Challenges Associated with Marriages in Ghana: Implications for Counselling on Marital Satisfaction

Josephine Anterkyi, Bentil

Department of Guidance and Counselling, University of Cape Coast, Cape Coast, Ghana
https://orcid.org/0009-0002-9658-7266

ABSTRACT: The purpose of this study was to explore the challenges related to inter-ethnic and intra-ethnic marriages and how the challenges affect the level of marital satisfaction. The study employed the qualitative phenomenological design and sampled 10 inter and inter-ethnic married couples in the Kumasi metropolis using to convenience sampling procedure. Data was collected with the aid of researcher designed semi-structured interview guide. Data collected were analysed using the six-step thematic analysis approach suggested by Braun and Clarke (2006). The findings revealed that the challenges experienced by spouses in inter-and intra-ethnic marriages were not the same. The findings also, revealed that children's upbringing was a challenge due to the gender-stereotypic nature of spouse. It was concluded that most spouses in intra-ethnic marriages faced challenges with regard to children upbringing, decision-making and household production. It is recommended that married couples: both inter and intra-ethic couples should seek marital counselling services during their marriage in order to help them deal effectively with the various challenges such as children up-bringing, decision-making and household production that have the capacity of negatively affecting their marriage and marital satisfaction.

KEYWORDS: Challenges, Counselling, household production, inter-ethnic, intra-ethnic, marriage and marital satisfaction.

INTRODUCTION

Marriage requires difficult sacrifices and commitment such as patience and consistent effort on the part of both the spouses. A marriage works out when both the spouses have some elements of satisfaction that overides their expressed or unexpressed differences. Marriage is a union between a man and a woman, in such a way that both parents recognize children born by the woman as legitimate children Nukunya (2003). Furthermore, Nukunya suggested that marriage is the world's accepted and recognized institution for the establishment and preservation of family life. Addai, Opoku-Agyeman and Amanfu (2015) see 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 Bentil, et al., (2023), marriage is considered as the lifelong connection that ensures a man and a woman consent to engage in sexual activity, which is recognized by the cultural and religious beliefs of the community to which they belong. Bentil et al., asserts that marriage is a social institution that most persons (a man and a woman) who reach the requisite age would wish to participate in, unless there are certain factors preventing them from doing so.

LITERATURE SURVEY

Lu (2007) contends that marriage is "a contract between two individuals based on love and commitment to each other is increasingly considered a norm" (p.3). Furthermore, "a non-ethnocentric definition of marriage is a culturally sanctioned union between two or more people that establishes certain rights and obligations between the people, between them and their children, and between them and their in-laws" (Haviland, Harald, Prins, McBride & Walrath, 2013, p.87-94). Conversely, within a cultural context, marriage seems to be an interpersonal relationship, and is usually based on a contract of rights and responsibilities between two individuals and their families. In the Ghanaian culture, when a man and a woman are permitted to make their own marriage choice, it is generally referred to as love marriage. Swidler (2001) also argues that marriage is both a relationship and an institution, which means that both mythical/romantic and practical ways are understood. Indeed, love-based marriage is always gradual, unclear, complex, where mythical romanticism is de-emphasized (Igarashi, 2014).

Though marriage is highly regarded in the Ghana culture, a great emphasis is place on whether the marriage is an inter-ethnic or an intra-ethnic marriage, this is because of the feeling of superiority and the desire to maintain property within the lineage have caused members of one tribe to dissociate themselves from others (Afful, 2016). Inter-ethnic marriage is a form of exogamy that

Challenges Associated with Marriages in Ghana: Implications for Counselling on Marital Satisfaction

involves a marriage between spouses who belong to different ethnic groups while intra-ethnic marriage is between people belonging to the same group, such as a racial, ethnic, or religious group (Pardo, Weisfeld, Hill & Slatcher, 2012).

Regardless of the type of marriage: inter-ethnic or intra-ethic, all married couples seeks some extent of marital satisfaction. Marital satisfaction can be defined as the attitude an individual has toward his or her own marital relationship. Bashiri et al. (2016) also explain marital satisfaction is a multifaceted concept that comprises of diverse features of marital relationship that includes adjustment, happiness, truthfulness, and commitment. Sayehmiri et al. (2020) argue that marital satisfaction that emanates from intimate and emotional satisfaction is a measure of couples' relationship quality, showing their subjective evaluation of the quality of their relationship. Regardless of the fact that all married couples seek satisfaction in their marriages, there are several challenges that can affect the level of satisfaction couples have in their marriage.

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 emerge 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 Oduro-Frimpong (2007), inter-ethnic marriages are mostly associated with some communication problems due to the differences in language spoken. For instance, the English Language being a medium of communication which is prevalent in most Ghanaian societies, the spouses may not understand each other's local dialects, thus children become confused as to which of the dialect they have to learn or speak at home. In his research, Oduro-Frimpong (2007) discovered that all inter-ethnic married participants had some problems in their marriages. Tallman and Hsiao (2004) maintain that due to individual expectations that their spouses would meet their emotional, social and material needs during their married life, the difficulties developed partially. Frame (2004) reported that most individuals believe that intercultural marriages are more difficult, stressful, unhealthy, and more likely to result in divorce. Again, with regard to the system of inheritance, some tribes in Ghana such as the Gas, the Akwapems, the Ewes and the Northerners practise the patrilineal system, whereas others such as Akans (Ashantis and Fantis) subscribe to the matrilineal system.

Children who are products of these patrilineal and matrilineal marriages (that is mother inheriting patrilineal and father inheriting matrilineal) normally get confused about their identity and cannot trace their roots exactly to where they belong (Taniguchi & Kaufman, 2013). Inter-ethnic marriages in many societies tend to manifest greater prevalence of divorce than do intra-ethnic marriages (Renalds, 2011). The researcher further indicated that divorce is well known to be more common among inter-ethnic spouses compared to spouses in which both spouses come from the same ethnic background (intra-ethnic).

PROBLEM STATEMENT

Given that several studies have explored the challenges associated with inter and intra-ethnic marriages from different cultures, little is known about the various challenges associated to inter and intra-ethnic marriages in Ghana. Oduro-Frimpong (2007) examined problems related to inter-ethnic marriages in Ghana, but only examined the perspective of couples in inter-ethnic marriages without considering the views of couples in intra-ethnic marriages. Furthermore, the quantitative approach applied by Oduro-Frimpong (2007) does not communicate in-depth experiences of couples. The researcher sees marriage counselling as a treatment for couples during their marriage to better understand each other's behaviour and personalities, to enable the couple cope with each other and thereby reduce or alleviate some marital challenges. The study results would benefit marriage counsellors and counselling psychologist to use the knowledge to help couples to reduce marriage challenges. It is against this argument that this study aims to examine challenges to inter and intra-ethnic marriages.

Based on the objective, this study is guided by the research question: what peculiar challenges exist in inter and intra-ethnic marriages with respect to marital satisfaction?

RESEARCH METHODOLOGY OR METHODS

Design

Given the purpose of this study, a phenomenological design is considered appropriate for the study. Phenomenology is a research design that is based on the qualitative approach to research, and is used to describe how human beings experience a particular phenomenon (Hennink, Hutter, & Bailey, 2020). Phenomenology is considered appropriate because it attempts to set aside the researcher's biases and preconceived assumptions about human experiences, feelings, and responses to a particular situation, thus challenges associated to marriages in Ghana (Zahavi & Martiny, 2019; van Manen & van Manen, 2021).

Setting

The Kumasi Metropolis, which is located in the Ashanti Region of Ghana, is the study area for this research. Located in the transitional forest region of Ghana, with an area of 214.3 square kilometers (km2), the Metropolis is about 270 km north-west of Accra, the national capital of Ghana. The Metropolis is the nation's second largest and most populous city, Kumasi Metropolitan Archives (2015). It is the capital of the Ashanti Region, and has a unique centrality as a traversing point from all parts of the country which has made it a major commercial centre, Kumasi Metropolitan Archives (2015).

Challenges Associated with Marriages in Ghana: Implications for Counselling on Marital Satisfaction

Population

The 10 participants were spouses who were in a relationship from age 20 years and above, have lived, and are still in their relationships for more than two years (Creswell, 2014).

Participants

The purposive sampling method was used to select ten (10) participants for the study. The selection of the ten (10) participants was guided by Creswell (2014), who indicated that up to ten (10) participants are enough in a phenomenological study. Further Langford et al (2009) and Morgan (2014) also came with six-eight (6-8) and six-ten participants to be appropriate. Therefore the sample was made up of five (5) spouses who were satisfied with their marriages from either inter tribe or intra tribe, and five (5) others spouses who were not satisfied with their marriages from either inter-ethnic or intra-ethnic.

Six of the participants were within the age range of 40-49 and four were within the age range of 50-59. Eight of the participants in the study had schooled up to the tertiary level and two had also schooled up to the secondary level. It is evident one that half (5) of the participants have been married for 10 years and below. The remaining half have been married for eleven (11) years and above. The number of years participants has been married showed that participants have been in marriage for a relatively long time. Hence, these participants were in a better position to provide accurate and needed responses with respect to the objectives of the study. Half (5) of the spouses involved in the study were in inter-ethnic marriage and the remaining half were from intra-ethnic marriages.

Instruments

A semi-structured interview guide which was constructed by the researcher and scrutinized by language experts was used to gather qualitative data. A semi-structured interview is a technique of research used most often in the social sciences (Newcomer, Hatry, & Wholey, 2015). While a structured interview has a rigorous set of questions, which does not allow one to divert, a semi-structured interview is open, allowing new ideas to be brought up during the interview because of what the interviewee says (Voutsina, 2018). The semi-structured interview was used in this study because it enables the researcher to probe more into the issues under consideration. The interview guide was based on the literature. It consists of two parts; part A consists of eight (8) demographics objective items while the part B also comprises of thirteen (13) open ended items that explored challenges associated with inter and intra-ethnic marriage.

Procedure

Appointments were made with all ten participants, and on the appointed dates, the ten participants were visited whereupon the interviews were conducted on the participants after a careful selection process. Any five interviewees who fell within the dissatisfaction range and agreed to participate in the study were interviewed. Also, any five who fell within the satisfaction range in either inter or intra ethnic marriages and also agreed to participate in the study were also interviewed. The respondents were met individually at different places on one occasion; one respondent was interviewed at a time. Permission was sought from the participant to record the proceedings. The interviews were recorded using a recorder. Notes were also taken as the interviews unfolded. Each interview lasted for about 45 minutes to 2 hours. It took the researcher three weeks to complete the data collection. The participants for the study were assured of confidentiality and anonymity of the information they were giving out as well as their identity. Each participant was given the opportunity to read their transcript to confirm their statement. Recordings were kept under lock and kept for at least five years before being disposed of.

Data analyses

Since interviews were conducted for the purpose of the research question, audio-taped interviews were transcribed and read severally to understand the data patterns. Transcripts were compared with the audiotaped interviews from which they are prepared to obtain accuracy of data. Data on the research question was analysed qualitatively using Braun and Clarke's (2006) six steps to thematic analysis. The six steps are outlined as follows:

1. Familiarising with the data
2. Generating initial codes.
3. Searching for themes
4. Categorisation of identified themes.
5. Describing of themes
6. Developing the research report

DATA ANALYSIS AND DISCUSSIONS

What Peculiar challenges exist in inter-and intra-ethnic marriages with respect to marital satisfaction?

Challenges Associated with Marriages in Ghana: Implications for Counselling on Marital Satisfaction

Challenges

Participants in both inter-ethnic and intra-ethnic marriages were unanimous about the fact that they face some challenges in their marriages. However, the challenges as faced by individual participants differ. Some participants explained that the challenge they face is related to children upbringing, decision-making and spouse involvement in household production.

Children's Upbringing

The different perspective of how children should be brought up or should be trained was a challenge for participants in intra-ethnic marriages. These participants expressed that their spouses are gender-stereotypic with household production. Hence, they do not want them to involve their female children in household productions that they perceived to be a preserve of male children. Equally, their spouses do not want them to involve the male children in activities such as cooking and sweeping because they perceive that those activities are to be performed by female children. A participant illustrated:

Yes! We have three children; two boys and one girl. My husband feels that in our Ashanti culture the boys are not supposed to go to the kitchen and I feel that the boys can do what exactly the girls do and the girl can do exactly what the boys do. The boys are in JHS but they don't know how to cook, it is only the girl who knows how to cook and that's a problem for me. Like I have said, I would want them to be trained so that the boys can cook and the girls can also wash cars so that when they are matured and are on their own, they can do everything by themselves but my husband object to this decision. **(Participant 4)**

He disagrees I make them do some chores that are considered to be done by only girls. Sometimes he disagrees but I am with them most of the times so I let them do what I want them to do. Like I said when he is around, I limit myself with the level the children should go as to helping with house chores but if he is not around, they do everything. **(Participant 6)**

We have been married for twenty years or so and we have four children, two boys and two girls. My husband is always like, how do you expect Solomon to go to the market to buy some food items like tomatoes, fish, cassava and many more. He can't even bargain well so I feel the children should be trained for their specific gender roles. Crossing the gender roles will be an added responsibility but first, they should be trained separately towards their specific gender roles. For example girls should do the marketing, cooking, washing and boys should be trained to iron, wash cars and clean the hall. **(Participant 9)**

Decision-Making

Decision-making also came up as a challenge faced by participants in intra-ethnic marriages. Participants explained that their spouses do not involve them in decision-making. Further, their views are not taken into consideration or implemented even when they are involved in the decision-making. A participant said:

Sometime she takes decision without me. That is one challenge I have with her. This is because he feels he is the head of the home. **(Participant 6)**

Most of the time in making decisions, I get to know when the situation is out of hand, but what do I do? Nothing! On some few instances he welcomes my views and at times too he comes to consult me. For instance, if it is a decision about the children, I will be involved but when it comes to financial decision, he does it alone **(Participant 5)**

I wouldn't say that much, most of the things he has already taken the decision, then he will tell me this is the decision he has taken of which most of the time I am not happy about. A few times he will ask of my opinion of which I will say but in the end his decision rules. But may be because I have been complaining that he does not involve me that's why he comes to ask me and I will say something. **(Participant 4)**

Taking decision or decision making! I will say we take separate decisions when it comes to our individual relations. My husband will never ask for my opinion on issues relating or concerning his family so I also decided to do same and it has remained the norm in our home. Concerning the children's education and their well-being, that one we discuss and take a unified and final decision. In fact, my husband is not transparent with monetary issues, I do not even know how much he earns at the end of a month but he is aware of mine and that has created the problem. I am certainly not happy with this and subsequently not satisfied in my marriage. **(Participant 8)**

Household Production

Participants in both inter-and intra-ethnic marriages expressed that involvement in household production was a challenge. Participants expressed that their spouses expect them to contribute to household production. However, they are of the view that their children are there to assist them so there is no need for them to get involved. A participant in inter-ethnic marriage illustrated:

She expects that once a while I should be helping her but I also say the children are there to help. God has given us the children to help us so I do not see why the children will be there and you expect me to help in washing, cooking and do other things. But with washing, there is a washing machine so the machine can help. So those cases she may not be so happy about, once a while when she is washing, When I go to sit by her, you see that she feels so happy for that but I think I do not do that often I do it once in a while. It is not a common thing I do. **(Participant 1)**

Similarly, a participant in intra-ethnic marriage said:

Challenges Associated with Marriages in Ghana: Implications for Counselling on Marital Satisfaction

When we got married at first, I prepare Banku and she will prepare the stew but since the girls grew up I have relegated that to the background but when they are not around and she is cooking I will go to the Kitchen to give her moral support but I would not do anything. ***(Participant 2)***

Marriage at first sight, in fact when we got married initially, I use to help my wife with the cleaning of the house, washing and ironing of clothes. It got to a point when my job became very demanding and I have to, sometimes work during some weekends. Our two children are also grown, 13 years and 17 years, so I felt they could help their mother who is also a teacher, and most at times less busy to do the things I used to do to relief their mother off the heavy household workloads. ***(Participant 10)***

DISCUSSIONS

No marriage is immune to challenges. In other words, all marriages experience challenges. Sung (1990) avers that most of the challenges faced by spouses are challenges that every marriage faces no matter where they come from. The findings of this current study confirmed that both spouses from inter-ethnic and intra-ethnic marriages faced some challenges. The findings also revealed that the challenges experienced by spouses in inter-ethnic and intra-ethnic marriages were not the same. The results of this present study depicted that all spouses in intra-ethnic marriages faced challenges with regard to children upbringing and decision-making. The findings revealed that children's upbringing was a challenge due to the gender-stereotypic nature of spouse. This finding differs from the findings of Donovan, (2004) and Garcia (2006) who found that spouses in inter-ethnic marriages had challenges with parenting due to their cultural differences. With respect to the findings of this current study it could be said that spouses in inter-ethnic marriages did not face these challenges probably because they entered the marriage being aware of the possible challenges and difficulties they may face due to their ethnic differences as postulated by Brown (1995).

It was also evident that spouses in both inter-ethnic and intra-ethnic marriages had challenges with their spouses not contributing to household production. The spouses not contributing or not helping with household chores or production could possibly be due to gender-stereotypic nature and ethnic differences of spouses. This is because the results showed that, it was the male spouses who do not help in household chores or production in the home. The findings of this current study are similar to the findings of Khawaja and Habib (2007) who found that wives whose husbands contribute to household chores were happier, and more satisfied with their marriage than their counterparts who do not help their spouses.

The findings revealed that the challenges experienced by spouses in inter-and intra-ethnic marriages were not the same. The results of this present study showed that all spouses in intra-ethnic marriages faced challenges with regard to decision-making. The findings revealed that decision-making was a challenge due to the gender-stereotypic nature of spouse.

RESEARCH IMPLICATIONS

It is therefore, suggested that counsellors organise talks and seminars on these variables: children up-bringing, decision-making, household production and many more marital challenging issues for both would-be spouses and couples to educate them on the essence of these variables in order to bring about satisfying marriage in Ghana and beyond.

CONTRIBUTIONS TO SCIENTIFIC COMMUNITY AND FUTURE RESEARCH

1. The results of this research would help relationship counsellors educate themselves with the knowledge they need to support premarital counselling for would be couples and throughout relationship therapy (for spouses) in terms of the impacts on their relationships' ethnic or cultural origins in terms of inheritance on their relationships.

2. The study's conclusions will depict gender stereotyping misconceptions and discrepancies in inter-ethnic and intra-ethnic relationships in the Kumasi Metropolis that can be implemented to reduce tribal bitterness, which the researchers want to propagate the knowledge throughout the Metropolis to improve healthy relationships.

3. The study will also enlighten would be couples, relations, and individual who want to understand more about factors that challenge marital satisfaction.

CONCLUSIONS

The study concluded that gender stereotyping makes children up bringing a difficult issue to resolve among some parents irrespective of their cultural background.

It was concluded that, male spouses did not help in the conduct of household production, because according to the male spouses cooking, washing or laundry, maintaining the home is the preserve of the female spouses.

This study concludes that, male spouses in intra-ethnic marriages usually did not involve the female spouse in decision-making with the believe that decision-making is the prerogative of the man being the head of the home.

RECOMMENDATIONS

The study revealed that challenges experienced by spouses in inter- and intra -ethnic marriages were often related to child upbringing, decision-making and household production. It is recommended that married couples: both inter and intra-ethic couples should seek marital counselling services during their marriage in order to help them deal effectively with the various challenges

such as children up-bringing, decision-making and household production that have the capacity of negatively affecting their marriage and marital satisfaction.

Areas for Further Studies
Future research could focus on using both quantitative and qualitative approach to give an in-depth understanding and comprehensive information on the causes of marital dissatisfaction, the effects of marital dissatisfaction and how spouses could manage their home for a healthy marriage and family interaction

REFERENCES
1) Addai, I., Opoku-Agyeman, C., & Amanfu, S. K. (2015). Marriage and subjective well-being in Ghana. *African Review of Economics and Finance*, *7*(1), 53-79.
2) Afful, J. B. A. (2016). Non-Kinship address terms in Akan: A Sociolinguistic study of language use in Ghana. Language and intercultural communication. *Journal of Multilingual and Multicultural Development,* 27(4), 275-289.
3) Bashiri, H., Dehghan, F., Ghazanfari Z., H., Dehghan, M. M., & Abdollahzadeh, F. (2016). An investigation into the relationship between personality traits and marital satisfaction of the health centers' married staff. *J. Pers Individ Differences*, *5*(11), 91-103.
4) Bentil, J. A., Boye, J. O., Eyiah-Bediako, s., Fia, S. D.,Dabone, K.T., Ayamba, B. B N., Adom-Mensah, B.A & Lawer, T. D. (2023). Perceived Impacts of Acceptance, Conversation and Inheritance issues on relationships happiness among couples in Kumasi Metropolis, Ghana. *African Social Science and Humanities Journal 4(1), 146-159*
5) Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, *3*(2), 77-101.
6) Brown, R. (1995). *Prejudice. It's social psychology*. Blackwell.
7) Creswell, J. W. (2014). *A concise introduction to mixed methods research*. SAGE publications.
8) Donovan, S. P. (2004). *Stress and coping techniques in successful intercultural marriages* (Unpublished doctoral dissertation, Virginia Tech).
9) Frame, M. (2004). The challenges of intercultural marriage: Strategies for pastoral care. *Pastoral Psychology*, *52*(3), 219-232.
10) Garcia, D. (2006). Mixed marriages and transnational families in the intercultural context: A case study of African-Spanish couples in Catalonia. *Journal of Ethnic and Migration Studies, 32*(3), 403-433.
11) Haviland, A. W., Harald E. L., Prins, B., McBride, A., & Walrath, D. (2013). Cultural Anthropology: The human challenge. *Wadsworth Cengage Learning*, *7*(4), 98-115.
12) Hennink, M., Hutter, I., & Bailey, A. (2020). *Qualitative research methods*. Sage.
13) Igarashi, M. Z. (2014). *Intimacy crossroads: Turkish-Japanese transnational marriages through lenses of culture, religion and gender*. (Unpublished doctoral thesis, Waseda University, Tokyo, Japan).
14) Khawaja, M., & Habib, R. R. (2007). Husbands' involvement in housework and women's psychosocial health: findings from a population-based study in Lebanon. *American Journal of Public Health*, *97*(5), 860-866.
15) Kumasi Metropolitan Assembly Archived (2015). Population. kma.gov.gh/kma/?metropolitan-census-report-for-kumasi-dessemineted-&page=5484on.
16) Langford, J. L., Webster, K. E. & Feller, J. A. (2009) A prospective longitudinal study to assess psychological changes following anterior cruciate ligament reconstruction surgery. *British Journal of Sports Medicine 43,* 377-378
17) Lu, C. M. (2007). 'Transnational marriage in Asia'. *Transnational Marriage in Asia 45*, 3- 18.
18) Morgan, D. L. (2014). Pragmatism as a paradigm for social research. *Quantitative Inquiry, 20*(10), 45-53
19) Newcomer, K. E., Hatry, H. P., & Wholey, J. S. (2015). Conducting semi-structured interviews. *Handbook of practical program evaluation*, *492*, 492.
20) Nukunya, G. K. (2003). *Tradition and change in Ghana: An introduction to sociology*. Ghana Universities Press.
21) Oduro-Frimpong, J. (2007). Semiotic silence: Its use as a conflict-management strategy in intimate relationships. *Semiotica, 167*(4), 283-308.

Challenges Associated with Marriages in Ghana: Implications for Counselling on Marital Satisfaction

22) Pardo, Y., Weisfeld, C., Hill, E., & Slatcher, R. B. (2012). Machismo and marital satisfaction in Mexican American couples. *Journal of Cross Culture Psychology, 44*, 299-315.

23) Renalds, T. G. (2011). Communication in intercultural marriages: Marrying Cultural Differences and Conflict for Marital Satisfaction. (Unpublished Master's thesis, Coventry University, Coventry, United Kingdom).

24) Sayehmiri, K., Kareem, K. I., Abdi, K., Dalvand, S., & Gheshlagh, R. G. (2020). The relationship between personality traits and marital satisfaction: a systematic review and meta-analysis. *BMC P sychology*, *8*(1), 1-8.

25) Sung, B. L. (1990). Chinese American intermarriage. *Journal of Comparative Family Studies, 21*, 337-353.

26) Swidler, A. (2001). *Talk of Love: How Culture Matters*. The University of Chicago Press.

27) Tallman, I., & Hsiao, Y-L. (2004). Resources, cooperation, and problem solving in early marriage. *Social Psychology Quarterly, 67*, 172-188.

28) Taniguchi, H., & Kaufman, G. (2013). Gender role attitudes, troubles talk, and marital satisfaction in Japan. *Journal of Social Persons Relationship 31*, 975-994.

29) van Manen, M., & van Manen, M. (2021). Doing phenomenological research and writing. *Qualitative Health Research*, *31*(6), 1069-1082.

30) Voutsina, C. (2018). A practical introduction to in-depth interviewing. *International Journal of Research and Method in Education*, *41*(1), 123-124.

31) Zahavi, D., & Martiny, K. M. (2019). Phenomenology in nursing studies: New perspectives. *International Journal of Nursing Studies*, *93*, 155-162.