

UNIVERSITY OF EDUCATION, WINNEBA

**PERSPECTIVES OF THE YOUTH ON INTER-ETHNIC MARRIAGES
IN THE TAFO-PANKRONO MUNICIPALITY IN THE ASHANTI
REGION OF GHANA**



BOAKYE ABIGAIL POKUAA

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GHANA**



**A dissertation in the Department of Social Studies Education,
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Graduate Studies in partial fulfillment
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Master of Education
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DECLARATION

Student's Declaration

I, Abigail Pokuaa Boakye do hereby declare that this dissertation, with the exception of quotations and references contained in published works which have all been identified and duly acknowledged, is entirely my own original work, and it has not been submitted either in part or whole, for another degree elsewhere.

Signature.....

Date.....



Supervisor's Declaration

I hereby declare that the preparation and presentation of this work was supervised in accordance with the guidelines for supervision of dissertation as laid down by the University of Education, Winneba.

Name of Supervisor: Dr. Seth Frimpong

Signature.....

Date.....

DEDICATION

This work is dedicated to my husband, Mr. Edmond Osei Ababio.



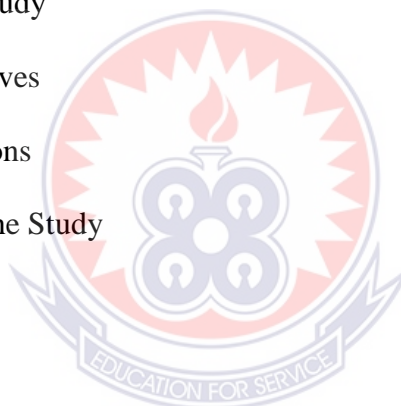
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TABLE OF CONTENTS

Content	Page
DECLARATION	iii
DEDICATION	iv
ACKNOWLEDGEMENTS	v
ABSTRACT	ix
CHAPTER ONE: INTRODUCTION	1
1.1 Background to the Study	1
1.2 Statement of the Problem	5
1.3 Purpose of the Study	6
1.4 Research Objectives	7
1.5 Research Questions	7
1.6 Significance of the Study	7
1.7 Delimitation	8
1.8 Limitations	8
1.9 Operational Definition of Terms	8
1.10 Organisation of the Study	9
CHAPTER TWO: LITERATURE REVIEW	10
2.0 Introduction	10
2.1 Theoretical Framework	10
2.1.1 The Concept Theory	10
2.2 The Concept of Inter-ethnic Marriage	11
2.3 Youth Perspectives on Inter-ethnic Marriage	12
2.4 Reasons for Youth engagement in Inter-ethnic Marriages	15



2.5 The Challenges Couples May Face in Inter-ethnic Marriages	20
CHAPTER THREE: METHODOLOGY	26
3.0 Introduction	26
3.1 Philosophical Paradigm	26
3.2 Research Approach	27
3.3 Research Design	28
3.4 Population	29
3.5 Sample Size and Sampling Technique	29
3.6 Instrumentation	31
3.7 Trustworthiness	31
3.7.1 Credibility	31
3.7.2 Confirmability	32
3.7.3 Transferability	32
3.7.4 Dependability	33
3.8 Procedure for Data Collection	33
3.9 Method of Data Analysis	33
3.10 Ethical Considerations	34
CHAPTER FOUR: FINDINGS AND DISCUSSIONS	36
4.0 Introduction	36
4.1 Section A: Demographic Data of Participants	36
4.2 Section B: Findings	36

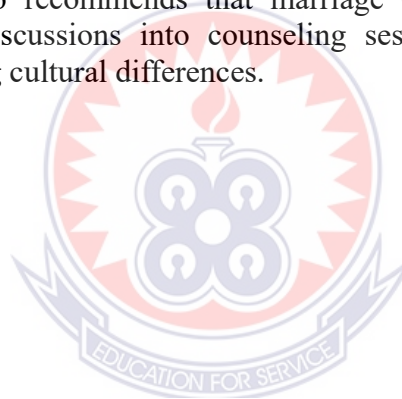


CHAPTER FIVE: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	53
5.0 Introduction	53
5.2 Research procedure	53
5.2 Major Findings	54
5.3 Conclusions	54
5.4 Recommendations	55
5.5 Suggestions for Future Studies	56
REFERENCES	57
APPENDIX: QUESTIONNAIRE	67



ABSTRACT

The purpose of this study was to explore the perspectives of the youth who engaged in inter-ethnic marriage in the Tafo-Pankrono Municipality. The qualitative approach and case study design were adopted for the study. The purposive sampling technique was used to select twelve participants for the study. Data was analysed using thematic analysis. The findings revealed that youth in inter-ethnic marriage view inter-ethnic marriage as a blend of culture, costly endeavour and have cultural and social significance. They also viewed inter-ethnic marriage as having misconceptions and inheritance issues. Findings also indicate that the youth engaged in inter-ethnic marriages because of the understanding of their partner's ethnic group, love and care for one's partner, rejection from own ethnic group and career opportunities. Moreover, the study revealed the following challenges: distance challenge, financial challenge, bias and discrimination, communication challenge and the challenge of meeting cultural demands. Based on the findings, the study recommends that Ministry of Gender, Children, and Social Protection and the Tafo-Pankrono Municipal Assembly should collaborate with local cultural organisations and community leaders to organise cultural integration workshops in the Municipality. These workshops should focus on promoting the understanding, appreciation and acceptance of diverse ethnic group. The study also recommends that marriage Counselors should incorporate cultural integration discussions into counseling sessions, providing couples with guidance on navigating cultural differences.



CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Educational attainment significantly increases the propensity for inter-ethnic marriage supporting the hypothesis that education offers opportunities to join more ethnically diverse networks (Kyei, 2022). Inter-ethnic marriage is more prevalent in urban areas likely due to the greater ethnic diversity of urban populations (Kyei, 2022). Ethnicity has been identified as a significant predictor of the socio-demographic processes that affect population well-being such as fertility (Shapiro & Tambashe, 2017).

According to Kyei (2022), heterogamy, that is, marrying persons with different characteristics has implications for social cohesion, something that is particularly relevant for ethnic homogamy. In a world where conflicts can arise from ethnic tensions, some conflicts may be avoided where there is extensive social interaction between groups. Marriage is the union of individuals, families, and communities, hence inter-ethnic marriage is a way to develop bridges between different groups. Overtime, inter-ethnic marriage may make it more difficult for ethnic tensions to escalate if there are enough members of a group married to the member of opposing group to resist emerging conflicts.

Demarest and Haer (2021) who used interethnic marriage as a measure of intimate inter-ethnic contact in their cross-national study of 24 sub-Saharan African countries found that inter-ethnic marriage is correlated with reduced likelihood of conflicts. Similarly, Smits (2010) concluded from his study in former Yugoslavia that ethnic intermarriage is correlated with lower likelihood of violent conflicts. Further, the children from inter-ethnic marriages blur ethnic lines because they represent a bridge

between groups. Thus, children of mixed ethnicity may further enhance social cohesion by increasing the incidence of interethnic marriage because they cross ethnic boundaries.

Marriage is considered to be one of the world's most important institutions. God-designed the marriage institution. The way two individuals from completely different parents with different backgrounds come together as one in marriage is a mystery (Myers, Madathil & Tingle, 2005). Swidler (2001) also argues that marriage is both a relationship and an institution, which means that both mythical/romantic and practical ways are understood. It legally allows sexual relations, companionship and facilitates fidelity between husband and wife (Rao, 2002).

Nukunya (2003) opines that marriage is the world's accepted and recognised institution for the establishment and preservation of family life. Marriage as a union between a man and a woman, in such a way that both parents recognize children born by the woman as legitimate children. Sarpong (2006) sees marriage as a situation in which people leave their mothers, sisters and other relatives to form an alliance with another person and that the primary purpose of one marrying is to have sexual access to a person who would not be considered acceptable in the case of a relationship. According to Acheampong (2010), marriage is the institution through which provision is made for the performance of the tasks concerned with procreation, rearing and transmission of cultural practices and beliefs. It is not just a close personal or intimate relationship with other individuals, but also a social institution that influences people's lives in a particular society. In terms of bringing forth and raising children, marriage provides the basis for the creation of a family (Ponzetti & Mutch, 2006).

Marriage is based on love and one of the aims of an individual marrying is to have sexual access to one another. According to Dost et al. (2011) marriages in which two people feel love for one another and want to share that love for the rest of their lives, and so they decide to get married. Marriage is the most important of all types of interpersonal relationships (Berscheid & Regan, 2005). Further, Dost et al. also added that love marriages are considered to be full of love, emotions and a belief without an assurance of success in a beautiful romantic future.

According to Tallman and Hsiao (2004), most people who have ever been in intra or inter-ethnic marriages would probably whole-heartedly agree that all marriages have challenges. When two people merge their lives into one, problems arise. They bring their distinctive memories, personalities and cultures with them individually into the union. It can be thrilling and enticing to present similarities and differences, but they can also generate friction and even fierce contention. According to Cox (2006), marital success is the primary objective of any marital partnership, and is, however, regarded as something integrated with adaptation, adjustment satisfaction and permanence. Therefore, if the partners are able to adjust to each other and with the relationship, the spouses agree with each other on important issues in their lives most of the time, they are content with their roles in their relationship and can solve the challenges and problems that come their way, then, the relationship can be considered a successful marriage. Rosen-Grandon et al, (2004) aver that when married couples are able to cope with difficulties together with various marital roles, they are able to achieve marital satisfaction through mutual commitment, affection and values. Married couples need to achieve marital happiness through passion, communication and expression of affection.

The Ghanaian culture highly views ethnic differences with the highest regard and marrying outside one's inter-ethnic group is strongly unacceptable by certain inter-ethnic group. These ethnic issues go beyond marriages. They also occur in Ghanaian politics, at workplaces, in schools and religious bodies. The historical and cultural events that took place in the past were the root of these ethnic distinctions. Such disparities are rooted in inter-ethnic feelings induced by nuanced inferiority and superiority. The feeling of superiority, and the desire to maintain property within the lineage have caused members of one inter-ethnic group to dissociate themselves from others (Afful, 2016).

Individuals engage in intra-ethnic marriages because such people are mostly raised from the same background, with similar ideals and world views, thus creating spousal compatibility. They communicate better because they speak the same language. Their families can also relate better because they are culturally aligned and view marriage from the same perspective (Hill, 2001). However, no matter how alike people are, there is bound to be disagreement, dislikes and friction, as the spouses relate to each other. They would still experience certain problems even if they were married to their kith and kin (Taniguchi & Kaufman, 2013).

Inter-ethnic marriages are becoming a common phenomenon in Ghana, especially in the Kumasi Metropolis in the Ashanti Region in recent times due to urbanisation. In this world, where peace is paramount for societal survival, inter-ethnic marriages could serve as an avenue to unite people, and this will make it difficult for people to fight or create conflicts among themselves as a family. Spouses get the opportunity to learn about cultural backgrounds of one another, and try to appreciate them more (Taniguchi & Kaufman, 2013). A study revealed that intra-ethnic marriages in many

societies tend to manifest greater prevalence of divorce than do inter-ethnic marriages (Renalds, 2011).

Marriage is not only the concern of the man and woman who contract it, but also of their kinfolk. Its effects on each spouse's lineage are far-reaching, and so every marriage should receive the permission and approval of the lineage-head (The Abusua Panyin among the Akan) of both the lineage of the man and the woman, to be lawful. The position that parents also play is active and decisive (Oduro-Frimpong, 2007). It is the parents who are largely responsible for their children's guidance in wisely selecting an acceptable life partner. Ghana provides an appropriate setting to study inter-ethnic marriage since it is a home for a diverse population; the 2010 census estimated there are almost 100 ethnic sub-groups that can be classified into eight categories based on linguistic and cultural similarities that made up 98.5% of the population in 2010 (Ghana Statistical Service, 2013). Therefore, the study explored the perspectives of the youth on inter-ethnic marriage in the Tafo-Pankrono Municipality.

1.2 Statement of the Problem

A healthy family atmosphere is often considered to enable spouses to trust each other, to have love and respect for each other, to develop abilities to solve problems, and to maintain healthy communication with each other. According to Oduro-Frimpong (2007), inter-ethnic marriages are mostly associated with some communication problems due to the differences in languages spoken. Frame (2004) reported that most individuals believe that inter-cultural marriages are more difficult, stressful, unhealthy, and more likely to result in divorce.

Again, with regard to the system of inheritance, some ethnic group in Ghana such as the Gas, the Akwapems, the Ewes and the Northern practice the patrilineal system, whereas others such as the Asante and the Fante subscribe to the matrilineal system. Children born from patrilineal and matrilineal marriages (mother inheriting patrilineal and father inheriting matrilineal) are sometimes confused about their identity and unable to trace their origins precisely to where they belong (Taniguchi & Kaufman, 2013).

In the Ghanaian context, studies have been done on this topic with different methodologies (Bediako, 2018; Dabone, 2012; Dabone, 2018; Holm, 2018; Kyei, 2022). The current research sought to use a qualitative approach to gather information on the problem under study. Again, despite the presence of the aforementioned studies on inter-ethnic marriage, there is paucity of literature on perspectives of the youth on inter-ethnic or tribal marriage. In addition, in the researcher's observation in the Tafo-Pankrono Municipality, communication problems, raising children, couples and children living to the demands of each other's distinct ethnic cultures appear to be challenges for youth who engage in inter-ethnic marriage. Moreover, Tafo-Pankrono municipality is selected for the study because, views on inter-ethnic marriage highlighted on radio programs in the Municipality appears to be associated with challenges. Thus, there is the need to conduct an in-depth study on the perspectives of the youth who engage in inter-ethnic marriage in the Tafo-Pankrono municipality. Therefore, this study was designed to bridge the existing gap.

1.3 Purpose of the Study

The purpose of this study was to explore the perspectives of the youth of inter-ethnic marriages in the Tafo-Pankrono Municipality.

1.4 Research Objectives

The objectives of the study were to:

1. ascertain the perspectives of the youth about inter-ethnic marriages in the Tafo-Pankrono Municipality.
2. examine the reasons why the youth engage in inter-ethnic marriages in the Tafo-Pankrono Municipality.
3. analyse the challenges faced by the youth in their attempts at getting married to the opposite sex of other ethnic groups in the Tafo-Pankrono Municipality.

1.5 Research Questions

The study was guided by the following research questions:

1. What are the perspectives of youth on inter-ethnic marriage in the Tafo-Pankrono Municipality?
2. Why do the youth engage in inter-ethnic marriage in the Tafo-Pankrono Municipality?
3. Which challenges do the youth face in their attempts at getting married to the opposite sex of other ethnic groups in the Tafo-Pankrono Municipality?

1.6 Significance of the Study

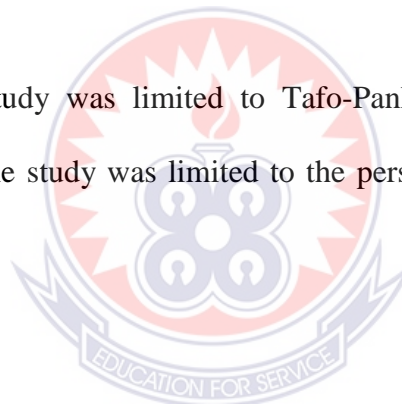
The results of this will help policymakers in the Ministry of Gender, Children and Social Protection about the need for policies and programmes that promote diversity and intercultural understanding. It can also aid in the crafting of policies to overcome any identified impediments to inter-ethnic marriages. Also, the study can assist the Department of Gender in various districts and municipalities in Ghana to identify any biases, stereotypes, or prejudices young people may have towards inter-ethnic

marriages. The resulting information can be used to create community-wide plans to promote diversity and tolerance.

The information gathered in this study will also serve as a resource to help the youth who are interested in inter-ethnic marriages with their unique situations and needs. This study is undertaken with the hope that the data will be useful to Social Studies teachers, family life educators and Home Economists who teach the marriage concept in Management in Living. The study will fill the gap in academic literature in the area of youth inter-ethnic marriage and marriage counseling and will also be useful to future researchers on the topic.

1.7 Delimitation

Geographically, the study was limited to Tafo-Pankrono municipality in Ashanti Region. By content, the study was limited to the perspectives of the youth on inter-ethnic marriage.



1.8 Limitations

The study is not without limitations. The primary challenge was that, most of the participants were feeling reluctant to share views especially on the challenges they faced as individuals who are into inter-ethnic marriage. They felt they were sharing their personal experiences to the public. I had to create an open environment for them to share their perspectives.

1.9 Operational Definition of Terms

Inter-ethnic marriage: it is the marriage between people who are from different ethnic backgrounds.

Youth: A young man or woman between the ages of 18 and 35 years.

1.10 Organisation of the Study

The study is organised into five chapters. Chapter One deals with the introduction, and focuses on the background to the study, statement of the problem, purpose of the study, objectives of the study, research questions, significance of the study, delimitation, limitations and finally the definition of terms. Chapter Two centres on a review of literature related to the study, the theoretical framework that underpins the study. Chapter Three takes a look at the methodology of the study which comprises the research approach, research design, population, sample and sampling techniques and procedure for collection of data. Chapter Four presents the results and discussion of the findings while the Chapter Five focuses on the summary of the study, conclusions, recommendations and suggestions for further study.



CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviews literature relevant to the study under the following themes:

2.1 Theoretical Framework

2.1.1 The Concept Theory

The Contact Theory was originally proposed by Gordon Allport in 1955. The Contact Theory suggests that inter-group contact, under certain conditions, can reduce prejudice and promote positive attitudes towards outgroup members (Allport, 1979; Sokolić, 2022). According to the theory, increased contact between different ethnic groups can lead to better understanding, empathy, and acceptance of one another (McLeod, 2023).

In the context of inter-ethnic marriage, the Contact Theory can provide insights into how individuals' perspectives may be influenced by their personal interactions and relationships with people from different ethnic backgrounds (Sokolić, 2022). The theory suggests that individuals who have more frequent and positive contact with individuals from different ethnic groups are more likely to have favorable attitudes towards inter-ethnic marriage.

By examining the youth's perspectives on inter-ethnic marriage in the Tafo-Pankrono, and considering the factors that influence their views, researchers can explore whether increased contact between different ethnic groups, such as through educational institutions, social networks, or community activities, contributes to more positive attitudes and acceptance of inter-ethnic marriage among the youth. Additionally, the

theory can help identify any potential barriers or challenges to inter-ethnic marriage and inform strategies to promote greater social integration and understanding.

2.2 The Concept of Inter-ethnic Marriage

Crespin-Boucaud (2020) opines that inter-ethnic marriages are unifying ties between people of different cultures. Inter-ethnic marriage, also known as ethnically exogamous marriages are marriages between people from two different ethnic groups (Choi, 2017). Tallman (2004) sees inter-ethnic marriage as marriages between spouses from different racial, ethnic or national backgrounds. Similarly, inter-ethnic marriage occurs when people from two different ethnic groups marry each other (Wang, 2012).

Iedomysl (2010) added to the notion of marrying across countries and adds that, inter-ethnic marriage is a marital union between foreign-born and native-born individuals, is considered to have important social implications for both immigrants and their host countries. Indeed, inter-ethnic marriage lies at the heart of the study of inter-ethnic relations. It is viewed to be both a measure of social assimilation and a factor producing it.

Franck et al. (2012) further explains that, inter-ethnic marriages are not only the union of two people from different cultures, but also the union of mothers, husbands, siblings, cousins, aunts, uncles and other relatives of the two spouses from different cultures. This implies that inter-ethnic marriage is made up of two cultures or distinct individuals who have different or distinct cultures that influence their worldview views, values and personal philosophies.

2.3 Youth Perspectives on Inter-ethnic Marriage

Studies have investigated university students' attitudes towards inter-ethnic marriages and its meaning. It was revealed that university students choose to marry because it provides a more organised life, a more relaxed sexual life and ensures the continuation of their family (Pınar, 2008; Türkaslan & Süleymanov, 2010; Ondaş, 2007). Pınar (2008) highlights that young people's perception of marriage is positive, but at the same time they approach it with caution. In an international study, it was concluded that marriage primarily signifies commitment, love, fellowship, trust, giving promise and family (Curran, Utley & Muraco, 2010).

To examine the meanings attributed to marriage is thought to reveal the social changes undergone in individuals and family institutions, and to help explain the changes in marriage and divorce rates (Curran et al., 2010). It is claimed that in Turkey, there have been a number of changes in various aspects of marriage, from age of marriage to roles in marriage. Education could affect individual preferences through several channels.

Zainah (2015) states that the youth marry from other ethnic groups with the view of satisfying themselves sexually. Hamon's (2012) assertion is that sexuality is an important part of life and an integral aspect of any emotional relationship. The author posits that the more one invests in romantic and sexual life, the more rewards one will reap. Hamon reveals that sex is like oil which is meant to lubricate every other aspect of one's marital life. All or most aspects of one's marital life will tend to move promptly when the oil is in good condition, but when the oil is in bad condition, then the result could be very disastrous.

Sexual satisfaction is to have desirable feelings towards sexual relationships. On the one hand, higher levels of sexual satisfaction may increase the quality of life and as a result strengthen marriage stability, consistency and marital satisfaction. Mark et al.'s (2013) study found that greater sexual satisfaction in inter-ethnic marriage was related to greater marital satisfaction, and that when one spouse reported sexual satisfaction, the other spouse was likely to report the same. An exciting observation was that perceived sexual compatibility proved to be a major inter-ethnic factor as a predictor of sexual and marital satisfaction than actual compatibility, leading the authors to note that "...perceptions play a great role in reality than reality itself" (Mark et al., 2013, p. 78).

Ziaei et al. (2014) examined the relationship between sex issues and marriage satisfaction; the researchers found that there is a significant relationship between sex attitude, sex awareness, sex anxiety, and sex depression and marriage satisfaction in married women. Galinsky and Sonenstein (2013) also found that both male and female spouses who reported higher levels of recognised marital commitment also reported higher levels of sexual fulfillment and satisfaction. A recognised relationship fairness was also positively associated with sexual fulfillment for inter-ethnic marriage spouses. Female spouses in the study were more likely to report decreased sexual fulfillment when they felt that they were investing more time and effort and rather benefited less in the marriage than their spouses' while males reported lower levels of sexual fulfillment and satisfaction when they felt they were getting more positive outcomes from the marriage than their female spouses (Galinsky & Sonenstein, 2013).

Hackathorn and Clark (2011) showed in their study that sex and love are vital in an intimate relationship, possibly even a “make or break” factor and that low sex promotes instability and higher sex promotes satisfaction. This significantly increases one’s likelihood of divorce. Conversely, sexual dissatisfaction has been linked to infidelity (Allen et al., 2008) and even divorce (Amato & Previti, 2003). An important aspect of marital relations is sexual relations. Sexual relation is the reason for most of the psychological problems and the marital conflicts or misunderstandings (Bradbury et al., 2000).

Sexual relation dissatisfaction is one of the effective factors that lead to marital relationship failures and divorces (Brezsnyak & Whisman, 2004; Broman, 2003). According to statistics, 10 percent of divorces are as a result of sexual incompatibility in Iran (Ziaei et al., 2014). Fielder (2001) states, “a good sexual adjustment more often, but not always, requires a fairly good total marriage relationship” (p. 54). Arowolo (2014) revealed that there is significant relationship between spouse’s satisfaction and its marital stability.

Literature also indicates that young people perceive inter-ethnic marriage as tolerant. Tolerance leads to peace in every marriage (Kalra, 2011). A study conducted by Danielle et al. (2017) on temperaments in youth inter-ethnic marriage showed that participants with more pleasant and more dominant and those who had spouses with more pleasant temperament were happier in marriages and that temperament accounted for substantially more than effect sizes reported. Participants with friendlier and more dominant temperaments and those with more pleasant temperaments were happier in marriages. According to them, temperament accounted for considerably more variance (30-34% in marital satisfaction) than effect sizes reported. But, Kalra

(2011) states that when opinions are expressed by both parties, it is clear that no one likes to change position, agreeing to disagree is often the most friendly and amiable outcome.

Young people perceive inter-ethnic marriages foster marital communication (Melgosa & Melgosa, 2005). Communication is described as a dynamic process of conveying meaningful message to others, in this case one's spouse (Olson et al., 2008). Good communication is one of the fundamental ingredients for a successful inter-marriage (Melgosa & Melgosa, 2005).

Communication in marriages is one variable that has been consistently linked to marriage, implying that how a couple interacts is a key indicator of the quality and stability of their relationship. Furthermore, the quality of couple communication has been found to be one of the best predictors of inter-marriage relationship (Carroll, 2012). Ojukwu and Obiji, (2016) have maintained that free communication in marriage is the oil that greases the maintenance affair from being degraded. They stressed that where one of the partners in the marriage relation has developed bad attitude of his or her partner, one negative thing that develops from that is poor communication.

2.4 Reasons for Youth engagement in Inter-ethnic Marriages

Research has tended to focus on reasons for the rise of inter-ethnic coupling (Gaines & Brennan, 2000; Killian, 2001; Rosenfeld & Kim, 2005), and on attitudes toward inter-racial marriages (Model & Fisher, 2002; Watts & Henriksen, 1998). Empirical research indicates greater relationship satisfaction among inter-ethnic couples than intra-ethnic couples (Spörlein & Schlueter, 2014; Stringer, 1991, as cited in Spörlein & Schlueter, 2014; Troy, Lewis-Smith, Laurenceau, 2010). Most studies suggest that

inter-ethnic relationships are just as likely as intra-ethnic ones to sustain overtime (Gaines & Brennan, 2000; Spörlein & Schlueter, 2014; Stevenson, 1995 as cited in, Spörlein & Schlueter, 2014).

Mixed findings may reflect diversity within inter-ethnic couples, with those who are able to successfully overcome cultural differences, being able to achieve higher relationship satisfaction. For individuals who are part of an inter-ethnic relationship, it appears that satisfaction may be gained through the opportunity to learn about each other's beliefs and value systems, and additionally, by forming a relationship culture that allows them to reconcile and prevent attitudinal conflicts surrounding emotionally charged life events such as the birth of a child, and death of family members (Gaines & Brennan, 2001).

Education is one of the driving forces that move the youth into inter-ethnic marriages across the counties of Africa, especially Ghana. Education which could be formal or informal, which requires moving from one's geographical area to another for a number of years are of high likelihood of getting their marriage partners there then returning to their communities and look for marriage partners (Furtado, 2012; Furtado & Theodoropoulos, 2011). The authors present evidence suggesting that education affects inter-ethnic marriage through all mechanisms. By what they call the cultural adaptability effect, schooling makes people more accepting of cultural differences in spouses resulting in a decreased likelihood of marrying within ethnicity. By the enclave effect, schooling increases the probability of leaving ethnic enclaves, potentially to acquire schooling or because education is associated with more geographically dispersed labor markets (Wozniak, 2010). With fewer opportunities

for encountering co-ethnics, people with more schooling are highly likely to marry outside their ethnic groups (Bandyopadhyay et al., 2021).

Thus, the effect of schooling on ethnic endogamy depends on the distribution of education by ethnic group. More specifically, education should decrease the probability of marrying within ethnicity for people in low education groups, but increase that probability for people in high education groups. Furtado (2012) shows that controlling for the enclave effect, there is no empirical support for the cultural adaptability effect, but the assortative matching effect seems to be an important mechanism through which schooling affects marriage decisions

Education, especially secondary and higher, is in many countries conducted in a vehicular language, thus helping to remove language barriers in marriage markets. Additionally, by transmitting a common culture, education could switch preferences away from group identification and towards a national identification. Moreover, higher education takes place in (mixed) urban settings (diversity level factor). Educated women might have more say in the choice of their spouse: third parties may be less involved in the matching process (Curran et al., 2010).

Literature revealed that educational level of respondents plays a very positive and important role in respondents' marital satisfaction (Mobolaji, 2020), and that marital satisfaction was positively associated with educational level (Olagungu, 1988). Highly educated women had higher rates of dissatisfied and unstable marriages.

Other studies revealed that university youths choose to inter-ethnic marriages because it provides a more organised life, a more relaxed sexual life and ensures the continuation of their family (Pınar, 2008; Türkaslan & Süleymanov, 2010; Ondas, 2007).

Bleakley (2010) states that there are several reasons why marriage choice may influence labor market outcomes of immigrants. While it is true that immigrants fluent in the host country's language are more likely to marry outside of their ethnicity), marrying a native is likely to further improve an immigrant's language abilities (Bleakley & Chin, 2010). As immigrants become socially indistinguishable from natives, they are likely to become more successful in the labour market. Although by definition, marriages involve only two people, in practice, people typically acquire new friends and acquaintances as they start romantic relationships.

Given that personal connections play a central role in job acquisitions (Ioannides & Loury, 2004), social circle members acquired through marriage may be important in determining the jobs that immigrants perform. It is reasonable to assume that new network members are relatively more likely to be natives born if an immigrant marries a native and relatively more likely to be an immigrant if he or she marries another immigrant. Given that natives are more likely to be employed and tend to have higher wages, social connections to natives are likely to expose immigrants to better labor market opportunities. One last mechanism through which marriage may affect wages and employment rates is purely institutional (Larsen, 2004).

Research shows that people inter-ethnic marriages because of the financial capacity that comes with inter-ethnic marriage. For example, Meng and Dominique (2009) contend that inter-ethnic marriage immigrants earn higher wages than intra-married immigrants even when controlling for observable measures of human capital such as schooling, English proficiency, and years since migration. This is confirmed by other researchers (Denmark (Çelikaksoy 2007), France (Meng & Dominique, 2009; Gevrek

2009). Furtado and Theodoropoulos (2010) find that marrying a native increases employment rates of immigrants, especially those with the lowest levels of education.

Another reason for inter-ethnic marriage hinges on the media portrayal of such marriages. Media plays a role in the transmission of various societal values. Many experts assert that early social learning is critical to the development of marital beliefs and values (Hall, 2006). The Social Learning Theory proposes that a child's observation of he or she parents' marriage contribute significantly to the formation of a set of fundamental beliefs, values and judgments about marriage.

While peers, the media and societal messages, may influence attitude development during childhood, the close proximity and the exposure children have from their parents' marital relationships explains establishes it as the model for marriage (Jones & Nelson, 1996). Thus, the degree to which the parents' relationship provides a primarily negative or positive model of married life will affect the extent to which their children hold favourable or unfavourable marital attitudes in young adulthood (Boyer-Pennington et al., 2001).

Experts in inter-ethnic marriage believe that the media should not be blamed for spreading a false view of love relationships (Segrin & Nabi, 2002). They warn about the effects of the highly romanticised versions of marriage that are so commonly displayed in certain movie genres and popular TV series relationship-themed TV programming and unrealistic expectations. The authors state that watching these TV programs influence the youth to enter into inter-ethnic marriages (Segrin & Nabi, 2002). Research has also provided support for the idea that an individual's personal beliefs and attitudes about marriage can be linked to long-term marital functioning (Johnson, 2011).

Marital values may also be influenced by the cultural norms and values to which the individual ascribes (Ripley et al., 2005). For example, Caucasian young adults tend to report more highly valuing self-actualization and negotiation which tend to highly value collectivist marital values that include self-sacrifice and dyadic commitment (Ripley et al., 2005). Researchers have also proposed that culturally, men are more vigorous defenders of traditional marriage values because the economic and social advantages conferred upon married persons favour them. While the aforementioned trends have benefited the social and economic status of both married and non-married women, they have not produced similar gains for men (Mobolaji, 2020).

In the Tan and Zainon's views of inter-ethnic marriages as beneficial in contributing towards social cohesion in the society, creating new generations that are more open towards others of different ethnic backgrounds, as well as the possibility of producing progeny who are more advantageous, in terms of intelligence, beauty, emotional and behavioral stability (Tan, 2012; Zainon, 2005). However, inter-ethnic marriage tends to be over-shadowed by negative perception. This is mainly due to the influence from popular writing and media coverage that sensationalize selected cases of high profile inter-ethnic marriages among celebrities, public figures as well as controversial and lengthy court cases.

2.5 The Challenges Couples May Face in Inter-ethnic Marriages

A challenge in marriage is a social problem with several implications for the progress, growth, and development of individual, society and a country. According to Renalds (2011), the challenges in inter-cultural marriages are fascinating and complex. Therefore, a broad review of literature from different fields of study is required to unveil this multifaceted phenomenon.

A challenge with inter-ethnic marriages is the lack of support for their marriage from parents and relatives. Once the lure of romance tends to weaken, the couples could find common marriage issues becoming, especially sharp, owing to the underlying differences in their backgrounds and life perspectives, as well as disapproval from family members. When trouble strikes, some inter-ethnic couples may fall back on their underlying ethnic differences to explain their difficulties, whether these differences are truly relevant or not (Stewart, 2021).

Fu and Heaton (2000) contend that even after the acceptance stage, it is hard for each of the partners to understand each other's families. This is so, especially when one of the spouses moves to their partner's country, thus not only facing difficulties adjusting to the move, but also adjusting to the behaviours of the partner's family. Wives would often face resentment by their husband's families due to his decision to marry outside his ethnic group. They also undergo challenges of being ill-treated by her in-laws. Furthermore, marital tension might occur if the partner in their home country is unaware of his or her spouse's isolation as an out-group in a foreign country. They also tend to experience cultural losses in terms of language, leisure, food, etc.

Just like a regular marriage, spouses in an inter-cultural relationship have their specific roles to play, and they may vary across cultures. Cultural stereotypes often serve as a basis of what one's roles should be, leading to misunderstandings due to these distorted perceptions. When one creates expectations for others' behaviour and character based on the knowledge structure, a stereotype is formed (Sappor, 2018).

Another challenge affecting couple dynamics in inter-cultural couples is the different perspectives in handling financial issues. Needless to say, money is often the main

cause of concern to couples from an early stage of forming a partnership through the separation of such bonds through divorce (Skowroński et al., 2014). Disagreements over finances are a hallmark of marital conflicts. Because money is considered a symbol of power and control, often in a couple relationship, it becomes the purveyor of those issues. When partners hail from culturally different families, frequently they have diverse beliefs about who should make the money, who should spend it, and under what circumstances.

In addition, gender role expectations also come into play here. For example, in some Latino cultures, women are not expected to work outside the home. Men earn the money and expect to make most decisions in the family (Romano, 1997; Garcia-Preto, 1996). Jabar (2006) found that marital problems arose when Filipino women were unable to control their spending. Additionally, these Filipino wives complained that their husbands were always taking charge of the finances, and not consulting them first before making the final decisions.

Ewelum (2016) conducted a similar study in Nigerian find discovered that most of the challenges of inter-ethnic marriages are as a result of money. The presence of it makes life a lot easier, but the lack of it poses so much threat to a marriages and this could challenge the authority of the man as the head of the house thus challenging the marriage. Certain ethnic groups in Nigeria believe that a man must be made or financially reasonably stable, with much emphasis before he can be given a wife. If at some point their finances are threatened, the parents of the girl would almost suggest that their daughter quits. Families constantly wobble, and sometimes, threaten to collapse, obviously many happen daily. Modern ideologies are not helping to build homes and they pile up against our cultural values which in the longrun affect

marriages negatively. This, especially becomes worse when the lady looks for money on several occasions and the so-called husband still maintains that there is no money. The only option that is left for the lady is to find her way (Ewelum, 2016).

Some researchers also argue that sources of conflict in inter-ethnic marriage do not only originate from incompatibility of spouses as husband and wife, but also from third parties who are outsiders of the marriage, that is the society itself (Ang & Shik, 2010; Mac & Zaid, 2010). Due to its seemingly conflict-prone nature, greater problem in marital relationship are recorded among inter-ethnic marriages than mono-ethnic marriages, such as low marital satisfaction and higher rate of conflicts (Ismail, 2003; Baharuddin, Juhari & Tan, 2003).

Based on 1981 Marriage Survey, Tan (2012) finds that majority of Malaysian society that transcends gender and ethnic groups agree that inter-ethnic marriages should not be encouraged. Bradbury (2000) stated that divorce rates affect not only the families, thus the couples and their children, but it also affects the entire society. While happy and satisfying marriages ensure the welfare of couples and their children, they also play an important role by contributing to the general peace of society (Bradbury et al., 2000).

Higher number of inter-ethnic marriages is found concentrated in regions and major urban growth centres where social distances between ethnic groups are shorter. Chong (2009) suggests the emergence of new social concepts used as labels in reference to progeny of specific types of inter-ethnic marriages also denotes upward trend of the practice. Riggio and Weiser (2010) found that individuals who held highly embedded negative attitudes about inter-ethnic marriages were significantly more likely to demonstrate ineffective inter-personal behaviours and are more likely to report

negative relational outcomes (i.e., higher conflict, less satisfaction relationship dissolution) than individuals with embedded attitudes (Riggio & Weiser, 2004).

Romano (2008) highlights that in every sexual relationship a couple takes four sets of grandparents to bed with them. What this means is that each partner is the product of sex education passed down from what the grandparents taught the parents, and each brings a version about (or reaction to) their mores, credos, and expectations into his or her own marriage- whether consciously or not. In any case, this is a startling image, and thinking of it, in terms of, inter-cultural marriage, with the vast range of possible different beliefs, behaviours, and attitudes vying for position under one blanket, we see why sex can become a real issue.

Like money, sex is often a tool by which one partner wields power and control over the other. Demanding, non-reciprocal, sex can be demeaning and abusive. Withholding sex can be a means of distancing from and punishing one's partner. When men and women marry inter-culturally, often one of the realities they least expect is the emergence of sexual problems (Romano, 1997). This difficulty is compounded because each culture has its own set of beliefs and taboos regarding various sexual practices. Menstruation, masturbation, circumcision, virginity, fidelity, public display of affection, hygiene, premarital intercourse, contraception, and homosexuality, are just a few of the many sexual issues that can drive a wedge in an inter-cultural couple's relationship (Browmiller, 2013).

Samovar et al. (2016) note that one reason why sex can be a problem in an inter-cultural marriage is that many, especially young, inexperienced people, do not expect it to be. The author added that sex and communication are two of the least problematic pre-marital issues in mono-cultural as well as bi-cultural relationships.

But, even fairly sophisticated people, who feel freer to discuss sex openly, often give contradictory messages about the power and the pleasure as well as, sometimes the shame they associate with sexuality.



CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter discusses the research methodology and was employed to study the perspectives of the youth on inter-ethnic marriage in the Tafo-Pankrono Municipality. The following are looked at under this chapter: philosophical paradigm, the research approach, research design, population, sample and sampling procedure, instrumentation, methods of data collection as well as method of data analysis and ethical considerations.

3.1 Philosophical Paradigm

The study was conducted from the lenses of interpretivism paradigm. Interpretive researchers believe that reality consists of people's subjective experiences of the external world, thus they may adopt an inter-subjective epistemology and the ontological belief that reality is socially constructed. Myers (2009) argues that the premise of interpretive researchers is that access to reality (whether given or socially constructed) is only through social constructions such as language, consciousness and shared meanings. Interpretive paradigm is underpinned by observation and interpretation, thus to observe is to collect information about events, while to interpret is to make meaning of that information by drawing inferences or by judging the match between the information and some abstract pattern (Aikenhead, 1997). Reeves and Hedberg (2003, p. 32) note, "interpretivist" paradigm stresses the need to put analysis in context. The interpretive paradigm is concerned with understanding the world as it is from subjective experiences of individuals. They use meaning (versus measurement) oriented methodologies, such as interviewing or participant observation, that rely on a subjective relationship between the researcher and subjects.

Interpretive research does not pre-define dependent and independent variables, but focuses on the full complexity of human sense making as the situation emerges (Kaplan & Maxwell, 1994). Since the interpretive paradigm is concerned with understanding the world as it is from subjective experiences of individuals, it was useful adopting it to study the perspectives of the youth on inter-ethnic marriages in the Tafo-Pankrono Municipality.

3.2 Research Approach

This study adopted the qualitative approach. According to Cropley (2019), the task of qualitative research is to gain insights into constructions of reality, that is to tease out the nature of the world as it is experienced, structured and interpreted by people in the course of their everyday lives. Kombo and Tromp (2006) clarify that qualitative research is a form of research that involves description to the data obtained. It seeks to describe and analyse the behaviour of groups from the point of view of those being studied. Also, this approach enables a researcher to relate particular aspects of behavior to the wider context.

Qualitative research is interpretive (Mason, 2002). The interpretivist advocates maintain that the researcher has profound influence on the research, and due to the complex nature of the social world, scientific laws do not adequately explain the nature of the social world (Bryman, 2001). Thus, research cannot possibly be independent and free of the influence of the researcher, the time or the context. Qualitative study maintains that knowledge or reality is subject to interpretations to better understand social phenomena; the ontology of this paradigm indicates that there is no single reality, but multiple one's subject to interpretations and experiences of humans; and the methodological position of this paradigm is mainly qualitative by

means of interviews, and observations, among others (Saunders, Lewis & Thornhill, 2012).

Qualitative research connotes an approach which seeks to explore the understanding, meaning and conception of individuals or groups to a particular social phenomenon (Creswell, 2012). Similarly, qualitative research is conducted to understand better, the specific happenings in an organisation, rather than shallow explanation of a large sample population. Qualitative research provides a clear interpretation of the structure, position, nature and views of phenomena held by members of a particular group.

In this study, qualitative approach was used to enable the researcher to get direct explanations and views of participants. Since qualitative approach allows the researcher to ask questions that come in textual form to understand human experience, it was needful employing this approach to study the perspectives of youth on inter-ethnic marriage in the Tafo-Pankrono Municipality.

3.3 Research Design

Research design, according to Cooper and Schindler (2000), refers to simply as “the plan and structure of investigation so conceived as to obtain answers to research questions” (p.134). Research design is the arrangement of conditions for the collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure. In fact, the research design is the conceptual structure within which research is conducted; it constitutes the blueprint for the collection, measurement and analysis of data (Kothari, 2007). It is the “glue” that holds all of the elements in a research project together. A design is used to

structure the research to show how all of the major parts of the research project work together to try to address the central research questions (Kombo & Tromp, 2006).

In this study, the case study design was used. Case study is an attempt to examine a contemporary phenomenon in its real-life context, especially when boundaries between the phenomenon and context are not clearly evident (Yin, 1984). This design was used because it aims to understand the in-depth of the case involved and in its natural setting, recognizing its complexity and its context as well as having a holistic focus aimed to preserve and understand the wholeness and unity of the case (Punch, 2005). Also, since the case study design explores a phenomenon in its natural setting holistically, it was needful employing it to unearth the perspectives of the youth on inter-ethnic marriage in the Tafo-Pankrono Municipality.

3.4 Population

According to Kombo and Tromp (2006), population is a group of individuals, objects or items from which samples are taken for measurement. Population refers to an entire group of persons or elements that have at least one thing in common (Kombo & Tromp, 2006). In other words, population means the total group of people out of which researchers have interest in. More formally, population is the theoretically specified aggregation of study elements (Rubin & Babbie, 2005). The target population for this study constituted all youths (between the ages of 18 and 35) who engage in inter-ethnic marriages and live in the Tafo-Pankrono Municipality.

3.5 Sample Size and Sampling Technique

Sidhu (2003) defines sampling as the process of selecting a representative unit from a population. Kwabia (2006) describes a good sample as one that is representative of the population from which it was selected. Sample size determination for qualitative

research has varied approaches. However, some scholars on the determination of appropriate sample size for qualitative study have proposed varied approaches. For example, Glaser and Strauss (1971) propose the concept of saturation as very relevant in determining sample size for qualitative study. Saturation here implies a situation where data obtained from any additional respondent or sample will not provide any new information to what has already been obtained from research participants. Other scholars (Morse, 1994; Creswell, 1998) have also suggested between 25 and 30 respondents for phenomenological and ethnographic studies, while Mason (2010) and Charmaz (2006) recommend the need for researchers to consider availability of resources, time and study objectives in determining the appropriate sample size for qualitative study. To this end, it was prudent that the researcher used an appropriate sample size. The researcher sampled 12 youths who were into inter-ethnic marriages in the Tafo-Pankrono Municipality. This was arrived at as a result of data saturation.

For this particular study, the researcher adopted the purposive sampling technique in selecting respondents. Purposive sampling is a non-probability sampling strategy (Blaxter, Hughes & Tight, 2006), sometimes used in qualitative research. Purposive sampling technique, according to Patton (2002), is a sampling technique in which the researcher relies on his or her own judgment when choosing some members of population to participate in the study. In using this sampling strategy, the researcher would always have the target population in mind, but then involve whoever is available or convenient in his/her study (Kusi, 2012). Given that the study aimed to explore the perspectives of the youth in inter-ethnic marriages in the Tafo-Pankrono Municipality, the purposive sampling technique was useful. Participants were selected based on specific criteria for identification, such as age range (18 to 35 years), marital status (engaged in inter-ethnic marriage), and residence in the Tafo-Pankrono

Municipality (predominately Asante). Since the purposive sampling is a kind of sampling that deals with drawing the sample from the part of the population, which is close to hand, in other words, available and convenient (Amoah & Eshun, 2014), it was suitable for the study.

3.6 Instrumentation

The main instrument use for data collection was the interviews guide. The kind of interview done on the field was the face-to-face interview. Interviewing is typically done in a face-to-face encounter (Marvasti, 2004, Rubin & Babbie, 2005). Interview as a method of collecting data involves presentation of oral or verbal stimuli and reply in terms of oral-verbal responses. This method can be used through personal interviews and if possible, through telephone interview (Rubin & Babbie, 2005). An interview involves the oral or vocal questioning technique or discussion. Through this interaction the required data are taken with the aim of fulfilling the study objectives.

3.7 Trustworthiness

Polit and Beck (2014) state that trustworthiness of a research study refers to the degree of confidence in data, interpretation and methods that are used to ensure the quality of a study in simple terms, trustworthiness refers to the accuracy of a research study, its data and findings. The trustworthiness of the qualitative field data obtained and I was also ensured it in four dimensions, that is, credibility, confirmability, transferability and dependability.

3.7.1 Credibility

The credibility of the interview data obtained from the study was enhanced by aligning the interview guide items with research questions. This aided me to obtain insightful information from the participants interviewed. Additionally, member

checking, which Creswell and Miler (2000) deemed the most important method for establishing credibility, was applied. I used member checking to get feedback from the participants on the data and interpretations in order to validate the veracity of the facts and the narrative. Individual participants were given the opportunity to examine the raw data in the form of verbatim transcriptions of the interview transcripts and to offer feedback on its accuracy. The transcripts were permitted to offer insightful criticism on the narratives. To improve the validity of the empirical analysis, the participants reviewed the transcribed data and made corrections where necessary.

3.7.2 Confirmability

Confirmability was ensured through reflexivity. This was done by making sure that the researcher's bias did not skew the opinions shared by the participants who were interviewed as a fabricated narrative during the transcription phase. Hence, the opinions shared by the participants on the study were reported verbatim and were reflected in the analysis of data, findings and discussions. Put differently, to ensure the confirmability of the qualitative data, the researcher's analysis of the participants' standpoints was reflective of the participants' views expressed (Stahl & King, 2020).

3.7.3 Transferability

Korstjens and Moser (2018) suggest that transferability in qualitative study looks at the degree to which the results of the research can be transferred to other contexts or settings with other respondents. In other words, transferability is interested in how the researcher demonstrates that the research study's findings are applicable to other contexts. In this case "Other contexts" can mean similar situations, similar populations, and similar phenomena. To establish the element of transferability, the study provided thick description to the research setting and participants, the sample

size as well as the data collection techniques and the instrument used (Nyirenda et al., 2020).

3.7.4 Dependability

Dependability determines whether the same research findings would be consistently repeated when replicated in the same or similar context. In simple terms, it is the stability of research findings over time. This study adapted the inquiry audit approach to enhance the dependability of the study. Thus, experts and the supervisor reviewed and examined the data collection. It is also necessary for researchers to monitor the influence of their values and passions (Stahl & King, 2020).

3.8 Procedure for Data Collection

The task of data collection begins after a research problem has been defined and research design/plan checked out. Data collection is a systemic way of gathering information, which is relevant to the research purpose or questions (Burns & Grove 1997). I first made a familiarization visit to participants. This method helped me to establish a warm atmosphere between me and the respondents in facilitating smooth and trustworthy data collection. After familiarization visit with participants, I scheduled date for data collection with each participant. During the day of data collection, I briefed them about the purpose of the research. Thereafter, permission was sought for recording for the purposes of transcribing data.

3.9 Method of Data Analysis

In research, data analysis is understood as "the systematic organization and synthesis of the research data and the testing of research hypotheses, using those data" (Polit & Hungler, 1995, p. 639). Data from this study was analyzed using thematic analysis whereby themes were developed from the data collected based on the research

questions. Thematic analysis is a type of qualitative analysis. The thematic analysis is used to analyze classifications and present themes (patterns) that relate to the data. It illustrates the data in great detail and deals with diverse subjects via interpretations (Boyatzis, 1998). Thematic Analysis is considered the most appropriate for any study that seeks to discover using interpretations. Thematic analysis provides a systematic element to data analysis. It allows the researcher to associate an analysis of the frequency of a theme with one of the whole contents. The analysis involved the process of listening, reading, re-reading, inductive reasoning, reflection and coding the interview transcripts and drawing out major themes from data collected.

3.10 Ethical Considerations

Halai (2006) opined that there are laid down principles and guidelines for conducting studies in an ethically appropriate manner which require researchers to obtain approval from gatekeepers and from the participants. Ethics refers to questions of right and wrong. A researcher must ask if it is right or wrong to conduct a certain study or investigate a certain question. Ethical matters are important in carrying out a research work. In this study, the researcher considered all research directives, which included maintaining confidentiality, honesty, openness, responsibility, as well as seeking permission from the required offices and officers. This helped to avoid unnecessary pain or distress, fear and harm among respondents and enabled the researcher build trust among the respondents on the field.

The researcher made sure that all identifying personal information gathered from youth participants in the study was erased from the final report to ensure the ethics of confidentiality throughout the field data collection. In addition, when audio recordings were collected from the persons questioned, the audio files were kept on the

researchers' laptop as password-protected files, preventing outsiders from reading or editing the transcribed data.

Furthermore, pseudo names were used in the study to safeguard their anonymity of informants. In order to avoid plagiarism, secondary information from books, journals, newspapers, and online theses that supplied significant literature on the topic was properly credited.



CHAPTER FOUR

FINDINGS AND DISCUSSIONS

4.0 Introduction

This chapter presents the findings of the study. Data from the field is presented and discussed in this chapter, which has two sections; A and B. Section A presents the demographic characteristics of participants. This comprises data on the sex, age distribution as well as the occupation of the participants. Background data is presented to provide readers a general view of the participants of the study. Section B also presents the findings based on the research questions that guided the study.

4.1 Section A: Demographic Data of Participants

There were 6 females and 6 males that participated in the study. The participants in the study ranged between the ages of 27 to 35 years. Out of the 12 participants in inter-ethnic marriage, 10 were Asante while 2 were Ewe. Majority of them (9) had tertiary education. The majority of the participants were teachers and nurses with few traders. The fact that the majority of participants in inter-ethnic marriages were Asante reflects an emphasis and depth of insights related to Asante perspectives in the study. Also, equal representation of males and females provided some form of balance in responses provided.

4.2 Section B: Findings

This section presents the analysis of data collected based on the research questions.

Research Question One

What are the perspectives of the youth on inter-ethnic marriage in the Tafo-Pankrono Municipality

Research question one purposely sought to gather data on the perspectives of youth on inter-ethnic marriage in the Tafo-Pankrono Municipality. The following themes emerged from the responses of participant: culture and societal significance, misconceptions, inheritance issues, a blend of culture and costly endeavor. Culture and societal significance is first discussed.

Culture and Societal Significance

The first theme that emerged from the study was culture and societal significance. Participants emphasized the importance of cultural exchange while emphasizing positive viewpoints on inter-ethnic marriages. Marrying someone from a different ethnic group allows them to enjoy and learn about diverse cultures, including cultural trials such as clothing, food and festivals. Some participants remarked on their spouse's culture's simplicity and cost-effectiveness in rituals and traditions. Inter-ethnic marriage is also considered as a way to create togetherness in Ghana's varied community.

One participant said the following:

It is good to marry from other ethnic groups because it is an opportunity to appreciate and learn from other cultures, including how they dress, the kind of food they eat, and festivals they perform.

Another also said;

My husband's culture is very simple and less costly, in terms of their customs and traditions. When his uncle died in Kumasi, he was buried here. The only took his hair, finger and toe nails to the northern region as their Frafra custom demands. [P. 10]

Another participant also contended; *“Because of the multiple inter-ethnic society, we find ourselves, it is important, we marry from other ethnic groups to foster the unity we want in Ghana”*.

The viewpoints of the participants reflect a positive attitude towards inter-ethnic marriage, emphasizing the beneficial aspects of cultural exchange. Marriage between ethnic group is seen as a opportunity to learn about and appreciate other cultures, including their addressing, culinary practices and festivals. The mention of simplicity and cost-effectiveness in a spouse's culture implies that inter-ethnic marriages might provide practical benefits, in terms of customs and traditions.

Furthermore, the identification of Ghana's multi-ethnic society as a motivator for inter-ethnic marriages highlights the view that such relationships help to build unity in a larger societal context. This viewpoint is consistent with the notion that accepting variety in marriage partnerships can have larger positive implications for social cohesion and harmony. Tan (2012) and Zainon (2005) are of the view that inter-ethnic marriages are beneficial in contributing towards social cohesion in the society, creating new generations that are more open towards others of different ethnic backgrounds.

Misconceptions

Participants expressed common misconceptions about inter-ethnic marriages. People frequently have misconceptions about the problems that may occur from marrying someone from another ethnic group. Those who have direct experience with inter-ethnic marriages, on the other hand, emphasize that their real experiences differ from the myths. They emphasize the good parts of their marriages, expressing love and

satisfaction, and reject common misconceptions. Some participants shared the following:

Well, there are a lot of misconceptions regarding inter-ethnic marriages. People have a lot of perceptions about other ethnic group, thinking that if you marry from one there are some issues that may circulate up and down. But, until you enter into it, you wouldn't know. I am an Asante and married to an Ewe lady. I really love everything about her especially her cooking skills. We are having a great marriage. [P. 8]

Participant one also confirmed: *“I am an Asante and married to an Akuapem. Whatever perception I had earlier, before marrying, and experiencing now is different from the wrong perception people have”.*

Again, the fifth participant shared, a similar view:

When I was a child, I heard so many negative comments about other ethnic group what I am especially the Ewe, but since I got married to my husband, I have not seen anything wrong with his ethnic group. I am enjoying the marriage.

The above suggests that there are misconceptions regarding inter-ethnic marriages. However, the participants, who had had firsthand experience in inter-ethnic marriages, challenged these misconceptions. The contrast between the participants' actual experiences and the misconceptions held by others highlights the importance of personal experiences in challenging preconceived notions. The above narratives suggest that misconceptions about inter-ethnic marriages can be dispelled through real-life experiences, fostering a more nuanced and accurate understanding of such unions. Tan (2012) and Zainon (2005) reveal that inter-ethnic marriage tends to be over-shadowed by negative perception. This is mainly due to influence from popular writing and media coverage that sensationalise selected cases of high profile inter-ethnic marriages among celebrities and public figures.

Inheritance Issues

Participants shared concerns about inheritance issues in inter-ethnic marriages, particularly related to differences in ethnic inheritance systems. Some expressed initial worries about where children would go in the event of divorce, considering the contrasting patrilineal and matrilineal inheritance systems. However, overtime, participants realized that staying together in a mixed ethnic marriage tends to result in one ethnic group's dominance, and children naturally adopt more from that group, alleviating the anticipated challenges. The participants expressed:

There are ethnic groups who inherit patrilineally and others, matrilineally. So, formally I always ask myself, when i am divorced, where will the children go? Because the children can be mine due to paternal issues or they can be hers because of maternal issues. But later, I realised that when we stay together, definitely one ethnic group dominates the other. and the children automatically start picking more from one person. Automatically, what am been thinking of being a challenge will no longer be a challenge. [P. 2]

The eleventh participant also expressed:

I think that marrying from another ethnic group can bring inheritance issues. I am an Asante and my wife is an Ewe. While we practice the matrilineal system, they practice the patrilineal system. I have a friend of mine who got divorced and there was an issue about their children. [P. 11]

The above responses revealed that the reality of living together in a mixed ethnic marriage often results in one ethnic group's dominance. This, in turn, simplifies inheritance matters as children naturally adopt from the dominant ethnic group. The evolution of their perspectives suggests that the anticipated challenges related to inheritance in inter-ethnic marriages may be mitigated through the dynamics of shared family life, leading to a more harmonious understanding of inheritance practices.

A Blend of Culture

Participants view inter-ethnic marriage as a blending of cultures, where two distinct cultural backgrounds converge to form a common culture. Shared experiences in the household, such as enjoying diverse traditional foods, exemplify the fusion of different cultural practices. The dynamic nature of culture is acknowledged, with participants highlighting that cultural variations existed in various aspects, including funerals and marriage celebration. The acknowledgment of cultural dynamism is seen as essential in navigating potential challenges in inter-ethnic marriages. They shared the following:

I see inter-ethnic marriage as two cultures becoming one. For instance, in my house, my children and I enjoy fufu with snails which is typical Akuapem food. There are some meals that she will prepare that I've never tasted before as an Asante. Now, when I taste it, I see to be very delicious [P. 2]

The other participant also shared:

A lot of my friends complain about certain issues. One complained that he married an Asante and went to perform the funeral of his in-law and regrets marrying an Asante. But, one should know that culture is dynamic. So, I know that culture varies, in terms of issues such as funeral and marriage practice. [P. 11]

The recognition of culture as dynamic is crucial in participants' views. This understanding helps navigate potential challenges, as cultural variations are acknowledged in various aspects, including funeral and marriages celebration. The notion that culture is dynamic implies an openness to evolving practices and traditions, fostering adaptability within inter-ethnic marriages.

Costly Endeavour

Participants view inter-ethnic marriages as a costly endeavour. The fear arises from the perceived high costs related to customs, traditions and rituals among specific ethnic groups. This happens in situations where something happens to an in-law,

leading to monetary obligations. The term, "adesiedee" in the Ashanti culture comes in, representing a financial responsibility that brings fear to those into inter-ethnic memory. Some of the participants expressed the following:

Marrying from certain ethnic group comes with a lot of cost. I married an Asante, but with my experience so far, I am always afraid of the cost that comes with some customs, traditions and ritual performances. [P. 3]

One participant also said:

When you marry from another ethnic group and something happens to your in-law, there is always a price to pay for it. It is money draining. Along the Asante, we call it "adesiedee". This scares people from marrying from another ethnic group other than their own. Though marrying from the same ethnic group also comes with paying such prices. [P. 1]

The fear of these financial implications, such as the Asante term "adesiedee," seem to create fear in those marrying from the Asante into inter-ethnic marriages because, it seems those into inter-ethnic marriage are made to pay more. The study shed light on a practical challenge that individuals may face when considering inter-ethnic unions. The financial cost associated with specific cultural practices and obligations can create apprehension and impact the decision-making process for those contemplating marriage outside their own ethnic group.

Research Question Two

Why do the youth engage in inter-ethnic marriage in the Tafo-Pankrono

Municipality?

Research question two purposely sought to examine the reasons why the youth engage in inter-ethnic marriages in the Tafo-Pankrono Municipality. The following themes emerged from the study understanding another's ethnic group, love and care for one's partner, rejection from own one ethnic group and career opportunities.

Understanding of another's Ethnic Group

Participants highlighted the importance of understanding another ethnic group as a key factor in inter-ethnic marriages. In the modern era, there is a recognition of the significance of diversity, and individuals express the belief that having knowledge and understanding of a partner's ethnic group is crucial for a successful inter-ethnic marriage. Examples are given, such as appreciating the partner's foods, festivals, and language, as contributing factors to a positive inter-ethnic marital experience. Some of the participants shared the following.

We have reached an era where we can quickly learn about one another's ethnic group. In the past, we stuck to family issues, but in modern times, diversity is key so I think inter-ethnic marriage is good if one has the understanding about the would-be partners ethnic group. [P. 3]

The next participant shared a similar view:

I married my wife who is an Ewe because I like their foods, festivals and their language. Marrying from another ethnic group is good if only the two people understand each other's ethnic group in terms of customs, tradition and beliefs. [P. 9]

Understanding another's ethnic group is identified as a crucial element for individuals engaging in inter-ethnic marriages. The participants stressed the contemporary value of diversity and emphasised the necessity of having knowledge about a partner's ethnic group for the success of such unions. Examples provided such as liking the partner's foods, festivals, and language, illustrating the tangible aspects of understanding that contribute to positive inter-ethnic marital experiences. This perspective shows the importance of cultural awareness and appreciation in fostering successful inter-ethnic relationships. Gaines and Brennan (2001) state that for individuals to go into inter-ethnic relationship, satisfaction may be gained through the opportunity to learn about each other's beliefs and value systems. Moreover, media plays a role in the

transmission of various societal values and many experts assert that early social learning is critical to the development of marital beliefs and values (Hall, 2006).

Love and Care for one's Partner

Participants were of the view that love and care for their partners were central motivations for engaging in inter-ethnic marriage. The decision to marry someone from another ethnic group is often driven by genuine affection, attraction, and a deep emotional connection. The participants emphasize that their choices were not influenced by the expectation of material benefits, but rooted in the sincere love and care they felt for their partners.

The first participant expressed the following:

I was blinded by love, and I tried to see if I would be accepted. So, when my parents had no problem with it, I joined. If I am to tell you the truth, I didn't consider marrying an Akuapem because of the benefit.
[P. 1]

The second participant shared a common view and averred; *I married because I love my husband in the first place. The way he talks and his sense of humor got me attracted to him. So, it was out of love*” The third participant also expressed that *I married my Frafra husband because he took care of me and my son (whom I had with my own ethnic group man)*”.

Love and care emerged as predominant factors influencing participants' decisions to engage in inter-ethnic marriage. The participants highlighted the genuine emotional connections they shared with their partners, citing attraction, sense of humor, and care as pivotal elements. The statements underscore the significance of emotional bonds and personal connections in shaping decisions related to marriage. The emphasis on love as a primary motivator aligns with the idea that successful inter-ethnic marriages

are often built on a foundation of deep emotional understanding and affection between partners.

Rejection from One's own Ethnic Group

Participants cited experiences of rejection or mistreatment from their own ethnic group as a motivating factor for engaging in inter-ethnic marriages. Instances where individuals faced rejection due to pregnancy or were not treated well by their own ethnic group led them to seek relationships outside their ethnic group. Overtime, some participants shared that their partners from different ethnic group proved to be caring and better suited for marriage, eventually gaining acceptance from their families.

A participant shared the following:

I am an Asante lady and I was dating from my own ethnic group. However, I got impregnated by the Asante man who refused to take responsibility. Along the way, I met a Frafra man who was so caring and concerned about me. He proposed to me in hand in marriage, but my parents refused because he is not an Asante. Two years later, my parents realised how good the Frafra man was and eventually allowed him to married. My Frafra husband proved that any other ethnic group in Ghana can marry an Asante and be a better partner. [P. 10]

Another participant also said; *"I was not accepted and treated well by my own ethnic group that is why I decided to marry an Ewe man who now treats me well"*.

Experiences of rejection or mistreatment from one's own ethnic group emerge as significant motivations for participants to pursue inter-ethnic marriages. The rejection, often linked to pregnancy or unfavorable treatment, prompted individuals to seek relationships outside their ethnic group. The narratives suggest that in some cases, individuals found acceptance, care and better treatment from partners of different ethnic group. Overtime, the positive qualities of their partners contributed to gaining acceptance from their families. This highlights the complexity of inter-personal

relationships and the influence of personal experiences on the decisions individuals make regarding marriage. The finding confirms a study by Pinar (2008) who found that the youth choose to marry from other ethnic group because it provides a more organized life.

Career Opportunities

Some participants mentioned career opportunities as a motivation for engaging in inter-ethnic marriages. Instances include being posted to work in a different ethnic community and meeting a partner in the course of work. The geographical aspect of work postings and shared professional backgrounds contribute to the decision to marry from another ethnic group.

One of the participants recounted, *I was posted to Tafo-Pankrono to work and at the same time I was not committed to a man so when my husband approached me, I readily accepted.* Another participant shared similar view, *“I happened to meet my partner in course of work here. Fortunately, she is a career woman herself. If not because I have to travel for work, I guess I wouldn't have married from another ethnic group”*

Career opportunities play a role in motivating some participants to pursue inter-ethnic marriages. The geographical aspect, such as being posted to work in a specific location, creates a situation where individuals may meet potential partners from different ethnic group. Shared professional backgrounds, as mentioned by one participant, further contribute to the decision to marry outside one's ethnic group. This perspective highlights the impact of career-related factors on personal relationships and marriage decisions, showcasing how professional contexts can shape individuals' choices in the realm of inter-ethnic marriages.

Research Question Three

Which challenges do the youth face in their attempts at getting married to the opposite sex of other ethnic groups in the Tafo-Pankrono Municipality?

Research question there was purposely sought to gather data on the challenges to inter-ethnic marriages in the Tafo-Pankrono Municipality. The following themes emerged from the responses provided to answer the researcher's question distance challenge, financial challenge, bias and discrimination, communication challenge and meeting cultural demands.

Financial Challenge

Participants expressed concerns about the financial challenges associated with inter-ethnic marriages. Marrying into certain ethnic group is perceived as coming with significant costs, particularly related to customs, traditions, rituals and funerals. The expenses linked to these cultural practices are seen as a potential source of financial strain on individuals involved in inter-ethnic marriages. One Participant noted.

I came here because of work. So, I married an Asante, but I have been burdened with so much cost when it comes to honoring customs. The Asante make their funeral so attractive that it comes with a lot of cost. [P. 12]

Another participant also collaborated the above and said:

When you marry from another ethnic group and like your in-law dies there is always a price to pay for it and this is money draining. This scares people from marrying in another ethnic group other than their own. It seems like more costly for people from other ethnic group. [P. 1]

Financial challenges emerged as a common theme in the context of inter-ethnic marriages, with participants expressing apprehension about the perceived high costs associated with customs, traditions, rituals, and funerals convey certain ethnic group. The financial burden is seen as a deterrent, and individuals share their experiences of

feeling financially drained due to the cultural obligations that come with marrying from another ethnic group. This development sheds light on the practical implications of inter-ethnic marriages, emphasizing the need for individuals to carefully consider the financial aspects and cultural expectations associated with their partner's ethnic group. The perceived higher costs may influence decision-making and contribute to the challenges faced by couples in inter-ethnic marriages. Skowroński et al. (2014) found that when partners hail from culturally different families, frequently they have diverse beliefs about how money should be spent and under what circumstances.

Bias and Discrimination

Participants reported instances of bias and discrimination in the context of inter-ethnic marriages. They described experiences of attracting negative comments and judgments from individuals from their partner's ethnic group, questioning the choice to marry someone from a different ethnic group. These comments contributed to feelings of discomfort and hurt. A participant shared the following:

I went to my husband's hometown but because they knew I don't understand and can't speak the Ewe language, they were passing comments that instead of my husband to marry from his own ethnic group, he went and married an Asante. What at all has he seen in me? I asked my in-law who interpreted everything to me and cautioned them. [P. 6]

Another participant also shared a common view:

I initially came here because of work. But in the course of doing the work, I met one Asante lady that I like so much. We are 3 years into our marriage. However, certain comments I hear make me feel bad. One is why do wicked people like us marry from the Asante ethnic group. [P. 7]

Bias and discrimination emerge as significant challenges in inter-ethnic marriages, with participants recounting instances where they felt targeted for marrying outside their partner's ethnic group. The comments and judgments, often were centered on the choice of an Asante spouse, indicating a form of prejudice or bias against individuals

from specific ethnic backgrounds. These experiences highlight the inter-personal challenges faced by couples in inter-ethnic marriages, where societal attitudes and biases may affect their sense of acceptance and belonging. The need for greater understanding and acceptance of diverse marital choices from various communities becomes evident in addressing these challenges. Sappor (2018) states that cultural stereotypes often serve as a basis of misunderstandings due to these distorted perceptions.

Communication Challenge

Participants highlight communication challenges as a significant aspect of inter-ethnic marriages. Instances where language barriers exist between spouses and their respective families lead to feelings of loneliness and exclusion. Effective communication becomes a complex dynamic, especially when partners and their families speak different languages. Participants shared the following:

I feel lonely and excluded whenever I visit my husband's family in the Volta Region because I don't speak or understand the Ewe language. I think it is advisable to engage in inter-ethnic marriage when one understands whole or a bit of one's partners language. [p. 12]

Another participant confirmed the above by saying:

My husband finds it difficult mingling with my family and friends when he is in our homeland. The same way, I also find it difficult mingling with his people when I visit his homeland. As I said, I am an Asante and he is a Frafra. Between he and I, we communicate in English while our children communicate with him in Frafra, and also communicate with me in Twi. [P. 10]

Communication challenges emerged as a notable hurdle in inter-ethnic marriages, particularly when language differences exist between partners and their respective families. The feeling of loneliness and exclusion during visits to the partner's family or homeland reflects the difficulty of effective communication in the absence of a common language. This aspect underscores the importance of effective

communication in sustaining healthy relationships, and the language barrier can become a substantial challenge. It also emphasizes the potential need for couples in inter-ethnic marriages to find effective ways to bridge language gaps, fostering better understanding and integration into each other's families and communities. Taweekuakulkit (2005) notes that the communication barriers may occur if inter-ethnic married couples do not have an agreement on a shared common language to use. Even when a mutual language is being used, potential barriers are very likely to come in their way as differences in communication behaviors may impact perception of criticism, changes in emotional state, and overall relationship satisfaction of mixed couples to a certain extent. The study does not align with a previous study by Melgosa and Melgosa (2005), who found that young people perceive inter-ethnic marriage to foster marital communication. Additionally, Fu and Heaton (2000) comments that it is hard for each of the partners to understand each other's families and also adjusting to the behaviors of the partner's family when they visit their partners hometown.

Distance Challenge

Participants highlighted the challenge of distance as a significant issue in inter-ethnic marriages. Marrying someone from a different ethnic group often find means of dealing with the geographical separation of clustered ethnic communities. The need to commute between the marital home and the partner's hometown, which may be situated in a different region, is seen as financially burdensome. One participant said, *“It is very expensive when you marry from another ethnic group. My husband hails from Keta in the Volta Region so I spend a lot commuting from Tafo-Pankrono to his hometown.* Another participant shared a common view:

Like the Asante, who are all clustered, the Ewe are also clustered. So, if an Asante marry an Ewe, distance becomes the issue. That is my problem right now. I travel to the Volta Region and it comes with a

*huge sum of money. So, why don't I pick somebody who is just around?
[P. 1]*

The distance challenge emerges as a notable issue in inter-ethnic marriages, especially when partners come from different clustered ethnic communities. The geographical separation between the Asante and Ewe, in this instance, poses a significant hurdle, requiring frequent travel leading to substantial financial costs. This challenge underscores the practical difficulties associated with maintaining a relationship across considerable distances, which can strain both financial resources and the emotional well-being of the couples involved. The decision-making process for inter-ethnic marriages may need to consider the potential impact of geographical separation on the sustainability of the relationship.

Challenge of Meeting Cultural Demands

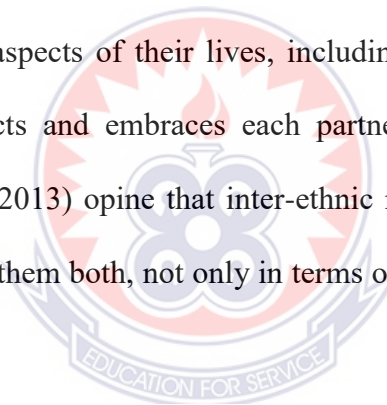
Participants expressed challenges in meeting cultural demands, particularly related to food preferences. Cooking traditional dishes from their partners' ethnic backgrounds proved difficult, and adapting to different culinary preferences becomes a source of tension in some inter-ethnic marriages. The participants expressed the following comments:

My husband, an Ewe likes Akple and Fetri Toto as his favorite meal. The problem is I am not able to prepare the Fetri Toto to his taste even after visiting my in-law to learn it. So, for me, preparing his cultural food is a challenge. [P. 6]

Participant one said something similar:

We come from a different ethnic group, who have been trained with different kind of food, so coming together to eat each other's ethnic group's food is not easy. I remember my wife prepared Kokonte with grinded pepper. I was like, how can I use grinded pepper to eat Kokonte? Nobody will say there is no challenge. [P. 1]

From the study, it can be seen that the preparation of dishes can be a challenge to especially women in inter-ethnic marriages. The example of struggling to cook Fetri toto to the husband's taste illustrates the cultural nuances associated with food, and the challenges of adapting to each other's culinary preferences. These challenges underscore the importance of cultural understanding and flexibility within inter-ethnic marriages. It calls for the need for couples to navigate and negotiate cultural differences in various aspects of their lives, including food, to foster a harmonious relationship that respects and embraces each partner's cultural identity. Williams-Forson and Counihan (2013) opine that inter-ethnic married couple has to work out house rules that satisfy them both, not only in terms of what is served, but also how it is prepared and served.



CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter focuses on the summary of the study. In addition, recommendations are made on the perspectives of youth in inter-ethnic marriage in the Tafo-Pankrono Municipality in the Ashanti Region.

5.1 Summary

Objectives of the study

The objectives of the study were to:

1. Ascertain the perspectives of the youth about inter-ethnic marriages in the Tafo-Pankrono Municipality.
2. Examine the reason why the youth engage in the inter-ethnic marriage in the Tafo-Pankrono Municipality.
3. Analyse the challenges in the faced by the youth in their attempt at getting marriage to opposite sex.

5.2 Research procedure

The study was carried out to find the perspectives of the youth on inter-ethnic marriage in the Tafo-Pankrono Municipality in the Ashanti Region. The Contact Theory was used as the theoretical underpin the study. The study was conducted within the interpretivist's paradigm and qualitative approach. Twelve participants who were into inter-ethnic marriage were purposely sampled for the study. The thematic approach was used to analyze the data collected for the study.

5.2 Major Findings

The following are the major findings of the study are presented in line with the research questions spelt out for the study:

1. The research question one was targeted at determining the perspectives of the youth about inter-ethnic marriages in the Tafo-Pankrono Municipality. The study revealed that the youth involved in inter-ethnic marriages view it as a blend of culture, costly endeavour and have cultural and social significance. They also view inter-ethnic marriage as having misconceptions and inheritance issues.
2. Research question two was targeted at examining the reasons why the youth engaged in inter-ethnic marriages in the Tafo-Pankrono Municipality. The study found that the youth engage in inter-ethnic marriage because of the understanding of their partner's ethnic groups, the love and care for one's partner, rejection from one's own ethnic groups and career opportunities.
3. Research question three sought to analyse the challenges faced by the youth in their attempts at getting married to the opposite sex of other ethnic groups in the Tafo-Pankrono Municipality. The study revealed challenges including distance challenge, financial challenge bias and discrimination, communication challenge and the problem of meeting cultural demands.

5.3 Conclusions

The following conclusions have been drawn based on the objectives and the findings from the study.

- (i). Generally, youth in inter-ethnic marriage view inter-ethnic marriage in a positive limelight. The positive attitudes towards cultural exchange and the recognition of the dynamic nature of culture suggest a willingness to embrace

diversity. However, misconceptions about inter-ethnic marriage can only be dispelled through personal encounters with inter-ethnic marriage.

- (ii). Also, there is nuanced interplay of cultural, emotional, inter-personal, and practical considerations that shape the decisions of youth in the Tafo-Pankrono Municipality regarding inter-ethnic unions. These decisions revolve around understanding of another ethnic group, love, care, rejection from own ethnic group and career opportunities. Therefore, there is multifaceted reasons or motivations that drive individuals towards inter-ethnic marriages.
- (iii). The challenges that confront youths in inter-ethnic marriages encompass geographical, financial, interpersonal, communicative, and cultural dimensions. However, these challenges can be overcome by cultural understanding and flexibility on the part of partners in inter-ethnic marriage.

5.4 Recommendations

Based on the findings and the conclusions of the study, the following recommendations have been made:

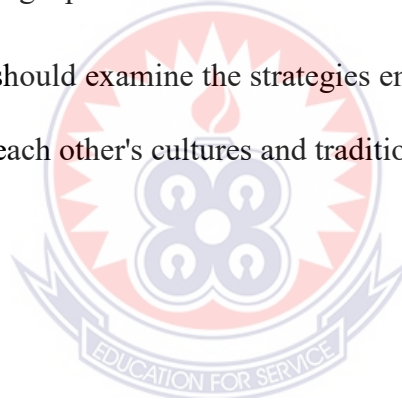
1. The Ministry of Gender, Children, and Social Protection and the Tafo-Pankrono Municipal Assembly should collaborate with local organisations and community leaders to organize cultural integration workshops in the Municipality. These workshops should focus on promoting understanding, appreciation, and acceptance of diverse cultures.
2. Marriage Counsellors should incorporate cultural integration discussions into counselling sessions, and provide couples with guidance on navigating cultural differences.

3. The Ministry of Gender, Children and Social Protection should establish localized marriage counselling centres within the Tafo-Pankrono Municipality, ensuring accessibility for couples in need of support. These centres can serve as hubs for cultural integration, financial planning, and language and communication training.

5.5 Suggestions for Future Studies

Future research should explore the role of social media in shaping perceptions and attitudes towards inter-ethnic marriages. The study should also explore how online platforms influence individuals' opinions, experiences, and decision-making processes in the context of choosing a partner from a different ethnic background.

Also, further research should examine the strategies employed by inter-ethnic married couples in adapting to each other's cultures and traditions.



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APPENDIX

QUESTIONNAIRE

UNIVERSITY OF EDUCATION, WINNEBA

DEPARTMENT OF SOCIAL STUDIES EDUCATION

PERSPECTIVES OF THE YOUTH ON INTER-ETHNIC MARRIAGE IN THE TAFO-PANKRONO MUNICIPALITY

My name is Abigail. I am a graduate student of the Department of Social Studies Education at University of Education, Winneba. I am conducting a study on the topic: perspectives of the youth on inter-ethnic marriage in the Tafo-Pankrono Municipality. You are requested to kindly help by participating in this oral interview as honest as possible. Your responses will be treated confidential. You do not have to panic because no attempt will be made to disclose any information related to you in my final report. Please be as accurate as possible to enable me get valid information.

Thank you for your cooperation

SECTION A: Demographic Information

1. Sex
2. Kindly tell me your age.
3. Tell me your marital status
4. Please, tell me what you do for a living.

SECTION B: Perspectives of youth on inter-ethnic marriage in the Tafo-Pankrono

5. How do you define inter-ethnic marriage?
6. What is your general opinion about inter-ethnic marriages?
7. How do you perceive the cultural and ethnic differences in inter-ethnic marriages?
8. Do you think inter-ethnic marriages contribute to cultural integration and diversity? Why or why not?

9. Are there any specific benefits or advantages you associate with inter-ethnic marriages?
10. Are there any negative perceptions or stereotypes associated with inter-ethnic marriages in your community?

SECTION C: Reasons why the youth engage in inter-ethnic marriage in the Tafo-Pankrono

11. What factors influenced your marry spouse from another ethnic group?
12. Do you believe inter-ethnic marriages have any socio-economic benefits for the individuals involved?
13. Are there any cultural or personal motivations that drove you into inter-ethnic marriage?
14. How do you view the role of love and attraction in inter-ethnic marriages?

SECTION D: Challenges to inter-ethnic marriages in the Tafo-Pankrono

15. Based on your observations or personal experiences, what are some common challenges you face in your marriage?
16. How do cultural and ethnic differences challenge your inter-ethnic marriage?
17. Are there any specific issues related to family acceptance or societal judgment that you face as someone married to another person from other ethnic group?
18. Have you noticed any differences in the level of support or opposition towards inter-ethnic marriages compared to intra-ethnic marriages?
19. Are there any legal or administrative hurdles that you face as someone into and inter-ethnic marriage?
20. In your opinion, how can the community and society better support inter-ethnic couples and reduce the challenges they experience?