and private life questionnaire, so privacy settings are needed to fill these questions. The researcher would like to assure that this privacy should strictly be maintained throughout. Your response to any of the questions will not be given to anyone else and no part of the study ever identifies you. If a report of result is to be published; only information about the group will appear. Participation in this study is voluntarily and you have the right to interrupt the questionnaire or interview at any time in between if inconveniences arise. Finally, if you are keen to participate in the study please provide genuine response for each of the questions, which will give life for the study result.

Participant name: _____ Signature _____ Date _____

Researcher name: Dawit Bantider Signature _____ Date _____

Thank you in advance!!!

Appendix II

English Version of Questionnaire

Bahir Dar university

Department of Social work

Dear research respondents, the purpose of this questionnaire is to collect data on changing attitude towards marriage, marital values and norms in Woldia town, which used for only academic purpose. The questions include intimate and private life questionnaire, so privacy settings are needed to fill these questions. The researcher would like to assure that this privacy should strictly be maintained throughout. Your response to any of the questions will not be given to anyone else and no part of the study ever identifies you. If a report of result is to be published; only information about the group will appear. Finally, the researcher asks your genuine response for each of the questions, which will give life for the study result. No need of writing your name.

Thank you in advance!!!

Part One: Personal background

Instruction 1: Circle for closed ended questions and write the answer on the black space for the rest of the question.

- | | | | |
|----------------------|-----------------|-------------------------|---------------------|
| 1. Sex | 1. Male | 2. Female | |
| 2. Age | ----- | | |
| 3. Religion | 1. Orthodox | 2. Protestant | 3. Muslim |
| | 4. Catholic | 5. Other(specify) _____ | |
| 4. Ethnic group | 1. Amhara | 2. Oromo | 3. Tigray |
| | 4. Afar | 5. Other(specify) ----- | |
| 5. Residence | 1. Rural | 2. Urban | |
| 6. Family size | ----- | | |
| 7. Educational Level | 1. No education | 2. Reading and writing | 3. Primary |
| | 4. Secondary | 5. Diploma | 6. degree and above |

8. Occupation 1. Student 2. Unemployed 3. Farmer
4. Employed 5. Self-employed 6. Other(specify) _____
9. Your monthly income in birr-----
10. Marital status 1. Single 2. Married 3. Widowed 4. Widower
5. Separated 6. Divorced 11. Other(specify) _____
11. If single, or in relationship when you decide to marry-----
12. If single, did you involve in any sexual (*intercourse*) relationship?
1. Yes 2. No
13. If married how long have you been married-----
--
14. Age at first marriage_____

Part Two: Marital Questions

Instruction II: Circle for closed ended questions and write the answer on the black space for the rest of the question. (NB. You can choose more than one answer)

15. Do you have experienced anything such as:
1. Unwanted sexual contact a. yes b. no
2. . Infidelity a. yes b. no
3. Verbal Abuse a. yes b. no
4. Other(specify) _____
15. If single who are important to you when making decisions about your marriage?
1. Family 2. Friends 3. Co-workers 4. Media figures
5. Religious leaders 6. Neighborhoods 7. Parents 8. Community
members
9. Other (Specify)_____
16. If married, who were important to you when making decisions about your marriage?
1. Family 2. Friends 3. Co-workers 4. Media figures
5. Religious leaders 6. Neighborhoods 7. Parents 8. Community
members 9. Other (Specify)_____
16. Can you please select the most common forms of marriage in the community?

1. Religious 2. civil 3. customary 5. Other (Specify)_____

17. Can you select the most common marriage practice?

1. Arranged marriage 2. By choice/love 3. Marriage by abduction
 4. Early marriage 5. Other (Specify)_____

18. What are main reasons; so as to get married at a particular age?

1. To get children 1. Yes 2. No
 2. Virginity 1. Yes 2. No
 3. Love 1. Yes 2. No
 4. Religious 1. Yes 2. No
 5. Social acceptability 1. Yes 2. No
 6. Other (Specify)_____

19. What do you think is an ideal age for girls to be married _____.

20. What do you think is an ideal age for boys to be married _____.

Part Three: Marital Attitudes Scale

The following items are meant for the assessment of **marital attitudes of** respondents. Place a mark (√) in the box that best represents your degree of agreement or disagreement by using a number from (0-6) for each statement using the following scale (0=strongly disagree, 1=moderately disagree, 2=slightly disagree 3=neither disagree or agree, 4=slightly agree, 5=moderately agree, 6=strongly agree).

| General Attitudes Towards Marriage | | | | | | | | |
|------------------------------------|--|---|---|---|---|---|---|---|
| No | Item | 0 | 1 | 2 | 3 | 4 | 5 | 6 |
| 1 | Marriage is beneficial. | | | | | | | |
| 2 | I am fearful of marriage. | | | | | | | |
| 3 | Marriage help to stay faithful to one another. | | | | | | | |

| | | | | | | | | |
|----|--|--|--|--|--|--|--|--|
| 4 | Marriage makes people happy. | | | | | | | |
| 5 | I have doubts about marriage. | | | | | | | |
| 6 | It is a good idea for a couple who intend to get married to live together first. | | | | | | | |
| 7 | Marriage performed only to have children. | | | | | | | |
| 8 | Unmarried people are generally happier than married people. | | | | | | | |
| 9 | Divorce is usually the best solution when a couple can't seem to work out their marriage problems. | | | | | | | |
| 10 | Marriage help to have sense of personal fulfillment. | | | | | | | |
| 11 | Marriage is important to strengthen romance. | | | | | | | |
| 12 | People should not marry. | | | | | | | |
| 13 | Marriage is valuable for sexual intimacy. | | | | | | | |
| 14 | Marriage needs commitment between couples. | | | | | | | |
| 15 | Marriage is important to share values between partners. | | | | | | | |
| 16 | Marriage gives freedom to communicate. | | | | | | | |
| 17 | Both the husband and wife should contribute to household income. | | | | | | | |
| 18 | Marriage brings financial stability. | | | | | | | |
| 19 | Marriage is necessary for emotional support. | | | | | | | |
| 20 | Marriage lets couples to respect each other. | | | | | | | |
| 21 | Marriage gives meaning to life. | | | | | | | |
| 22 | Marriage provides companionship that is missing from other types of relationship. | | | | | | | |
| 23 | Marriage is unnecessary. | | | | | | | |
| 24 | I have positive feelings about marriage. | | | | | | | |

| | | | | | | | | |
|----|---|--|--|--|--|--|--|--|
| 25 | In marriages, spouses should sexually and emotionally faithful to each other. | | | | | | | |
| 26 | Couples must believe in the permanence of their marriage. | | | | | | | |
| 27 | Couples are able to get divorced too easily today | | | | | | | |

Part Four: Marital Values Scale

The following items are meant for the assessment **Marital Values of** respondents.

Place a mark (√) in the box that best represents your degree of agreement or disagreement by using a number from (0-6) for each statement using the scale below (0=strongly disagree, 1=moderately disagree, 2=slightly disagree 3=neither disagree or agree, 4=slightly agree, 5=moderately agree, 6=strongly agree).

| Marital Values | | | | | | | | |
|----------------|---|---|---|---|---|---|---|---|
| No | Item | 0 | 1 | 2 | 3 | 4 | 5 | 6 |
| 1 | Sexual relations are acceptable before marriage. | | | | | | | |
| 2 | Marriage is for life. | | | | | | | |
| 3 | Personal happiness of an individual is more important than marriage. | | | | | | | |
| 4 | Couples must make career decisions that are best for their marriage even if neither person gets exactly what he or she wants. | | | | | | | |
| 5 | Marriage is more important than personal goals in life. | | | | | | | |
| 6 | A spouse's first priority should be to work towards the good of their marriage. | | | | | | | |
| 7 | It is reasonable for spouses to divorce; if their goals in life are no longer compatible. | | | | | | | |
| 8 | Spouses should have private things for themselves personally and financially. | | | | | | | |
| 9 | The key to marriage is unselfishness. | | | | | | | |

| | | | | | | | | | |
|----|--|--|--|--|--|--|--|--|--|
| 10 | My priorities are first for my own good rather than the good of my marriage. | | | | | | | | |
| 11 | Marriage needs community support. | | | | | | | | |
| 12 | The key to marriage is individual self-esteem. | | | | | | | | |
| 13 | Marriage requires negotiation and compromise. | | | | | | | | |
| 14 | Marriage is a choice. | | | | | | | | |
| 15 | The community participates to support and promote strong marriages. | | | | | | | | |
| 16 | After marriage people get recognition in the community. | | | | | | | | |
| 17 | The close marital relationship depends on economic security. | | | | | | | | |
| 18 | Marriage needs commitment and forgiveness. | | | | | | | | |
| 19 | Sharing interest and hobbies keeps marriage healthy. | | | | | | | | |
| 20 | Marriage is important for personal development. | | | | | | | | |
| 21 | Respecting the decision of elders on our marriage is mandatory. | | | | | | | | |
| 22 | Marriage should establish based on how much wealth he or she have. | | | | | | | | |
| 23 | The more beautiful a man or a woman is the more the chance to marry someone. | | | | | | | | |
| 24 | In marriage personal character is more important than beauty and wealth | | | | | | | | |
| 25 | Marriage needs to be established on self-discipline. | | | | | | | | |

Part Five: Marital Norms Scale

The following items are meant for the assessment **Marital Norms of** respondents. Place a mark (√) in the box that best represents your degree of agreement or disagreement by using a number from (0-6) for each statement using the scale below (0=strongly disagree, 1=moderately disagree,

2=slightly disagree 3=neither disagree or agree, 4=slightly agree,
5=moderately agree, 6=strongly agree).

| Marital Norms | | | | | | | | |
|----------------------|--|----------|----------|----------|----------|----------|----------|----------|
| No | Item | 0 | 1 | 2 | 3 | 4 | 5 | 6 |
| 1 | Being married helps to get a respected place in the community. | | | | | | | |
| 2 | Marriage must be for lifelong. | | | | | | | |
| 3 | I believe that parenthood is important. | | | | | | | |
| 4 | A good wife is the one who does not do 'male' jobs. | | | | | | | |
| 5 | A person who conducted extramarital sex insulted by the community. | | | | | | | |
| 6 | A good wife stays at home to manage the household and feed the husband and children. | | | | | | | |
| 7 | Marriage must conduct between equal age of men and women. | | | | | | | |
| 8 | Marriage is a means of caring for each other. | | | | | | | |
| 9 | Marriage helps to have healthy and happy children. | | | | | | | |
| 10 | After marriage; the community supports couples. | | | | | | | |
| 11 | A husband who works in the household chores; overlooked by relatives and the community. | | | | | | | |
| 12 | Marriage is a sacred act. | | | | | | | |
| 13 | A husband should be more educated than the wife. | | | | | | | |
| 14 | Marriage provides social stability. | | | | | | | |
| 15 | A Wife should fashion that is acceptable in the community (e.g. wears traditional clothes) | | | | | | | |
| 16 | Couples who divorce earn bad reputation from relatives and the community. | | | | | | | |

| | | | | | | | | |
|----|---|--|--|--|--|--|--|--|
| 17 | The community discriminate girls; if they get pregnant before they get married. | | | | | | | |
| 18 | A man who is not tough enough does not command respect at home. | | | | | | | |
| 19 | A woman who talks back at her husband earns a bad reputation among relatives and the community. | | | | | | | |
| 20 | Girls can refuse marriage if the family arranged the marriage. | | | | | | | |
| 21 | Marriage is a social responsibility. | | | | | | | |
| 22 | Women should be virgins until they get married. | | | | | | | |
| 23 | The husband is the chief breadwinner for the family. | | | | | | | |
| 24 | The wife is first of all a mother and homemaker. | | | | | | | |
| 25 | Marriage must come after completing education and getting a secure job. | | | | | | | |
| 26 | Marriage ceremony is mandatory to get community acceptance. | | | | | | | |
| 27 | Marriage conducted by sending “ <i>shimagles</i> ” to the girl’s family. | | | | | | | |
| 28 | Loving each other is enough to get into marriage. | | | | | | | |
| 29 | People who marry without the help of parents and community get divorced to easily. | | | | | | | |

Appendix III

Amharic verse questionnaire

የአማርኛ አቻ ትርጉም መጠይቅ

ባህር ዳር ዩኒቨርሲቲ

የማህበረሰብ እና ስነ-ሰብ ፋኩሊቲ

የማህበረሰብ ስራ ሳይንስ ትምህርት ክፍል

የዚህ መጠይቅ ዋና ዓላማ ማህበረሰቡ ያለውን የጋብቻ አመለካከት ለውጥ፤ የጋብቻ እሴቶች፤ እና ልምዶች ለማጥናት እና መረጃ ለማሰባሰብ ሲሆን በዋናነት ለመመረቁያ ብቻ የሚውል ይሆናል። የግል ህይወት የሚመለከቱ መጠይቆች ስላሉ ፤ መጠይቁን ለመሙላት ነፃነት ያስፈልጋል። በተጨማሪም ለዚህ ጥናት የሚወሰደው መረጃ ለዚህ ጥናት ብቻ የሚውል ሲሆን ለሌላ ሰነድ ወገን ተላልፎ አይሰጥም። የተገኘውም መረጃ ከጥናቱ ጋር የተያያዘ ሪፖርት እርስዎን ለይቶ (ነጥሎ) አያሳወቅም። በመጠይቁ ላይ የእርስዎን ስም መጥቀስ አያስፈልግም። በመጨረሻም፤ ለጥናቱ ውጤታማነት የእርስዎ እውነተኛ እና ትክክለኛ ምላሽ ያስፈልጋል።

ስለሆነም ስለትብብረት በቅድሚያ አመሰግናለሁ!!

አጠቃላይ መመሪያ

መጠይቁን በሚሞሉበት ወቅት ግር ያለዎት (ያልገባዎት) ነገር ካለ ጥያቄውን ለአስተባባሪው መጠየቅ ይችላሉ።

ክፍል አንድ፡ ሁለንተናዊ ማንነትን የሚዳስሱ መጠይቆች

ትእዛዝ 1: የሚከተሉትን ጥቁዎች ካነበቡ በኋላ ክፍት ቦታውን በመሙላት ወይም ከአመራጮች መካከል አንደኛውን በማከበብ ይምረጡ።

1. ፆታ 1. ወንድ 2. ሴት
2. እድሜ -----
3. የየትኛው ሀይማኖት ተከታይ ነዎት?
 1. ኦርቶዶክስ 2. ሙሰሊም 3. ፕሮቴስታንት 4. ካቶሊክ 5. ሌላ ከለ ይጠቀስ_____
4. ብሔር 1. አማራ 2. ኦሮሞ 3. ትግሬ
 4. አፋር 5. ሌላ ከለ ይጠቀስ_____
5. የመኖሪያ ቦታ 1. ገጠር 2. ከተማ
6. የቤተሰብ አባላት ብዛት? _____
7. የትምህርት ደረጃ 1. ያልተማረ 2. መፃፍ እና ማንበብ 3. አንደኛ ደረጃ
 4. ሁለተኛ ደረጃ 5. ዲፕሎማ 6. ዲግሪ ና ከዛ በላይ
8. የስራ ሁኔታ 1. ተማሪ 2. ስራ ፈላጊ 3. ገበሬ

4. ተቀጣሪ (የግል ወይም የመንግስት) 6. ስራ ፈጣሪ 7. ሌላ ከላ ይጠቀስ_____

9. የእርሶዎ ወርሃዊ ገቢ በብር ምን ያህል ነው? _____

10. የትዳር ሁኔታ 1. ያላገባ 2. ያገባ/ች 3. ባሏቸው ባት 4. ሚስቱ የሞተችበት

5. የተለያዩ/ች 6. የተፋታ/ች 7. ሌላ ከላ ይጠቀስ_____

11. ያላገቡ ከሆነ መቼ ለማግባት አስበዋል? _____

12. ያላገቡ ከሆነ የግብረ ስጋ ግንኙነት አድርገዋል ያዉቃሉ?

- 1. አዎ
- 2. አላደረጉም

13. ያገቡ ከሆነ ምን ያክል ጊዜ በትዳር ቆዩ? _____

14. ያገቡ ከሆነ በስንት አመት ውስጥ ትዳር የያዙት? _____

ክፍል ሁለት: ጋብቻን የተመለከቱ ጥያቄዎች

ትእዛዝ 2: የሚከተሉትን ጥያቄዎች ካነበቡ በኋላ ክፍት ቦታውን በመሙላት ወይም ከአመራጮች መካከል አንደኛውን በማከባባይ ይምረጡ። (ማሳሰቢያ፡- ከአንድ በላይ መልስ መምረጥ ይቻላል።)

15. ወደኋላ የርሶዎን ታሪክ በማሰብ፣ ከሚከተሉት ውስጥ በእርሶዎ ላይ የደረሰዎት ይኖራል?

- 1. ያልተፈለገ ግብረ ስጋ ግንኙነት ሀ. አዎ ለ. አልደረሰብኝም
- 2. አለመታመን ሀ. አዎ ለ. አልደረሰብኝም
- 3. ዛቻ ሀ. አዎ ለ. አልደረሰብኝም 4. ሌላ ካለ_

16. ስለጋብቻ ውሳኔ ሊሰጡ ቢያስቡ የሚያማክሯቸው እና ለእርሶዎ ጠቃሚ የሆኑ ሰዎች እነማን ናቸው?

- 1. ቤተሰብ 2. ዳደኛ 3. የስራ ባልደረባ 4. መገናኛ ብዙሀን
- 5. የሀይማኖት መሪዎችን 6. ጉረቤቶችን 7. የማህበረሰቡን አባላት 8. ሌላ ካለ ይገለፅ

16. እርስዎ ጋብቻ በፈጸሙ ጊዜ ውሳኔ ሲሰጡ የነበሩ እና ለእርሶዎ ጠቃሚ የሆኑ ሰዎች እነማን ነበሩ?

- 1. ቤተሰብ 2. ዳደኛ 3. የስራ ባልደረባዩን
- 4. መገናኛ ብዙሀን
- 5. የሀይማኖት መሪዎችን
- 6. ጉረቤቶችን
- 7. የማህበረሰቡን አባላት
- 8. ሌላ ካለ ይገለጹ_____

17. በዚህ አካባቢ ጋብቻን ለመመስረት የሚያስችል የጋብቻ አይነት የቱ ነው?

- 1. ሀይማኖታዊ 2. ብሄራዊ(ህዝባዊ) ጋብቻ
- 3. ባህላዊ(ልማዳዊ) ጋብቻ
- 4. ሌላ ካለ ይገለጹ_____

18. በጣም የተለመደ የጋብቻ ስነ-ስርዓት የትኛው ነው?

- 1. በቤተሰብ የታቀደ(የተዘጋጀ) ጋብቻ
- 2. በፍቅር የተመሰረተ ጋብቻ
- 3. የጠለፋ ጋብቻ
- 4. ያለዕድሜ ጋብቻ
- 5. ሌላ ካለ ይገለጹ_____

19. በሆነ የዕድሜ ደረጃ ጋብቻን ለመፈጸም ምክንያቱ ምን ሊሆን ይችላል?

- 1. ልጅ ለማግኘት ሀ. አዎ ለ. አይደለም
- 2. ድንግልና ሀ. አዎ ለ. አይደለም
- 3. ፍቅር ሀ. አዎ ለ. አይደለም
- 4. ሐይማኖት ሀ. አዎ ለ. አይደለም
- 5. ማህበራዊ ሃላፊነትን ለመወጣት ሀ. አዎ ለ. አይደለም
- 6. ሌላ ካለ ይገለጹ_____

20. ለሴት ለጅ ጋብቻ ለመፈጸም ትክክለኛው ዕድሜ ስንት ነው ይላሉ_____

21. ለሴት ለጅ ጋብቻ ለመፈጸም ትክክለኛው ዕድሜ ስንት ነው ይላሉ_____

ክፍል ሶስት፡ የጋብቻ አመለካከት የሚለኩ ጥያቄዎች

ትእዛዝ3-የሚከተሉት ሀሳቦች የመላሸችን የጋብቻ አመለካከት ለመለካት የተዘጋጁ ጥያቄዎች

ሲሆኑ የእርስዎን ተሞክሮ እና ስሜት በመጠቀም መስማማተዎን ወይም

አለመስማማተዎን ከሚወክለው ሳጥን ውስጥ **የእራዬት ምልክት** (✓) ያስቀምጡ። (

0=ፈጽሞ አልስማማም **1**=በመጠኑ አልስማማም **2**=በትንሹ አልስማማም

3=መወሰን አልችልም **4**=በመጠኑ እስማማለሁ **5**=በትንሹ እስማማለሁ **6**=በከፍተኛ

ሁኔታ እስማማለሁ)።

| የጋብቻ አጠቃላይ የአመለካከት መለኪያ | | | | | | | | |
|-------------------------|---|---|---|---|---|---|---|---|
| ተ.ቁ. | የመጠይቅ ዓይነት | 0 | 1 | 2 | 3 | 4 | 5 | 6 |
| 1 | ጋብቻ ጠቃሚ ነው። | | | | | | | |
| 2 | እኔ ጋብቻን እፈራሉ፤፤ | | | | | | | |
| 3 | ጋብቻ እርስበርስ ተማምኖ ለቆየት ይረዳል። | | | | | | | |
| 4 | ጋብቻ ሰወችን ደስተኛ ያደርጋል። | | | | | | | |
| 5 | ጋብቻ ላይ ጥርጣሬ አለኝ። | | | | | | | |
| 6 | ለመጋባት ላሰቡ ጥንዶች ከጋብቻ በፊት አብሮ መኖር ማሰብ ጥሩ ነው። | | | | | | | |
| 7 | ጋብቻ የሚካሄደው ልጅ ለመወለድ ብቻ ነው። | | | | | | | |
| 8 | ያላገቡ ሰወች ከገቡ ሰወች የተሻለ ደስተኛ ናቸው። | | | | | | | |
| 9 | ጥንዶች በጋብቻቸው ዙሪያ ያለ ችግራቸውን መፍታት ካቃታቸው መፍታት ጥሩ አማራጭ ነው። | | | | | | | |
| 10 | ጋብቻ የግል ስሜት የተሟላ እንዲሆን ይረዳል። | | | | | | | |
| 11 | ጋብቻ ፍቅርን ለማጠናከር ጠቃሚ ነው። | | | | | | | |
| 12 | ሰወች ማግባት የለባቸውም። | | | | | | | |
| 13 | ጋብቻ ጥብቅ ለሆነ የግብረ ስጋ ግንኙነት ጠቃሚ ነው። | | | | | | | |
| 14 | ለጋብቻ በባለትዳሮች መካከል የሚኖር ቁርጠኝነት አስፈላጊ ነው። | | | | | | | |
| 15 | ጋብቻ በጥዶች መካከል ያለን እሴት ለመጋራት ጠቃሚ ነው። | | | | | | | |
| 16 | ጋብቻ በግልፅ እና በነፃነት ለመነጋገር አስፈላጊ ነው። | | | | | | | |
| 17 | ባል እና ሚስት ሁለታቸውም ለቤተሰቡ ገቢ እኩል አስተዋፅኦ ማድረግ አለባቸው። | | | | | | | |
| 18 | ትዳር የተረጋጋ ገቢ እንዲኖር ያደርጋል። | | | | | | | |

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| 19 | ለስሜታዊ ድጋፍ ትዳር አስፈላጊ ነው። | | | | | | | | |
| 20 | ትዳር ተጋቢዎች እንዲከባበሩ ይረዳቸዋል። | | | | | | | | |
| 21 | ጋብቻ ሕይወት ትርጉም እንዲኖረው ያደርጋል። | | | | | | | | |
| 22 | ትዳር ከሌላ ዓይነት ግንኙነት የሚጎድለውን ዳደኝነት የተሟላ እዲሆን ያደርጋል። | | | | | | | | |
| 23 | ትዳር አስፈላጊ አይደለም። | | | | | | | | |
| 24 | ስለ ጋብቻ አዎንታዊ አመለካከት አለኝ። | | | | | | | | |
| 25 | በትዳር ውስጥ፣ ባለትዳሮች አንዳቸው ለሌላው በስሜት እና በግብረ ስጋ ግንኙነት ታማኝ መሆን | | | | | | | | |
| 26 | ባለትዳሮች ጋብቻቸው እስከ ዕድሜ ልክ ዘላቂ መሆኑን ማመን አለባቸው። | | | | | | | | |
| 27 | አብዛኛዎቹ ጋብቻዎች አስቸጋሪ ሁኔታ ላይ ናቸው። | | | | | | | | |

ክፍል አራት: የጋብቻ እሴቶች የተመከቱ ጥያቄዎች

ትእዛዝ 4:- የሚከተሉት ሀሳቦች የመላሸችን የጋብቻ እሴቶች ለመለካት የተዘጋጁ ጥያቄዎች ሲሆኑ የእርስዎን ተሞክሮ እና ስሜት በመጠቀም መስማማት ወይም አለመስማማት ከሚወክለው ሳጥን ውስጥ **የእራዬት ምልክት (✓)** ያስቀምጡ (**0-6 ሊከረት መለኪያ: 0=ፈጽሞ አልስማማም 1=በመጠኑ አልስማማም 2=በትንሹ አልስማማም 3=መወሰን አልችልም 4=በመጠኑ እስማማለሁ 5=በትንሹ እስማማለሁ 6=በከፍተኛ ሁኔታ እስማማለሁ**)።

| የጋብቻ እሴቶች | | 0 | 1 | 2 | 3 | 4 | 5 | 6 |
|-----------|---|---|---|---|---|---|---|---|
| ተ.ቁ | የጥያቄው አይነት | | | | | | | |
| 1 | የግብረ ስጋ ግንኙነት ከጋብቻ በፊት ተቀባይነት | | | | | | | |
| 2 | ጋብቻ እስከ ህይወት ፍፃሜ ነው። | | | | | | | |
| 3 | የግለሰብ ደስታ ከጋብቻ የበለጠ አስፈላጊ ነው። | | | | | | | |
| 4 | ባለትዳሮች እሱ ወይም እሷ የሚፈልጉትን በትክክል ባያገኙም ለትዳራቸው ተስማሚ የሆኑ የሥራ ውሳኔዎችን ማድረግ አለባቸው። | | | | | | | |
| 5 | ጋብቻ በህይወት ውስጥ ከግል ግቦች ይልቅ በጣም አስፈላጊ ነው። | | | | | | | |

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| 6 | የትዳር ጓደኛዎች ቅድሚያ መስጠት ያለባቸው ለትዳራቸው መልካም መሆን መስራትን ነው። | | | | | | | |
| 7 | ለትዳር ጓደኛዎች የሕይወት አላማቸው ከትዳራቸው ጋር ካልተጣጣመ መፋታት ያስፈልጋቸዋል። | | | | | | | |
| 8 | ገንዘብ ሆነ ሌላ ነገር፤ ባለትዳሮች የራሳቸው የሆነ የግል ነገሮች ሊኖራቸው ይገባል። | | | | | | | |
| 9 | ለትዳር ወሳኝ ነገር ራስ ወዳድ አለመሆን ነው። | | | | | | | |
| 10 | እኔ ቅድሚያ የምሰጠው ለትዳሬ መሟላት ሳይሆን ለራሴ ጉዳይ ነው። | | | | | | | |
| 11 | ጋብቻ የማህበረሰብ ድጋፍ ያስፈልገዋል። | | | | | | | |
| 12 | ለጋብቻ ቁልፍ ለራስህ ያለህ ግምት ነው። | | | | | | | |
| 13 | ትዳር ድርድር እና ስምምነትን ያስፈልገዋል። | | | | | | | |
| 14 | ጋብቻ ምርጫ ነው። | | | | | | | |
| 15 | ማህበረሰቡ ጠንካራ ጋብቻን ለመደገፍ እና ለማበረታታት ይሳተፋል። | | | | | | | |
| 16 | ሰዎች ከተጋቡ በኋላ በማህበረሰቡ እውቅና ያገኛሉ። | | | | | | | |
| 17 | ጥብቅ የጋብቻ ትስስር መኖር ባለው የኢኮኖሚ ደህንነት ላይ የተመሰረተ ነው። | | | | | | | |
| 18 | ጋብቻ ቃል ኪዳንን መጠበቅና እና ይቅርታ ማድረግን ይፈልጋል። | | | | | | | |
| 19 | ፍላጎትን መጋራት እና የትርፍ ጊዜ ማሳለፊያ ቦታዎችን መጠቀም ትዳር እዳቀጥል ያደርጋሉ። | | | | | | | |
| 20 | ትዳር ለግለሰብ እድገት አስፈላጊ ነው። | | | | | | | |
| 21 | ሽማግሌዎች ትዳርን በተመለከተ የሚሰጡትን ውሳኔ የማክበር ግዴታ አለብን። | | | | | | | |
| 22 | ባል ወይም ሚስት ለማግባት ባለው/ላት የሀብት ብዛት ላይ ተመስርቶ መወሰን አለበት። | | | | | | | |
| 23 | በጣም ቆንጆ ወንድ ወይም ሴት ለማግባት ያለው እድል ሰፊ ነው። | | | | | | | |

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| 24 | በትዳር ውስጥ ግለሰባዊ ባህሪ ከ ውበት እና ከሀብት የበለጠ አስፈላጊ ነው። | | | | | | | |
| 25 | ጋብቻ ራስን በመቆጣጠር ላይ መመስረት አለበት። | | | | | | | |

ክፍል አምስት፡ የጋብቻ ደንቦች(ልምዶች) የተመከቱ ጥያቄዎች

ትእዛዝ 5፡- የሚከተሉት ሀሳቦች የመላሾችን የጋብቻ ደንቦች(ልምዶችን) ለመለካት የተዘጋጁ ጥያቄዎች ሲሆኑ የእርስዎን ተሞክሮ እና ስሜት በመጠቀም መስማማተዎን ወይም አለመስማማተዎን ከሚወክለው ሰጥን ውስጥ **የእራዎት ምልክት** (√) ያስቀምጡ። (0-6 ሊከረት መለኪያ፡ 0=ፈጽሞ አልስማማም 1=በመጠኑ አልስማማም 2=በትንሹ አልስማማም 3=መወሰን አልችልም 4=በመጠኑ እስማማለሁ 5=በትንሹ እስማማለሁ 6=በከፍተኛ ሁኔታ እስማማለሁ)።

| የጋብቻ ደንቦች(ልምዶች) | | | | | | | | |
|-----------------|---|---|---|---|---|---|---|---|
| ተ.ቁ | የመጠይቅ አይነት | 0 | 1 | 2 | 3 | 4 | 5 | 6 |
| 1 | ማግባት በማጎበረሰቡ ውስጥ የተከበረ ቦታ ለማግኘት ይረዳል። | | | | | | | |
| 2 | ጋብቻ ለዕድሜ ልክ መሆን አለበት። | | | | | | | |
| 3 | ወላጅ መሆን ወሳኝ እንደሆነ አምናለሁ። | | | | | | | |
| 4 | ጥሩ ሚስት የወንድን ስራ አትሰራም። | | | | | | | |
| 5 | ከጋብቻ ውጭ የፆታ ግንኙነት የሚፈጽም ሰው በማጎበረሰቡ ዘንድ ይወገዛል። | | | | | | | |
| 6 | ጥሩ ሚስት ቤቱን ለማስተዳደር እንዲሁም ባሏን እና ልጆቿን ለመመገብ በቤት ውስጥ ትወላለች። | | | | | | | |
| 7 | ጋብቻ እድሜያቸው እኩል በሆነ ወንድና ሴት መካከል መካሄድ አለበት። | | | | | | | |
| 8 | ጋብቻ እርስ በእርስ የመተሳሰቢያ መንገድ ነው። | | | | | | | |
| 9 | ጋብቻ ጤናማና ደስተኛ ልጆች እንዲኖሩን ይረዳል። | | | | | | | |
| 10 | ከጋብቻ በኋላ፤ ማህበረሰቡ ባለትዳሮችን ይደግፋል። | | | | | | | |

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| 11 | በቤት ውስጥ ሥራ የሚሰራ ባል፣ ዘመዶች እና ማህበረሰቡ ችላ ይሉታል(ይንቁታል)። | | | | | | | | |
| 12 | ጋብቻ ቅዱስ ተግባር ነው። | | | | | | | | |
| 13 | ባል ከሚስቱ በላይ የተማረ መሆን ይኖርበታል። | | | | | | | | |
| 14 | ጋብቻ ማህበራዊ መረጋጋትን ያስገኛል። | | | | | | | | |
| 15 | ሚስት በሕብረተሰቡ ተቀባይነት ያለው ፋሽን ማሳየት አለባት (ለምሳሌ፡ ባህላዊ ልብሶችን መልበስ)። | | | | | | | | |
| 16 | ፍቺ የሚፈጽሙ ባለትዳሮች ከዘመዶቻቸውና ከማህበረሰቡ ዘንድ መጥፎ በሆነ መንገድ ይፈረጃል። | | | | | | | | |
| 17 | ከመጋባታቸው በፊት የሚያረግዙ ልጃገረዶችን ማህበረሰቡ ይገለጻሉ። | | | | | | | | |
| 18 | በጣም ጠንከራ ያልሆነ ወንድ በቤት ውስጥ አክብሮት የለውም። | | | | | | | | |
| 19 | ከባለቤቷ ጋር የተነጋገረች አንዲት ሴት በቤተሰቦቿና በማህበረሰቡ ዘንድ መጥፎ ስም ታተርፋለች። | | | | | | | | |
| 20 | ቤተሰቦች ጋብቻውን ቢያዘጋጁ እንጂ ሴት ልጅ ትዳናን አልቀበልም ማለት ትችላለች። | | | | | | | | |
| 21 | ጋብቻ ማህበራዊ ኃላፊነት ነው። | | | | | | | | |
| 22 | ሴት ልጅ እስክታገባ ድረስ ድንግል መሆን አለባት። | | | | | | | | |
| 23 | ባል ለቤተሰቡ የገቢ ምንጭና ዋና አስተዳዳሪ ነው። | | | | | | | | |
| 24 | ሚስት ከሁሉም በፊት እናት እና የቤት እመቤት ናት። | | | | | | | | |
| 25 | ጋብቻው መምጣት ያለበት ትምህርትን ከጨረሱ እና ደህንነቱ የተጠበቀ ስራን ከተገኝ በኋላ ነው። | | | | | | | | |
| 26 | የማህበረሰብ ተቀባይነት እንዲኖር የጋብቻ ሥነ-ሥርዓት(ሰርግ) ግዴታ ነው። | | | | | | | | |
| 27 | ጋብቻው የሚካሄደው ሽማግሌ ወደ ሴት ልጅ ቤተሰቦች በመላክ ነው። | | | | | | | | |

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| 28 | ለመጋባት እርስ በርስ መዋደድ በቂ ነው። | | | | | | | |
| 29 | በወላጆችና በማህበረሰብ እርዳታ ያልተጋቡ ሰዎች በቀላሉ ይፋታሉ። | | | | | | | |

Appendix VI

Interview format

Basic information on individual interview

Age _____

Gender _____

Marital status _____

Place of residence _____

Occupation _____

Education level _____

Living arrangements _____

Religion _____

Date _____ Location _____

Time start _____ Time end _____

Facilitator(s) _____

Note-taker _____

Language in which the interview was conducted _____

Appendix VI

Reliability

Attitude reliability

Reliability Statistics

| Cronbach's Alpha | Cronbach's Alpha Based on Standardized Items | N of Items |
|------------------|--|------------|
| .803 | .825 | 21 |

Value reliability

Reliability Statistics

| Cronbach's Alpha | Cronbach's Alpha Based on Standardized Items | N of Items |
|------------------|--|------------|
| .703 | .723 | 18 |

Norm reliability

Reliability Statistics

| Cronbach's Alpha | Cronbach's Alpha Based on Standardized Items | N of Items |
|------------------|--|------------|
| .757 | .756 | 23 |

Appendix VII**Multiple regression**

Marital attitude regression

Model Summary

| Model | R | R Square | Adjusted R Square | Std. Error of the Estimate | Durbin-Watson |
|-------|-------------------|----------|-------------------|----------------------------|---------------|
| 1 | .474 ^a | .225 | .202 | 13.36386 | 1.787 |

a. Predictors: (Constant), Norm, Occupation, sex, religion, Family size, Residence, Marital status, Education level, Income per month, age, Value

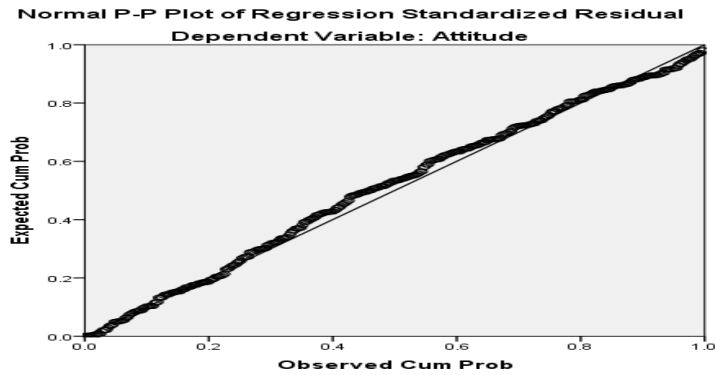
b. Dependent Variable: Attitude

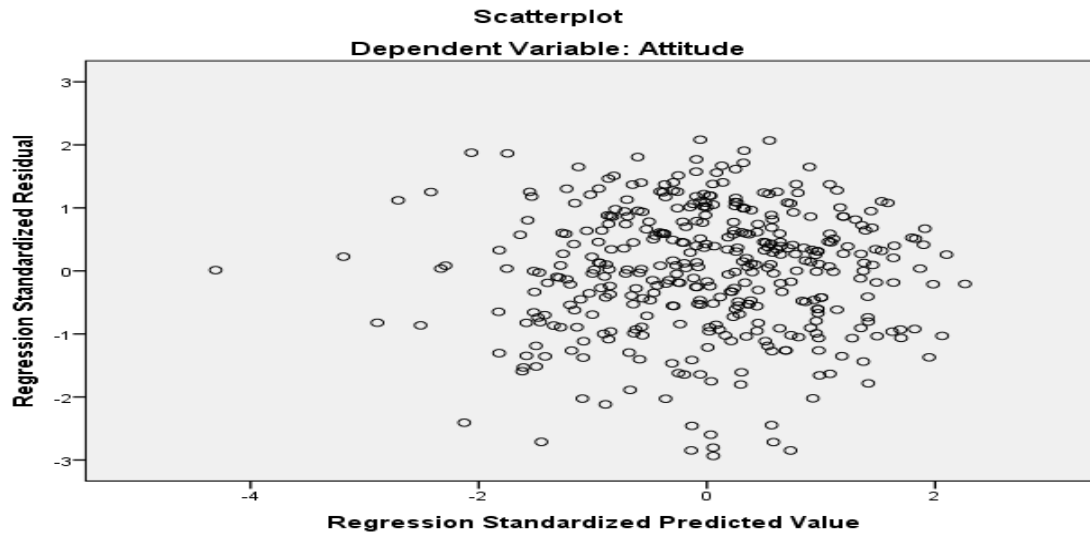
ANOVA

| Model | | Sum of Squares | Df | Mean Square | F | Sig. |
|-------|------------|----------------|-----|-------------|-------|-------------------|
| 1 | Regression | 19530.980 | 11 | 1775.544 | 9.942 | .000 ^b |
| | Residual | 67329.419 | 377 | 178.593 | | |
| | Total | 86860.399 | 388 | | | |

a. Dependent Variable: Attitude

b. Predictors: (Constant), Norm, Occupation, sex, religion, Family size, Residence, Marital status, Education level, Income per month, age,





Marital value regression

Model Summary

| Model | R | R Square | Adjusted R Square | Std. Error of the Estimate | Durbin-Watson |
|-------|-------------------|----------|-------------------|----------------------------|---------------|
| 1 | .655 ^a | .429 | .410 | 9.59549 | 1.796 |

a. Predictors: (Constant), Attitude, Income per month, Ethnic group, Norm, Education level, Family size, religion, Marital status, Residence, sex, age, Occupation

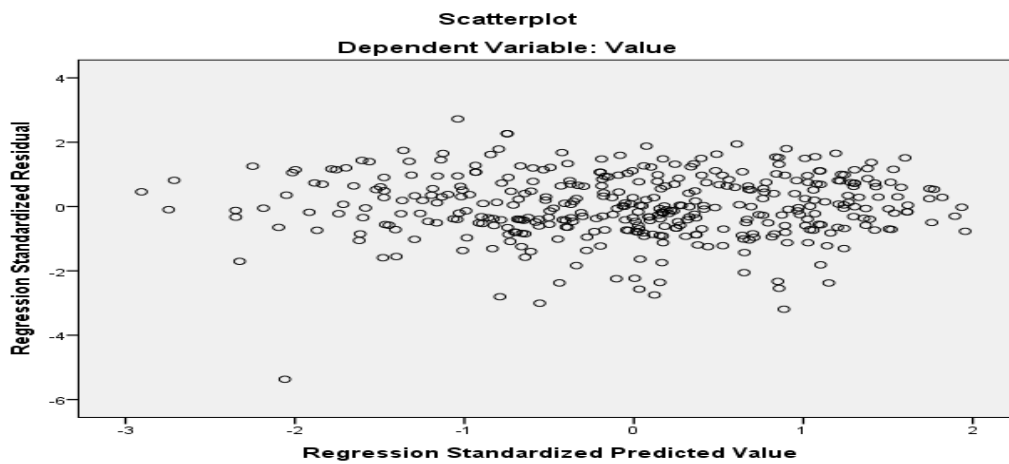
b. Dependent Variable: Value

ANOVA

| Model | | Sum of Squares | df | Mean Square | F | Sig. |
|-------|------------|----------------|-----|-------------|--------|-------------------|
| 1 | Regression | 25978.489 | 12 | 2164.874 | 23.512 | .000 ^b |
| | Residual | 34619.638 | 376 | 92.074 | | |
| | Total | 60598.127 | 388 | | | |

a. Dependent Variable: Value

b. Predictors: (Constant), Attitude, Income per month, Ethnic group, Norm, Education level, Family size, religion, Marital status, Residence, sex, age, Occupation



Marital norm regression

Model Summary

| Model | R | R Square | Adjusted R Square | Std. Error of the Estimate | Durbin-Watson |
|-------|-------------------|----------|-------------------|----------------------------|---------------|
| 1 | .620 ^a | .384 | .364 | 13.08387 | 1.821 |

- a. Predictors: (Constant), Value, Income per month, Ethnic group, Family size, Marital status, religion, sex, Residence, Attitude, Education level, age, Occupation
- b. Dependent Variable: Norm

ANOVA^a

| Model | | Sum of Squares | df | Mean Square | F | Sig. |
|-------|------------|----------------|-----|-------------|--------|-------------------|
| 1 | Regression | 40118.342 | 12 | 3343.195 | 19.529 | .000 ^b |
| | Residual | 64366.514 | 376 | 171.188 | | |
| | Total | 104484.856 | 388 | | | |

a. Dependent Variable: Norm

b. Predictors: (Constant), Value, Income per month, Ethnic group, Family size, Marital status, religion, sex, Residence, Attitude, Education level, age, Occupation

