



Marriage practice and its type among Motta community in East Gojjam zone

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Abstract

The purpose of this research study was to assess the Amhara marriage practices. The research objective was to analysis the study of Amhara marriage system, specifically to examine different marriage practices and its socio-economic reasons for the practice as well as ritual ceremony related to the procedure of marriage practice among Motta Community. The researcher used snowball sampling techniques. The research approach in this study was qualitative research show that the marriages practice and its type among Motta community in East Gojjam zone.

Keywords: Motta Community, Marriage, East Gojjam zone

Introduction

1.1 Background of the study

Marriage is the fundamental factor in establishing family life and connotes some one's course of moving from early life stage to adult hood. In the past and present human societies marriage is a culturally approved relationship union of two or more individuals that carries certain right and obligation and usually involves sexual activity between the marital partners of the opposite and generally, the expectation that children will be born of the relationship, (international encyclopedia of social science 1977 cited in Gemechu and Assefa, 2006).

Many African communities believe marriage is primarily about offspring and providing for children as this is seen as the foundation of society to obtain the approval of the society. They are often encouraged against marring for love or sexual attraction. The wedding is an exceptionally respected tradition within Africa due to their deeply rooted for the nation of family (Ogoma, 2014).

In Ethiopia more than 80 different nation and nationalities of people live. Marriage practice varies greatly over all. Most marriage is arranged by families. Typically, notwithstanding the diversity of customs, elders from the prospective bride to purpose a marriage. If the union is acceptable the families negotiate marital exchange and set a wedding data. In most case the gift in marital exchange is given by the groom's family to the bride or among the Amhara peoples are given to the new couple by the both sides of the family members of the couple. Abduction is also practiced in Ethiopia, mainly in the country's southern region (Erulkar, 2013).

Marriage is a contract made in due form of law, by which a free man and a free woman reciprocally engage to live with each other during their joint lives, in the union which ought to exist between husband and wife. By the terms free man and free women in this definition are meant, not only that they are free and not slaves, but also that they are clear of all bars to a lawful marriage (Stewart, 2006).

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Marriage in Amhara society are expected to live together to cooperate with each other and with their relatives in the maintenance of the household. The couple are expected to produce children and provide for their care and onbringing more over although most culture provide means for the dissolution of marriage these who marry often instead the union to be a lifelong rather than a transitory affair to be broken off at the convenience of either or both of the parents (Bloom and Cynthiak. Milles, 1995). Marriage practice in Gojjam forbidden to marry within seventh generation. Marriage practice in Gojjam performed in church and others practice in their houses. Exogamous marriage is involved which means out of their families and relatives.

Ethiopia consists of a number of Nations and Nationalities of people or society with different background and way of life. Motta community is one among the group in Ethiopia. Like any other Motta community has peculiar culture. And marriage is one among that culture of a given society. Therefore, this paper has aimed to make explicit investigation on the Amhara marriage practice among Motta community.

1.2. Statement of the problem

Marriage is a unique relationship different from all social relationship an essential characteristic of marriage is the biological fact that a man and woman can join together as male and female in a union that is oriented to the generation new life. Marriage can be perceived from different facts, as an institution, a partnership, a life cycle phase and as a role. Marriage as an institution is confronted with the process of adapting to the process of modernization which inherently helps to model modern marriage structure.

In traditional rural Africa societies, the construction of marriage was dominated by arranged marriages where by parents usually indulged in the selection of marriage partners for their children. In some parts of Africa partners choose

marriage for their children even before they are born (Paul, 2012:3).

Ethiopia is one of the known countries in the world for their different nation and nationality of people. All of them have their own distinct culture identity out of them Motta people is one of the known societies by their marriage practice. Motta people as any other people of society in the world have their types of marriage practice.

Several researchers done on several marriage practices in Ethiopia among nation nationalities and ethnic group of Ethiopia among those researches. According to Solomon (2005). is study sociology in Addis Ababa university. His senior essay " marriage system". He focused only in some types of traditional marriage system. His study did not show the ceremonies. He studied on "Traditional marriage system". He studies the ritual ceremonies and traditional marriage system. He does not show that the procedures that traditional marriage follows and he don't describe the socioeconomic implications for the practice of marriage. Therefore, the above researchers seen as marriage practice, some traditional types of marriage. They don't see the socioeconomic implications of marriage, they don't see modern marriage practice, they don't focus on gift exchange methods. Therefore, this study would have to full fill these gaps. Generally, this study has critically explored the major Amhara marriage practice among Motta community in the case of east Gojjam zone.

Research questions

- Why use the clear picture of the ritual ceremony related the procedure of marriage system?
- What is the view of the community towards their marriage system?
- What are the major types of marriage system and gift exchange practices in the study area?
- What is the socioeconomic implication for the marriage system among the member of the community?

Objective of the study

General objectives

The general objective of the study is to analysis the Amhara marriage system in east Gojjam among Motta community.

Specific objectives

The specific objectives of this study are: -

- To identify clear picture of ritual ceremony related to the procedure of marriage system.
- To explore the view of the community towards their marriage system.
- To identify the major types marriage system and gift exchange practice in the study area.
- To find out the socio-economic implication for the marriage system among the member of community.

Significance of the study

Marriage is a building block of the study of society has their own norm, values, customs and belief which regulate marriage activities. This study would help to clarify and has been document their marriage system and will have transmitted for the next generations. This study would help to understand the recognition of Amhara marriage system for others. To understand various issues about Motta community marriage

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system and increase for the public awareness. This study has a great importance in understanding of the major type of marriage practice in the Motta community. This study has to create hope to motivate other researchers in order to undertake detail study on this issue.

Scope of the study

The scope of the study was limited both geographical and theoretically. Geographically, this study was limited only in the Motta community of east Gojjam zone because the provide time is limit together various information from broad area of another woreda.

Theoretically, this study was limited only by some point of marriage system and the types of marriage practice and its wedding ceremony and procedures among the members of the community.

Limitation of the study

There are a lot of limitations that face the researcher on conducting this research such as:

- Shortage of time to discuss on the issue
- The influence of covid-19
- Transportation problem.
- Shortage of related materials to use in data analysis as secondary sources and others.

Organization of the paper

The paper was organized in to five chapters. The first chapter includes the introduction part of the study. The second chapter deals with literature review, the third chapter contains background of the study area. In chapter four the data analyzing and interpretations are included and finally, chapter five contains conclusion and recommendation, and at the end references and appendices are attached.

Review literature

Definition of marriage

Marriage is a social institution that union of a couple in a special form of mutual dependence for the purpose of founding and maintaining a family. As a social institution looked through the public religious or traditional ceremony it reflects the purpose, character and customs of the society in which it is found (Pathfinder International, 2006). Marriage may be defined as a socially recognized union between two or more people that involve sexual is the choice of marriage left partners and the age at first marriage left completely personal preference. According to Kottak, 2004: 513 marriages is an important means of forming alliance beyond one's own king round. It transforms relationships and conveys certain rights marriages established legal percentage of children. It gives spouses right to each other's sexuality labor and property. And it establishes a social relationship a final relationship of "affinity" between spouse and each other's relatives.

A number of anthropologists have struggled to formulate a definition of marriage that would apply to all human society. The anthropological definitions may be classified in to two categories. The early definitions of a marriage formulated prior to 1995 and the modern definitions proposed after 1995. The early definitions of marriage show light on various criteria that are required to constitute a marriage. The definition of marriage is offered by 19th century evolutionist emphasized that

marriage is ritually union between a man and a woman that spouse live together have mutually sexual right. Almost similar definitions of marriage were offered by anthropologist in the first half of present century (West Mark, 1929:264) defines marriage as universal an institution that involves residential cohabitation, economic cooperation of a nuclear family.

Mate Selection

Many societies have an explicit or unstated rule that defines potential mates as acceptable. The norms can be distinguished an interim of endogamy specifies the groups within which spouses must be found and prohibits with other (Scheffter, 2003: 356).

Endogamy is entered to reinforce cohesiveness of the group by suggesting to the young that they should merely someone of own kind by contrast exogamy from Greek "exo" outside requires male selection outside certain groups usually one's own family or certain kin folk.

The incest taboo, a social norm common to virtually all societies, prohibits sexual relationships between certain culturally specified relatives.

For example, in the USA, many peoples are expected to marry within their own racial, ethnic or religious groups and are strongly discouraged or even prohibited from marrying outside the group. For people in the USA, this taboo means that we must marry outside the nuclear family we cannot marry out first cousins

Types of Marriage

There are having even certain uniformities in all societies for the good reason that the serration is approximately one to one (1:1) in most time and place.

As Samuel (1998: 173) said no man can have two wives but by preventing somebody else from having one polyandry "the marriage of one woman to two or more man" is so far as to be married on says an ethnographic curiosity it occurs sporadically in several society but where it has any permitted.

It may be accompanied by female infanticide as among the Toda in India live most species of animal. However, unlike other animals' human being tends to relatively permanent, mating pairs but this mating does not necessary constitute marriage every human society has formulated certain rules and regulations to define a formal permanent relationship as marriage partners in a marriage have sexual rights in one another through marriages society organizes sex activities.

The institution of marriage solves the problem how to share the work effort of men and women and how to implement organized division of labor at individual and international level without cooperation in food getting and in spite of the existence of different kind of marriage, the Ethiopian civil code of 1960 defining marriage, as a voluntary, among and permanent union of one man and one woman (Journal of eth law, 1964:73).

The validity of these definitions is fact questionable the code ignores and even prohibits polygamy which is common form of marriage among many of the Ethiopia similarly, it favors only one religion that is the Ethiopian orthodox religious and ignores Islam religion which prescribes polygamous marriage for those who such fundamental limitations the consists civil marriage, religious marriage and customary marriage (Ibid).

A civil marriage is conducted when a man and a woman with intention to unite in matrimony before the office of civil status

which also receives their respective consent in accordance with the provision of law. Are religious marriage takes place when a woman and a man with intention to get married performance or rites as required constituting avoid marriage by their religion or by religion of them. A customary marriage is contracted when constitute permanent union between them under the rite of the community to which they belong or one of them belongs (Ibid, obtaining other necessary such as water and shelter an individual cannot serve.

Marriage transfer and exchange of wealth bride wealth and dowry

According to Kottak (2004:257) in society with the descent group of people enter marriage not a lone but with the help of descent group. Descent number group often have to contribute gift before actor after marriage from the husband and his kin to the wife and her kin. Bride wealth compensates the brides' groups for the loss of her companionship and labor. It makes the children born to women full number of her husband's descent group. Dowry is a material exchange in which the wives group provided sustained gifts to husband's family. When the husbands and their family take a wife, they expect to be compensated for the added responsibility.

According to Fafchamps and Quisumbing (2004) in Ethiopia primary, agreement economy, how one take in the marriage market is an important determinant of welfare Assets brought at marriage constitutes the dominant form of startup capital for new farms.

These assets effect farm-size distribution since newlyweds typically initiate their own family operations.

Parents give more it dings so improves the marriage prospects of their daughter. There is also some evidence that parents reduce transfers to daughter at marriage if the groom brings more, but this evidence is only significant at the 15% level. Parent also adjusts transfer in relation to how easily they can obtain a better match for their daughter. However, parents of grooms do not take marriage market outcomes into account when determining the assets, the son brings to a marriage. It is as it parent first decided how much to endow, based purely, on their own preferences and endowments, and then look for a marriage prospect the data thus primarily reflect assortative matching, with more similar people marriage each other (Fat champs and similar people marriage each other (Fat champs and Quisumbing, 2004).

Grooms do not act strategically because the outcome of the marriage market is not an important determinant of their future welfare. Fore bride however, their future welfare may hinge on how they fare in the marriage market. It is therefore not surprising if we find evidence that parents seek to influence the process and adjust what they give to their daughter as a function of marriage-market outcomes (Fafchamps and Quisumbing, 2004).

Marriage in Ethiopia

Because an estimated more than 80 different nation nationalities of people like in Ethiopia, marriage practice varies greatly over all, most marriages are arranged by families. Typically, notwithstanding the diversity of customs, elders from the prospective bride to propose a marriage. If the union is acceptable the families negotiate marital exchange and set a wedding date. In most cases, the gift in marital, exchange is

given by the groom's family to the brides or among the Amhara peoples are given to the new couple by the both sides of the family. Through less common, marriage by abduction is also practiced in Ethiopia, mainly in the country's southern region. In most their case, the abductor, with the support of friends and families' members, kidnaps a young woman in the course her normal activities, such as fetching water or collecting fire woods. The young women are the raped by her abductor or gang raped, after which she and her family feel they have no choice but to agree to a marriage because the victim's perceived marriage ability is severely compromised (Erulkar: 2013).

In recent years, marriage s has been delayed both due to poverty and as an indirect effect of state policies due to new rigidities in land allocation labor mobility, and house construction. While brides many appears to bring more to subsequent marriages, gifts at later marriages are less, reflecting the value of the first marriage in Ethiopian society (Fat champs and Quisumbing, 2004).

Generally, as to we review, previous studies on the major marriage practices among Motta community in the east Gojjam zone are insufficient.

Research methodology

Description of the study area

Motta named after the person aba "Motsa" who has famous person and have this country he planted seven 'Warka' trees in present day Motta around 1830s. After he plants those trees, he establishes market place under those trees. Then, after when people establish settlement around.

Economic activities

Motta is related to the climatic condition of *wayna-dega (semi-desert)*. The economic activity of the society is depending on agriculture and in some extent on trade activity therefore the most dominant economic activity of this society is agriculture and the rural population of the area earns its income from mixed agriculture. That means farming and livestock productions and some other local experience like hand crafts and market exchange system in urban area. In frequently there are irrational areas which produce fruits and vegetables. But the farmer is primarily dependent on main crops. The main crops that cultivate in the area are Teff, Barley, wheat, maize, peas and others.

Research design

Qualitative research was adapted to understand the marriage system practice in Motta community. The reasons that we would prefer to use qualitative explanatory approach to obtain accurate information from members of the communities and interview with participants in the study area of Motta community.

Sampling size

The data would have collected and gathered by interviewed of the local people and other people who have a knowledge concerned about the study. The members of people that would have interviewed have different culture within different locations. According to the community that contacted, there are 15 people from that nine was key informant, and remains six are for case study.

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Sampling technique

The researcher was employee snowball sampling technique to approach study participants in the study area. First the researcher was select one married adult and then the first informant was asked to show another knowledgeable person for marriage. The same technique was applied for case study and key informant participant.

Source of data collection

In this study we used both primary and secondary data source used to conduct.

Primary data collection

Primary source of data was key informant interview, observations and three individuals have selected for case studies.

A. Key informant interview

The key informant's interview was help to us depth information on the marriage practice and practice and criteria to marry. In order to get detail information from knowledgeable persons as elders who know much about the study of marriage system in Motta community on this study, we used key informant interview also to get detail information has interview nine key informants those key informants are from elders and others.

B. Observation

This method is very effective way of finding what we happen in practical contexts. The routines and interaction pattern of the everyday live within the communities we have been study. It was providing the understanding of what is happened with in the family or the community in actual practice and behaviors. We used this method by observing in that area during break time and generated by previous vision of knowledge on the system. Because most of Amhara marriage practice performed near to the fast casus this time is during February and after Easter holiday.

In this method we employed to conduct the field work in the study area.

C. Case study

In this study was enable we show the picture of each type of marriage practices and their procedures. And in this regard six individuals, have select for types of marriage practices and the personal experience to investigate.

Secondary source

To collect relevant and strong data the researcher used both unpublished and published secondary source of data. The unpublished source of data was collected from kebele, woreda and recorded materials related to the issue. Published data sources has used (such as books and journal) for the study area. Some secondary sources would be in order to obtain information about the history and cultural practice of Motta people.

Data analysis methods

For this study we used qualitative method of data analysis mainly discourse analysis of data would be employed. In this regard the data collected in line with specific objects of study have arranged to the main themes and narration was made.

Ethical consideration

A strong moral code by the researchers has the best defines against unethical behavior. Therefore, ethics is a very important instrument for a good researcher. In this sense the researchers have given status and dignity for individual and group. Who would participate by giving accurate information by considering ethical value of the host community in study area. During that time, we have record relevant information from them in this study by communicating the research objective. A good ethics is the purpose of the study for informants; secure the psychological, physical, dignity and social wellbeing of informants.

Data analysis and interpretation

In this chapter the researcher analysis and discuss the data collected mainly through key informant interview and case studies. These two qualitative methods were used to supplement each other. First the key informants' response concerning major type of marriage practices in Motta community; the main socio-economic and cultural reasons behind practicing those marriage among some people today in Motta people and the feature of ritual ceremony and procedure of marriage is discussed. Under each of the dominant type of marriage one case is presented, to do so, the researcher selected individuals who experienced or passed through each type of the identified marriage type with the help of other informants who cooperated in identifying.

Socio economic and demographic characteristics of informants

In this study five informants have been selected. From the five informants one is key informants and the other were the case study conducted. A person who selected for key informant is 60 years old male. He is married and his educational level is elementary (1-6). His economy is based on agriculture (farmer).

The other four informants whose case study conducted are three males and one female. The age of each is above 30 years. All of them are married. From this informant one man and women are illiterate and the rest of male are elementary (1-8) educational level but one male is secondary school (9-10), their economy is also based on agriculture. They are farmer and house wife.

The view of the community to wards marriage

The view of the community is different from time-to-time for instance during the past time the attitude of community towards the marriage is very increase because the marriage was determined by the family of the groom. During this time the family was only arranged when your child must be married and they scheduled to perform that their child will be married by this reason the interest of the community to wards marriage can be performed by the agreement of the grooms.

Major types of marriage practices among Motta community

As we attempted to introduce its above, key informants was asked to identify the major forms of traditional marriage in the area. For each type of marriages identified by our main key informant Ato Adam Aynalem we further selected other person from the area to who got married in either of the form of

marriage with the help of other informants from the area who co-operated we in doing so. For this purpose, we selected one individual for each type of Amhara marriage let me firstly briefly discuss the four types of marriage as identified by our key informant, Ato Adam.

According to our informant Ato Adam A. age 60, who was regarded as knowledgeable about the cultural practices of the area, there are around four types of marriage within local area of Motta people namely "abduction," "consensus", "deceiving" or "lobbying," and "betrothal". Let me briefly discuss each type of marriage practice according to the information we obtained from our key informant.

Abduction

According to our key informant, abduction was commonly practiced in past. In this regard, they would be bride groom forced takes away the Girl from the home of her father or when she returns from market, collecting firewood and fetching water or carrying out some outdoor tasks". This form of marriage often happened if the girls has repeated by refused or rejected to marry the boy as our informant said. The boy waits for favorable day to abduct her by organizing his friends. If she is the one who often go to market, or to fetch water, they wait for her on road she returns from where she went. According to our key informant, they do not expose themselves to passerby, instead they hide themselves in bushes, while one of them looking for her return-up on her return they all comes involves beating and crying her if she still refuses. After taking her to home immediately the father of the boy sends elders from his relatives to the family of the girl. As our key informant said, in such cases elder get acceptance after fourth or fifth visit and request. And he added that, this is due to this form of marriage is not encouraged by the norm of marriage of the area. Let we present one case concerning this form of marriage.

Case one (1)

Mekonen Bekele 41 years old man, live in research area. He married his wife through abduction.

Mekonen tried to convince her through his relatives who live in the neighborhood of his abducted wife. But she refused. Then he organized his friends and waited for the date her parents and her brother would be absent from home. As he said, one day when they want to the burial ceremony of their relatives in the next Keble, they forcedly took her from her parents' house and hide her in the house of his relative's faraway from several weeks till the elders mediated the case and got acceptance by the relatives of the Girls (His wife). Then the elders asked excuse for what Happened and convinced them that here after they are tried by marriage. And as he said, after the elders got acceptance they returned from the place there, hide her from her relatives and conducted the cultural, wedding ceremony, then normal life started.

As the above cases shows Mekonen Opted to Marry in that way because his attempt to marry through a kind of marriage we shall see later. When she refused his request via his relative, he decided to marry her by abduction. As, it is clear from the response of Ato Adam and the case presented above, the existence of a culture of mediation by elders used as solution to solve the conflict that happen and likely to happen following the incidence. And according to him it is the culture of Motta to pardon the incidence and let the elder to enter the house of

the girl's parent to talk about their future relation. However, as Ato Adam A; our informant indicated that the occurrence of this form marriage practice is highly decreasing from time to time due to criminalization of the act. Ato Adam added that, beyond the criminalization of the action, people are becoming aware of the bad consequences of the act through various awareness raising campaigns by government and non-government organizations. He also mentioned the role education in changing the practice in the area.

Consensus (negotiation between two families)

As our key informant interview, the other type of marriage among Motta community is general is consensus. The word "Consensus" is equivalent to the English word good will or agreement. According to our key informant, this type of marriage is less common in past. He said, in early days of our children hood, through most of marriage are arranged by the parents of the boy and the girls occasionally "Consensus" type of marriage is taking place. It is a kind of marriage that comes in to effect by the exclusive agreement of the boy and the girl. This clearly shows that it is based on the full consensus of both boy and girl. In this type of marriage, as our key informant said, they not give attention to the difference in socio economic status of their families. In case, a marriage between different cases may not be allowed or highly discouraged for it does not respect the will of the respective families and often undermines the honor of the right.

Our key informant added that this type of the marriage is considered as the one which lay ground for the century which practiced marriage in the area through it was discouraged in the past for not considering the good will of the respective family and elders. Let we present the one case that clearly shows this type of marriage.

Case (2)

Meseret Tesfaye, 30 years old women, married to Ato Belegew Haylegnaw when she was 17. Now they have 3 children. She said, "unlike others who married during my time in our neighborhood, I married by own interest thanks to the opening of school. She frequently meets with Belegew when she comes to school, because both were grade 3 students. She says that when Belegew asked her, she did not refuse. But she tells that when her family heard the case, they highly ridicule her not for waiting their decision. "But later when elders from the Belegew's relatives come to our home three times my father agreed to let me marry to Belegew." Then her family allowed her marriage. She says, I am lucky in marrying in that way.

As the above case shows, this type of marriage which take place by the agreement of the boy and the girl requires place by the agreement of the boy and the girl requires a place and time for the two to meet and form close relationship. In this regard, education, particularly the establishment of schools and the beginning sending girls to school played a great role in changing type and pattern of mate selection and marriage.

Deceiving and lobbying (Between the two opposite sexes created 'Amachi')

According to Ato Adam. A, our key informant, "Deceiving" and "Lobbying" is the kind of marriage that is formed through cheating a girl in different ways to marry a boy without knowing the detail status of a boy. In this way of entering in to

marriage someone acts as mediator in order to secretly convince the girl to marry this friend or someone who is close to him. As Ato Adam stressed "The family of the Girl should not Know such kind of mediation is taking place" finally, if the mediation succeed, she agrees and leave her family by taking something important from her mother or father and secretly go boys' family. Mostly this happens in the evening very secretly. Then after one or two days, elders, relatives of the boy are sent to the families of the girl to tell that their daughter is found. Then they ask excuse for the mistake of their son and the marriage ceremony is arranges. Let we raise the case of Zewudu Asnake who married in this way.

Case (3)

Ato Zewudu Asnake. Aged 48, lives in this kebele. He married when he was 20. When he was asked to elaborate his marriage process, he said, he saw his current wife Yeshi when she returns from market with his aunt who lives in another woreda. In the next day he went to his aunt's home and begged his aunt to ask and convince that girl to marry him. Then he said "my aunt convinced her by telling her that I am from a well-respected family as if my family have large farm land, large number of cattle," then he prepared a house with the relatives. Then the girl came to the boy's family secretly at night fall when her parents and Enders brothers went to market.

Then before the wedding ceremony, the girl was cared for two months by the mother of Zewudu to prepare her for the marriage. In that interval, he said elders were sent to the family of the girls. After the elder were accepted by her family the wedding ceremony took place.

As the above case of Ato Zewudu as well as the response of our informant Ato Adam. Through the Girl is asked her willingness. She is often deceived by the female relative who convinces her to marry the boy presenting the exaggerated picture of the boy's and family's status. This shows that the girl marries without knowing the real personality and status her bride groom.

Betrothal

According to Ato Adam. A, 'Betrothal' is the most formal, well-known and respected types of marriage in Motta society. 'Betrothal' marriage needs the consents or agreements of two families. 'Betrothal' marriage takes place between the two families of equivalent social and economic status. It is marital relationship that is arranged by fathers of the boy and girl. As Ato Adam added, the prospective couples do not refuse the arrangement made by two families. He also said that, 'it is a marriage between the son and daughter of two families who are not related by blood but who have strong social relationship let we present one case in this regard.

Case (4)

Ato Girma Zenebe aged 40 is from the same Kebele. He married his wife when he was 25. His marriage with Werkitu Tefera was arranged by their respective families particularly, fathers. The fathers of both were fellows of each other during Italian occupation of Ethiopia. Since that time the two fathers are intimate friends through the place, they live is far away from one another. He said, this created strong relationship between two families. They discussed with one another and decided to establish marriage between two families in order to

maintain and further strength their relationship. He said, 'I was told by my father that I am going to marry a wife after two months through I did not know her. I saw her on the day of the wedding he said he didn't complain the arrangement because it was common practice in our day'. He says that his father also married in that way. The above case as well as our key informant indicated this kind of marriage is arranged between two families that have strong relationship in order to make their relationship stronger and long lasting. But as both of them indicated how days there is no 'Betrothal' marriage.

Socioeconomic reasons for the amhara marriage practice in Motta community

According to my informants Ato Adam A. most of the marriage practices discussed in preceding section is not practiced currently. But as he indented, "Betrothal" is occasionally observed. Whereas, most of marriage now days practiced are 'Consensus' type. Let us briefly discuss why this type of marriage are maintained as it as explained by our key informants. When we turn to the "Consensus" this is a widely practiced one, as he said. According to Ato Adam, it is social, legal and moral acceptability and it is modern features" made it the most dominant type of marriage. Furthermore, the expansion of education transformed other forms of marriage into education transformed other form as of marriage in to this type since it increases opportunity and changed conservative norms of the area. Abduction is highly decreasing from time to time due to criminalization of the act. Whereas, the continuation and predominance of "Consensus" from of entering in to marriage is attributed to its modern features and its social and legal acceptance. Generally according to our informant's marriage is important to create children and to live on self-reliance without dependent on the family.

Features of ritual ceremony and the procedures of marriage in the study area

The sub section of the chapter is based on the information we obtained from our key informants, Ato Adam and the individuals we selected for case study. We briefly discuss about transfers and exchanges of wealth up on marriage, pattern of resident of the newly married couples, and the general overview of wedding ceremony.

According to our informant, firstly the interest of the family to married their child must be full, and then the father and mother of child must be diseased on their child. The father must be a duty to find girl for his children after he get girl, he would ask her father. If the response would be good, they appoint time (*ketero*). Then after they discussed on that time by different issues among that the boy's father must be bought clothes (like *Netela*, umbrella, shoes, etc) for the girl groom then after they perform the rule of *semania*. After that agreement they appoint the time that marriage would be performed. After that they prepare to marriage, they must be collected wood for coking food, they ask different relatives to done *lemat*, collect materials to use the marriage like a storing material for water, *tella*. They must be preparing pavilion (*dass*) for coking place.

Marriage transfers: bride wealth for marriage in culture of Motta

According to key informant Ato Adam there is exchange of wealth up on the marriage called in Amharic language '*Tilosh*'.

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In Amhara marriage practices of Motta society bride wealth is paid in cash and in kind of marriage. According to him in the day of betrothal which called 'agreement of two family" the girl and her parents given the chance to order amount of ride wealth that has to be paid by boy's father to the girl and her family in the form of cash and kind.

In return the bride's family paid for the bride groom and for their daughter in the form of cash and other wealth like cattle such as cow, sheep, goat, etc. As our key informants mentioned the family and relative of bride father groom present: A fatten ox, sheep, etc. to the bride father and over coat, Gabi for bride father; dress (bride lips) for the bride mother. In addition, clothes for a bride and jewelries live Ring- made from gold. The amount of bride wealth in Motta tradition depends on the economic status of the boy's father which shows as girl already engaged. The payment, bride wealth serious the purpose of securing, and stabilizing marriage (Key informant: Ato Adam A).

Customary foods and local drinks prepared for wedding ceremony of traditional marriage among Motta society

According to our key informants Ato Adam A. some of the common customary foods that were prepared for wedding ceremony include these cooked meats locally called 'Doro wat', "Ox meat", *chechebsa* (made from Teff, Butter and *Berbere*) and local drink includes *Tej*, *Tela*, and *Areke*.

Patterns of residence up on marriage

According to our key informant, Residence Pattern is similar to the current one. No big difference. The bride leaves her family and enters to the family of the bride groom. The newly married couples start to live in boy's family house for a month or two months. The reason they reside in the boy's family house was that to make the bride adapt the environment after the bride hood by performing different household activities with his mother. Then, after they enter in to a newly constructed house of the bridegroom which is very close to the house of the family of bride groom.

Therefore, when we look at the resident pattern up on the marriage of Motta, it was predominantly patrilocal. One additional thing here is the first one or two months after wedding ceremony in which the couples stay with the family of the groom. In this case, it is another important socialization period in which the mother of the groom facilitates the transition of the bride to a wife hood and motherhood.

Conclusion and recommendation

In this small chapter of the paper, the researcher states the major concluding points of the issue under consideration, based on the data analyzed and discussed in the previous chapter of this paper. Furthermore, some recommendations are also forwarded by the researcher concerning some issues that seek attention of concerned bodies.

Conclusion

In this subsection concluding the statements are concerning with the research. Concerning major types of traditional marriage practices among Meselemariam community, "Abduction," "Consensus", "Deceiving" or "Lobbying" and "Betrothal," were identified. When we look at the ones that are continuing till to date in the area, predominantly "Consensus"

type and to some extent “Deceiving” or “Lobbying” are practiced.

Through many of marriage type had their own cultural reasons they used to be practiced in the area some year back, traditional marriage type like “Betrothal”, Deceiving or Lobbying, are rarely practiced in the area to date. The expansion of education and exposure to and diffusion of modern culture play significant role in the gradual extinction of these practices.

Despite some of the marriage types are that no longer practiced by the area like “Abduction” that are criminalized in the country are occasionally being practiced in the area. Since “Betrothal marriage” often leads to the formation of monogamous marriage in negatively affects the economy on the family which in turn affects the education, health, nutrition, social life and the general upbringing of children. And it is likely to increase the burden of women.

On the other hand, when we look at the pre dominance of “Consensus” kind of marriage which comes in to effect by the consensus of the boy and the girl, it is attributed to the expansion of education which freed both boy and girl to get opportunity for selecting their mate and arranging their marriage, its social and moral acceptance and its legal approval.

Recommendation

In this section the researcher requires to propose some enhancement where by the current situation of the assessment in our investigate would be improved and the researcher forwards some concerning practices that should be encouraged so that they may continuous and some practice should be discourage in order to avoid break down of right and a buses experience by women as well as children shoulders due to some marriage practice. Embracing all youngsters in education from their early children hood can be a good way in order to express both boys and girls to their rights and responsibilities and the means they can exercise their right.

Still creating awareness with regard to the human right of women to marry whom they want and not to marry whom they don't want should be strengthened. In this regard kebele, woreda, and zonal level governmental organizations and non-governmental organizations working on the issue in the area should play significant role.

Since “Abduction” is criminalized, enforcement of the law should be strengthened there by to defer the potential offenders. In this regard, introducing community policies may contribute a lot in encouraging the society to report the offences. The woreda and zonal women and children's affairs department should play a significant role in assisting women who are occasionally forced to engage in an “Abduction” type of marriage. In this regard, the practice mostly leads to the formation, its socio-economic and psychological impacts on the families the wives and the children should be underlined.

Finally, concerning the cultural marriage ceremonies, they should be maintained and promoted by concerned bodies like zonal cultural and tourism department since the ceremonies have cultural and scenic feature, they are tied to the identity of the ethnic group and the practices have economic advantages. In this regard, if such wedding ceremonies are maintained, it will make the ceremony cost-effective because every input is obtaining local area.

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