THE APPROACHES OF PRE & POST MARITAL TRAINING AND ITS CONTRIBUTIONS FOR THE MARITAL LIFE OF INDIVIDUALS IN FAITH BIBLE INTERNATIONAL CHURCH AT ADDIS ABABA

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Acronyms

**FBI:** Faith Bible International Church

**PMC:** Premarital counseling

**PREP:** Prevention and Relationship Enhancement Program

**RFC:** Revised Family Code

**SPSS:** Statistical package for social science research
Abstract

Premarital counseling involves a series of marriage counseling sessions aimed at helping individuals to learn skills useful for resolving marital conflicts. Evidence has shown that it is beneficial for better understanding of marital roles contended that attitudes are deeply rooted and influence success in many areas. The purpose of the training is to work out problems in the relationship prior to the marriage as well as to prepare the couple for what is expected in a marital relationship. The purpose of this study was to assess the approach of pre & post marital training and its contributions for the marital life of individuals in Faith Bible International Church at Addis Ababa. The participants of the study were those currently married. A facility based cross-sectional study was conducted from the married laities of Faith Bible International Church among 76 of the respondents who took pre & post marital training. The data was collected by using survey questioners and interview, then into SPSS version 21 for windows. The data was coded, edited, and cleaned, before statistical analysis. Descriptive statistics such as frequency, percentages and diagrams were used to describe the premarital counseling. The study revealed that the Faith Bible International Church used module, their experience and what they got from short training as an approach to during premarital counseling. Among the respondents those participated in the study 62 (81.6%) of them had took Premarital training with their spouse while 14 (18.4%) of the respondents did take Premarital counseling alone. More than half agreed that the training is problem solving and the physical environment where the premarital training takes place is good. For most of them the premarital training helped them a lot to have good communication with other people and their spouse. During premarital training they thought that how to plan number of child, how to have sexual intercourse, how to leave with their society and how to live with their parents.
Chapter One

Introduction

1.1 Background of the study

Human beings pass through different stages of physical, intellectual, emotional and social developments with the change or increase in their age. Marriage is considered in great majority of religious, cultural and communal settings as the greatest turning point that marks the level of maturity and adulthood of person to undertake different kinds of individual and social responsibilities (Wimalasena, 2016).

In its comprehensive definition marriage is a formal union characterized by social and legal agreement between two individuals that unites their lives legally, economically, and emotionally. The contractual marriage agreement usually implies that the couple has legal obligations to each other throughout their lives or until they decide to divorce (Brett, 1993; Seble, 2011). Besides, it gives legitimacy to sexual relations with the partner.

Wider traditional settings view the role of marriage beyond the aforementioned physical, emotional and related personal satisfaction of the spouses. It is taken as a key to the preservation of morals and civilization as well as the foundation of the family and society unit (Michal, 2001). In this society and time, the family is the closest knit, self-perpetuating, self-protecting unit (Adu et al., 2014).

Olson and Defrain (2000) believe that marriage provides the opportunity for growth as a human being and for nurturing the growth of one’s partner. For this reason, a marriage cannot survive if
the partners think only of their own development, careers and needs or needs for recognition and accomplishment. Marriage, therefore, works well if couples share each other’s successes and genuinely support each other. For marriage to stabilize for betterment and achievement of success both people must be willing and able to give of them self. Other factors such as the nature and degree of relationship between the spouses and their in-laws, the economic factors related to the marriage, the degree of complying with the specific social norms, the nature and depth of advises they get from the social settings about the way to sustain their marriage, and the like are also highly important in shaping the basis of marriage sustainability (Crosby, 1973; Michael, 2001; Serkalem, 2006).

But when the fabric and wool of the important factors mentioned above gets weak and weak the strong base of marriage begins to collapse and move towards socially unwanted directions. This is manifested by the involvement of both or either off the partners portrays some socially deviant behaviors like engaging in frequent conflict and loud resentment, reduce the frequency of visiting each other, involving in extra-marital sex with others, separation and divorce (Serkalem, 2006; Fikadu, ND).

Above all, divorce which conventionally signifies the higher degree of marriage dissatisfaction is identified to have different forms and extents of negative impact and consequences on the lives of divorced spouses (mainly the women) and their children (Serkalem, 2006). The consequences range from personal psychological matters to higher level social economic lives. Hence it needs due attention from government, non-governmental organization and helping professions including social workers.
Pre-marital counseling is synonymous with marriage education and marriage preparation. Stahmann (2000) defines premarital counseling as a process that enhances and enriches premarital relationships in order to promote more satisfactory and stable marriages and less divorce. The goals of premarital counseling include easing the transition from single to married life, increasing couple stability and satisfaction, increasing friendship and commitment to the relationship, increasing couple intimacy, and enhancing problem solving and decision making skills (Stahmann, 2000). Russell and Lyster (1992) concur noting that marriage preparation provides couples with the opportunity to examine important aspects of their relationship and to develop skills necessary for communication and negotiation around areas critical to the development of intimacy.

Premarital counseling is in some little way a preview of marriage and it helps as a building block for the years that lie ahead. It contributes in promoting positive relationships in up and coming families, and attends to the personal needs of their constituents preparing them to cope with developmental or unexpected crises. Premarital counseling is designed to alert individuals and extend a helping hand to them in order for their own families to enjoy this rich deposit that will bear much fruit in the future Goldenberg (2000). It’s not enough to know how relationships work in general, but to how you and your spouse can relate, given your different personalities and beliefs. Good counseling shows how incompatibilities can be turned in to a pleasant thing. It also shows couples the need to adopt conscious, structural changes to the inter-personal relationships and evaluate the effectiveness of those changes over time (Christensen, 2010).

Stanley (2001) provides four reasons for the importance of premarital counseling. The first is that counseling encourages couples to slow down and deliberate about their impending marriage. Second, premarital education helps send the message that “marriage matters” and is not a
decision to be made hastily. Third, it helps inform couples of options for help later in their lives should they ever need to seek counseling for marital problems. The fourth reason is because it lowers the risk for marital distress or divorce for some couples later in life.

An African Christian Premarital Counseling is a timely, culturally sensitive, and contextually relevant offer to meet the African Christian pre-marriage counseling needs. Hence the biblical theology of creation followed by the nature and theology of Christian marriage. After pointedly engaging the rationale for Christian Premarital Counseling, in African Premarital Counseling informed by missionary practice and western theories of family systems, must take into account traditional African concepts of family and practices of family instructions as African has many cultural assets African efforts to define an appropriate culturally based counseling model can be instructive to western Christians seeking to provide pastoral care in their own increasingly multicultural settings. In fact, few religious institutions have set their rooms to undergo premarital counseling for their laities. In a nutshell Protestant Christian churches are relatively better in undertaking premarital counseling for its laities that make their marriage arrangements through the churches where as other religious institutions are very poor in doing so. One among such religious institution is Faith Bible International Church Addis Ababa (Kapolo, 2001). The church has been giving the service since 2008, Several studies have been conducted on premarital counseling by different scholars. Most of the researches have given due emphasis to evaluate the effectiveness of premarital counseling (Brett, 1993; Todd, 2008); the relationship between premarital counseling and divorce (Brown et al. 2005; Michael, 2001; Carroll & Doherty, 2003); and the likes in different places.

There is Solution Focused Premarital Counseling approach and intensive approach to pre-marital counseling. There is limited data that shows premarital counseling in Ethiopia. So this research
focused on assessment of the approach of premarital counseling in faith bible international church Addis Ababa and its contributions for the marriage life. The result of this research could serve the counselors and the couples those have the plan to marriage in order to make plan for their life.

1.2. Statement of the problem

Premarital counseling refers to counseling that is primarily centered on preparing unmarried persons for marriage. Christian pre - marital counseling refers to that aspect of Christian counseling that is focused on helping unmarred persons prepare for marriage. Pre-marital counseling seeks to address the causes of the instabilities in marriage before one encounters them. Premarital counseling generally refers to a process designed to enhance and enrich premarital relationships leading more satisfactory and stable marriages with the intended consequences being to prevent divorce (Stahmann, 2000).

Premarital counseling involves a series of marriage counseling sessions aimed at helping individuals to learn skills useful for resolving marital conflicts. Evidence has shown that it is beneficial for better understanding of marital roles (Ambakederemo & Ganagana, 2006).

The purpose of premarital counseling is to work out any problems in the relationship prior to the marriage as well as to prepare the couple for what is expected in a marital relationship. Additionally, it equips the couple with effective communication skills to enable them to solve problems as and when they arise (Ambakederemo & Ganagana, 2006).

Marriage has significant value for individuals, families, and society. The institution of marriage appears to be under threat. There is a fear towards marriage as a result of the high divorce rate, as well as the unpreparedness of “future adults” to cope with relationships such as marriage (as a
result of Significant others being poor role models) makes it fearful for these adults to marry in the future (Ambakederemo & Ganagana, 2006).

The philosophy behind counseling before marriage is to give couples an opportunity to discuss values to gain a greater understanding of their Partners' beliefs. The primary goal of premarital education is to promote healthy happiness. Since marriage affects not only the couple but their families and the parts of society they interact with. When the individual family unit is healthy it sends a ripple effect through the couples’ entire social network (Olson, 2008).

By participating in premarital education, couples are showing that the meaning of marriage is important to them. Their actions are in agreement with their intentions as they set a precedent of working and dedication to improve the relationship. Beyond these facts, it is dually important for the couple because the education focuses on giving them the knowledge of what makes a marriage successful and help them practice the skills to improve in all different areas in order to improve marital adjustment (Busby, 2007).

There are factors that could lead couples to experience marriage maladjustment. Various researchers have identified factor that significantly contributed to marital maladjustment. For example, inappropriate financial management, over involvement in working activities (Guzman, 2000), emotional related problem, lack of respect for the views of spouses and inadequate preparation before marriage. Therefore, in order to maintain marital adjustment, premarital counseling has become a necessity or an important program for incoming couples in order to eradicate this marital maladjustment cited above (Osakwe, 2003).

Solution Focused Premarital Counseling approach is a useful framework to use premarital counseling because it helps engaged couples to together vision for their future marriage. Upon
developing this vision, couples develop strategies to make changes that will lead them toward their vision. The premarital counselor or educator can use various strategies to aid couples in the development of and progression towards the shared vision of the marriage. The practitioner can adapt the solution focused framework to a wide range of topics that are often addressed in premarital counseling such as communication and conflict resolution skills, finances, parenting (Douglas et al., 2001).

Intensive approach to premarital Counseling which was developed by the Smalley Clinical Team includes as a component emotional safety, effective communication, team work, person responsibility and personal care as therapeutic concepts. Premarital intensive program has been focused on helping couples develop knowledge and skills needed for a successful marriage relationship (Smalley, 2000).

According to research conducted on Identification of Factors that Contribute to Divorce of Women in Ethiopia, the highest number of divorce practicing women was observed among women age group of less than 18 years (74%) and the remaining 26% was observed among women age group of greater or equal to 18 years. The educational level of a woman is also an important variable. Those who had no, primary level and secondary and above level of education were (71%), (17%) and (12%), respectively. Forty-five percent of first marriages in Ethiopia end in divorce within 30 years, and two thirds of women who divorce do so within the first 5 years of marriage. (Bereket et al., 2016)

In Ethiopia most researches done in the areas of marriage and (Fikadu, ND), the causes and effects of divorce (Serkalem, 2006; Dana & Ulla 2000) and issues related to age at marriage (Dana &Ulla 2000) and related concerns. As far as my knowledge particularly there is limited
data that done on premarital counseling in church in Ethiopia. Therefore, to fill the gab this research focused on assessment of approach of premarital counseling in faith bible international church Addis Ababa and its contributions for the marriage life.

1.3. Research questions

- What kinds of training approaches are employed to provide pre & post marital training in Faith Bible International Church, Addis Ababa?
- How is pre & post marital training provided and contributing for the laities’ marital life by Faith Bible International Church?
- How pre-marital training contribute for marriage sustainability?

1.4. Objectives

1.4.1. General objective: -

The general objective of this research is to assess the approach of pre & post marital training and its contributions for the marital life of individuals in Faith Bible International Church at Addis Ababa

1.4.2. Specific objective: -

The research specifically embarks on:

- Identifying the training approaches that are employed to provide pre & post marital training in Faith Bible International Church, A.A.
- Describing the contributions of pre & post -marital training provided by Faith Bible International Church for the marital life of individuals
1.5. Significance of the study

Marriage dissatisfaction affects all peoples and often leads to divorce. Premarital counseling linked to greater satisfaction of a marriage and less likelihood of divorce. After participating in the premarital counseling, couples reported or were observed to be better at resolving problems using effective communication styles, and they reported higher levels of relationship quality (Amanda, 2015).

Therefore, this study is a bridge to narrowing the gap by assessing the way premarital counseling provides in protestant church and the contribution of premarital training for the marital life. In addition, the result will be disseminated to different protestant church for designing appropriate premarital counseling and used as baseline information for the next researchers.

The successful completion of this study will make the church and different premarital counseling providing institutions and decision or policy making bodies aware of the reality on the ground and contribute for devising effective and efficient mechanisms to undertake premarital counseling. Besides, it will help counselors, researchers and other readers as reference bearing literature material. It will also serve new couples requiring premarital counseling to be aware of what has been there and be active in deciding some matters in the training/counseling process.

1.6. Delimitation of the study

The study is bound to analyses two major elements in relations to premarital training. These include the approach used by trainers in the counseling process and the contributions of the trainees have got from the pre and post marital training service. There are a number of Faith Bible International Churches branch. However due to time and resource research was limited to head quarter of the church.
1.7. Operational definition

Premarital training: - Premarital training is provided by a pastors or religious leaders or the counselor help to prepare engaged couples for their marriage, and to guide newly-weds into their marriage at the church.

Marriage: - Marriage is the covenant of intimate union and equal partnership of a man and a woman. It comes to us from the hand of God, who created male and female in his image, so that they might become one body and might be fertile and multiply.

Approach of premarital training: -a method, procedure, process, system of doing or a way of dealing with a situation or problem in providing guidance or counseling. E.g. intensive approach

Clergy: - also used synonymously with Pastors, the leaders of a church congregation.
Chapter Two

Literature Review

2.1. Definition of terms

2.1.1. Definition of Marriage

There is no single universal definition for the word marriage. A number of anthropologists have struggled to formulate a definition of marriage that would apply to all human societies (Amanda, 2015; Wimalasena, 2016). Though the words and phrases they have used varies from scholars to scholars the general essence of the word marriage can be generalized as follows.

Marriage is a type of interpersonal relationship which a culture finds significant enough to regulate by law where a man and a woman make a public and legal declaration of their personal relationship to the community and family (Bertt, 1993; Serkalem, 2006). It is a formal and legal union of a man and a woman by which they become husband and wife which is known to be contracted to provide a socially approved sexual and economic union, as a way of establishing a family of procreation, companionship, mutual assistance, peace and social cohesion and also to enhance social status of the couples among others (Amanda, 2015). Brett (1993) states that marriage is not a readymade affair. It involves a developmental process which requires ongoing input throughout the family life span.

There are many different practices in Ethiopia depending on customs and religions to be married and start family life. In the Revised Family Code (RFC) of Ethiopia marriage can be concluded before an officer of civil status, religious marriage, marriage according to customs and marriage celebrated abroad (RFC, 2000). All forms of marriage should fulfill the essential conditions
stated on Article 6-16 of RFC, which include the free and full consent of both couples, age above eighteen and prohibition of consanguinity, affinity, bigamy and representation (Fikadu, ND).

Now days in fact the concept of marriage is not limited to be trans-sexual but the contractual agreement between like gendered individuals (man to man or woman to a woman) is gaining increasing attention as a legal homosexual marriage. Leaving the latter kind of marriage aside, we have different forms of marriage are categorized generally as Monogamy and Polygamy. Polygamy is further divided into (a) Polygamy and (b) Polyandry.

All these reasons together notwithstanding the challenges make marriage a great source of happiness to successfully married couples and young adults desiring to enter into the institution. The importance of marriage cannot be over emphasized as it constitutes the nucleus of the nuclear family and the family also forms the basis of the society (Amanda ,2015).

2.1.2. Definition of Marital Satisfactions

Refers to a subjective happiness with the relationship and a desire for its continuance (Abate and Goodrich,1980 Brett, 1993). Marital satisfaction has more to do with the perceived amount of happiness between the couple and their desire to remain together (Filsger, 1984). Marital satisfaction, unlike marital adjustment, is based on a partner's attitude toward their mate. While marital satisfaction is subjective, and marital adjustment is presumably an objective measure. It is one of the primary characteristics examined in conjunction with newly married couples. (Burr, 1973).

Marital satisfaction is a mental state that reflects the perceived benefits and costs of marriage to a particular person. The more costs a marriage partner inflicts on a person, the less satisfied one
generally is with the marriage and with the marriage partner. Similarly, the greater the perceived benefits, the more satisfied one is with the marriage and with the marriage partner. (In press, May 2006). How satisfied a person is with their marriage seems to be related to, in part, the personality characteristics of their spouse. Personality is often gauged by five dimensions, including surgency (dominance, extraversion vs. submissiveness, introversion), agreeableness (warm, trusting vs. cold, suspicious), conscientiousness (reliable, well-organized vs. undependable, disorganized), emotional stability (secure, even-tempered vs. nervous, temperament) and openness/intellect (perceptive, curious vs. imperceptive, uncurious). Marital dissatisfaction is most often related to a spouse’s emotional instability, but dissatisfaction is also related to having a partner who is low in conscientiousness, low in agreeableness, and low in openness/intellect. People married to someone with these personality characteristics often complain that their spouses are neglectful, dependent, possessive, condescending, jealous, unfaithful, unreliable, emotionally constricted, self-centered, sexualizing of others, and abusive of alcohol. Thus, the personality characteristics of each spouse contribute greatly to the relationship culminating in satisfying marriage, or its ending in divorce. (In press, May 2006)

Marital dissatisfaction affects people of all ages, races and cultural backgrounds and often leads to divorce. Divorce can have negative implications that last for years. Social workers and other allied professionals providing premarital and marital counseling work to ameliorate marital discord and improve marital satisfaction. (Kepler, 2015)

2.1.3. Definition of Premarital counseling

The process of helping couples who are considering marriage to evaluate the strengths and weaknesses of their relationship, come to a realistic understanding of their preparedness to enter into a marriage commitment, to surface and eliminate potential problems, and teach helpful skills
that will enhance the relationship (Vincent, 2008; Sarah, 1999). Several words such as premarital counseling, premarital education, premarital therapy, premarital education counseling, and marriage preparation are used interchangeably in different literatures to refer the matter (Amanda, 2015).

2.2. Sustainable Marriage and Factors affecting it

It is obvious that the search of a stable and joyful marriage continues to be an ambition for most human beings living almost in every corner of the globe (Carroll & Doherty, 2003; Amanda, 2015). For example, Carroll and Doherty (2003) found that 93% of Americans listed “having a happy marriage” as one of their most significant intentions in life. It is more valuable in the case of Ethiopia where the great number of people presumes a good marriage as a sign of great psychological and social capacity (Serkalem, 2006) successful marriage can have a significant impact on one’s psychological, social and economic wellbeing (Bradley, 2016).

But the sustainability of a marriage is challenged by different level of interwoven problems which can be broadly categorized as internal and external factors. All of these factors appear as Psychological, economic, social or political.

Some internal factors that are identified by different studies as the major elements swaying marriage satisfaction and thereby reducing the sustainability of marriage discussed hereunder. Generally, love, sexual intercourse, religious belief, socio-economic status, family background, mutual support, children, communication, honesty, cohabitation, courtship, respect for each other, planning before marriage, commitment to the marriage, acceptance of each other, and understanding. An opinion can then be formed that marriages are influenced by these important factors (Adu et al., 2014). Besides, education, personal income, self-esteem, health problems, the
cohabitation history, and perceived consequences of separation are found to be significantly associated with marital stability. Lu (2006) also found that compared to the other factors, perceptions of the consequences of divorcing had a significant impact on marital stability (Bradley, 2016).

To see study results on very few of them age at marriage if found to be one of the prominent elements identified to be affecting marital satisfaction and sustainability (Serkalem, 2006; Bradley, 2016; Adu et al., 2014). The major reason for this could be since people involving in early marriage lack practical socio biological and mental readiness as well as the skill to withstand challenges in the marriage. Bradley (2016) and Serkalem (2006) contend that a common theme that was found was that there was a relationship between the age at marriage and the success rates of those marriages up to a certain point.

The other factor in this regards is sexuality. Sexuality is seen as a key part of a couple’s relationship, so it would be important to know what kind of impact it would have on marital success and satisfaction. The two aspects of sexuality are pre-marital sexuality and marital sexuality. One study by Legkauskas and Stankeviciene (2009) examined the effects that premarital sex has on marital satisfaction for Lithuanian couples. In order to conduct this study, they used a convenience sampling of 41 middle-age couples from Lithuania. This study examined potential links between marital satisfaction and the age when the individual first had sex, whether the individuals had experienced premarital intercourse, the number of partners the individual had had before marriage, and whether the individuals had lived together before marriage. The researchers did not find evidence supporting a relationship between premarital sex and marital satisfaction. They showed that having more premarital partners tended to decrease marital satisfaction for both men and women. For men, they found that cohabitation led to lower
marital satisfaction while younger age at first sexual experience led to lower marital satisfaction for the women.

It is also confirmed that people in their first marriages than in second marriages, individuals with higher education than lower education, and people with higher conflict management ability than their counterparts were more likely to report higher levels of satisfaction (Bradley, 2016).

In addition, couples who had higher levels of confidence at the first point of data collection would have spent more time together at the second point of data collection. Second, it showed that those with greater amount of time spent together at the second point of data collection reported a higher level of marital satisfaction at the third and final point of data collection. Therefore, it is important for premarital counselors and marriage counselors to assess for the couples’ confidence in their marriage and to recommend that couples make a point in spending quality time together to improve their marriage or increase the likelihood of higher marital satisfaction and success (Bradley, 2016).

Premarital cohabitation has been considered a factor that could impact marital success and satisfaction, so it is important to evaluate the effects it might have. Jose, O’Leary, and Moyer (2010) conducted a study that examined the effects that premarital cohabitation could have on marital stability and quality. They found evidence that could imply that premarital cohabitation can have a negative impact on marital quality regardless of who the other individual is. They also found evidence that when considering the effects cohabitation would have on marital stability, it is important to know who they were cohabitated with, since there was no link found between cohabitation and marital stability if the person is cohabitating with their future spouse. Jose,
O’Leary, and Moyer (2010) found that there was an overall negative relationship between premarital cohabitation and marital stability.

When we come to external factors absence of orientation of pre marriage and post marriage counseling, the decision of entering and termination of marriage made poorly, family interference, social system around the couples, etc. Have great influence on their marriage life (Serkalem, 2006 and Adu et al. 2014)

Premarital counseling (PMC) has become an accepted way to assist couple’s in creating a healthy marriage. The emphasis on PMC began following the rise of divorce rates, as a means of decreasing marital discord and the harmful effects that divorce can have on individuals, couples, and families. Some states have gone so far as to require some form of premarital counseling prior to a wedding (Brotherson & Duncan, 2004; Murray, 2006). The process of PMC include couple interaction, support, communication styles, and homogamy which provide the premarital counselor with a better understanding of the couple’s patterns (Bodenmann & Shantinath, 2004; Halford et al., 2003; Holman & Linford, 2001).

The focus of PMC is to prepare a couple for a lifelong relationship. In general, PMC programs are based on two principles: preventing future problems for couples and providing couples with skills-based training (Carroll & Doherty, 2003; & Stahmann, 2000).

Carroll and Doherty (2003) examined premarital relationship programs helpfulness with a meta-analytic study. They discovered that premarital relationship programs produce an increase in the value of communication skills, conflict-solving methods, and relationships. Essentially, they all share similar goals of improving communication in a relationship, recognizing and discussing how to cope with major stressors, resolving conflict, financial planning, creating goals, and understanding and valuing the personality disparities of one another (Amanda, 2015). (Brown et
also notes that from their results, they found that it is one way to reduce divorce and enhance early marital quality is to teach young adults how to navigate intimate relationships with respect and careful communication. The goals for premarital programs are likely to be preventative and educational in nature rather than remedial and therapeutic. This is primarily due to the fact that premarital intervention is usually practiced in the early developmental phase of a couple's life (Brett, 1993).

2.3. Premarital Counseling

2.3.1. Nature and Scope

As it has been discussed above Premarital counseling commonly refers to a method that is intended to improve and enhance premarital relationships leading to more pleasing and established marriages with the envisioned consequence intended to avoid divorce (Amanda, 2015). However, it has numerous definitions and classifications.

2.3.2. The reason and approach of providing pre-marital counseling

Premarital counseling is provided and taken from different sources and in different modalities and techniques. The providers of premarital counseling can be private or faith-based, although they come from different backgrounds, the share the same goals. The ultimate goal of premarital counseling is to support relationships prior to marriage in order to prevent the risk of future divorce and give them a better base for a stable and satisfactory marriage (Stahmann, 2000). The primary goals of premarital counseling include: facilitating the shift from single to married life, increasing stability and satisfaction (long and short term), developing the couple’s communication skills, enhancing the companionship and promise to the relationship, enhancing
intimacy between the couple, introducing and implementing problem-solving and decision-making abilities in the capacities of finances and marital responsibilities (Amanda, 2015).

Parhizgar (2017) conducted a study by providing premarital counseling and analyzed the results on marital satisfaction before and after the counseling and finally concluded that marital satisfaction in the intervention group was significantly higher than in the control group. The couple received premarital counseling from a priest, minister, rabbi, or state-recognized marriage counselor; and that the partners agree tend to take all reasonable efforts to preserve their marriage than others (Brown et al., 2005).

Serkalem (2006) also analyzed the case in Ethiopia and finally came with the finding that due to early marriage and absence of orientation of pre marriage and post marriage counseling, the decision of entering and termination of marriage made poorly and the issue of divorce and its impacts are getting momentum.

Carroll and Doherty (2003) examined premarital counseling programs’ helpfulness with a meta-analytic study. They discovered that premarital relationship programs produce an increase in the value of communication skills, conflict-solving methods, and relationships. Essentially, they all share similar goals of improving communication in a relationship, recognizing and discussing how to cope with major stressors, resolving conflict, financial planning, creating goals, and understanding and valuing the personality disparities of one another (Amanda, 2015). (Brown et al., 2005) also notes that from their results, they found that it is one way to reduce divorce and enhance early marital quality is to teach young adults how to navigate intimate relationships with respect and careful communication. The goals for premarital programs are likely to be preventative and educational in nature rather than remedial and therapeutic. This is primarily due
to the fact that premarital intervention is usually practiced in the early developmental phase of a couple's life (Brett, 1993).

2.3.3. A Short History of premarital counseling

Until 1924, there was no documentation of premarital interventions. It was at that time when a professor at Boston College taught the first course in "Preparation for Family Life". It was not until 1928 that an article appeared in the American Journal of Obstetrics and Gynecology that mentioned premarital counseling as a valuable service in building emotional and physical health (Michael, 2001; Amanda, 2015) the practice of Premarital counseling itself dates back to the early 1930's. The first premarital education program was developed at the Merrill-Palmer Institute in 1932. One of the first premarital counseling programs was established at the Philadelphia Marriage Counsel in 1941. It allowed couples to gain a perspective on married life by giving them the opportunity to discuss interpersonal difficulties and information on married life (Brett, 1993; Amanda, 2015).

Since those early beginnings premarital programs have been developed to meet the specific needs of a variety of populations, such as: Dating couples (couples where one of the partners is a minor, members of a particular religious’ population, and teenage couples (Rolfe, 1976; Rue, 1972), Many states have enacted laws that encourage young couples under the age of 18 to seek some form of premarital counseling (Brett, 1993).

In the mid 1950's the clergy began to develop literature about premarital counseling. Within the counseling profession from 1900 to World War II there was very little focus on the family; the profession itself was beginning to take on its own identity as a separate discipline from medicine. The major focus was on the individual, not couples or families. Taking the history of the
counseling profession into account, it appears that very little premarital counseling took place prior to World War II. If there was a problem within the marriage it was usually viewed as being caused by an individual; neurotic or psychotic individuals caused problematic marriages (Michael, 2001)

It was not until the 1970’s that premarital counseling become more common. Since that time, the concentration has transferred from teaching couples about marriage to preparing them for what marriage entails. In the past thirty years, ministries, as well as counseling experts, have shown more attentiveness in preparing couples for marriage through recognized premarital counseling programs (Brett, 1993). Premarital counseling has greatly evolved since the 1970’s to be offered in a number of diverse structures, including conferences, partnered couples counseling, group meetings, workshops, courses accessible through schools and universities, self-directed programs, books, websites, online courses, and catalogs (Ibid)

August 1997, Louisiana became the first state to pass this legislation on covenant marriage and Arizona and Arkansas followed suit soon after (Brown et al., 2005). There are several features that distinguish covenant marriage. The typical one is the fact that is underlines that couples who want to covenant marry must undertake premarital counseling (Ibid). Additionally, a larger policy point is that most marriage education programs are aimed at couples when in fact a wider policy campaign to encourage support of the marriages around us (whether us in our family or our peer networks) might promote marital success in the aggregate (Brown et al., 2005).

Many religious denominations have taken note of the high divorce rates and now strongly encourage premarital counseling. An example of this is the Catholic Church which developed the
Engaged Encounter and popular Marriage Encounter programs in an attempt to reduce divorce and strengthen marriages (Berrt, 1993).

According to the American Psychological Association, marital education programs have served as a prevention strategy to strengthen marriages. One example of marital education prevention is the Prevention and Relationship Enhancement Program, also known as PREP. PREP focuses on teaching couples how to properly communicate and use problem-solving skills, which has been associated to successful marital functioning. These problem-solving skills typically include guidelines for managing conflict, forgiveness, speaker/listener practices, and how to maintain and develop enjoyment and companionship. Research conducted on PREP has found that couples that have participated in this prevention strategy are experiencing considerably greater levels of marital satisfaction and are less likely to get divorced (Amanda, 2015).

2.4 Contributions of pre-marital counseling for marriage life

Premarital counseling assists all types of couples in recognizing and resolving conflicts in order to advance their relationships. This type of counseling calls on considerate decision making about reconstructing the relationship or choosing to go your individual ways. Many couples will seek this form of counseling to intensify their relationships and achieve a better appreciation of one another. Premarital counseling is often used to address specific concerns, including: divorce, betrayal, anger, financial concerns, substance use and abuse, conflicts around parenting, blended families, sexual problems, lack of communication, etc. (Amanda, 2015)

Mc George and Carlson (2006) attempted to determine the effectiveness of a premarital counseling program involving twenty-nine participants for eight weeks. Their results indicate that fittingness for marriage and marriage desire are advanced for individuals who partook in
premarital counseling programs, in comparison to the individuals who were placed in control groups. One study found that 94.6% of people who participated in premarital counseling indicated that they would recommend it to couples that are considering marriage. It is even more notable that 80% of survey participants in this study, who did not partake in premarital counseling, said they would recommend couples to participate in a premarital counseling program (Vail, 2012).

Couples who participate in premarital counseling start to evaluate marriage with more of a realistic approach. They have been provided skills to increase their communication patterns. Premarital counseling has taught couples to decrease their negative attitudes that affect their happiness. They have a better understanding of their partner and how to discuss issues in a healthier way. These skills contribute to an increase in relationship satisfaction (Yilmaz & Kalkan, 2010).

2.5. Conceptual Framework

Pre-marital counseling is devised as one of the pillar activities to reduce marriage dissatisfaction and hence lead to sustainable marriage where the married couples will have marriage satisfaction. Several interwoven factors are believed to be addressed in premarital counseling as the major factors that affect the quality of marriage life. The most common one couple’s information about married life, couples inter personal communication skills, couple conflict resolution skills, commitment, roles, financial management, speak about certain sensitive topics such as sexuality issues and money. Clear and deep trainings on such matters are believed to be good basis for the couples in their marriage life. There are many techniques used to suit the nature and perception of the trainees in providing premarital counseling. The results of this as quality of marriage life are manifested by a sustainable marriage where marriage satisfaction is
higher (or at least not lower) and the tendency of deciding to divorce will be much lower. In fact, the provisions of premarital counseling are challenged by several factors that affect the effectiveness of the counseling service in attaining the aforementioned goal.

Solution focused pre-marital counseling

Because it is a brief, resource-based approach, solution focused theory is a useful framework to use in premarital counseling. The solution focused framework for premarital counseling helps engaged couples to develop together a vision for their future marriage. Upon developing this vision, couples develop strategies to make changes that will lead them toward their vision. The premarital counselor or educator can use various strategies to aid couples in the development of and progression towards the shared vision for the marriage. The practitioner can adapt the solution-focused framework to a wide range of topics that are often addressed in premarital counseling, such as communication and conflict resolution skills (Bodenmann, 1997; Douglast al., 2001; Parish, 1992; Silliman, 1999; Stahmann & Salts, 1993), parenting (Russell & Lyster, 1992; Williams & Riley, 1999), and extended family relationships. Thus, the solution-oriented framework does not mandate a fixed prescription for premarital counseling, but rather it can be used to enhance any premarital counseling program.
Conceptual framework on premarital counseling:

Premarital counseling (PMC) approach

Develop
- Interpersonal Communication skill,
- Conflict resolution skills,
- Commitment for each other’s needs
- Financial management,
- Awareness on Sexual issue (physical, emotional, & psychological)
- Common goals (children,

Contribution
- Marital satisfaction

(Matthew, 2007)
Chapter Three

Methodology

3.1. Research Design
Cross sectional study design was employed for this study. The research method used in undertaking this research was the mixed which is widely known to include both quantitative and qualitative method (Creswell, 2009). A fair technique of balancing and intersecting the quantitative one and the qualitative part was in place. In the research one approach was have greater value to elaborate the result found from the mixed approach.

3.2. Description of the study area
The study was carried out at Faith Bible International Church head quarter. Faith Bible International Church is one of the Evangelical Christian’s churches in Ethiopia. The church has been established around 1971 in the name called "Baptist bible fellowship "by the American missionaries. At 2009 the name of the church changed to FBI. The church has different branches at Addis Ababa and other regions of Ethiopia have around 204 branches in different regions and localities across the country. The church involves in different activities in addition to the spiritual service. One of those is the premarital and post marital counseling gives to its members who are on the way and already have arranged their marriage by pastors’ church.

The Faith Bible International Church has different functions and departments to serve the congregation like gospel transmission, education& training department, discipleship, worship & quire service, youth and girls HIV aids counseling service, family service and pre-marital& post marital counseling. The head quarter is located at Abo Mekanisa, the total numbers of these church followers are about3500 and out of which 400 are married. A total of 192 followers are
reported to have taken premarital counseling service during arranging their marriage. (Yared, 2010)

3.3. Study Population, Sample and Sampling Techniques
A total of 192 Persons are believed to have taken pre-marital training and the number of trainers involved in providing the training is reported to be 7 in number at Faith Bible International Church at A.A. Among 192 laities who took the pre-marital training 40% of them were taken for sampling population which is 76 with a convenient sampling technique.

Because, it was difficult to find all members who have taken the training services in simple or systematic random sampling mechanisms, the researcher was employed a convenient sampling technique among 76 sampling population and seven counselors or/pastors.

3.4. The nature and sources of the Data
Mainly primary data was collected from people of two categories, namely, the members/laiities of the church who have taken premarital and post marital training and the trainers who have provided the training service.

Those are in union during the time of data collection and worshiping at Faith Bible International Church. Seventy-six of the respondents were selected based on convenience sampling technique and data was collected from them. The second categories include the trainers those are offering the counseling/training service for couples before and after marriage.
3.5. Data Collection instruments

The data was collected by using survey questionnaire and interview. The questionnaire included questions on socio-demographic status, pre-marital training, perception of pre-marital training and Contributions of premarital counseling for marital life. The survey questionnaires were dominantly including close ended items and few open ended items to be administered to the sample laities. Whereas the interview was a kind of semi-structured key informant interview mode and was held for those members of the churches who have served as counselors for the seven pastors and married women and men. The questionnaire is adopted from a study research in Ghana and modified to the specific study context. The questionnaire was developed in English and then translated to Amharic and back to English to keep its consistency. The interview was conducted in Amharic.

3.6. Data collection procedure

In order to gather important information from the representative sample, the researcher used survey questionnaires with available sample at a time of data collection from the head of the Faith Bible International Church.

The questionnaire is originally prepared by English and then translated to Amharic by the translators in order to make it easy for the respondents. The data was collected by the researcher by appointing and arranging the time by the help of the counselor at the church.

The pre - test was conducted before the actual study without involving the sample population among 30 sampling population who took the pre-marital training at Bethel Faith Bible branch church. The Cronbach’s alpha was tested to check the reliability of the questionnaire and the result was 0.982 and if the Cronbach’s alpha is greater than 0.75 it is reliable.
3.7. Method of Data analysis

The data collection instruments were coded and data was checked and entered using Statistical Package for Social Sciences (SPSS). It was cleaned and edited accordingly and analyzed and summarized in the forms of descriptive statistics.

The descriptive part includes frequencies, percentages, means, and standard deviations. Then be put in tables, figures and paragraphs. The qualitative data was gathered through an in-depth interview and recorded using a voice recorder was transcribed and translated to English. The gathered data was grouped under selected themes, summarized manually and narrated. The interpretation includes both qualitative and quantitative modality.

3.8. Ethical consideration

Ethical approval was obtained from the Addis Ababa University; official letter was written for Faith Bible International Church by the University. The study participants were informed consent form before commencing the study. Information was provided to all the study subjects regarding the purpose of the study. The collected information was used for research purpose. Confidentiality was guaranteed by maintaining anonymity of all participants who participated in the study. Freedom to withdraw from the study was ensured as well.
Chapter Four

Result of the study

4.1. Socio demographic characteristics of the study participants

As indicated in Table 1,

The study was conducted among 76 respondents those currently participated. The study sample was comprised of 40 (52.6 %) male and 36 (47.4 %) female with mean age of the study participants for this study is 38.7 years, SD ± = 9.93, with a range of 42 years. The highest number 28 (36.8%) of participants were among the 34 - 43 years of age category.

Among 76 of the participants 8 (10.5%) have Masters degree and above, 30 (39.5%) have university degree and 9 (11.8%) were found to be Secondary school completed and 20 (26.3%) reported as having monthly income of 2500 up to 5000ETB.

Regarding number of children, being in first marriage and years since married of the study participants 38 (50%) of them have 1-2 child, 67 (88.2%) are in their first marriage and 16 (21.1 %) are 6 – 10 years since they married respectively.
Table 1: Socio-demographic characteristics of respondents in Faith Bible Church, Addis Ababa, 2018 (N=76)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Category</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Age of respondent</td>
<td>24-33</td>
<td>27</td>
<td>35.5</td>
</tr>
<tr>
<td></td>
<td>34-43</td>
<td>28</td>
<td>36.8</td>
</tr>
<tr>
<td></td>
<td>44-53</td>
<td>15</td>
<td>19.7</td>
</tr>
<tr>
<td></td>
<td>≥54</td>
<td>6</td>
<td>7.9</td>
</tr>
<tr>
<td>Sex of respondent</td>
<td>Female</td>
<td>36</td>
<td>47.4</td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>40</td>
<td>52.6</td>
</tr>
<tr>
<td>Educational level</td>
<td>Reading and writing</td>
<td>1</td>
<td>1.3</td>
</tr>
<tr>
<td>years since married</td>
<td>Primary school completed</td>
<td>10</td>
<td>13.2</td>
</tr>
<tr>
<td></td>
<td>Secondary school completed</td>
<td>9</td>
<td>11.8</td>
</tr>
<tr>
<td></td>
<td>College diploma</td>
<td>18</td>
<td>23.7</td>
</tr>
<tr>
<td></td>
<td>University degree</td>
<td>30</td>
<td>39.5</td>
</tr>
<tr>
<td></td>
<td>Masters degree and above</td>
<td>32</td>
<td>42.1</td>
</tr>
<tr>
<td>What was your age at first marriage?</td>
<td>≤5</td>
<td>16</td>
<td>21.1</td>
</tr>
<tr>
<td></td>
<td>6-10</td>
<td>10</td>
<td>13.2</td>
</tr>
<tr>
<td></td>
<td>11-15</td>
<td>18</td>
<td>23.7</td>
</tr>
<tr>
<td></td>
<td>&gt;15</td>
<td>9</td>
<td>11.8</td>
</tr>
<tr>
<td></td>
<td>19-23</td>
<td>29</td>
<td>38.2</td>
</tr>
<tr>
<td></td>
<td>24-28</td>
<td>28</td>
<td>36.8</td>
</tr>
<tr>
<td></td>
<td>29-33</td>
<td>10</td>
<td>13.2</td>
</tr>
<tr>
<td></td>
<td>≥34</td>
<td>67</td>
<td>88.2</td>
</tr>
<tr>
<td>Are you in your first marriage now?</td>
<td>Yes</td>
<td>9</td>
<td>11.8</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>69</td>
<td>90.8</td>
</tr>
<tr>
<td>Currently, are you in marriage?</td>
<td>Yes</td>
<td>7</td>
<td>9.2</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>60</td>
<td>76.3</td>
</tr>
<tr>
<td>Do you have children?</td>
<td>Yes</td>
<td>16</td>
<td>23.7</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>38</td>
<td>50</td>
</tr>
<tr>
<td>Number of children</td>
<td>1-2</td>
<td>18</td>
<td>23.7</td>
</tr>
<tr>
<td></td>
<td>2-4</td>
<td>4</td>
<td>5.3</td>
</tr>
<tr>
<td></td>
<td>≥5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Net monthly income In ETB</td>
<td>less than 2500</td>
<td>11</td>
<td>14.5</td>
</tr>
<tr>
<td></td>
<td>from 2500 up to 5000</td>
<td>20</td>
<td>26.3</td>
</tr>
<tr>
<td></td>
<td>5001 up to 7500</td>
<td>15</td>
<td>19.7</td>
</tr>
<tr>
<td></td>
<td>7501 up to 10000</td>
<td>14</td>
<td>18.4</td>
</tr>
<tr>
<td></td>
<td>more than 10000</td>
<td>16</td>
<td>21.1</td>
</tr>
</tbody>
</table>
4.2. Premarital counseling

Among the respondents those participated in the study 62 (81.6%) of them had took Premarital counseling with their spouse while 14 (18.4%) of the respondents did take Premarital counseling alone (Fig 1).

![Chart Title](image)

**Fig 1: Pre-marital counseling of respondents in Faith Bible Church, Addis Ababa, 2018 (N= 76)**

Regarding the person who provided pre-marital counseling; 64 (92.1%) of the study respondents took counseling by clergy whereas 8 (5.3%) of them took by Professional counselor. Taking of post marital counseling of the study participants; 48 (63.2%) had took post marital counseling (Table 2).
Table 2: Pre-marital counseling of respondents in Faith Bible Church, Addis Ababa, 2018 (N=76)

<table>
<thead>
<tr>
<th>Variable</th>
<th>Category</th>
<th>Frequency</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Did you receive premarital counseling for your marriage?</td>
<td>Yes</td>
<td>76</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Who provided premarital training?</td>
<td>Clergy</td>
<td>64</td>
<td>84.2</td>
</tr>
<tr>
<td></td>
<td>Professional counselor</td>
<td>8</td>
<td>10.5</td>
</tr>
<tr>
<td></td>
<td>Other</td>
<td>4</td>
<td>5.3</td>
</tr>
<tr>
<td>How many years/time has it been since you took premarital counseling?</td>
<td>0-5</td>
<td>36</td>
<td>47.4</td>
</tr>
<tr>
<td></td>
<td>6-10</td>
<td>21</td>
<td>27.6</td>
</tr>
<tr>
<td></td>
<td>11-15</td>
<td>10</td>
<td>13.2</td>
</tr>
<tr>
<td></td>
<td>&gt;15</td>
<td>9</td>
<td>11.8</td>
</tr>
<tr>
<td>Did you take the counseling alone?</td>
<td>Alone</td>
<td>14</td>
<td>18.4</td>
</tr>
<tr>
<td></td>
<td>With spouse</td>
<td>62</td>
<td>81.6</td>
</tr>
<tr>
<td>Have you been cohabiting before marriage?</td>
<td>Yes</td>
<td>24</td>
<td>31.6</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>52</td>
<td>68.4</td>
</tr>
<tr>
<td>Have you taken post marital counseling too?</td>
<td>Yes</td>
<td>48</td>
<td>63.2</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>28</td>
<td>36.8</td>
</tr>
<tr>
<td>If your answer is yes for question no 19 which was your reason among the following?</td>
<td>Experiencing distress</td>
<td>17</td>
<td>22.4</td>
</tr>
<tr>
<td></td>
<td>Seeking support</td>
<td>5</td>
<td>6.6</td>
</tr>
<tr>
<td></td>
<td>Problem-solving</td>
<td>12</td>
<td>15.8</td>
</tr>
<tr>
<td></td>
<td>techniques</td>
<td>7</td>
<td>9.2</td>
</tr>
<tr>
<td></td>
<td>Parenting education</td>
<td>28</td>
<td>36.8</td>
</tr>
<tr>
<td></td>
<td>All</td>
<td>7</td>
<td>9.2</td>
</tr>
<tr>
<td></td>
<td>Other specify</td>
<td></td>
<td></td>
</tr>
<tr>
<td>How much hours did you take the premarital counseling (total hour on training)</td>
<td>0-5</td>
<td>16</td>
<td>21</td>
</tr>
<tr>
<td></td>
<td>6-10</td>
<td>19</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>11-15</td>
<td>20</td>
<td>26.3</td>
</tr>
<tr>
<td></td>
<td>&gt;15</td>
<td>21</td>
<td>27.6</td>
</tr>
<tr>
<td>Did you have a lesson on communication skill?</td>
<td>Yes</td>
<td>68</td>
<td>89.5</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>8</td>
<td>10.5</td>
</tr>
<tr>
<td>Conflict causes and resolution mechanisms?</td>
<td>Yes</td>
<td>72</td>
<td>94.7</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>4</td>
<td>5.3</td>
</tr>
<tr>
<td>Social commitment</td>
<td>Yes</td>
<td>69</td>
<td>90.8</td>
</tr>
<tr>
<td>Roles in the family, neighborhood and the environment</td>
<td>Yes</td>
<td>70</td>
<td>92.1</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>6</td>
<td>7.9</td>
</tr>
<tr>
<td>Financial management</td>
<td>Yes</td>
<td>70</td>
<td>92.1</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>6</td>
<td>7.9</td>
</tr>
<tr>
<td>Sexuality</td>
<td>Yes</td>
<td>73</td>
<td>96.1</td>
</tr>
<tr>
<td></td>
<td>No</td>
<td>3</td>
<td>3.9</td>
</tr>
</tbody>
</table>
4.3. Approach of pre-marital counseling

Among the study participants 71 (93.4%) have reported as they agreed regarding to Premarital counseling is being given by appropriate person. Whereas 5 (6.5%) of the participants have said they disagreed on Premarital counseling is being given by appropriate person. Majority the total study participants 55 (72.3%) have reported as they agreed on the time allocated for premarital counseling is enough.

Of the total participants 69 (90.8%) have reported that they agreed as the counseling is problem solving while few of the study participants 7 (9.2%) showed their perception by disagreed on problem solving of the counseling (Table 3).

Regarding to physical environment where the premarital counseling takes place 69 (90.8%) of the respondents agreed as it is very good whereas 7 (9.2%) disagreed on very goodness of physical environment where the premarital counseling takes place.
Table 3: Approach of pre-marital counseling in Faith Bible Church, Addis Ababa, 2018 (N= 76)

<table>
<thead>
<tr>
<th>Variables</th>
<th>I strongly disagree</th>
<th>disagree</th>
<th>undecided</th>
<th>I agree</th>
<th>I strongly agree</th>
</tr>
</thead>
<tbody>
<tr>
<td>Premarital counseling is being given by appropriate person?</td>
<td>2(2.6%)</td>
<td>3(3.9%)</td>
<td>30(39.5%)</td>
<td>41(53.9%)</td>
<td></td>
</tr>
<tr>
<td>The time allocated for premarital counseling is enough</td>
<td>5(6.6%)</td>
<td>16(21.1%)</td>
<td>27(35.5%)</td>
<td>28(36.8%)</td>
<td></td>
</tr>
<tr>
<td>The resources allocated for premarital counseling is enough</td>
<td>9(11.8%)</td>
<td>14(18.4%)</td>
<td>26(34.2%)</td>
<td>27(35.5%)</td>
<td></td>
</tr>
<tr>
<td>The mode of counseling is inclusive and participatory. The counseling is problem solving</td>
<td>1(1.3%)</td>
<td>8(10.5%)</td>
<td>31(40.8%)</td>
<td>36(46.1%)</td>
<td></td>
</tr>
<tr>
<td>The physical environment where the premarital counseling takes place is very good</td>
<td>4(5.3%)</td>
<td>3(3.9%)</td>
<td>31(40.8%)</td>
<td>38(50.0%)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3(3.9%)</td>
<td>4(5.3%)</td>
<td>31(40.8%)</td>
<td>38(50.0%)</td>
<td></td>
</tr>
</tbody>
</table>
4.4 Cross tabulation of approach of pre-marital counseling and socio demography

According to the table 4 below shows 42(55.3%) of the female respondents were agreed that Premarital training is being given by appropriate person while 29(38.15%) of the male respondents were agreed. Among the respondents those have greater than five, three to four and one to two number of children were 28(36.8%), 22(28.9%) and 16(21%) of them agreed that premarital training is given by appropriate person.

In relation to mode of training as it is inclusive and participatory, 28(36.8%) of those have greater than five number of children were agreed while 22(28.9%) and 16(21%) of those have three to four and one to two number of children were agreed respectively.
Table 4. Cross tabulation of approach of pre-marital counseling and socio demography of respondents at Faith Bible International Church Addis Ababa, 2018

<table>
<thead>
<tr>
<th>Variables</th>
<th>Sex</th>
<th>Number of children</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Premarital counseling is being given by appropriate person?</td>
<td>Disagreed</td>
<td>1(1.31%)</td>
</tr>
<tr>
<td></td>
<td>Agreed</td>
<td>29(38.15%)</td>
</tr>
<tr>
<td>The time allocated for premarital counseling is enough</td>
<td>Disagreed</td>
<td>14(18.4%)</td>
</tr>
<tr>
<td></td>
<td>Agreed</td>
<td>18(23.6%)</td>
</tr>
<tr>
<td>The resources allocated for premarital counseling is enough</td>
<td>Disagreed</td>
<td>16(21%)</td>
</tr>
<tr>
<td></td>
<td>Agreed</td>
<td>23(30.3%)</td>
</tr>
<tr>
<td>The mode of counseling is inclusive and participatory?</td>
<td>Disagreed</td>
<td>6(7.9%)</td>
</tr>
<tr>
<td></td>
<td>Agreed</td>
<td>23(30.3%)</td>
</tr>
<tr>
<td>The counseling is problem solving</td>
<td>Disagreed</td>
<td>5(6.6%)</td>
</tr>
<tr>
<td></td>
<td>Agreed</td>
<td>28(36.8%)</td>
</tr>
<tr>
<td>The physical environment where the premarital counseling takes place is very good</td>
<td>Disagreed</td>
<td>3(3.9%)</td>
</tr>
<tr>
<td></td>
<td>Agreed</td>
<td>32(42%)</td>
</tr>
</tbody>
</table>
4.5. Contributions of premarital counseling

In relation to contributions of premarital counseling, this study revealed that 12(15.8%) of the respondents not helped at all from premarital counseling to have good communication with their spouse. While majority 37(48.7%) of the respondents helped highly from premarital counseling to have good communication with their spouse.

A number of participants 16(21%) supported to less extent from premarital counseling to always discuss something calmly whereas 60(79%) of the respondents helped highly from premarital counseling to always discuss something calmly (Table 4).

On the other hands among the respondents 44.7%, 43.4% and 44.7% mentioned as premarital counseling was contributed highly to identify what should be kept secret and what should be public, to look something from different dimension before saying it and to reduce the frequency of falling in conflict respectively.
Table 5: Contributions of premarital counseling for participants in Faith Bible Church, Addis Ababa, 2018 (N= 76)

<table>
<thead>
<tr>
<th>Variables</th>
<th>Not at all</th>
<th>Yes but to less extent</th>
<th>Yes fairly</th>
<th>Always/highly</th>
</tr>
</thead>
<tbody>
<tr>
<td>The premarital counseling helped me a lot to have good communication with my spouse</td>
<td>1(1.3%)</td>
<td>12(15.8%)</td>
<td>26(34.2%)</td>
<td>37(48.7%)</td>
</tr>
<tr>
<td>Thanks to premarital counseling I always discuss something calmly</td>
<td>3(3.9%)</td>
<td>13(17.1%)</td>
<td>29(38.2%)</td>
<td>31(40.8%)</td>
</tr>
<tr>
<td>Thanks to premarital counseling I look something from different dimension before I say it</td>
<td>1(1.3%)</td>
<td>14(18.4%)</td>
<td>28(36.8%)</td>
<td>33(43.4%)</td>
</tr>
<tr>
<td>Thanks to premarital counseling I have identified what should be kept secret and what should be public</td>
<td>3(3.9%)</td>
<td>8(10.5%)</td>
<td>31(40.8%)</td>
<td>34(44.7%)</td>
</tr>
<tr>
<td>Thanks to premarital counseling I communicate in different ways to different people</td>
<td>2(2.6%)</td>
<td>14(18.4%)</td>
<td>28(36.8%)</td>
<td>32(42.1%)</td>
</tr>
<tr>
<td>Thanks to premarital counseling I have good communication with my in laws</td>
<td>5(6.6%)</td>
<td>10(13.2%)</td>
<td>28(36.8%)</td>
<td>33(43.4%)</td>
</tr>
<tr>
<td>Thanks to premarital counseling I have not fallen in any kind of conflict with my spouse</td>
<td>18(23.7%)</td>
<td>20(26.3%)</td>
<td>19(25.0%)</td>
<td>19(25.0%)</td>
</tr>
<tr>
<td>I have never conflicted with my neighbors</td>
<td>10(13.2%)</td>
<td>20(26.3%)</td>
<td>20(26.3%)</td>
<td>26(34.2%)</td>
</tr>
<tr>
<td>Thanks to premarital counseling I have reduce the frequency of falling in conflict</td>
<td>5(6.6%)</td>
<td>12(15.8%)</td>
<td>25(32.9%)</td>
<td>34(44.7%)</td>
</tr>
<tr>
<td>Thanks to premarital counseling I have never fallen in conflict with my in laws</td>
<td>10(13.2%)</td>
<td>12(15.8%)</td>
<td>26(34.2%)</td>
<td>28(36.8%)</td>
</tr>
<tr>
<td>I stimulate exchange of ideas always</td>
<td>3(3.9%)</td>
<td>18(23.7%)</td>
<td>22(28.9%)</td>
<td>33(43.4%)</td>
</tr>
<tr>
<td>The premarital counseling helped me play key role in the wellbeing of the whole family</td>
<td>2(2.6%)</td>
<td>9(11.8%)</td>
<td>23(30.3%)</td>
<td>42(55.3%)</td>
</tr>
<tr>
<td>The premarital counseling helped me to increase my role in the neighborhood</td>
<td>3(3.9%)</td>
<td>9(11.8%)</td>
<td>29(38.2%)</td>
<td>35(46.1%)</td>
</tr>
<tr>
<td>It has highly improved my financial management skill</td>
<td>4(5.3%)</td>
<td>11(14.5%)</td>
<td>26(34.2%)</td>
<td>35(46.1%)</td>
</tr>
<tr>
<td>The premarital counseling helps me increase love to my spouse</td>
<td>4(5.3%)</td>
<td>9(11.8%)</td>
<td>17(22.4%)</td>
<td>46(60.5%)</td>
</tr>
<tr>
<td>Become ready to my partner whenever she/he wants to have sexual intercourse</td>
<td>6(7.9%)</td>
<td>10(13.2%)</td>
<td>19(25.0%)</td>
<td>41(53.9%)</td>
</tr>
<tr>
<td>Thanks to premarital counseling I have found no difficult in my marriage</td>
<td>19(25.0%)</td>
<td>14(18.4%)</td>
<td>10(13.2%)</td>
<td>33(43.4%)</td>
</tr>
<tr>
<td>PMC helped me to be clear with parenthood (bearing children) ahead of time</td>
<td>5(6.6%)</td>
<td>8(10.5%)</td>
<td>22(28.9%)</td>
<td>41(53.9%)</td>
</tr>
<tr>
<td>I am satisfied by my marriage life</td>
<td>7(9.2%)</td>
<td>6(7.9%)</td>
<td>17(22.4%)</td>
<td>46(60.5%)</td>
</tr>
</tbody>
</table>
Qualitative Result

The interviewees were four individuals those took premarital counseling or men who are attended premarital counseling and four counselors who gave premarital counseling in Faith Bible International Church.

Table 6: Socio-demographic characteristic of respondents for interview in FBI in Addis Ababa, Ethiopia, 2018

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Counselor or counselee</th>
<th>marital statues</th>
<th>Age</th>
<th>Sex</th>
<th>Educational level</th>
</tr>
</thead>
<tbody>
<tr>
<td>R1</td>
<td>Counselee</td>
<td>Married</td>
<td>33</td>
<td>M</td>
<td>Diploma</td>
</tr>
<tr>
<td>R2</td>
<td>Counselee</td>
<td>Married</td>
<td>36</td>
<td>F</td>
<td>Masters</td>
</tr>
<tr>
<td>R3</td>
<td>Counselee</td>
<td>Married</td>
<td>48</td>
<td>M</td>
<td>PhD</td>
</tr>
<tr>
<td>R4</td>
<td>Counselee</td>
<td>Married</td>
<td>42</td>
<td>M</td>
<td>Degree</td>
</tr>
<tr>
<td>R5</td>
<td>Counselor</td>
<td>Married</td>
<td>46</td>
<td>M</td>
<td>10</td>
</tr>
<tr>
<td>R6</td>
<td>Counselor</td>
<td>Married</td>
<td>48</td>
<td>M</td>
<td>PhD</td>
</tr>
<tr>
<td>R7</td>
<td>Counselor</td>
<td>Single</td>
<td>27</td>
<td>M</td>
<td>Masters</td>
</tr>
<tr>
<td>R8</td>
<td>Counselor</td>
<td>Married</td>
<td>55</td>
<td>M</td>
<td>Degree</td>
</tr>
</tbody>
</table>
Analysis of qualitative data

On the assessment of the benefits of premarital counseling, majority of the interviewed respondents gave reasons as it helpful. For example, a 33 years old married man said that:

R1 “pre-marital counseling has a lot of benefits and supported me in a different way. Among those, it helped me to be faithful, to improve the way I communicate with my wife and also with others and to have knowledge about marriage. More attention should be given for premarital counseling since it is helpful to shape the generation especially adult”.

And also a 36 years old female married woman said that

R2 “during premarital counseling I thought that how to plan number of child, how to have sexual intercourse, how to leave with the society and how to live with our parents. The time that given for PMC is not enough to discuss more issues so the church should give plenty of time for premarital counseling and it is also good if the female counselor is available in the FBI church to discuss gender sensitive issues and to share more information about role of woman to have a successful marriage “

Another 48 years old man also mentioned that

R3 “I was helped from pre-marital counseling. The counseling supported me on the interaction, about the number of children I have and how to raise them. And also gave more information on how to solve conflict. Generally, it gave me enough information (knowledge) about marriage that helps me knowing marriage before I entered into living with my spouse.”
And also 42 years old married man explained that

**R4** “I gained the benefits of like improving communication and discussing smoothly with my spouse and how to manage our income. Especially it helps us to know each other in detail. However, the content of premarital counseling is not enough and the cause divorce should be added in the component in detail since the divorce rate is increasing in the world”

During the assessment of the procedure of counseling majority of trainers /counselors/ in the church told the steps they are giving the counseling.

A 46 years old married man mentioned that as he took short training on pre-marital counseling but not formal education. The pre-marital counseling guideline includes how to live together, how to solve problem, how to understand each behavior, economy and sexual intercourse and said that **R5** “first I told to the couple as they have to provide the request for the church and then they will fill the form prepared by the church. After this I will send them to clinic for laboratory test to bring HIV and pregnancy test. This will help me to counsel them by knowing their status. During the counseling I give focus on how they can live together based on the bible by following the counseling guideline we have. The pre-marital counseling is vital for marriage sustainability by reducing divorce. It is good if all adult received marriage education on the stage that help to increase their awareness”.

And also 48 years old married man explained that

**R6** “I have done my masters and PhD program on the marriage related field. I have got training on pre and post marital counseling and also I attended short seminars. One man and female
before they got marriage they must have life plan and work to live. Pre-marital counseling is one of the element which helps marriage sustainability. First we give knowledge about basic things in marriage”.

And the other 27 single man mentioned that,

R7 “first I ask the question to get information as they know each other in detail. Pre-marital counseling can contribute for marriage sustainability because it gives awareness what they will faced and it will not be new for them when they encountered”

A 55 years old married man mentioned that R8 “we have module, life experience and short training and we combine this thing to provide premarital counseling. PMC is useful for marriage sustainability based on the way the couples received the message. At the beginning the pre-marital counseling includes meaning of engagement, love and maturity. And then we provide information about purpose of marriage, role of husband, role of wife, role of husband and wife together, things those have negative impact on the marriage and how to raise the children. The pillars of premarital counseling include respecting what they promised, understanding each other need, feeling and giving acknowledgment. The component of PMC is not enough things like effect of pornography and effect of work load on the marriage satisfaction should be included.
Chapter Five

Discussion

This facility based cross sectional study has attempted to assess the pre-marital counseling approach in faith bible international church, A.A., Ethiopia. The Cronbach’s alpha was tested to check the reliability of the questionnaire and the result was 0.982 and if the Cronbach’s alpha is greater than 0.75 it is reliable.

The current study revealed that PMC helped on how to communicate with each other, how to live with each other, how to plan number of children and how to solve the conflict. This finding was supported by the finding in the research conducted in the University of Kwazulu-Natal where PMC contributes in promoting positive relationships in up and coming families, and attends to the personal needs of their constituents preparing them to cope with developmental or unexpected crises (Vincent, 2008).

The participants in my study mentioned that the premarital counseling helped them to have higher commitment to their marriage and their family. The same finding was reported in the study conducted in Kenya where the respondents described the purpose of pre-marital counseling as an opportunity for the couple to either learn about marriage with an aim of help them to figure out how to live together and to face or overcome the challenges that lie ahead. And also indicated that other than learning about marriage, it is a time where couples need to take their time to reflect deeply on their intentions and also bond further through the learning period (Purity Mûmbi Njoroge, 2009).

Regarding to the component of premarital counseling the current study showed that the counselors includes the information regarding to things expected from wife and husband and also
purpose of marriage. This finding was consistent with the finding in the research conducted in Kenya where the counselors in the church discuss with couples about purpose of marriage, the role of husband and wife and the communication in the marriage (Purity Mumbi Njoroge, 2009). Majority of the participants mentioned that as the premarital counseling helped them a lot to have good communication with their spouse. This was also supported in the qualitative part of the study as the participants reported that pre-marital counseling helped them to have good communication and discussing smoothly with their spouse. This finding was in line with the finding in Texas where many participants expressed that counseling allowed them the opportunity to discuss more complex issues with their partner which enabled them to get to know their partner on a deeper level (Karen Norvell, B.S., 2009).

In relation to contribution of premarital counseling, majority of the respondents thought that the premarital counseling has played a great role for their sexual compatibility with their spouse. This finding was comparable with the finding in the research conducted in Texas where Several respondents reported conversations discussing intimacy were the most valuable part of premarital counseling by specifically mentioned discussion on sex really helped prepare us for our honeymoon and beyond (Karen Norvell, B.S., 2009).
Chapter Six

Summary, Conclusion & Recommendation

6.1. Summary

This study looked at the approach of premarital counseling among Christian couples in the Faith bible international church. The study specifically examined Christian husbands and wives understanding with regard to their views on premarital counseling, its contribution for marriage life and the approach counselors used to provide.

The study was guided by two research questions. The research questions were

1. What kinds of training approaches are employed to provide pre and post marital training in Faith Bible International Church, Addis Ababa?

2. How is pre-marital training provided by Faith Bible International Church contributing for the marital life of the individuals?

A cross sectional study with both quantitative and qualitative method was utilized. The target populations were all Christian married wife’s and husband couples in the Faith bible international church head quarter. The church involves in different activities in addition to the spiritual service like the premarital and post marital counseling.

The questionnaire which divided into three sections was used to collect data from the respondents. Section one was socio demography, section two was about premarital counseling and section three was about contributions of premarital counseling for marriage life.
The questionnaire for quantitative was mainly closed-ended items and for qualitative open ended items. Data collected with the research instrument was analyzed using the Statistical Package for social science (SPSS) version 21.

**Key Findings**

The main findings of the study were organized in line with the research questions

- Majority of the participants took Premarital counseling with their spouse
- More than half agreed that the counseling is problem solving and the physical environment where the premarital counseling takes place is good
- For most of them the premarital counseling helped them a lot to have good communication with other people and their spouse.
- During premarital counseling they thought that how to plan number of child, how to have sexual intercourse, how to leave with their society and how to live with their parents.
- The counselors did not use specific approach rather they use module, experience and information from training during premarital counseling
6.2. Conclusions

On the basis of the findings of the study, the following conclusions are drawn. The study revealed that respondents generally benefited from premarital counseling. During providing counseling, the counselors use a module, which is prepared with life experience and the information they got from training.

Premarital counseling remains the most commonly used marriage preparation tool as Christian husbands and wives within the Faith Bible Church. Couples gained knowledge from premarital counseling like about sexuality, how to live with the society & their parents and conflict management that relevant to their marriage life. The premarital counseling gave awareness to the couples about the information of marriage and the challenges of it.

Respondents believed that premarital counseling increased friendship and commitment to relationships, enhancing problem solving and decision-making skills in such areas as marital roles and management of family finances. Among the respondents those participated in the study 62 (81.6%) of them had took Premarital counseling with their spouse while 14 (18.4%) of the respondents did take Premarital counseling alone. This shows as the majority of the study participants took the counseling together and this one of the benefit that helps couples in order to exercise what they gained from the premarital counseling.

6.3. Recommendation

Based on the finding of the study the following important recommendation is forwarded for respective bodies and researchers those interested on this area.

For Faith Bible International Church

- The church counselors should provide enough time for couples to get more knowledge during premarital counseling
• The awareness on the importance of premarital counseling should be given for unmarried adults

• The church counselors should have enough training to enhance their knowledge

• It’s better to revise or updating the module of PMC on the church

For others researchers

• Other research should be conducted to identify the effect of PMC by following the couples marriages to see if the skills increase or decrease over time to know the success of counseling programs.

• The researchers should conduct study to identify the type of approach which is more convenient to provide the counseling.

• For professionals like the psychologists, social workers and others as a reference base line
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Yared E. may15, 2010 Faith Bible International Church especial print

Appendix I: English version Questionnaire

Questionnaire to persons who took premarital counseling at Faith bible international church

Dear Sir/Madam,

The questionnaire in your hand is prepared to study “The approaches of Premarital Counseling in Faith Bible International Church Addis Ababa and its contributions for the marriage life”. It is solely prepared or Master’s thesis research I am conducting to pursue my Masters of counseling psychology from Addis Ababa University. Hence I will like to assure you that the information you give here will only be used for research purpose, and it will be kept absolutely confidential. And I kindly request you to full the entire questions in the questionnaire.

Contact me for any of your questions in relation to this questionnaire my contact:

SelamAregawi

Tel: ___0921283635

Email: SelingA78@gmail.com

PART I: BACKGROUND INFORMATION

1. Age__________

2. Sex__________

4. How many years is it since you have got married__________

5. What was your age at first marriage? __________

6. Are you in your first marriage now? Yes ☐ No ☐

7. Now are you in marriage? Yes ☐ Divorced ☐ widowed ☐
   Other(specify)………………

8. Do you have children? Yes ☐ No ☐

9. If your answer for question 8 is yes how many are they __________

10. Are all the children from the current marriage? Yes ☐ No ☐

11. Your net monthly income

   Less than 2500 ☐ 2501-5000 ☐ 5001-7500 ☐ 7501-10,000 ☐ > 10,000 ☐

12. Did you receive premarital counseling for your first marriage at Faith bible international church?

   Yes ☐ No ☐

13. Who provided premarital training?

   1. Clergy ☐ 2. Professional private counselor ☐ 3. Other (Specify) _______

14. How many years/time has it been since you took premarital counseling? _______

15. Did you take the counseling Alone ☐ Together with your spouse ☐
16. How long have you been in relationship with your spouse before you got married?
..................................................................................................................

17. Have you been cohabiting before marriage?  Yes  ☐  No  ☐

18. If your answer for question 17 is yes, for how many years have been cohabiting? ______

19. Have you taken Post marital counseling too?  Yes  ☐  No  ☐

20. If your answer is yes for question no 19 which was your reason among the following

   a. Experiencing distress  d. Parenting education
   b. Seeking support  e. all
   c. Problem-solving approach  f. Other (specify) ------------------------

Part Two: Approaches of Premarital counseling by Faith Bible International Church, Addis Ababa

21. How many hours did you take the premarital counseling (total hour on training) ………

22. Answer the following questions yes or no if you have discussed such ideas/lessons on the time of pre-marital counseling

   • Did you have a lesson on communication skill Yes  ☐  No ☐
      undecided  ☐
   • Did you have a lesson on conflict causes and resolution mechanisms
      Yes  ☐  No  ☐  undecided  ☐
   • Did you have a lesson on social commitment Yes  No  ☐  undecided  ☐
   • Did you have a lesson on roles in the family, neighborhood and the environment
      Yes  ☐  No  ☐  decided  ☐
23. Please indicate how much you agree or disagree with the following statements about approaches and techniques of premarital counseling.

1= strongly Disagree  2 =Disagree  3 =Agree  4=strongly agree

<table>
<thead>
<tr>
<th>N</th>
<th>Item questions/ issues</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Premarital counseling is being given by appropriate person</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>The time allocated for premarital counseling is enough</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>The resources allocated for premarital counseling is enough</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>The mode of counseling is inclusive and participatory</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>The counseling is problem solving</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>The physical environment where the premarital counseling takes place is very good</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Part III: The Contributions of premarital counseling

24. Please indicate your evaluation the following statements benefits of premarital counseling by ticking one box on each row: -

1= Not at all 2 = Yes but to less extent  3=Yes fairly  4=Always/highly

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<thead>
<tr>
<th>Item questions/ issues</th>
<th>1</th>
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<tbody>
<tr>
<td>1 The premarital counseling helped me a lot to have good communication</td>
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<td>with my spouse</td>
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<td>2 Thanks to premarital counseling I always discuss something calmly</td>
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<td>3 Thanks to premarital counseling I look something from different dimension before I say it</td>
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<td>4 Thanks to premarital counseling I have identified what should be kept secret and what should be public</td>
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<td>5 Thanks to premarital counseling I communicate in different ways to different people</td>
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<td>6 Thanks to premarital counseling I have good communication with my in-laws</td>
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<td>7 I have good communication with my neighbors</td>
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<td>8 Thanks to premarital counseling I have not fallen in any kind of conflict with my spouse</td>
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<td>9 I have never conflicted with my neighbors</td>
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<td>10 Thanks to premarital counseling I have reduce the frequency of falling in conflict</td>
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<td>11 Thanks to premarital counseling</td>
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<td>I strengthened my conflict resolution ability</td>
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<td>12 Thanks to premarital counseling I have never fallen in conflict with my in-laws</td>
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<td>13 Thanks to premarital counseling I have fallen in conflict but with my neighbors</td>
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<td>14 I have fallen in conflict with my neighbors but the lesson from premarital counseling helped me to resolve it easily</td>
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<td>15 The premarital counseling helped me to have higher commitment to my marriage and my family</td>
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<td>16 I always work together on a project?(on the premarital counseling)</td>
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<td>17 I stimulate exchange of ideas always</td>
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<td>18 I am doing enough to sustain my marriage and relationship</td>
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<td>19 The premarital counseling helped me to play key role in the wellbeing of the whole family</td>
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<td>20 The premarital counseling helped me to increase my role in the neighborhood</td>
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<td>21 It has highly improved my financial management skill</td>
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<td>22 I have never asked for unusual additional money or resources</td>
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<td>23 The premarital counseling has played a great role for my sexual compatibility with my husband</td>
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<td>25 The premarital counseling helps me increase love to my spouse</td>
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<td>26 Become ready to my partner whenever she/he wants to have sexual intercourse</td>
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<td>27 Thanks to premarital counseling I have found no difficulty in my marriage</td>
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<td>28 Premarital counseling helped me to be clear with parenthood (bearing children) ahead of time</td>
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<td>29 I and My spouse have never nights separately because of conflict</td>
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<td>30 I am totally satisfied with overall status of my marriage</td>
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**Interview Index (for key laities who took premarital counseling at Faith bible international church)**

1. Age--------

2. Sex--------

3. Education Level ________________

4. Marital status: - Married □□ Divorced □□ Widowed □□ Separated □□

5. Did you get any benefit from the premarital counseling?

6. Do you have any suggestion or idea to be included in the premarital counseling?

**Interview Index (for key Informants and counselors at Faith bible international church)**

**Approaches of Premarital counseling and its contribution by Faith Bible International Church, Addis Ababa**

1. Age________

2. Sex ------

4. Marital status Married □ □ Divorced □ □ Separated □ □ Widow □ □

5. Generally what approaches are being used to provide premarital counseling?

6. What are premarital counseling guidelines of Faith Bible International Church? And how does the practice suit the guideline?

7. Do you think the mode of pre-marital counseling is inclusive and participatory? How?

8. What are the pillar points the premarital counseling focuses on?

9. How much time and material resources allocated for premarital counseling? Do you think that is enough to effectively undertake the work?

10. Do you believe premarital counseling is important for marriage sustainability?

11. What do you think should be added or emphasized to make the premarital counseling by Faith Bible International Church more effective?
Appendix II Amharic version