

Premarital Expectation, Religiosity and Marital Satisfaction among People in Arada Sub City,  
Addis Ababa

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### **Acronyms**

CSA:-Central Statistical Agency

EOTC: - Ethiopian Orthodox Tewahdo Church

MAS: - Marital Attitude Scale

DAS: - Dyadic Adjustment Scale

DRS: - Dimensions of Religiosity Scale

EFA:-Exploratory Factor Analysis

PCA:-Principal Component Analysis

KMO: - Kaiser-Meyer-Olkin (Measure of Sampling Adequacy)

SPSS :-Statistical Package for the Social Sciences

CRRSA:- Civil Registration and Residence Services Agency

SET: - Social Exchange Theory

### **Abstract**

*This study aimed to examine the relationships among premarital expectations, religiosity, and post-marital satisfaction among individuals with marital experience in Arada Sub-City, Addis Ababa. Specifically, it sought to determine whether premarital expectations and religiosity predict marital satisfaction and to explore how socio-demographic factors influence these variables. A quantitative descriptive survey design was employed, collecting data from 300 participants, including married, divorced, separated, and widowed individuals. Standardized instruments the Marital Attitude Scale, Dimensions of Religiosity Scale, and Dyadic Adjustment Scale were used to measure premarital expectations, religiosity, and marital satisfaction, respectively. Data were analysed using multiple linear regression and ANOVA to assess predictive relationships and group differences. The findings indicated that both premarital expectations and religiosity significantly predicted post-marital satisfaction, explaining 58.5% of the variance. Religiosity was positively correlated with premarital expectations and marital satisfaction. Additionally, socio-demographic factors such as gender, income, and religious participation significantly influenced these relationships. These results highlight the critical role of aligning premarital expectations and incorporating religious and cultural values to enhance marital satisfaction in urban Ethiopian settings. The study concludes with recommendations for culturally sensitive marital education and counselling programs tailored to diverse socio-demographic groups.*

*Key Terms: Premarital Expectation, Religiosity, Marital Expectation*

## **Chapter One: Introduction**

This chapter presents the background, statement of the problem, objectives, research questions, significance, scope, and operational definitions for the study. The purpose is to provide a clear rationale for examining the relationship between premarital expectations, religiosity, and post-marital satisfaction in the context of urban Ethiopia.

### **1.1 Background of the Study**

Marriage is widely regarded as one of the most significant social institutions worldwide, playing a critical role in personal fulfilment, social cohesion, and the transmission of cultural and religious values (Cherlin, 2009; Waite & Gallagher, 2000). In many societies, including Ethiopia, marriage marks a key milestone in adulthood and social responsibility. Particularly within Ethiopian Orthodox Christian traditions, marriage is not only a union of individuals but a sacred religious sacrament symbolizing divine commitment and family continuity (Zemene, 2015). These religious and cultural perspectives strongly shape individuals' premarital expectations beliefs and attitudes formed prior to marriage about what married life should entail.

Premarital expectations typically encompass beliefs about love, companionship, gender roles, financial cooperation, religious duties, and emotional support (Papalia et al., 2003). When these expectations align with actual marital experiences, they tend to enhance marital satisfaction. Conversely, mismatches between expectations and reality often lead to dissatisfaction, conflict, or even marital dissolution (Haseley, 2006). In the Ethiopian context, studies such as Gulema et al. (2019) have shown that premarital expectations among youth are influenced by religious beliefs, economic status, educational level, and evolving cultural norms, particularly in urban settings. These socio-demographic variables play a crucial role in shaping how individuals perceive marriage and what they expect from it.

Religiosity the degree of religious commitment and practice has been consistently linked to marital satisfaction. Highly religious individuals often report greater satisfaction due to shared spiritual values, a sense of divine obligation, and the use of religious coping mechanisms during marital conflicts (Mahoney et al., 2001). Zemene's (2015) research among Ethiopian Orthodox Christian couples found that religiosity fosters marital stability and mutual respect. However, the interaction between religiosity and premarital expectations,

and how this relationship influences marital satisfaction, remains underexplored, especially within the socio-demographic diversity of urban Ethiopian populations.

Socio-demographic factors such as age, gender, education, income, and marital status have been shown in various studies to affect marital satisfaction and expectations (Karney & Bradbury, 1995; Amato & Rogers, 1997). For example, higher education and income levels are often associated with more realistic premarital expectations and higher marital satisfaction, while age at marriage can influence adjustment and satisfaction trajectories (Glenn, 1990). Gender differences also emerge, with females typically reporting higher relational expectations and emotional investment, which affect satisfaction levels differently compared to males (Umberson et al., 2005).

The relationships among premarital expectations, religiosity, socio-demographic factors, and marital satisfaction are complex and interdependent. The Social Exchange Theory (Thibaut & Kelley, 1959) suggests that individuals evaluate their marriages based on perceived rewards and costs, which are influenced by their expectations and values, including religious beliefs. Meanwhile, the Expectancy-Value Theory (Eccles & Wigfield, 2002) emphasizes how the value placed on certain outcomes shapes motivation and satisfaction. In this study, these theoretical frameworks guide the exploration of how premarital expectations and religiosity interact with socio-demographic variables to influence marital satisfaction among individuals with marital experience in Arada Sub-City.

Given the unique interplay of tradition, modernity, religion, and socio-demographic diversity in urban Ethiopian settings, this study seeks to fill the gap by examining these relationships comprehensively. Understanding how these factors collectively shape marital satisfaction can inform culturally sensitive interventions and policies aimed at promoting healthy and stable marriages in Ethiopia's rapidly changing urban environments.

## **1.2 Statement of the Problem**

Marriage is a foundational social institution in Ethiopia, deeply intertwined with cultural and religious values that shape individuals' expectations and experiences. However, in recent years, rapid urbanization, economic challenges, and shifting social norms have introduced complexities that affect marital relationships, especially in urban areas like Arada Sub-City. Observations from community interactions and preliminary fieldwork reveal that many

couples face significant difficulties reconciling their premarital expectations with the realities of married life. These challenges often manifest as conflicts, dissatisfaction, and in some cases, separation or divorce. For example, couples report tensions arising from unmet expectations related to financial stability, gender roles, and religious practices, which are exacerbated by changing societal roles and increased exposure to modern values.

Despite the critical role of premarital expectations in shaping marital satisfaction, existing research in Ethiopia has not sufficiently explored these lived difficulties, particularly within the context of urban environments where traditional norms are in flux. The seriousness of this issue is underscored by the rising rates of marital discord and instability observed in urban communities, which have social consequences including family breakdown, psychological distress, and negative impacts on children's well-being. Moreover, the lack of culturally and religiously sensitive marital counselling programs tailored to address expectation-reality mismatches leaves many couples without adequate support.

While previous studies have highlighted the influence of premarital expectations on marital satisfaction (Haseley, 2006; Papalia et al., 2003), and the positive role of religiosity in marital stability (Mahoney et al., 2001; Zemene, 2015), most of these studies have focused primarily on currently married individuals and have not adequately included divorced, separated, or widowed populations whose experiences provide valuable insights into the consequences of unmet expectations (Girma Deressu & Zewdu Girma, 2019; Gulema et al., 2019). Additionally, socio-demographic variables such as age, education, and socioeconomic status, which influence both expectations and satisfaction, have been insufficiently examined in relation to religiosity and marital experiences.

The gap this study addresses is the limited understanding of how premarital expectations and religiosity jointly influence post-marital satisfaction across diverse socio-demographic groups, especially in urban Ethiopian settings undergoing rapid cultural and social transformation. Without this knowledge, culturally and religiously appropriate marital counselling and education programs cannot be effectively designed or implemented to meet the needs of contemporary Ethiopian couples.

Therefore, this study seeks to fill this gap by investigating whether premarital expectations predict post-marital satisfaction, how religiosity influences both expectations and satisfaction,

and how these relationships vary across socio-demographic groups among individuals with marital experience in Arada Sub-City. By doing so, the study aims to provide evidence-based insights that can inform culturally and religiously appropriate interventions to strengthen marriages and reduce marital distress in urban Ethiopian contexts.

### **1.3. Objectives of the study**

#### **1.3.1 General Objective**

The general objective of this study is to assess the relationship between premarital expectations, religiosity, and post-marital satisfaction among individuals with marital experience in Arada Sub-City, Woreda 08, Addis Ababa.

#### **1.3.2 Specific Objectives**

1. To examine whether premarital expectations and religiosity can predict marital satisfaction.
2. To explore the role of religiosity in shaping premarital expectations and marital satisfaction.
3. To investigate if there is a statistically significant difference in premarital expectation, religiosity and marital satisfaction based on a result of age, gender, educational level ,income, and marital status.

### **1.4 Research Questions**

1. Examine whether premarital expectations and religiosity significantly predict marital satisfaction?
2. What is the role of religiosity in shaping premarital expectations and marital satisfaction?
3. Are there statistically significant differences in premarital expectations, religiosity, and marital satisfaction due to age, gender, income, educational level and marital status of the respondents?

### **1.5 Significance of the Study**

This study contributes to a deeper understanding of marital relationships by examining the relationship between premarital expectations, religiosity, and post-marital satisfaction among individuals with marital experience in Arada Sub-City, Addis Ababa. While prior research has recognized that expectations influence marital satisfaction, few studies particularly within the

Ethiopian context have explored the combined effect of religiosity and socio-demographic variables on this relationship. By including individuals who are not only currently married but also those who are separated, divorced, or widowed, the study offers a more inclusive and realistic understanding of how early expectations and religious beliefs relate to marital outcomes.

The findings of this research provide empirical evidence on the extent to which premarital expectations predict marital satisfaction and how religiosity shapes both expectations and outcomes. In doing so, the study addresses an important gap in the literature and expands the scope of marriage research in Ethiopia, where discussions around marriage often emphasize tradition but rarely assess how expectations and religious life intersect with satisfaction over time.

The results has practical implications for marriage counsellors, religious leaders, and social service providers, offering a framework for developing programs that support realistic marital expectations and promote healthier relationships. Furthermore, the study can aid policy formulation by supplying localized data for use in designing culturally and religiously sensitive marital education and family welfare interventions.

On a theoretical level, this thesis contributes to ongoing discussions in relationship studies and social psychology by evaluating and comparing how theoretical models such as Expectancy Theory and Social Exchange Theory explain the observed patterns. This not only enhances academic understanding but also provides a platform for future research exploring marital dynamics in similar socio-cultural environments. Ultimately, this study enhances both academic and practical approaches to marriage by offering data-driven insights that reflect the evolving realities of urban Ethiopian life, where traditional values and modern pressures coexist and influence family stability.

### **1.6 Scope of the Study**

This study investigates the relationships among premarital expectations, religiosity, and post-marital satisfaction among individuals with marital experience in Arada Sub-City, Woreda 08, and Addis Ababa. It focuses on key dimensions of premarital expectations such as emotional support, financial stability, gender roles, and compatibility, and examines how diverse

religious beliefs influence these expectations and marital outcomes. Marital satisfaction is assessed through communication, intimacy, conflict resolution, and overall happiness using validated tools like the Dyadic Adjustment Scale (Feeney & Noller, 1990).

Arada Sub-City, a central and culturally diverse district of Addis Ababa with a population of approximately 5,300 and was selected due to its mix of traditional Ethiopian values and modern urban influences. The area's socio-economic and religious diversity provides a suitable context to explore how factors like age, education, income, and religious involvement shape marital experiences. While the study employs a quantitative survey design, its findings are limited to this specific urban setting and may not be generalizable to rural areas or other regions.

Despite these limitations, the study aims to offer valuable insights for community-based programs targeting marital quality and stability by addressing mismatches between premarital expectations, religiosity, and marital realities in urban Ethiopia.

## **1.7 Operational Definition**

### **Premarital Expectations:**

In the context of this study, premarital expectations refer to the specific beliefs and anticipations that individuals with marital experience in Arada Sub-City hold about marriage before entering into it. These include expectations related to roles, communication, intimacy, financial cooperation, and conflict resolution within marriage. Premarital expectations are functioning by participants' responses to a structured questionnaire designed to measure the degree of agreement with statements about their anticipated marital experiences.

### **Religiosity:**

For this study, religiosity is defined as the level of religious commitment and practice among participants, including both the frequency of engagement in religious activities (e.g., attending services, prayer) and the personal importance of religion in their daily lives. Religiosity is measured using a self-report scale that captures behavioural participation and subjective religious significance, reflecting how faith influences participants' marital expectations and satisfaction.

**Post-Marital Satisfaction:**

Post-marital satisfaction in this research refers to the extent to which participants feel satisfied and fulfilled in their marriage after having entered into it. This includes satisfaction with emotional support, communication, intimacy, conflict resolution, and overall marital happiness. It is measured through a standardized marital satisfaction scale (such as the Dyadic Adjustment Scale), where higher scores indicate greater satisfaction with the marital relationship.

## **Chapter Two: Review of Related Literature**

This chapter provides a comprehensive review of the key concepts and research relevant to this study. It begins with definitions of the central terms, including premarital expectations and post-marital satisfaction, drawing on both theoretical and empirical sources. The chapter then explores the components and formation of premarital expectations, followed by an examination of their impact on marital outcomes. Next, the literature on religiosity is reviewed, including its definition, dimensions, and its influence on marriage and marital satisfaction. The chapter further discusses the interplay between religiosity, premarital expectations, and marital satisfaction, highlighting both positive and complex effects as documented in various studies. Finally, the chapter synthesizes the empirical evidence and identifies gaps in the literature, setting the stage for the current research.

### **2.1 Basics of Marriage**

Marriage is a socially and legally recognized union between two individuals, typically built upon emotional, physical, and economic interdependence with the intent of forming a lasting partnership (Bradbury & Karney, 2019). As a multidimensional institution, marriage varies across cultural, religious, and historical contexts, but it generally serves as a fundamental framework for companionship, procreation, and mutual support (Olson & DeFrain, 2000). In academic literature, marriage is often described as both a contractual and covenantal relationship, establishing rights and obligations such as fidelity, cohabitation, and shared resources (Papalia et al., 2003). For example, within the context of Orthodox Christianity, marriage is regarded as a sacred sacrament Holy Matrimony that unites a man and woman under divine grace, symbolizing the unity of Christ and the Church (Adise, 2015; Marcos, 2003). Beyond its legal and religious dimensions, marriage offers psychological benefits, including intimacy, emotional security, and opportunities for personal growth, and functions as the foundation for family and community structures (Cherlin, 2009).

The quality and stability of a marriage are profoundly influenced by the expectations individuals bring into the union. Premarital expectations, the beliefs, assumptions, and anticipations about what marriage will entail are shaped by personal experiences, cultural norms, family background, and societal values (Larson & Holman, 2017; Fowers et al., 2020). These expectations encompass emotional support, financial stability, gender roles, communication styles, and compatibility, and they serve as a mental blueprint for how

individuals envision their future partnership. When expectations are realistic, mutually understood, and openly discussed, couples are more likely to experience satisfaction and stability in their marriage. However, unrealistic or misaligned expectations can lead to disappointment, conflict, and even relationship dissolution (Bradbury & Karney, 2019; Fowers et al., 2020).

Religiosity plays a significant role in shaping both premarital expectations and marital satisfaction. Religiosity refers to the degree to which individuals adhere to religious beliefs, practices, and values, encompassing personal spirituality and participation in organized religious activities (Hood et al., 2018; Koenig et al., 2015). In the context of marriage, religiosity influences attitudes toward commitment, conflict resolution, and family roles, often framing marriage as a sacred, lifelong covenant. Couples who share similar religious beliefs and practices tend to report higher marital satisfaction due to increased congruence in values and goals (Mahoney, 2010; Adise, 2015). Religious communities provide social support and reinforce pro-marriage norms, further enhancing marital resilience. However, the relationship between religiosity and marital satisfaction is complex. While shared religiosity generally fosters satisfaction, religious incongruence or rigid adherence to religious norms can create tension and reduce satisfaction if expectations are not aligned (Ogolsky et al., 2017; Bradbury & Karney, 2019).

Ultimately, marriage is a dynamic and evolving institution shaped by the interplay of premarital expectations, religiosity, and on-going relational dynamics. The alignment of expectations and shared religious values can foster marital satisfaction, while misalignment or unrealistic expectations can pose challenges to relationship stability. Understanding these factors is essential for supporting healthy, fulfilling marriages across diverse cultural and religious contexts.

### **2.1.1 Premarital expectation**

premarital expectations refer to the beliefs, assumptions, and anticipations that individuals hold about marriage prior to entering into it. These expectations encompass a wide range of dimensions, including emotional support, financial stability, gender roles, communication styles, conflict resolution, intimacy, and overall compatibility (Larson & Holman, 2017). They are shaped by personal experiences, cultural norms, family influences, societal values, and media portrayals of marriage. Premarital expectations play a critical role in shaping

marital satisfaction and relationship dynamics, as they serve as a mental blueprint for how individuals envision their future partnership. When expectations are unrealistic, misaligned between partners, or un-communicated, they can lead to post-marital dissatisfaction, conflict, and even relationship dissolution (Fowers et al., 2020).

### **2.1.2 Components of Premarital Expectations**

Premarital expectations are multifaceted and vary across individuals and cultural contexts. Among the key components, emotional support is a central expectation, with individuals commonly anticipating that their spouse will provide emotional security, empathy, and companionship (Bradbury & Karney, 2019). For example, many people enter marriage with the hope that their partner will be their primary confidant, offering unwavering support during challenging times. Research suggests that unmet emotional expectations are a significant predictor of marital dissatisfaction (Bradbury & Karney, 2019). Another important aspect involves expectations about financial stability, including beliefs regarding income contributions, budgeting, and financial decision-making. Some individuals may expect their partner to be the primary breadwinner, while others may prefer a more egalitarian approach to financial responsibilities. Misaligned financial expectations can lead to tension, especially if partners have differing values about money management (Dew, 2021). Gender roles also play a significant role in shaping premarital expectations. Some individuals expect their spouse to adhere to conventional roles, such as men serving as providers and women as caregivers, while others may prioritize shared responsibilities. These expectations are often rooted in cultural and familial backgrounds and can create conflict if not discussed prior to marriage (Ogolsky et al., 2017). Communication and conflict resolution are further critical components, as effective communication is widely recognized as a cornerstone of successful marriages. Individuals often bring specific expectations about how conflicts will be resolved and how partners will communicate. For instance, one partner may expect open and direct communication, while another may prefer avoiding confrontation, and such misaligned communication expectations can exacerbate relational stress (Gottman & Silver, 2015). Finally, expectations about intimacy and compatibility are central to premarital beliefs. Couples may anticipate a certain level of physical and emotional intimacy or assume alignment in life goals, such as decisions about children or career priorities. Discrepancies in these areas can lead to significant challenges post-marriage (Markman et al., 2010).

### **2.1.3 Formation of Premarital Expectations**

Premarital expectations are not developed in isolation, but rather emerge as a complex amalgamation of various influences that shape how individuals envision marriage and partnership. The process through which these expectations are formed is dynamic and multifaceted, involving a range of psychological, social, cultural, and experiential factors.

A foundational influence on the formation of premarital expectations is the family of origin. Individuals often internalize models of marriage based on observations of their parents' relationships or other significant family members during childhood. For example, someone raised in a household where traditional gender roles were clearly defined may come to expect similar dynamics in their own marriage, assuming that certain responsibilities and behaviors are inherently linked to gender. Conversely, those who grow up in families where roles are more fluid or egalitarian may develop expectations for shared responsibilities and open communication within their own partnerships (Holman et al., 2020). These early experiences create a template for what marriage "should" look like, influencing everything from expectations about conflict resolution to beliefs about emotional support and intimacy.

Beyond the family, cultural and societal norms play a profound role in shaping premarital expectations. Societies often transmit values and ideals about marriage through traditions, rituals, and collective narratives. In many cultures, marriage is portrayed as a sacred institution, a lifelong commitment that provides stability and continuity for both individuals and communities. Media representations of romance and marriage—including films, television, literature, and social media—further reinforce certain expectations, often presenting idealized or highly romanticized images of partnership (Holman et al., 2020). These portrayals can set unrealistic standards for love, conflict resolution, and day-to-day coexistence, leading individuals to expect perpetual harmony and effortless compatibility in their own marriages.

Personal experiences in prior relationships also significantly influence the formation of premarital expectations. Individuals who have experienced supportive, respectful, and communicative partnerships in the past may enter marriage with expectations for mutual respect and emotional availability. Conversely, those who have encountered conflict, neglect, or betrayal may develop more guarded or cautious expectations, anticipating challenges in trust or intimacy. These prior experiences act as a lens through which new relationships are

viewed, shaping both hopes and apprehensions about marriage.

Religious beliefs are another critical factor in the formation of premarital expectations. For many individuals, religious teachings provide a framework for understanding marriage as a sacred covenant, emphasizing values such as fidelity, forgiveness, and mutual support. Participation in religious rituals and community activities further reinforces these expectations, offering both spiritual and social reinforcement for marital ideals (Holman et al., 2020). In some religious traditions, marriage is seen as a divine institution, imbued with spiritual significance that extends beyond the couple to include families and communities. This sense of sacredness can foster expectations for lifelong commitment and resilience in the face of challenges.

Socioeconomic status also contributes to the formation of premarital expectations. Individuals from different economic backgrounds may prioritize different aspects of marriage, such as financial stability, social mobility, or emotional fulfillment. For example, those facing economic hardship may place greater emphasis on financial security and practical support, while those from more affluent backgrounds may prioritize emotional intimacy and personal growth. These socioeconomic influences interact with other factors such as culture, religion, and personal experience to shape a unique set of expectations for each individual.

#### **2.1.4 Impact of Premarital Expectations on Marriage**

The alignment or misalignment of premarital expectations between partners plays a pivotal role in shaping the trajectory and quality of marital relationships. When couples enter marriage with realistic, mutually understood, and openly discussed expectations, they are more likely to experience satisfaction, stability, and resilience in their partnership. Realistic expectations allow couples to anticipate and navigate challenges with greater adaptability, fostering a sense of teamwork and shared purpose. Conversely, unrealistic or uncommunicated expectations can lead to disappointment, frustration, and conflict, particularly when the realities of married life do not match the idealized visions held by one or both partners. For instance, Fowers et al. (2020) found that couples who held idealized expectations such as believing that marriage will always be harmonious or that a spouse will meet all emotional needs were more likely to experience disillusionment after marriage. Such

disillusionment can manifest as increased conflict, emotional distance, and, in some cases, the erosion of marital bonds.

Discrepancies in expectations about roles, responsibilities, or relational dynamics can create friction, especially during the early years of marriage when couples are still adjusting to their new reality. Bradbury and Karney (2019) highlight that unmet or misaligned expectations regarding emotional support, financial management, or gender roles can become persistent sources of tension, undermining marital satisfaction and stability. The process of negotiating and realigning expectations is therefore essential for maintaining healthy and fulfilling relationships. Research consistently demonstrates that couples who are able to openly discuss and adjust their expectations are better equipped to manage the inevitable challenges that arise in marriage, resulting in higher levels of satisfaction and lower rates of marital distress.

Premarital counseling and education programs have been shown to be effective in mitigating the risks associated with misaligned expectations. These programs provide couples with structured opportunities to explore their beliefs about marriage, clarify their expectations, and develop practical strategies for managing differences. By fostering open communication and mutual understanding, premarital interventions help couples to identify potential areas of conflict and develop the skills needed to address them constructively. Markman et al. (2010) highlight the efficacy of such programs in improving communication and reducing the likelihood of divorce by addressing expectation-related issues before they become problematic. The benefits of premarital education extend beyond the initial stages of marriage, supporting couples as they navigate life transitions, parenting, and other stressors that may arise over time.

Cultural and contextual considerations further complicate the relationship between premarital expectations and marital outcomes. Premarital expectations are not universal; they vary significantly across cultural, religious, and socioeconomic contexts. In collectivist cultures, such as those found in many African and Asian societies, expectations may emphasize family involvement, duty, and interdependence. Marriage is often viewed as a union not just between two individuals, but between two families, with expectations shaped by communal values and social obligations. In contrast, individualistic cultures, such as those prevalent in Western societies, tend to prioritize personal fulfillment, romantic love, and the autonomy of the couple. These differences in cultural orientation can lead to distinct patterns of

expectation formation and marital adjustment (Ogolsky et al., 2017).

Socioeconomic factors also play a critical role in shaping premarital expectations and their impact on marriage. Individuals from lower-income backgrounds may prioritize financial security and practical support due to economic pressures, sometimes placing less emphasis on emotional compatibility or romantic ideals.

In such contexts, marriage is often seen as a means of survival or social mobility, with expectations shaped by the realities of economic hardship. Conversely, individuals from more affluent backgrounds may have the luxury of prioritizing emotional intimacy, personal growth, and shared life goals. These socioeconomic influences interact with cultural and religious factors to create a diverse landscape of premarital expectations and marital experiences (Dew, 2021).

Understanding these contextual factors is essential for researchers and practitioners working with diverse populations. It is important to recognize that premarital expectations are not static; they evolve in response to changing life circumstances, relational experiences, and broader societal shifts. Couples who are able to adapt their expectations in light of new information or challenges are more likely to maintain satisfying and resilient marriages. The ability to negotiate and realign expectations is particularly important in multicultural or interfaith marriages, where partners may bring divergent values, beliefs, and expectations to the relationship.

## **2.2 Religiosity**

Religiosity refers to the degree to which individuals or groups adhere to religious beliefs, practices, rituals, and values, encompassing both personal spirituality and active participation in organized religious activities (Hood et al., 2018). As a multidimensional construct, religiosity includes cognitive, behavioural, and affective dimensions. The cognitive dimension involves beliefs about the divine or sacred, shaping how individuals understand and interpret the meaning of life and relationships. The behavioural dimension is characterized by regular engagement in religious activities such as attending services,

participating in rituals, and communal prayer. The affective dimension consists of feelings of connection to a higher power or religious community, fostering a sense of belonging and spiritual fulfilment (Koenig et al., 2015). It is important to distinguish religiosity from spirituality, which often refers to a personal quest for meaning and transcendence that may not be tied to organized religion; religiosity, by contrast, typically involves commitment to a specific religious tradition, such as Christianity, Islam, or Judaism. In the context of marriage, religiosity profoundly shapes attitudes, behaviours, and expectations, influencing marital quality, stability, and overall satisfaction (Mahoney, 2010).

Within the realm of marriage, religiosity manifests in several key dimensions, each contributing to the couple's relational dynamics in distinct ways. Religious beliefs and values provide a cognitive framework for understanding marriage as a sacred institution. For example, in Orthodox Christianity, marriage is regarded as a divine sacrament that unites a couple under God's grace, fostering lifelong commitment and mutual sanctification (Adise, 2015; Marcos, 2003). This sacred view of marriage encourages couples to approach their relationship with reverence, patience, and a sense of duty, often prioritizing forgiveness, perseverance, and mutual support. Participation in religious practices and rituals is another significant dimension. Engaging in activities such as attending church services, praying together, or observing sacraments like Holy Matrimony reinforces shared values and strengthens relational bonds (Ellison et al., 2010). These rituals serve as regular reminders of the couple's shared spiritual journey, offering opportunities for reflection, connection, and renewal.

Community involvement is also a critical aspect of religiosity. Active engagement with a religious community provides couples with social support, accountability, and guidance, all of which can enhance marital resilience (Wilcox & Wolfinger, 2016). Religious communities often offer resources such as counselling, mentorship, and group activities that help couples navigate challenges and celebrate milestones together. The sense of belonging to a larger spiritual family can buffer against marital stress and provide a supportive environment for resolving conflicts. Additionally, religious teachings and moral guidelines play a vital role in shaping marital dynamics. Religious traditions typically prescribe norms for behaviour, such as fidelity, forgiveness, and mutual respect, which promote healthy and constructive relational patterns (Haverkamp, 2006). These ethical guidelines provide couples with a shared moral compass, encouraging them to treat each other with kindness, patience, and integrity,

even in the face of disagreement or adversity.

Altogether, the various components of religiosity beliefs and values, practices and rituals, community involvement, and moral and ethical guidelines work in concert to influence marital quality and satisfaction. By providing a framework for understanding marriage as a sacred and enduring partnership, religiosity encourages couples to invest in their relationship, seek support from their community, and uphold shared values. This holistic approach to marriage, rooted in religious tradition and practice, helps couples navigate the complexities of married life with greater resilience, unity, and purpose.

### **2.2.1 Influence of Religiosity on Marriage**

Religiosity exerts a profound influence on marriage by shaping attitudes, behaviours, and expectations that are central to relational quality and stability. One of the primary ways religiosity impacts marriages is through the cultivation of shared values and goals, which fosters greater congruence between partners. Couples who share similar religious beliefs and practices often report higher marital satisfaction, as this alignment enhances mutual understanding, trust, and a sense of purpose within the relationship (Haseley, 2006). For example, in Adise's (2015) study of Orthodox Christians married in Holy Matrimony at Debre Mihret St. Michael Church, nearly 80% of participants expressed a positive attitude toward marriage, attributing this outlook to the harmonizing and unifying effects of religiosity within their partnership. Such findings underscore the role of religious faith in promoting harmony and spiritual unity, which are foundational to marital well-being.

Religious beliefs frequently frame marriage as a lifelong covenant, emphasizing principles such as perseverance, forgiveness, and unwavering commitment. This sacred perspective encourages couples to approach challenges with resilience and to view their union as a partnership that transcends individual interests (Mahoney, 2010). By framing marriage as a divine institution, religiosity reduces the likelihood of divorce, as couples are motivated to work through difficulties and maintain their commitment even in the face of adversity. The emphasis on forgiveness and reconciliation within religious traditions provides couples with essential tools for navigating conflict, fostering a climate of understanding and mutual respect.

Religious practices, such as joint prayer, participation in church activities, and observance of

sacraments, further strengthen marital bonds by enhancing emotional intimacy and shared spiritual experiences. Engaging in these rituals together allows couples to connect on a deeper level, reinforcing their commitment and providing opportunities for reflection and renewal (Ellison et al., 2010). These shared practices not only deepen the couple's spiritual connection but also equip them with practical strategies for managing stress, resolving disagreements, and supporting each other through life's challenges.

Beyond the couple itself, religious communities play a vital role in supporting and sustaining marriages. Religious institutions provide a "moral ecology" that encourages stable family structures by reinforcing pro-marriage norms and offering a supportive network of peers and mentors (Wilcox & Wolfinger, 2016). For instance, in Orthodox Christianity, the sacrament of Holy Matrimony is regarded as a divine blessing that sanctifies the union, instilling a sense of purpose and mutual responsibility in the couple (Marcos, 2003). The broader religious community offers social support, guidance, and accountability, helping couples to navigate the complexities of married life and to remain steadfast in their commitment to one another. Adise (2015) found that a significant majority of respondents felt their partner was a source of happiness, highlighting how religious rituals and shared faith contribute to positive marital experiences.

### **2.2.2 Contributions of Religious Practices to Marital Satisfaction**

The relationship between religious practices and marital satisfaction are complex and nuanced, with empirical research yielding a range of findings that highlight both the positive and challenging aspects of religiosity within marriage. On one hand, numerous studies have demonstrated that religious practices can make significant contributions to marital well-being. For instance, Filsinger and Wilson (1983, cited in Haverkamp, 2006) found that religiosity, measured through beliefs, rituals, and community involvement, was a strong predictor of positive marital attitudes among 208 couples. Similarly, Kaslow and Robinson (1996, cited in Haseley, 2006) identified religious beliefs as the fifth most important factor for a positive attitude toward marriage, underscoring the centrality of faith in shaping relational outlooks. Joint religious activities, such as praying together or attending religious services, have been shown to enhance communication and emotional bonding between partners, thereby reducing conflict and fostering a stronger sense of unity (Ellison et al., 2010). This is further supported by Adise's (2015) findings, which revealed that 86.2% of

participants resolved conflicts through negotiation—a process likely influenced by religious teachings emphasizing forgiveness, patience, and reconciliation. Additionally, religious couples often report lower rates of divorce, a trend attributed not only to the moral and social pressures against dissolution but also to the sense of commitment and shared purpose that religious participation fosters (Wilcox & Wolfinger, 2016).

However, the impact of religious practices on marital satisfaction is not universally positive, and research has also documented instances where religiosity does not correlate with greater satisfaction or may even have negative effects under certain circumstances. Some studies cited by Haseley (2006) have found inconsistent results, with religiosity occasionally linked to lower satisfaction, particularly in cases of religious incongruence or when one partner is significantly more religious than the other. For example, Adise (2015) reported that 12.1% of participants did not feel satisfied compared to those in non-matrimonial marriages, and 10.3% reported a lack of harmony, indicating that religiosity alone does not guarantee marital happiness. Rigid adherence to religious norms can also create tension if expectations—such as strict gender roles—conflict with modern values or personal preferences (Ogolsky et al., 2017). In some cases, religious differences between spouses can exacerbate conflict, especially if one partner feels pressured to conform to the other's beliefs, leading to resentment and relational strain (Bradbury & Karney, 2019).

Several factors help to explain the varied results observed in research on the contributions of religious practices to marital satisfaction. One key factor is measurement differences across studies. Researchers employ varying definitions of religiosity, such as distinguishing between intrinsic and extrinsic religiosity or focusing on the frequency of practice versus the strength of belief (Koenig et al., 2015). These methodological differences can lead to divergent findings, as the specific aspects of religiosity being measured may have distinct effects on marital outcomes. Contextual factors also play an important role. Cultural and denominational differences significantly influence how religiosity impacts marriage. For example, Adise's (2015) study focused on Ethiopian Orthodox Christians, for whom the sacrament of Holy Matrimony holds deep cultural and spiritual significance. In such contexts, the positive effects of religious practices may be amplified compared to settings where religious rituals are less central to marital life. The congruence of religious commitment between partners is another critical factor. Shared religiosity tends to enhance marital satisfaction by fostering alignment in values and expectations, whereas disparities in religious

commitment can lead to conflict and dissatisfaction (Mahoney, 2010). Finally, external stressors such as socioeconomic challenges or personal issues can outweigh the benefits of religiosity. Adise's (2015) finding that 17.2% of participants were unhappy with their partner's actions despite religious involvement illustrates how broader life stressors can undermine the positive influence of religious practices on marital satisfaction.

### **2.3 Marital Satisfaction**

Satisfaction, in psychological terms, refers to an individual's subjective evaluation of their experiences, reflecting the degree to which their expectations, needs, or desires are met within a specific domain (Diener et al., 2018). It is an affective and cognitive state that encompasses feelings of contentment, fulfilment, or happiness derived from comparing one's reality to an internal standard or ideal (Veenhoven, 2012). Satisfaction is context-specific; for example, life satisfaction pertains to overall well-being, while domain-specific satisfaction (e.g., job or marital satisfaction) focuses on particular areas of life. It is influenced by factors such as personal values, social comparisons, and external circumstances, and is typically assessed through self-reports that capture both emotional responses and cognitive judgments (Pavot & Diener, 2008).

Post-marital satisfaction, often referred to as marital satisfaction, is the subjective evaluation of one's marriage, encompassing feelings of happiness, fulfilment, and contentment with the relationship (Bradbury & Karney, 2019). It reflects the extent to which a spouse perceives their marriage as meeting their emotional, social, and practical expectations (Fowers et al., 2020). Marital satisfaction is a dynamic construct that fluctuates over time, influenced by factors such as communication, conflict resolution, shared values, and external stressors (e.g., financial strain or child-rearing responsibilities) (Olson & DeFrain, 2000). In the context of Adise's (2015) study, marital satisfaction among Orthodox Christians married in Holy Matrimony was defined as the "level of pleasure obtained from matrimonial marriage," with 75.8% of participants reporting high satisfaction, attributed to religious congruence and harmonious living.

### 2.3.1 Factors Influencing Marital Satisfaction

Marital satisfaction is a complex and dynamic construct shaped by a multitude of factors that evolve throughout the course of a relationship. The formation and ongoing impact of these factors are central to understanding how couples experience and maintain satisfaction within their marriages. Among the most influential elements are communication and conflict resolution strategies. Effective communication and the use of constructive conflict resolution techniques, such as negotiation, are consistently associated with higher levels of marital satisfaction. Adise (2015) found that 86.2% of participants resolved conflicts through negotiation, which contributed to high satisfaction rates. This aligns with the broader literature, which emphasizes that open dialogue and collaborative problem-solving are essential for maintaining relational harmony and resilience (Gottman & Silver, 2015).

Shared values, particularly those rooted in religiosity, also play a significant role in shaping marital satisfaction. Couples with aligned beliefs especially those who share similar religious convictions report greater satisfaction and stability in their relationships. Haseley (2006) noted that shared religious beliefs enhance marital stability, a finding echoed in Adise's (2015) study, where 89.7% of participants reported living in harmony due to shared Orthodox Christian values. The formation of these shared values often begins before marriage, as couples are influenced by their cultural, familial, and spiritual backgrounds, and their impact is sustained through ongoing participation in religious practices and community life.

Premarital expectations and their fulfilment are another critical factor influencing marital satisfaction. The formation of premarital expectations is shaped by a combination of personal experiences, cultural norms, and family influences, as discussed earlier. When these expectations are realistic and mutually understood, they contribute to greater satisfaction and stability. However, unrealistic or misaligned expectations can lead to disappointment and conflict if unmet. Fowers et al. (2020) emphasize that aligning expectations through premarital counselling can mitigate this risk, highlighting the importance of proactive dialogue and mutual understanding in the early stages of marriage.

External stressors, such as financial difficulties, parenting demands, or social pressures, can also significantly impact marital satisfaction. These stressors often arise during key life transitions, such as the arrival of children or periods of economic hardship, and can

temporarily erode satisfaction. Papalia et al. (2003) describe a U-shaped curve of marital satisfaction, with declines typically observed during the child-rearing years, followed by increases in satisfaction as children grow older and couples regain time and energy for their relationship. The impact of these stressors is mediated by the couple's ability to communicate effectively, support one another, and maintain shared values and expectations.

Gender differences, while present, are less consistent in their influence on marital satisfaction. Research on this topic is mixed, with some studies finding minimal differences between men and women. For example, Adise (2015) found no significant gender differences in marital satisfaction but noted that males reported slightly higher satisfaction (mean = 10.9143) than females (mean = 10.7826), possibly due to differing emotional expectations (Knowles, 2004). These findings suggest that while gender may play a role in shaping expectations and experiences, its impact is often overshadowed by other factors such as communication, shared values, and external stressors.

## **2.4 The relationship between premarital expectation, religiosity and marital satisfactions**

This section reviews empirical evidence on the relationships between premarital expectations, religiosity, post-marital satisfaction, and socio-demographic characteristics. The discussion addresses three key questions: (1) Do premarital expectations predict post-marital satisfaction or relationship quality? (2) How does religiosity influence marital satisfaction or expectations? And (3) How is marital satisfaction or expectations related to socio-demographic characteristics? The evidence is drawn from recent academic books and peer-reviewed studies, providing a foundation for understanding these dynamics among individuals with marital experience.

### **2.4.1 Do Premarital Expectations Predict Post-Marital Satisfaction**

Empirical research consistently demonstrates that premarital expectations significantly predict post-marital satisfaction and relationship quality. Lavner et al. (2016) conducted a longitudinal study of newlywed couples and found that optimistic premarital expectations, such as anticipating mutual support and effective communication, were associated with higher marital satisfaction in the first four years of marriage. However, unrealistic expectations, such as believing marriage would be conflict-free, predicted lower satisfaction when couples faced inevitable challenges. Similarly, Williamson and Lavner (2020) analyzed

diverse newlywed couples and found that couples with realistic expectations about shared responsibilities reported stronger relationship quality, measured by the Dyadic Adjustment Scale, compared to those with idealized expectations.

Huston et al. (2019) further explored this relationship in a 13-year study, revealing that premarital expectations about emotional intimacy and partnership predicted satisfaction trajectories. Couples whose expectations aligned with their post-marital experiences were less likely to divorce, highlighting the protective role of congruent expectations. However, unmet expectations, particularly around financial stability or emotional support, were linked to declines in satisfaction and increased conflict. These findings underscore Expectancy-Value Theory, which posits that the alignment of expectations with outcomes shapes satisfaction (Wigfield & Eccles, 2020). Overall, empirical evidence suggests that premarital expectations are a critical predictor of post-marital satisfaction, with realistic expectations fostering positive outcomes and unrealistic ones posing risks.

#### **2.4.2 How Does Religiosity Influence Marital Satisfaction and Expectations?**

Religiosity has a well-documented influence on both marital satisfaction and premarital expectations, often acting as a protective factor for relationship quality. Perry and Whitehead (2021) analyzed longitudinal data from the National Survey of Families and Households and found that couples who shared religious beliefs and practices, such as attending services or praying together, reported higher marital satisfaction than less religious couples. Joint religious activities were associated with a 12% increase in satisfaction scores, measured by the Kansas Marital Satisfaction Scale, due to enhanced emotional intimacy and conflict resolution. This aligns with the Relational Spirituality Framework, which emphasizes religiosity's role in sanctifying marital bonds (Mahoney & Cano, 2023).

Religiosity also shapes premarital expectations by framing marriage as a sacred, lifelong commitment. Dew and Stewart (2022) reviewed 15 studies and found that religious individuals expected greater marital stability and mutual support, which positively influenced satisfaction when these expectations were met. For example, couples who viewed marriage as a divine covenant reported lower divorce rates, even during stressful periods. However, religious incongruence—when one spouse is significantly more religious—can reduce satisfaction. Ellison et al. (2020) found that couples with mismatched religious commitment

experienced 8% lower satisfaction scores, as differing expectations led to conflict. These findings suggest that religiosity generally enhances marital satisfaction and shapes expectations positively, but its impact depends on shared commitment.

### **2.4.3 How Is Marital Satisfaction and Expectations Related to Socio-Demographic Characteristics?**

Marital satisfaction and premarital expectations are closely tied to socio-demographic characteristics, including age, education, income, and gender. Amato et al. (2017) analyzed data from the General Social Survey and found that older couples (aged 35+) reported higher marital satisfaction than younger couples, potentially due to greater emotional maturity and realistic expectations. Education also plays a role; couples with higher education levels reported 10% higher satisfaction scores, as education fosters communication skills and financial stability, aligning with Social Exchange Theory's emphasis on rewards (Bradbury & Karney, 2020).

Income is another critical factor. Jackson et al. (2018) found that couples with stable incomes reported higher satisfaction due to reduced financial stress, which often undermines expectations for security. Conversely, low-income couples experienced 15% lower satisfaction, as economic strain exacerbated unmet expectations. Gender differences are also evident. Vennum et al. (2017) found that women reported slightly lower satisfaction than men, particularly in early marriage, due to higher expectations for emotional intimacy and unequal domestic responsibilities. Women's premarital expectations were also more likely to emphasize relational quality, while men focused on practical aspects like financial partnership.

Race and ethnicity further influence satisfaction and expectations. Perry and Whitehead (2021) noted that African American couples with strong religious ties reported higher satisfaction than White couples, possibly due to community support, while Hispanic couples showed varied outcomes based on cultural expectations. These findings highlight the intersectionality of socio-demographic factors, with religiosity often moderating their impact on satisfaction. For instance, higher-income religious couples reported greater satisfaction than their non-religious counterparts, suggesting that religiosity can amplify the benefits of favourable socio-demographic conditions (Dew & Stewart, 2022).

#### **2.4.4 Synthesis of Empirical Evidence**

The empirical evidence underscores that premarital expectations significantly predict post-marital satisfaction, with realistic expectations fostering positive outcomes and unrealistic ones leading to dissatisfaction. Religiosity enhances satisfaction and shapes expectations by promoting shared values and resilience, though incongruence can pose challenges. Socio-demographic characteristics, such as age, education, income, and gender, further mediate these relationships, with religiosity often amplifying positive effects. These findings support the study's theoretical framework, integrating Expectancy-Value Theory, Social Exchange Theory, and the Relational Spirituality Framework, and highlight the need for nuanced interventions to align expectations and leverage religiosity for marital success.

### **2.5 Theoretical Perspective**

This study explores the dynamics of premarital expectations, religiosity, and post-marital satisfaction among individuals with marital experience. The theoretical framework integrates four perspectives: Expectancy-Value Theory, Social Exchange Theory, the Relational Spirituality Framework, and the Developmental Model of Marital Satisfaction to elucidate how premarital expectations are formed, how religiosity shapes marital dynamics, and how satisfaction evolves post-marriage. These theories provide a comprehensive lens for understanding the cognitive, relational, spiritual, and temporal factors influencing marital outcomes across diverse populations, supported by recent academic literature.

#### **2.5.1 Expectancy-Value Theory**

Expectancy-Value Theory (EVT), originally proposed by Fishbein and Ajzen (1975) and refined in subsequent research, posits that individuals' attitudes and behaviours are driven by their expectations about an outcome and the value they assign to it (Wigfield & Eccles, 2020). In the context of marriage, EVT suggests that premarital expectations are shaped by beliefs about what marriage will provide (e.g., emotional support, companionship) and the importance individuals place on these outcomes. Realistic expectations, such as anticipating mutual respect, are associated with higher post-marital satisfaction when fulfilled, whereas idealized expectations (e.g., perpetual romance) can lead to dissatisfaction if unmet (Lavner et al., 2022).

EVT is critical for understanding premarital expectations, as it explains how socialization, cultural norms, and personal experiences inform beliefs about marriage. For instance, individuals who value partnership and expect collaborative problem-solving are more likely to report satisfaction when these expectations align with reality (Williamson & Lavner, 2020). Religiosity amplifies these expectations by framing marriage as a sacred commitment, influencing satisfaction through shared spiritual goals (Perry & Whitehead, 2021). EVT thus provides a framework for examining how premarital expectations, moderated by religious values, predict post-marital outcomes.

### **2.5.2 Social Exchange Theory**

Social Exchange Theory (SET), developed by Thibaut and Kelley (1959) and extended in modern relationship research, views relationships as exchanges where individuals seek to maximize rewards (e.g., intimacy, support) and minimize costs (e.g., conflict, effort) (Cropanzano et al., 2017). Marital satisfaction hinges on the perceived equity of these exchanges, with couples evaluating their relationship against premarital expectations and alternative options. When marriages meet or exceed expectations, satisfaction increases; when costs outweigh rewards, dissatisfaction may emerge (Li & Fung, 2020).

SET directly links premarital expectations to post-marital satisfaction by highlighting how individuals assess relational fairness. For example, couples expecting mutual emotional support and experiencing it report higher satisfaction, while unmet expectations, such as unequal household responsibilities, can erode satisfaction (Ogolsky et al., 2021). Religiosity influences these exchanges by adding intrinsic rewards, such as spiritual fulfillment or community support, which may offset costs like relational conflict (Dew & Stewart, 2022). SET also accounts for gender differences, as women often prioritize emotional intimacy, affecting satisfaction when expectations are fulfilled or violated (Vennum et al., 2017).

### **2.5.3 Relational Spirituality Framework**

The Relational Spirituality Framework, proposed by Mahoney (2010) and expanded in recent studies, emphasizes the role of religion in shaping relational dynamics, particularly in marriage (Mahoney & Cano, 2023). This framework views religiosity as a multidimensional construct encompassing beliefs, practices, and community involvement that sanctifies marital bonds and influences expectations and satisfaction. Religious beliefs frame marriage as a

sacred covenant, while practices like joint prayer or worship strengthen emotional bonds and conflict resolution, enhancing marital quality (Ellison et al., 2020).

The framework is highly relevant to the study, as religiosity shapes premarital expectations (e.g., commitment to fidelity) and supports post-marital satisfaction through shared values and social support. Couples who engage in religious activities together report higher satisfaction due to increased intimacy and resilience (Perry & Whitehead, 2021). However, religious incongruence or rigid adherence to norms can strain relationships, reducing satisfaction if expectations for spiritual unity are unmet (Dew & Stewart, 2022). The Relational Spirituality Framework thus explains how religiosity mediates the relationship between premarital expectations and post-marital satisfaction.

#### **2.5.4 Developmental Model of Marital Satisfaction**

The Developmental Model of Marital Satisfaction, advanced by Bradbury and Karney (2020), conceptualizes marital satisfaction as a dynamic process shaped by life transitions, stressors, and adaptive strategies. This model posits that premarital expectations set a baseline for satisfaction, but their influence wanes as couples navigate challenges like financial stress or parenting. Satisfaction evolves based on couples' ability to adapt, renegotiate expectations, and leverage resources like religiosity to buffer stressors (Lavner et al., 2022).

This model is essential for understanding post-marital satisfaction among individuals with marital experience, as it accounts for temporal changes and the role of religiosity in fostering resilience. For instance, religious practices, such as forgiveness or community involvement, can mitigate declines in satisfaction during stressful periods (Ellison et al., 2020). The model also addresses gender differences, as women may experience greater satisfaction fluctuations due to care giving roles, influencing their evaluations of marital quality (Vennum et al., 2017). By emphasizing adaptation, the Developmental Model explains why some couples maintain satisfaction despite unmet premarital expectations, while others face challenges.

#### **2.5.5 Integration of Theories**

The Developmental Model thus connects the initial expectations and relational dynamics identified by EVT, SET, and the Relational Spirituality Framework to the broader context of the marital life cycle, highlighting the importance of flexibility and resilience.

The interrelation of these theories is evident in their shared focus on the formation, evaluation, and adaptation of expectations within marriage. EVT provides the cognitive basis for understanding how expectations are formed, SET explains how these expectations are evaluated and renegotiated within the relationship, and the Relational Spirituality Framework highlights the role of religiosity in shaping and sustaining expectations and satisfaction, and the Developmental Model accounts for the dynamic and evolving nature of marital satisfaction over time. Together, these theories suggest that premarital expectations, moderated by religiosity, significantly influence post-marital satisfaction, with adaptive processes and relational dynamics mediating outcomes. The integration of these perspectives thus offers a comprehensive framework for analyzing the complex interplay between premarital expectations, religiosity, and marital satisfaction, and for understanding how these factors evolve and interact across the marital life course.

In general, the integration of Expectancy-Value Theory, Social Exchange Theory, the Relational Spirituality Framework, and the Developmental Model of Marital Satisfaction provides a robust and multidimensional analytical framework for the study. Each theory contributes a unique and essential perspective, and together they offer a holistic understanding of the factors that shape and sustain marital satisfaction. By elucidating the cognitive, relational, spiritual, and temporal dimensions of marriage, these theories collectively inform both research and practice aimed at supporting healthy, resilient, and fulfilling marital relationships.

## **2.6 Local Evidence**

This section reviews local empirical evidence from Ethiopia on the relationships between premarital expectations, religiosity, post-marital satisfaction, and socio-demographic characteristics among individuals with marital experience. The discussion addresses three key questions: (1) Do premarital expectations predict post-marital satisfaction or relationship quality? (2) How does religiosity influence marital satisfaction or expectations? And (3) How is marital satisfaction or expectations related to socio-demographic characteristics? The evidence is drawn from Ethiopian studies, including theses, journal articles, and academic books, with a focus on the Ethiopian Orthodox Tewahedo Church (EOTC) context where applicable, providing a localized foundation for the study.

### **2.6.1 Do Premarital Expectations Predict Post-Marital Satisfaction?**

Local studies in Ethiopia suggest that premarital expectations significantly influence post-marital satisfaction and relationship quality, particularly within the EOTC's matrimonial framework. Adise (2015) conducted a cross-sectional study of 58 matrimonially married Orthodox Christians at Debre Mhret St. Michael Church and found that positive premarital expectations, such as anticipating a harmonious and spiritually fulfilling marriage, were associated with higher marital satisfaction. Specifically, 79.7% of participants reported a positive attitude toward marriage, and 75.8% rated their marital satisfaction as high, suggesting that expectations of mutual love and divine blessing aligned with post-marital experiences enhanced satisfaction. However, 12.1% of participants felt less satisfied compared to non-matrimonially married individuals, indicating that unmet expectations, such as idealized views of conflict-free marriage, reduced satisfaction.

Similarly, Tesfaye (2011), in a study on marriage's social significance in the EOTC, found that premarital expectations rooted in religious teachings—such as lifelong commitment and mutual support—predicted higher relationship quality among couples who adhered to these ideals. Couples who expected marriage to provide spiritual growth and social stability reported stronger marital bonds, measured by self-reported harmony and love (89.7% in Adise, 2015). Conversely, Abunu (2004) noted that unrealistic expectations, such as anticipating perpetual happiness without effort, led to dissatisfaction when couples faced practical challenges like financial strain. These findings align with Expectancy-Value Theory, suggesting that premarital expectations shaped by religious and cultural norms in Ethiopia are critical predictors of post-marital satisfaction, with alignment between expectations and reality fostering positive outcomes.

In summary, this chapter has explored the critical factors shaping marital satisfaction, with a particular focus on the roles of premarital expectations, religiosity, and socio-demographic context. Premarital expectations encompassing beliefs about emotional support, financial stability, gender roles, communication, and compatibility serve as a foundational lens through which individuals approach marriage, influencing both the initial trajectory and ongoing quality of the marital relationship. Realistic and aligned expectations, when openly communicated and mutually understood foster satisfaction and resilience, while unrealistic or misaligned expectations can undermine stability and increase the risk of conflict. Religiosity,

as a multidimensional construct involving beliefs, practices, and community involvement, further shapes marital attitudes and outcomes, often contributing to commitment, communication, and social support. However, the impact of religiosity is mediated by factors such as religious congruence, cultural context, and individual differences, with studies such as Adise's (2015) highlighting both the positive effects of religious engagement and the persistent challenges faced by some couples. Socio-demographic factors including age, gender, education, and socioeconomic status also play a moderating role, influencing both the formation of expectations and the experience of satisfaction. Taken together, the literature underscores the importance of fostering open communication about expectations, supporting shared religious engagement, and addressing socio-economic challenges as essential strategies for promoting resilient and fulfilling marriages, particularly in culturally and religiously diverse settings. Understanding these dynamics is crucial for practitioners, counsellors, and religious leaders seeking to strengthen marital relationships and enhance post-marital satisfaction in varied contexts.

## **Chapter Three: Research Method**

This chapter details the research design, participants, instruments, data collection procedures, and analytical methods used in the study. It explains how the study was conducted to ensure reliability, validity, and ethical integrity.

### **3.1 Research Design**

This study employed a quantitative descriptive survey design to systematically investigate the relationships among premarital expectations, religiosity, and post-marital satisfaction among individuals with marital experience in Arada Sub-City, Woreda 08, Addis Ababa. The descriptive survey approach was selected for its effectiveness in collecting measurable data to describe relationships between variables while capturing current attitudes and experiences at a specific point in time. This design enables statistical analysis of how premarital expectations and religiosity relate to post-marital satisfaction, while also examining variations across socio-demographic groups including age, education level, income, marital status, and religious involvement. The methodology utilizes standardized instruments such as the Dyadic Adjustment Scale for assessing marital satisfaction and validated scales for measuring premarital expectations and religiosity, ensuring consistent and reliable data collection. Particularly suited to urban settings like Arada Sub-City where rapid socio-economic changes influence relationships, this approach efficiently captures real-time insights into marital dynamics while facilitating comparisons across diverse participant groups through structured data analysis. The descriptive survey design aligns with the study's objectives by enabling comprehensive examination of correlations and group differences without experimental manipulation, providing actionable insights into the interplay of premarital expectations, religiosity, and marital outcomes within this specific urban Ethiopian context.

### **3.2 Target Population**

The target population for this study comprises individuals with marital experience residing in Woreda 08 of Arada Sub-City, Addis Ababa. For the purposes of this study, individuals with marital experience are defined as those registered as married, as recorded by the local civil registration authorities. This includes couples who are currently married and have lived experience of marriage, aligning with the study's focus on premarital expectations, religiosity, and post-marital satisfaction. According to data from the Addis Ababa Administration Civil Registration and Residence Services Agency (CRRSA, 2024), the total population of Woreda 08 is approximately 25,600. Due to recent urban development, two Kebeles have been

affected, leaving one active Kebele with approximately 5,300 residents, of who over 2,000 are registered as married. This population provides a sufficient and accessible sample for the study's quantitative survey design, enabling the exploration of marital dynamics within an urban Ethiopian context.

### **3.3 Sample Size Determination**

To determine the sample size for this quantitative study, which investigates premarital expectations, religiosity, and post-marital satisfaction among individuals with marital experience in Arada Sub-City, Woreda 08, the sample size calculation for a proportion in a finite population is employed. This formula, as outlined by Cochran (1977), is suitable for estimating the proportion of the population exhibiting specific characteristics, such as levels of premarital expectations, religiosity, or post-marital satisfaction, which aligns with the study's objectives of examining relationships and comparing differences across socio-demographic groups.

The sample size was determined using a standard formula for estimating proportions in a finite population. The calculation took into account a population size of 2,000 married individuals in Woreda 08, a 95% confidence level ( $Z = 1.96$ ), a margin of error of 0.05, and an estimated proportion of 0.5 to maximize variability. Based on these parameters, the required sample size was calculated as 323 participants (rounded up from 322.4).

Therefore, rounding up, the required sample size is approximately 323 respondents. This sample size ensures sufficient statistical power to investigate the relationship between premarital expectations, religiosity, and post-marital satisfaction. However, to account for potential nonresponsive where some participants may not complete the survey additional invitations will be sent out as needed to reach the target sample size. Efforts will also be made to compare respondents and non-respondents on available demographic variables to assess and minimize nonresponsive bias, as well as to compare differences in these variables across socio-demographic characteristics such as age, education, and socioeconomic status, as outlined in the study's specific objectives.

### **3.4 Sampling Method**

This study employed a systematic random sampling technique to select participants from individuals with marital experience in Woreda 08, Arada Sub-City, Addis Ababa. The target population included individuals who are currently married, divorced, separated, or widowed,

as their experiences are relevant to examining premarital expectations, religiosity, and post-marital satisfaction. Approximately 300 participants were recruited from individuals accessing services at the Addis Ababa Administration Civil Registration and Residence Services Agency (CRRSA) in Woreda 08, where services such as marriage registration and family record updates are common (CRRSA, 2024).

Systematic random sampling was chosen to enhance the representativeness of the sample and reduce selection bias, aligning with the quantitative nature of the study. A sampling frame was constructed from the CRRSA service registry, which provided an updated list of individuals with marital experience residing in Woreda 08. From this list, every  $k$ th individual was selected based on the sampling interval calculated by dividing the total population size by the desired sample size, ensuring a random and unbiased selection process.

Although systematic random sampling requires more administrative effort than convenience sampling, it was feasible within the study's resource and time constraints due to the availability of the CRRSA registry. This method allowed for efficient access to a diverse group of participants while maintaining methodological rigor. It also supports the study's objective to generalize findings to the broader population of individuals with marital experience in the area.

The study treated the target population as a whole during sampling, without segregation by marital status or socio-demographic characteristics, which were analyzed later to explore differences in premarital expectations, religiosity, and post-marital satisfaction. Employing systematic random sampling strengthens the validity of the study's quantitative survey design by providing a representative sample that supports reliable statistical inference.

While this approach improves generalizability compared to non-probability methods, some limitations remain, such as potential non-response bias. These limitations are acknowledged, and the findings should be interpreted accordingly.

### **3.5 Data Collection and Producer**

This study employed a structured questionnaire to collect data on premarital expectations, religiosity, and post-marital satisfaction among individuals with marital experience in Woreda 08, Arada Sub-City, Addis Ababa. The questionnaire consists of closed-ended questions, including Likert-scale, multiple-choice, and categorical formats, across all sections to ensure

standardized and quantifiable responses. The study was designed to collect data from 323 participants to ensure adequate statistical power and representativeness. However, due to logistical challenges and the voluntary nature of participation, the final sample consisted of 300 respondents. Multiple recruitment strategies were employed to maximize participation, including repeated visits to data collection sites and collaboration with local institutions. Efforts were made to ensure that all participants had sufficient time to complete the questionnaire, and those who appeared rushed were invited to return at a more convenient time. This helped maintain the quality and reliability of the collected data. Data were collected from approximately 300 participants using convenience sampling at the Addis Ababa Administration Civil Registration and Residence Services Agency (CRRSA), where individuals accessed services such as marriage registration and family record updates (CRRSA, 2024).

The questionnaire was developed in English and translated into Amharic, the primary language of most participants, to enhance accessibility and address language barriers. To ensure translation equivalence, PhD students reviewed both the English and Amharic versions, verifying that the translated items retained the same meaning and intent as the original. A pilot test was conducted with a small sample of participants from Woreda 08 to assess the questionnaire's clarity, cultural appropriateness, and comprehensibility. Feedback from the pilot test was used to refine item wording and response options, ensuring the instrument's suitability for the target population.

The questionnaire includes the following sections Demographic Section this section collects background information on age, gender, education, socioeconomic status, and frequency of religious activities using multiple-choice and categorical questions. For example, age is categorized into ranges (e.g., 20–24 years), and religious activity frequency uses options from “Daily” to “Never.”

Premarital Expectations: This section primarily uses the Marital Attitude Scale (MAS), a 11-item validated instrument developed by Braaten and Rosén (1998), to assess attitudes toward marriage, which reflect premarital expectations. The MAS employs a 4-point Likert scale (Strongly Agree to Strongly Disagree) for items such as “People should marry” and “I am fearful of marriage.” Higher scores indicate more positive attitudes toward marriage. The MAS is supplemented by 11 custom-designed Likert-scale items (e.g., “I believed marriage

would bring lifelong happiness”) tailored to the Ethiopian context, using a 5-point scale (Strongly Disagree to Strongly Agree).

**Post-Marital Satisfaction:** This section primarily utilizes the Dyadic Adjustment Scale (DAS), a 10-item validated instrument developed by Spanier (1976), to measure marital satisfaction. The DAS includes Likert-scale questions (e.g., extent of agreement on handling family finances), multiple-choice questions (e.g., frequency of quarrels), and categorical questions (e.g., degree of relationship happiness), assessing communication, intimacy, and conflict resolution. It is supplemented by 10 custom-designed Likert-scale items (e.g., “My spouse and I communicate openly and honestly”) on a 5-point scale (Never to Always), adapted for the study’s context.

**Religiosity:** This section uses the Dimensions of Religiosity Scale (DRS), a 20-item validated instrument developed by Joseph and DiDuca (2007), to measure preoccupation, guidance, conviction, and emotional involvement in religious beliefs. The DRS employs a 5-point Likert scale (Strongly Disagree to Strongly Agree) for items such as “I feel happy when I think of God” and “I pray for guidance in my daily life.” Designed for diverse religious backgrounds, the DRS is suitable for Ethiopia’s multi-religious context, using broad terms like “God” and “Creator” to accommodate various faiths.

**Expectation vs. Reality:** This section includes five custom-designed Likert-scale items comparing premarital expectations to current marital reality (e.g., “My emotional connection with my spouse is”) on a 5-point scale (Much Worse than Expected to Much Better than Expected). These items enhance the study’s ability to explore discrepancies between expectations and outcomes.

The questionnaire was administered primarily in Amharic. Hard copies were distributed in-person at CRRSA .

### **3.6 Data Analysis**

Data analysis was conducted using the Statistical Package for the Social Sciences (SPSS) to address the study’s four specific objectives and corresponding research questions regarding premarital expectations, religiosity, and post-marital satisfaction among individuals with marital experience in Woreda 08, Arada Sub-City, Addis Ababa. Scores from the Marital Attitude Scale (MAS) were used to measure premarital expectations, the Dyadic Adjustment Scale (DAS) for post-marital satisfaction, and the Dimensions of Religiosity Scale (DRS) for

religiosity, supplemented by custom-designed items and demographic data such as age, gender, education, socioeconomic status, and frequency of religious activity, collected via s and hard copies (Addis Ababa Administration Civil Registration and Residence Services Agency, 2024; Braaten & Rosén, 1998; Joseph & DiDuca, 2007; Spanier, 1976). The statistical methods chosen were selected for their appropriateness to the data, ensuring clear interpretation of relationships and group differences (Field, 2013).

Descriptive statistics were used to summarize participant characteristics and responses to the scales, providing context and checking data distributions. Frequencies and percentages described categorical variables such as age groups, gender, education levels, socioeconomic status, and religious activity frequency, while means and standard deviations summarized continuous variables including total scores for the MAS, DAS, DRS, and custom items. These analyses ensured data suitability for inferential tests and offered an overview of the sample's demographic profile and response patterns.

To examine whether premarital expectations and religiosity can predict marital satisfaction, multiple linear regression was employed, treating premarital expectations (MAS total score) as the independent variable and marital satisfaction (DAS total score) as the dependent variable. The regression coefficient indicated the strength and direction of the prediction, with  $R^2$  showing the proportion of variance explained. Assumptions of linearity, normality, and homoscedasticity were checked using SPSS scatter plots and residual plots (Field, 2013). The role of religiosity in shaping premarital expectations and post-marital satisfaction was assessed using Pearson correlation coefficients, which measured the strength and direction of linear relationships between religiosity (DRS total score) and both premarital expectations (MAS total score) and post-marital satisfaction (DAS total score). Significant correlations indicated whether higher religiosity was associated with more positive expectations or satisfaction, and assumptions of linearity and normality were checked via scatter plots.

To compare premarital expectations across socio-demographic groups, one-way ANOVA was used to compare mean MAS scores across age, education, and socioeconomic status groups, while an independent samples t-test was used for gender. Post-hoc tests such as Tukey were applied in ANOVA to identify specific group differences, and assumptions of normality and homogeneity of variances were checked using SPSS procedures such as Levene's test (Field, 2013).

### 3.7 Pilot Test

A pilot test was conducted to evaluate the reliability and validity of the adapted questionnaire measuring premarital expectations, religiosity, and post-marital satisfaction among couples in Addis Ababa, Arada Sub-City, Woreda 08. The instrument included the Marital Attitude Scale (MAS; Braaten & Rosén, 1998), Dyadic Adjustment Scale (DAS; Spanier, 1976), Dimensions of Religiosity Scale (DRS; Joseph & DiDuca, 2007), and several custom-designed items. Thirty-four participants were recruited using convenience sampling at the Addis Ababa Administration Civil Registration and Residence Services Agency, and data were collected both online and via hard copies in Amharic.

To ensure the reliability and validity of the adapted questionnaire, each scale was subjected to reliability analysis and content validity assessment during the pilot phase. The 11-item MAS demonstrated excellent internal consistency, with a Cronbach's alpha of .920 and corrected item-total correlations ranging from .531 to .776, indicating that all items contributed positively to the scale's consistency. The 10-item DAS also showed strong reliability, with a Cronbach's alpha of .843 and corrected item-total correlations between .136 and .738. The 20-item DRS exhibited outstanding reliability, with a Cronbach's alpha of .975 and corrected item-total correlations ranging from .508 to .885.

Content validity was established through expert review, where professionals familiar with Ethiopian cultural and religious contexts evaluated the relevance, clarity, and appropriateness of the questionnaire items. Based on their feedback, minor linguistic and contextual adjustments were made to ensure cultural sensitivity and comprehension.

These results demonstrate that the adapted scales possess strong internal consistency and content validity, supporting their appropriateness for use in the Ethiopian context. The pilot test confirmed that the questionnaire is reliable and culturally relevant for measuring premarital expectations, religiosity, and post-marital satisfaction among the target population.

### **3.8 Ethical Considerations**

This study adheres to ethical research principles to protect participants' rights and well-being, following international standards (World Medical Association, 2013). The study ensures informed consent, confidentiality, and voluntary participation. All participants provided informed consent, receiving an Amharic explanation of the study's purpose examining premarital expectations, religiosity, and post-marital satisfaction and their right to withdraw. Consent was obtained verbal/written agreement (hard copies). Anonymity was insured by excluding identifying information, with responses stored securely (locked storage for hard copies). Participation was voluntary, with no incentives, and minimal risk was posed by non-invasive questions. Cultural sensitivity was maintained using inclusive language for Ethiopia's diverse faiths. These measures safeguard participants while contributing to understanding marital dynamics in urban Ethiopia.

## Chapter Four: Findings

This chapter presents the main findings of the study, organized according to the research objectives and questions. The results are reported for descriptive statistics, and the outcomes of the inferential analyses examining the relationships between premarital expectations, religiosity, socio-demographic characteristics, and post-marital satisfaction. Tables are included to summarize the data and highlight significant patterns and relationships.

### 4.1 Descriptive Statistics and Frequencies

This section presents the descriptive statistics and frequency distributions for participant characteristics and key study variables among 300 individuals with marital experience in Woreda 08, Arada Sub-City, Addis Ababa. The study examines whether premarital expectations predict post-marital satisfaction, the role of religiosity in shaping expectations and satisfaction, and differences in expectations and satisfaction across socio-demographic groups (age, education, socioeconomic status, and religiosity). Data were collected using the Marital Attitude Scale (MAS) for premarital expectations, the Dyadic Adjustment Scale (DAS) for post-marital satisfaction, custom items for religious activity frequency, and demographic variables. Descriptive statistics, including means and standard deviations, summarize continuous variables, while frequencies and percentages describe categorical variables. Data distribution was assessed for normality (skewness and kurtosis) to ensure suitability for inferential analyses (Field, 2013). All analyses were conducted using SPSS (Version 26).

Table 1 provides a comprehensive overview of the sample's demographic profile (age, gender, education, socioeconomic status, religious activity frequency) and scale responses (premarital expectations, post-marital satisfaction).

Table 1  
Participant Demographic Characteristics (N = 300)

Variable	Category/Statistic	Value
<b>Age</b>	Early Adulthood	49.0% (n = 147)
	Middle Adulthood	34.7% (n = 104)
	Late Adulthood	15.3% (n = 46)
<b>Gender</b>	Male	47.3% (n = 142)

Variable	Category/Statistic	Value
	Female	52.7% (n = 158)
<b>Education</b>		
	Basic	27.9% (n = 84)
	Intermediate	15.7% (n = 47)
	Higher	56.3% (n = 169)
<b>Socioeconomic Status</b>		
	Low	9.3% (n = 28)
	Moderate	33.3% (n = 100)
	High	57.3% (n = 172)
<b>Religious Activity Frequency</b>		
	Daily	31.7% (n = 95)
	Weekly	21.3% (n = 64)
	Monthly	15.3% (n = 46)
	Rarely	20.0% (n = 60)
	Never	11.7% (n = 35)

The descriptive statistics and frequencies in Table 1 provide a comprehensive overview of the sample's demographic profile and responses to the study's key variables.

The sample (N = 300) was diverse in age, with the largest group aged 30–34 (21.3%), followed by 50–54 (17.3%) and 55+ (15.3%), indicating a broad representation of marital experience across adulthood. The mean age code (M = 4.73, SD = 2.25) suggests an average age around 35–39, with moderate variability. Gender was slightly skewed toward females (52.7%) compared to males (47.3%), ensuring balanced representation for comparative analyses.

Education levels were varied, with 23.3% holding a master's degree, 21.7% a bachelor, and 15.7% a diploma, reflecting a relatively educated urban sample in Arada Sub-City. The mean education code (M = 5.57, SD = 1.65) indicates an average education level around a bachelor's degree. Socioeconomic status (SES) showed 40.0% earning  $\geq$  10,000 ETB monthly, while 23.3% earned below 6,000 ETB, suggesting economic diversity (M = 5.54, SD = 1.60). Religious activity frequency was high, with 31.7% participating daily and 21.3% weekly, though 31.7% participated rarely or never, indicating varied religiosity (M = 2.59, SD = 1.41).

#### 4.2 Premarital Expectations and Religiosity Predicting Post-Marital Satisfaction

This section presents the results of a multiple linear regression analysis conducted to examine whether premarital expectations and religiosity jointly predict post-marital satisfaction among individuals with marital experience in Woreda 08, Arada Sub-City, Addis Ababa. The analysis included 300 valid cases, with no missing data. Descriptive statistics indicated that the mean post-marital satisfaction score was 3.20 (SD = 0.83). Premarital expectations and religiosity were used as predictor variables, with post-marital satisfaction as the dependent variable. All variables demonstrated acceptable normality and linearity, as confirmed by diagnostic tests.

Pearson correlation coefficients revealed significant positive associations between post-marital satisfaction and both premarital expectations ( $r = .735, p < .001$ ) and religiosity ( $r = .523, p < .001$ ). Premarital expectations and religiosity were also positively correlated ( $r = .456, p < .001$ ).

The multiple regression model was statistically significant,  $F(2, 297) = 209.33, p < .001$ , explaining 58.2% of the variance in post-marital satisfaction ( $R^2 = .582, \text{Adjusted } R^2 = .585$ ). Both premarital expectations ( $\beta = .627, p < .001$ ) and religiosity ( $\beta = .237, p < .001$ ) were significant predictors. The un-standardized coefficients were as follows: premarital expectations ( $B = 0.639, SE = 0.043$ ), religiosity ( $B = 0.206, SE = 0.036$ ).

Below is Table 2, presenting the multiple linear regression analysis predicting post-marital satisfaction from premarital expectations and religiosity ( $N = 300$ ).

Table 2

Predicting Post-Marital Satisfaction from Premarital Expectations and Religiosity ( $N = 300$ )

Predictor	<i>B</i>	<i>SE</i>	$\beta$	<i>t</i>	<i>p</i>
Constant	0.148	0.329		0.451	.652
Premarital Expectations	0.639	0.043	0.627	14.93	<.001
Religiosity	0.206	0.036	0.237	5.64	<.001

### Model Summary:

$R = .765$ ,  $R^2 = .585$ , Adjusted  $R^2 = .582$ ,  $F(2, 297) = 209.33$ ,  $p < .001$

The multiple linear regression analysis (Table 2) confirmed that both premarital expectations and religiosity significantly predict post-marital satisfaction ( $F(2, 297) = 209.33$ ,  $p < .001$ ). Premarital expectations showed a stronger association ( $B = 0.639$ ,  $SE = 0.043$ ,  $\beta = 0.627$ ,  $t = 14.93$ ,  $p < .001$ ) than religiosity ( $B = 0.206$ ,  $SE = 0.036$ ,  $\beta = 0.237$ ,  $t = 5.64$ ,  $p < .001$ ), as evidenced by the higher standardized coefficient ( $\beta$ ). The multiple linear regression (Table 3) further supports this, with premarital expectations having a stronger positive predictors of marital satisfaction ( $r = .735$ ,  $p < .01$ ) compared to religiosity ( $r = .523$ ,  $p < .01$ ). The model explained 58.5% of the variance in post-marital satisfaction ( $R^2 = .585$ , Adj.  $R^2 = .582$ ), indicating that premarital expectations and religiosity are substantial contributors to marital satisfaction in this sample.

### 4.3 Influence of Religiosity on Premarital Expectations and Post-Marital Satisfaction

This section examines the second research question: How does religiosity influence premarital expectations and post-marital satisfaction among individuals with marital experience in Woreda 08, Arada Sub-City, Addis Ababa. Pearson product-moment correlations were used to assess relationships between religiosity (measured by Dimensions of Religiosity Scale DRS), premarital expectations (Marital Attitude Scale, MAS), and post-marital satisfaction (Dyadic Adjustment Scale, DAS). Data from 300 participants were analyzed using SPSS (Version 26), with total scores calculated as the mean of scale items. Normality and linearity assumptions were satisfied, confirmed by Skewness and kurtosis within acceptable ranges (Field, 2013). Correlation results are presented in Table 3.

Table 3

The role of Religiosity on Premarital Expectations and Marital Satisfaction

Variables	1	2	3
Religiosity	1	.456	.523
Premarital Expectations	.456	1	.735

Variables	1	2	3
Marital Satisfaction	.523	.735	1

Note.  $p < .01$  (two-tailed).

#### 4.4 Variation in Premarital Expectations by Socio-Demographic Characteristics

This section presents the findings of the study, which aimed to compare premarital expectations across various socio-demographic groups, including age, gender, education, socioeconomic status, religious participation, and marital status. The research question sought to determine whether significant differences exist in premarital expectations among these groups. Data were analyzed using one-way analyses of variance (ANOVA) for age, education, socioeconomic status, religious participation, and marital status, and an independent samples t-test for gender. Post-hoc tests and robust statistical methods were employed where necessary to address assumption violations. The results are presented below, with tables summarizing statistical outcomes followed by interpretations

Table 4

##### Age Groups and Premarital Expectation

Age Group	<i>n</i>	<i>M</i>	<i>SD</i>	<i>F</i>	<i>df</i>	<i>p</i>
20–24	20	3.14	.75			
25–29	32	3.34	.95			
30–34	64	3.30	.89	.780	7	.605
35–39	34	3.10	.79			
40–44	38	3.19	.84			
45–49	14	3.50	.72			
50–54	52	3.34	.64			
55+	46	3.42	.84			

Note. Levene's test confirmed homogeneity of variances ( $F = 1.258$ ,  $p = .271$ ). Post-hoc Tukey B tests indicated no significant subgroup differences.

The data show premarital expectations across eight age groups, with sample sizes ranging from 14 (45–49 years) to 64 (30–34 years). Means range from 3.10 (35–39 years) to 3.50 (45–49 years), indicating moderate expectations overall. Standard deviations (0.64 to 0.95) suggest some variability within groups, with the 25–29 age group showing the highest

variability ( $SD = 0.95$ ) and the 50–54 group the lowest ( $SD = 0.64$ ). The ANOVA result ( $F(7, 292) = 0.780, p = .605$ ) indicates no statistically significant differences in premarital expectations across age groups, suggesting that age does not significantly influence premarital expectations in this sample.

Table 5

Gender difference on premarital Expectation

<b>Gender</b>	<b><i>n</i></b>	<b><i>M</i></b>	<b><i>SD</i></b>	<b><i>t</i></b>	<b><i>df</i></b>	<b><i>p</i></b>
Male	142	3.23	0.76	-2.345	298	.019
Female	158	3.45	0.86			

The results of the independent samples t-test indicated a significant gender difference in premarital expectations, with females ( $M = 3.45$ ) reporting more permissive expectations than males ( $M = 3.23$ ),  $t(298) = -2.345, p = .019$ .

Table 6

Educational Level and Premarital Expectation

<b>Education Level</b>	<b><i>n</i></b>	<b><i>M</i></b>	<b><i>SD</i></b>	<b><i>F</i></b>	<b><i>df</i></b>	<b><i>p</i></b>
Primary	25	2.99	.89			
Secondary	46	3.08	.83			
Adult Education	13	3.20	4.29	1.995	6, 293	.066
Diploma	47	3.25	.73			
Bachelor's	65	3.37	.88			
Master's	70	3.38	.82			
Doctorate and above	34	3.56	.72			

The analysis revealed that educational level showed marginal significance in predicting premarital expectations, with robust tests confirming that doctorate holders ( $M = 3.56$ ) exhibited more permissive expectations than those with only primary education ( $M = 2.99$ ).

Table 7

## Socioeconomic Status and Premarital Expectation

<b>Income</b>	<b><i>n</i></b>	<b><i>M</i></b>	<b><i>SD</i></b>	<b><i>F</i></b>	<b><i>df</i></b>	<b><i>p</i></b>
Lower	22	2.73	0.77	4.228	6, 293	<.001
Middle	100	3.22	0.81			
Upper	172	3.40	0.79			

Welch's ANOVA confirmed significance ( $F = 2.847, p = .035$ ). Post-hoc tests showed low-income groups (<2,000–3,999 ETB) differed from higher-income groups.

The results indicate that socioeconomic status significantly influences premarital expectations, with higher-income groups (e.g.,  $\geq 10,000$  ETB:  $M = 3.41$ ) reporting more permissive expectations than lower-income groups (e.g., 2,000–3,999 ETB:  $M = 1.85$ ),  $F(6, 293) = 4.228, p < .001$ .

Table 8

## Religious Participation and premarital Expectation

<b>Religious Activity Frequency</b>	<b><i>n</i></b>	<b><i>M</i></b>	<b><i>SD</i></b>	<b><i>F</i></b>	<b><i>df</i></b>	<b><i>p</i></b>
Never	35	2.98	0.83	12.451	4, 295	<.001
Rarely	60	2.86	0.69			
Monthly	46	3.17	0.68			
Weekly	64	3.41	0.85			
Daily	95	3.65	0.74			

Welch's ANOVA confirmed significance ( $F = 13.141, p < .001$ ). Post-hoc tests identified three subgroups (Rarely/Never < Monthly < Weekly/Daily).

The finding that religious participation significantly affects premarital expectations—with daily participants exhibiting more conservative expectations ( $M = 3.65$ ) compared to those

with rare participation ( $M = 2.86$ )-is consistent with a broad body of research emphasizing the role of religiosity in shaping marital attitudes and norms.

Table 9

Marital Status and Premarital Expectations

<b>Marital Status</b>	<b><i>n</i></b>	<b><i>M</i></b>	<b><i>SD</i></b>	<b><i>F</i></b>	<b><i>df</i></b>	<b><i>p</i></b>
Married	175	3.22	0.81	1.187	3, 296	.315
Divorced	30	3.47	0.82			
Separated	65	3.35	0.91			
Widowed	30	3.39	0.54			

Levene's test confirmed homogeneity of variances ( $F = 1.953$ ,  $p = .121$ ). Post-hoc Tukey B tests grouped all marital statuses into one homogeneous subset.

The present study found that marital status did not significantly influence premarital expectations, as indicated by the non-significant statistical result ( $F(296) = 1.187$ ,  $p = .315$ ). Although divorced individuals reported slightly more permissive expectations than married individuals, this difference was not statistically meaningful.

#### **4.5 Variation in Post-Marital Satisfaction by Socio-Demographic Characteristics**

This section presents the findings for Objective 4, which aimed to compare Marital Satisfaction across various socio-demographic groups, including age, gender, education, socioeconomic status, religious participation, and marital status. The research question sought to determine whether significant differences exist in Marital Satisfaction among these groups. Data were analyzed using one-way analyses of variance (ANOVA) for age, education, socioeconomic status, religious participation, and marital status, and an independent samples t-test for gender. Post-hoc tests and robust statistical methods were employed where necessary to address assumption violations. The results are presented below, with tables summarizing statistical outcomes followed by interpretations.

Table 10

## Age Groups and Marital Satisfaction

<b>Age Group</b>	<b><i>n</i></b>	<b><i>M</i></b>	<b><i>SD</i></b>	<b><i>F</i></b>	<b><i>df</i></b>	<b><i>p</i></b>
Young Adulthood (20–39)	150	3.20	0.84	0.933	7, 292	.481
Middle Adulthood (40–54)	104	3.15	0.80			
Late Adulthood (55+)	46	3.34	0.86			

Levene's test confirmed homogeneity of variances ( $F = 0.426$ ,  $p = .885$ ). Post-hoc Tukey B tests showed non-significant subgroup differences.

The current study found no statistically significant differences in post-marital satisfaction across age groups,  $F(292) = 0.933$ ,  $p = .481$ , even though some descriptive variation was observed (e.g., the 55+ group reported a mean satisfaction of 3.34 compared to 2.99 for the 40–44 group).

Table 11

## Gender Difference on Marital Satisfaction

<b>Gender</b>	<b><i>n</i></b>	<b><i>M</i></b>	<b><i>SD</i></b>	<b><i>t</i></b>	<b><i>df</i></b>	<b><i>p</i></b>
Male	142	3.09	0.78	-2.348	298	.020
Female	158	3.31	0.86			

The present study found that females ( $M = 3.31$ ) reported significantly higher post-marital satisfaction than males ( $M = 3.09$ ),  $t(298) = -2.348$ ,  $p = .020$ .

Table 12

## Educational Level difference on marital satisfaction

<b>Education Level</b>	<b><i>n</i></b>	<b><i>M</i></b>	<b><i>SD</i></b>	<b><i>F</i></b>	<b><i>df</i></b>	<b><i>p</i></b>
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<b>Education Level</b>	<b><i>n</i></b>	<b><i>M</i></b>	<b><i>SD</i></b>	<b><i>F</i></b>	<b><i>df</i></b>	<b><i>p</i></b>
Primary	25	2.88	.78			
Adult Education	13	3.02	.53			
Secondary	46	3.05	.85	1.831	293	.093
Diploma	47	3.22	.78			
Bachelor's	65	3.31	.89			
Master's	70	3.21	.77			
Doctorate and above	34	3.48	.90			

Educational attainment showed only marginal effects on marital satisfaction ( $F(293) = 1.831$ ,  $p = .093$ ), the trend indicated that Doctorate holders ( $M = 3.48$ ) reported higher satisfaction than those with only primary education ( $M = 2.88$ ).

Table 13

Socioeconomic Status and marital satisfaction

<b>Socioeconomic Status</b>	<b><i>n</i></b>	<b><i>M</i></b>	<b><i>SD</i></b>	<b><i>F</i></b>	<b><i>df</i></b>	<b><i>p</i></b>
Lower	22	2.76	0.55	2.668	5, 293	.016
Middle	100	3.15	0.88			
Upper	172	3.29	0.82			

Socioeconomic status (SES) was a significant predictor of post-marital satisfaction ( $F(293) = 2.668$ ,  $p = .016$ ), with higher-income participants ( $\geq 10,000$  ETB:  $M = 3.32$ ) reporting greater satisfaction than those in lower-income brackets.

Table 14

Marital Status and Marital Satisfaction

<b>Marital Status</b>	<b><i>n</i></b>	<b><i>M</i></b>	<b><i>SD</i></b>	<b><i>F</i></b>	<b><i>df</i></b>	<b><i>p</i></b>
Married	175	3.04	.73			
Separated	65	3.51	.93	6.302	296	<.001
Divorced	30	3.42	1.06			
Widowed	30	3.29	0.67			

Variances were heterogeneous (Levene's  $F = 7.096$ ,  $p < .001$ ). Robust Welch test confirmed significance ( $F = 5.493$ ,  $p = .002$ ). Marital status significantly influenced post-marital satisfaction ( $F(296) = 6.302$ ,  $p < .001$ ), with separated individuals ( $M = 3.51$ ) reporting higher satisfaction than currently married individuals ( $M = 3.04$ ).

Table 15

## Religious Participation and Marital Satisfaction

<b>Participation Frequency</b>	<b><i>n</i></b>	<b><i>M</i></b>	<b><i>SD</i></b>	<b><i>F</i></b>	<b><i>df</i></b>	<b><i>p</i></b>
Rarely	60	2.82	.59			
Never	35	2.91	.79	12.254	295	<.001
Monthly	46	2.94	.69			
Weekly	64	3.39	.87			
Daily	95	3.56	.84			

Note. Welch's ANOVA confirmed significance ( $F = 13.178$ ,  $p < .001$ ). Post-hoc tests identified two tiers: Rarely/Never/Monthly vs. Weekly/Daily. Religious participation frequency was a strong predictor of post-marital satisfaction ( $F(295) = 12.254$ ,  $p < .001$ ), with daily participants ( $M = 3.56$ ) reporting the highest satisfaction and rare participants the lowest ( $M = 2.82$ ).

## **Chapter Five: Discussion**

This chapter discusses the findings of the study in relation to existing theories and research, focusing on the two main research questions: whether premarital expectations and religiosity predict marital satisfaction and the role of religiosity in shaping these expectations and satisfaction, and how socio-demographic characteristics influence premarital expectations and marital satisfaction. The discussion is organized to address each research question in turn, with reference to relevant literature and theoretical frameworks.

### **5.1 Premarital Expectations, Religiosity, and Marital Satisfaction**

The results of this study indicate that both premarital expectations and religiosity are significant predictors of post-marital satisfaction, with premarital expectations showing a particularly strong association. This finding is consistent with Social Exchange Theory (Blau, 1964; Thibaut & Kelley, 1959), which posits that individuals enter and sustain relationships based on the rewards and costs they anticipate and experience. In this context, positive premarital expectations may function as anticipated rewards, motivating individuals to invest in their marriages and approach challenges with greater optimism and resilience. The strong predictive power of premarital expectations aligns with previous research demonstrating that individuals' beliefs and hopes about marriage before entering the union significantly influence their subsequent satisfaction and adjustment (Larson & Holman, 2017; Bradbury & Karney, 2019).

Religiosity also emerged as a robust predictor of both premarital expectations and marital satisfaction, supporting the Relational Spirituality Framework (Mahoney, 2010), which highlights the role of religious engagement in shaping marital attitudes and behaviors. According to this framework, religious involvement provides couples with shared values, rituals, and community support, all of which contribute to marital stability and satisfaction. Empirical studies corroborate these findings, showing that couples who share religious beliefs and participate in religious activities together report higher levels of satisfaction and commitment (Ellison et al., 2010; Adise, 2015). In the Ethiopian context, where religious identity is deeply intertwined with cultural and social life, the influence of religiosity is likely amplified. Orthodox Christian teachings, for example, frame marriage as a sacred covenant and promote ideals of forgiveness, patience, and mutual support, which can foster positive expectations and enhance marital well-being (Adise, 2015).

However, the influence of religiosity is not uniformly positive. Research also highlights that religious incongruence between partners or rigid adherence to traditional norms can create tension and lower satisfaction, especially if these expectations conflict with personal values or evolving societal norms (Ogolsky et al., 2017; Bradbury & Karney, 2019). In the present study, the overall association between religiosity and marital outcomes was positive, but the nuanced nature of this relationship underscores the importance of considering both the strengths and potential challenges associated with religious engagement. This is particularly relevant in multicultural or rapidly changing societies, where traditional and modern values may coexist or conflict.

### **5.3 Socio-Demographic Characteristics, Premarital Expectations, and Marital Satisfaction**

The second research question explored the influence of socio-demographic characteristics age, gender, education, socioeconomic status, and marital status on premarital expectations and marital satisfaction. The findings revealed that age did not have a significant effect on premarital expectations or marital satisfaction, suggesting that these outcomes are shaped more by enduring factors such as family background, cultural norms, and religious beliefs than by chronological age (Larson & Holman, 2017; Holman et al., 2020). This is consistent with the Socialization Theory, which emphasizes that early life experiences and socialization processes establish lasting beliefs and expectations about marriage (Fowers et al., 2020).

Gender differences were notable, with women reporting higher expectations for egalitarian roles and, in some cases, greater marital satisfaction. This aligns with literature suggesting that women often place greater emphasis on emotional intimacy, communication, and shared responsibilities in marriage (Ogolsky et al., 2017; Bradbury & Karney, 2019). The observed gender differences may reflect evolving gender dynamics in urban Ethiopian settings, where women increasingly seek and achieve more equitable partnerships. However, the literature also presents mixed findings, with some studies reporting no significant gender differences, particularly in contexts where traditional norms remain strong (Fowers et al., 2020; Holman et al., 2020).

Educational attainment was associated with more flexible and egalitarian premarital expectations, as well as higher marital satisfaction. This is consistent with Human Capital Theory (Becker, 1964), which posits that education enhances individuals' ability to navigate relationships and adapt to challenges. Higher education is often linked to improved communication skills, greater financial stability, and exposure to diverse perspectives, all of which can contribute to more positive marital outcomes (Ogolsky et al., 2017; Dew, 2021). However, the influence of education was sometimes marginal, suggesting that other factors—such as cultural and religious norms remain highly influential in the Ethiopian context.

Socioeconomic status also played a significant role in shaping marital satisfaction, with higher income and stability associated with greater satisfaction. This finding is consistent with the Family Stress Model (Conger et al., 1990), which highlights that financial strain can undermine marital quality by increasing stress and conflict. In contrast, economic stability provides couples with the resources to invest in their relationships and manage external stressors, supporting higher satisfaction (Jackson et al., 2018; Dew, 2021).

Marital status did not significantly influence premarital expectations, suggesting that these beliefs are rooted in early socialization and are not easily altered by marital transitions. This is consistent with research showing that expectations about marriage are established early in life and reinforced by cultural and familial influences, persisting even after marital changes (Larson & Holman, 2017; Holman et al., 2020). However, marital status did have some impact on post-marital satisfaction, with separated individuals sometimes reporting higher satisfaction, possibly reflecting relief from prior conflict or a sense of regained autonomy (Fowers et al., 2020; Bradbury & Karney, 2019).

#### **5.4 The Role of Religious Activity in Marital Outcomes**

Frequent engagement in religious activities was associated with more traditional premarital expectations and higher marital satisfaction. This is consistent with the Relational Spirituality Framework and studies showing that religious participation fosters shared values, emotional intimacy, and community support (Mahoney, 2010; Ellison et al., 2010; Adise, 2015). In the Ethiopian Orthodox context, religious rituals and community life reinforce marital commitment and provide couples with tools for navigating challenges. However, the literature also cautions that the benefits of religiosity are most pronounced when both

partners share similar levels of commitment and when religious teachings promote mutual respect and flexibility (Haseley, 2006; Ogolsky et al., 2017).

In general, the findings of this study highlight the complex interplay between premarital expectations, religiosity, and socio-demographic characteristics in shaping marital satisfaction. The results support the importance of considering both universal and context-specific factors when designing interventions aimed at enhancing marital outcomes. Theoretical frameworks such as Social Exchange Theory, the Relational Spirituality Framework, and the Family Stress Model provide valuable lenses for understanding these dynamics. The study also underscores the need for premarital counseling and marital interventions that are sensitive to the unique cultural, religious, and socio-demographic contexts of Ethiopian couples.

## **Chapter Six: Summary Conclusion and Recommendation**

This chapter draws together the main summary, conclusions and recommendation of the research, directly addressing the study's objectives and key findings. It highlights the implications of the results and offers targeted recommendations for practitioners, policymakers, religious leaders, and future researchers. The aim is to outline practical actions and areas for further investigation, supporting the enhancement of marital satisfaction and well-being within the Ethiopian context.

### **6.1 Summary**

This study explored the relationships among premarital expectations, religiosity, and post-marital satisfaction among married individuals in Arada Sub-City, Ethiopia. Drawing on a diverse sample, the research examined how these factors interact and how socio-demographic variables shape marital experiences.

The findings confirm that premarital expectations and religiosity are a significant predictor of marital satisfaction, accounting for a substantial portion of the variance in marital happiness. Individuals who entered marriage with positive, realistic, and mutually understood expectations were more likely to report higher satisfaction in their marital relationships. This aligns with the Expectancy-Value Theory and previous research, which emphasize the importance of expectation alignment for marital stability and fulfillment (Fowers et al., 2020; Bradbury & Karney, 2019; Markman et al., 2010).

Religiosity emerged as another key factor, showing moderate positive correlations with both premarital expectations and post-marital satisfaction. Frequent participation in religious activities and shared religious beliefs reinforced positive marital attitudes, fostered emotional intimacy, and provided social support. This supports the Relational Spirituality Framework and is consistent with findings from Ethiopian Orthodox Christian contexts, where marriage is seen as a sacred covenant (Adise, 2015; Mahoney, 2010; Ellison et al., 2010). However, the literature and this study also acknowledge that religiosity's effects are nuanced and can be negative or neutral in cases of religious incongruence or rigid adherence to traditional norms.

Socio-demographic variables played a complex role. Gender, socioeconomic status, and religious participation were significant predictors of premarital expectations and marital satisfaction. Females and individuals with higher income or frequent religious participation

reported more positive expectations and greater satisfaction. Education showed a marginal effect, with those holding advanced degrees tending toward more permissive expectations and higher satisfaction. In contrast, age and marital status had no significant effect on premarital expectations, and age and education did not significantly affect post-marital satisfaction. Notably, separated individuals reported higher satisfaction than currently married individuals, possibly reflecting relief from prior marital conflict or the influence of cultural reporting biases.

## **6.2 Conclusion**

- Premarital expectations and religiosity are significant predictors of post-marital satisfaction among individuals with marital experience in Arada Sub-City.
- Positive and realistic premarital expectations contribute to higher marital satisfaction, highlighting the importance of expectation alignment in marital stability.
- Religiosity positively influences marital satisfaction by fostering shared values, emotional intimacy, and social support, though its effects may vary depending on religious congruence and flexibility.
- Socio-demographic factors such as gender, income, and religious participation significantly affect premarital expectations and marital satisfaction, while age and marital status show limited influence.
- The findings underscore the complex interplay of cultural, religious, and socio-economic factors in shaping marital experiences in urban Ethiopian contexts.

## **6.3 Recommendations**

- For Couples and Families: Encourage open communication about premarital expectations and religious beliefs before marriage to foster mutual understanding and realistic outlooks.
- For Religious and Community Leaders: Develop programs that integrate religious teachings with contemporary marital counselling to support couples in aligning expectations and resolving conflicts.
- For Marriage Counsellors and Social Workers: Incorporate assessments of premarital expectations and religiosity into counselling sessions to tailor interventions that respect cultural and religious values.

- For Policymakers and Program Developers: Design culturally sensitive marital education initiatives targeting diverse socio-demographic groups, emphasizing the role of religiosity and socio-economic factors in marital satisfaction.
- For Future Research: Explore longitudinal studies to better understand how premarital expectations and religiosity influence marital satisfaction over time and across different Ethiopian regions.

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**Appendices**

**Addis Ababa University**  
**College of Education and Language Studies**  
**School of Psychology**  
**Social Psychology Program**

**Introduction:**

This research is conducted by a graduate student from the School of Psychology at Addis Ababa University, Social Psychology department. The purpose of this questionnaire is to collect data for a study titled "Premarital Expectations, Religiosity and Post-Marital Satisfaction of People in Addis Ababa, Arada Subcity, Woreda 08". The study aims to explore the relationship among pre-marriage expectations, religiosity and marital satisfaction among couples. To this end, your honest and thoughtful response to each of the items presented in this questionnaire is highly needed and much appreciated. Thus, you are kindly requested to provide information by answering each item. I hereby would like to inform you that no right or wrong answers for each item. I need just your opinion about marriage. The information that you provide here will be used for the purpose of the research stated above and will be kept confidential and anonymous. Hence you do not need to write your name or put any other identifying information on the survey.

**General Directions**

Choose the response that best describes your answer to each item by marking the corresponding letter for your answer provided. Please enter only one response to each question.

<b>Thank You for Agreeing to participate.</b>
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**Part-1: General Demographic Questions**

1. Age:

- A. 20–24 years    B. 25–29 years    C. 30–34 years    D. 35–39 years    E. 40–44 years  
F. 45–49 years    G. 50–54 years    H. 55 years and above

2. Gender:

- A. Male    B. Female

## 3. Educational Level:

- A. No formal education      B. Adult Education      C. Primary      D. Secondary  
 E. Diploma      F. Bachelor's      G. Master's      H. Doctorate and above

## 4. Socioeconomic Status:

- A. No regular income      B. Less than 2,000 ETB      C. 2,000 – 3,999 ETB      D. 4,000 – 5,999 ETB  
 E. 6,000 – 7,999 ETB      F. 8,000 – 9,999 ETB      G. 10,000 ETB and above

## 5. Marital Status

- A. Married      B. Separated      C. Divorce      D. Widowed

## 5. How often do you participate in religious activities (prayer, worship, etc.)?

- A. Daily      B. Once in a Week      C. Once in Month      D. Rarely      E. Never

**PART-2 PREMARITAL EXPECTATION SCALE**

Instructions: Below is a list of statements regarding Pre-marriage Expectation. Using the scales corresponding to each of the items, indicate how much you agree or disagree with each statement. There is no right or wrong answers, only opinions.

Please indicate your level of agreement or disagreement for each question in a scale of 1-5 where (1) strongly Disagree (SDA) (2) Disagree (DA) (3) Neutral (N) (4) Agree (A) (5) Strongly Agree (SA) by putting a tick mark “√” on your response.

No	Pre-Marital Expectation Scale	SDA	DA	N	A	SA
1	I believed marriage would bring lifelong happiness.					
2	I had a little confidence that my marriage will be a success.*					
3	I expected my partner and me to always agree on major life decisions.					
4	I thought love alone would be enough to sustain a marriage.					
5	I was confident that marriage would make me feel more fulfilled.					

6	I expected my spouse and me to communicate openly and effectively at all times.					
7	I believed conflicts in marriage could always be resolved peacefully.					
8	I assumed my spouse and I would always support each other emotionally.					
9	I expected marriage to be a 50/50 partnership in all aspects.					
10	I thought financial stability would not be an issue in marriage.					
11	I believed that my spouse and I would always prioritize each other over external responsibilities.					

### **Part-3 Post-marital satisfaction Scale**

Below is a list of statements regarding marriage satisfaction scale. Using the scale below, indicate how you currently feel about the following aspects of your marriage, using the scale:

1 = Never | 2 = Rarely | 3 = Occasionally | 4 = Frequently | 5 = Always

No	Post-Marital Satisfaction Scale	Never	Rarely	Occasionally	frequently	Always
1	My spouse and I communicate openly and honestly.					
2	I have a little confidence that my marriage will be a success.*					
3	We agree on major life decisions					
4	My marriage has brought me a sense of fulfillment..					
5	My partner and I resolve conflicts effectively					
6	We emotionally support each other.					
7	My spouse and I share household and financial responsibilities fairly.					
8	Financial issues create tension in our marriage.*.					
9	I have considered divorce or separation.					
10	Overall, I am satisfied with my marriage.					

### **Part-4 Religiosity Scale**

Below is a list of statements regarding religiosity scale. Using the scale below, indicate how much you agree or disagree with the following statements. Appropriate for people from all religious backgrounds in Ethiopia.

1 = Strongly Disagree    2 = Disagree    3 = Neutral    4 = Agree    5 = Strongly Agree

No	Religiosity scale	SDA	DA	N	A	SA
1	I feel happy when I think of God.					
2	I will always believe in God.					
3	My thoughts often drift to God.					
4	Living according to my faith brings me joy.					
5	I am sure that God exists.					
6	I think about God all the time.					
7	I pray for guidance in my daily life.					
8	My thoughts turn to my Creator every day.					
9	God does not help me to make decisions. *(reverse scored)*					
10	I know that God hears my prayers.					
11	Prayer lifts my spirits.					
12	Everything that happens to me reminds me of God.					
13	I try to follow the teachings of my religion.					
14	I know that my Creator is always there for me.					
15	I cannot make important decisions without God's help.					
16	I am certain that God is aware of everything I do.					
17	When I feel down, thinking about my faith helps cheer me up.					
18	I like to talk about my religious beliefs.					
19	The life of my religious role model is an example to me.					
20	I feel surrounded by love when I think of God.					

**Part-5 Expectation vs. Reality**

Please compare your premarital expectations with your current marital reality using the scale:

1 = Much Worse Than Expected   2 = Worse Than Expected   3 = As Expected   4 = Better Than Expected   5 = Much Better Than Expected

No	Expectation Vs Reality	1	2	3	4	5
1	My emotional connection with my spouse is?					
2	My level of personal happiness in marriage is					
3	The way we handle conflict is					
4	Our financial management as a couple is					
5	Our overall marriage quality is					

Thank You for Your Participation!

Your responses are greatly appreciated and will contribute to a better understanding of marital expectations and satisfaction.

አዲስ አበባ ዩንቨርሲቲ  
የትምህርት እና የቋንቋ ጥናቶች ኮሌጅ  
የስነልቦና ትምህርት ክፍል  
የማህበራዊ ስነልቦና መርህግብር

መግቢያ:

ይህ ጥናት የተከናወነው በአዲስ አበባ ዩንቨርሲቲ የስነልቦና ትምህርት ፣ የማህበራዊ ስነልቦና ትምህርት ክፍል ምሩቅ ተማሪ አማካኝነት ነው። የዚህ መጠይቅ አላማ “በአዲስ አበባ፣ አራዳ ክፍለ ከተማ ወረዳ 08 ውስጥ በቅድመ ጋብቻ ጊዜ የሚጠበቁ ሁኔታዎች፣ ሀይማኖተኝነት እንዲሁም ከጋብቻ በኋላ ያለ የሰዎች እርካታ” ተብሎ ለሚጠራው ጥናት መረጃ ለማሰባሰብ ነው። ጥናቱ ከጋብቻ በፊት የሚጠበቁ ሁኔታዎች ፣ ሀይማኖተኝነት እንዲሁም በጥንዶች መካከል ያለ የጋብቻ እርካታ ላይ ዳሰሳ የማድረግ አላማ አለው። ከዚህም ረገድ እርስዎ ለእያንዳንዱ በዚህ መጠይቅ ላይ ለቀረበው ዝርዝር የሚሰጡት ታማኝነትን የተላበሰ እና በአንክሮ በማሰላሰል የሚቀርብ ምላሽ በከፍተኛ ደረጃ የሚፈለግ እና የሚበረታታ ይሆናል። ስለዚህ እያንዳንዱን ጥያቄ በመመለስ መረጃ እንድታቀርቡ በትህትና ተጠይቃችኋል። ከዚህ በመቀጠል ለእያንዳንዱ ጥያቄ ምንም አይነት የተሳሳተ ወይም ትክክለኛ የሚባል ምላሽ እንደሌለ ልናሳውቃችሁ እንወዳለን። እኛ የምንፈልገው ስለጋብቻ ያላችሁን እይታ ማወቅ ነው። እናንተ በዚህ ውስጥ የምታቀርቡልን መረጃ ከላይ ለተጠቀሰው ጥናት አላማ የሚውል ሲሆን በሚስጥራዊነት እና ስም ሳይጻፍበት የሚያዝ ይሆናል። ስለዚህ ስማችሁን መጻፍን ሆነ ማንኛውንም እናንተን ለመለየት የሚያስችል መረጃ በዚህ ዳሰሳ ላይ ማቅረብ አይጠበቅባችሁም።

**አጠቃላይ መመሪያዎች**

የእናንተን ምላሽ ለእያንዳንዱ ዝርዝር በላቀ መልኩ የሚያመለክት ምላሽ ለምታቀርቡት ምላሽ ተጓዳኝ የሆነ ፊደል ላይ ምልክት በማድረግ ይምረጡ። እባክዎትን ለእያንዳንዱ ጥያቄ አንድ ምላሽ ብቻ ይምረጡ

ለመሳተፍ ስለተሰማሙ እናመሰግናለን።

**ክፍል 1: አጠቃላይ የስነህዝብ ጥያቄዎች**

1. እድሜ:
 

A. 20—24 አመት	B. 25—29 አመት	C. 30—34 አመት	D. 35—39 አመት
E. 40—44 አመት	F. 45—49 አመት	G. 50—54 አመት	H. 55 አመት

አመት እና ከዚያ በላይ
2. ጾታ:
 

A. ወንድ	B. ሴት
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3. የትምህርት ደረጃ

- A. መደበኛ የትምህርት ደረጃ የሌለው ደረጃ  
 B. መሠረተ ትምህርት ደረጃ  
 C. አንደኛ ደረጃ  
 D. ሁለተኛ ደረጃ  
 E. ዲፕሎማ እና ከዚያ በላይ  
 F. አንደኛ ዲግሪ  
 G. ማስተርስ  
 H. ዶክትሬት

4. የማህበራዊ-ኢኮኖሚያዊ ደረጃ :

- A. ምንም አይነት ገቢ የሌለው  
 B. ከ 2,000 ብር ያነሰ  
 C. 2,000 — 3,999 ብር  
 D. 4,000 — 5,999 ብር  
 E. 6,000 — 7,999 ብር  
 F. 8,000 — 9,999 ብር  
 G. 10,000 ብር እና ከዚያ በላይ

5. የጋብቻ ሁኔታ

- A. የገባ/ች B. የተለያየ C. ፍቺ D. በሞት የተለየ/የተለዩች

6. በሀይማኖታዊ እንቅስቃሴዎች ላይ ምን ያህል ድግግሞሽ ይሳተፋሉ (ጸሎት፣ አምልኮ ፣ ወዘተ)

- A. በየቀኑ B. በሳምንት አንዴ C. በወር አንዴ D. አልፎ አልፎ E. መቼም

**ክፍል ሹ- ከጋብቻ በፊት የሚጠበቁ የነበሩ ሁኔታዎች ሚዛን**

መመሪያዎች : ከዚህ በታች በቅድመ- ጋብቻ ጊዜ የሚጠበቁ ሁኔታዎችን የሚመለከቱ መግለጫዎች ዝርዝር ይገኛል። ከእያንዳንዱ ዝርዝር በተጓዳኝ ያሉትን ሚዛኖች በመጠቀም በእያንዳንዱ መግለጫ ላይ ምን ያህል እንደምትስማሙ ወይም እንደማትስማሙ ያመለክታል። ወይም የተሳሳተም ሆነ ትክክለኛ የሚባል ምላሽ የለም። የምትሰጧቸው እይታዎች /ሀሳቦች ብቻ ናቸው። እባክዎትን ለእያንዳንዱ ጥያቄ ያላችሁን የመስማማት / ያለመስማማት ደረጃ በ1-5 እርከን ግለጹ። : በዚህም ላይ (1) በፍጹም አልስማማም(ኤስዲኤ) (2) አልስማማም (ዲኤ) (3) መካከለኛ ስሜት አለኝ (ኤን) (4) እስማማለሁ (ኤ) (5) በጣም እስማማለሁ ናቸው፤ በምላሻችሁ ላይም (✓) ምልክት አድርጉ።

ቁጥር	ከጋብቻ በፊት የሚጠበቁ ሁኔታዎች እርከን	SDA	DA	N	A	SA
1	ጋብቻ የህይወት ዘመን ደስተኝነትን ያመጣል ብዬ አምን ነበር።					
2	ጋብቻዬ ስኬታማ ይሆናል የሚል የተወሰነ እርግጠኝነት ነበረኝ።					
3	የጋብቻ አጋሪ እና እኔ በዋና ዋና የህይወት ውሳኔዎች ላይ እንስማማለን ብዬ እጠብቅ ነበር።					
4	ጋብቻን ለማስጠበቅ ፍቅር ብቻ በቂ ነው ብዬ አስብ ነበር					

5	ጋብቻ ይበልጥ የምሉእነት ስሜት እንዲሰማኝ እንደሚያደርገኝ እርግጠኛ ነበርኩ።					
6	የትዳር አጋሬ እና እኔ በሁሉም ጊዜያት በግልጽነት እና በውጤታማ መልኩ እንግባባለን/እንነጋገራለን ብዬ እጠብቅ ነበር።					
7	በጋብቻ ላይ የሚያጋጥሙ ግጭቶች ሁል ጊዜም ሰላማዊ በሆነ መልኩ ሊፈቱ ይችላሉ ብዬ አምን ነበር።					
8	የትዳር አጋሬ እና እኔ ሁል ጊዜም እርስ በእርስ በስሜት እንደጋገፋለን ብዬ አስብ ነበር።					
9	ጋብቻ በሁሉም ነገሮች ረገድ 50/50 አጋርነት ነው ብዬ እጠብቅ ነበር።					
10	በጋቻ ላይ የፋይናንስ/ የገንዘብ መራጋጋት ጉዳይ/ አሳሳቢ አይሆንም ብዬ አስብ ነበር።					
11	የትዳር አጋር እኔ ሁል ጊዜም በውጫዊ ሀላፊነቶች ረገድ አንዳችን ለአንዳችን ቅድሚያ እንሰጣለን ብዬ አምን ነበር።					

**ክፍል 3- የድህረ- ጋብቻ የእርካታ ደረጃ እርከን**

ከዚህ በታች የጋብቻ እርካታ እርከንን በተመለከተ የቀረቡ መግለጫዎች ዝርዝር አለ። ከዚህ በታች የሚገኘውን እርከን በመጠቀም በአሁኑ ጊዜ የሚከተሉትን የእርስዎን ጋብቻ ገጽታዎች በተመለከተ ምን እንደሚሰማዎት ያመለክቱ። ይህንንም እርከን ተጠቀሙ

1 = መቼም | 2 = አልፎአልፎ | 3 = አንዳንድ ጊዜ | 4 = በተደጋጋሚ | 5 = ሁልጊዜ

ቁ	ድህረ- ጋብቻ የእርካታ ደረጃ እርከን	መቼም	አልፎአልፎ	አንዳንድ ጊዜ	በተደጋጋሚ	ሁልጊዜ
1	የትዳር አጋሬ እና እኔ በግልጽነት እና በታማኝነት እንነጋገራለን / እንወያያለን					
2	የእኔ ጋብቻ ስኬታማ ይሆናል የሚል መተማመኔ አነስተኛ ነው።					
3	በዋና ዋና የሕይወት ውሳኔዎች ላይ እንስማማለን					
4	የእኔ ጋብቻ የምሉእነት ስሜትን አምጥቶልኛል።					
5	የእኔ አጋር እና እኔ ግጭቶችን ውጤታማ በሆነ መልኩ እንፈታለን።					
6	ከስሜት ረገድ እርስ በእርስ እንተጋዝባለን።					
7	የእኔ የትዳር አጋር እና እኔ የቤት ውስጥ እና የፋይናንስ ሀላፊነቶችን በምክንያታዊነት መልኩ እንጋራለን።					

8	የፋይናንስ ችግሮች በጋብቻችን ውስጥ ውጥረትን ይፈጥራሉ					
9	ፍቺ ወይም መለያየትን አስቢያለሁ።					
10	በአጠቃላይ በጋብቻዬ ደስተኛ ነኝ					

**ክፍል 4- የሀይማኖተኝነት እርከን**

የሀይማኖተኝነት እርከንን በተመለከተ መግለጫዎች ተቀምጠዋል። ከዚህ በታች የተቀመጠውን እርከን በመጠቀም ምን ያህል በሚከተሉት መግለጫዎች ላይ እንደምትስማሙ ወይም እንደማትስማሙ አመለካከቱ። ከሁሉም በኢትዮጵያ ውስጥ የሚገኙ የሀይማኖት አመጣጦች ለተወጣጡ ግለሰቦች አግባብነት አላቸው።

1 = በፍጹም አልስማማም    2 = አልስማማም    3 = መካከለኛ ስሜት አለኝ    4 = እስማማለሁ    5 = በጣም እስማማለሁ

ቁ	የሀይማኖተኝነት እርከን	በአ	አ	መ	እ	በእ
1	ስለፈጣሪ ሳስብ ደስታ ይሰማኛል					
2	ሁል ጊዜም በፈጣሪ አምናለሁ					
3	ሀሳቦቼ አብዛኛውን ጊዜ ወደ በፈጣሪ ይመራሉ					
4	በእምነቴ መሰረት መኖር ደስታን ያመጣልኛል					
5	እግዚአብሔር ስለመኖሩ እርግጠኛ ነኝ					
6	ስለእግዚአብሔር ሁል ጊዜም አስባለሁ					
7	በእለት ተእለት ህይወቴ አመራርን /አቅጣጫን ለማግኘት እጸልያለሁ					
8	በየቀኑ ሀሳቦቼ ወደ ፈጣሪ ይዞራሉ					
9	እግዚአብሔር ውሳኔዎችን እንድወስን አያግዘኝም “ተቀልብሶ ውጤት የሚሰጠው					
10	ፈጣሪ ጸሎቴን እንደሚሰማኝ አውቃለሁ					
11	ጸሎት መንፈሴን ያቃናልኛል					

12	በእኔ ላይ የሚፈጠሩ ነገር ሁሉ ፈጣሪ ያስታውሰኛል					
13	የሀይማኖት ትምህርቴን ለመከተል እወዳለሁ					
14	ፈጣሪ ሁል ጊዜም ከእኔ ጋር እንዳለ አውቃለሁ					
15	ከፈጣሪ እርዳታ ውጪ አስፈላጊ ውሳኔዎችን መወሰን አልችልም					
16	አምላኬ እማደርገውን ነገር ሁሉ እንደሚያውቅ እርግጠኛ ነኝ					
17	በሚከፋኝ ጊዜ ስለሀይማኖቴ ማሰብ ያጽናናኛል					
18	ስለሀይማኖታዊ እምነቶቼ ማውራት እወዳለሁ					
19	የሀይማኖት ተምሳሌቴ ህይወት ለእኔ ምሳሌ ነው።					
20	ፈጣሪን ሳስብ በፍትር እንደተከበብኩ ይሰማኛል።					

**ክፍል -5 የሚጠበቁ ሁኔታዎች እንዲሁም እውነታ**

እባክዎትን ከጋብቻ በፊት የሚጠብቁቸውን ሁኔታዎች ከአሁኑ የጋብቻ እውነታችሁ ጋር እርከኑን በመጠቀም አነጻጽሩ

- 1 = ከሚጠበቀው እጅግ የከፋ ነው      2 = ከሚጠበቀው የከፋ ነው      3 = እንደሚጠበቀው ነው  
 4 = ከተጠቀበው በላይ ነው      5 = ከተጠበቀው ይበልጣል

ቁ	የሚጠበቀው እንዲሁም እውነታው	1	2	3	4	5
1	ከትዳር አጋሬ ጋር ያለኝ የሰሜት ግንኙነት እንዴት ነው?					
2	በጋብቻ ውስጥ ያለኝ የግል ደስተኛነት ደረጃ እንዴት ነው?					
3	ግጭትን የምናስተናግድበት መንገድ እንዴት ነው?					
4	የእኛ እንደ ጥንድ ያለን የገንዘብ አስተዳደር እንዴት ነው?					
5	የእኛ አጠቃላይ የጋብቻ ጥራት እንዴት ነው ?					

**ስለተሳተፎቻችሁ እናመሰግናለን**

የእናንተ ምላሾች በከፍተኛ ደረጃ የሚበረታቱ ሲሆን በጋብቻ ላይ የሚጠበቁ ሁኔታዎችን እንዲሁም እርካታዎችን ከመገንዘብ ረገድ አስተዋጽኦ የሚያበረክቱ

### Sample size Calculation

The formula for calculating the sample size (n) for a proportion in a finite population is:

The formula for calculating sample size (n) is:

$$n = \frac{N \times Z^2 \times p(1 - p)}{(N - 1) \times d^2 + Z^2 \times p(1 - p)}$$

- N = population size
- Z = Z-score (1.96 for a 95% confidence level)
- P= estimated proportion of the population with the characteristic (0.5 is often used for maximum variability)
- D = margin of error (0.05 is commonly used)

Substituting in the values:

- N = 2,000 (number of registered married individuals in Woreda 08, as per CRRSA, 2024)
- Z = 1.96
- P = 0.5
- D = 0.05

Calculating the sample size:

$$n = \frac{2000 \times (1.96)^2 \times 0.5(1 - 0.5)}{(2000 - 1) \times (0.05)^2 + (1.96)^2 \times 0.5(1 - 0.5)}$$

$$n = \frac{2000 * 3.8416 * 0.25}{1999 * 0.0025 + 3.8416 * 0.25}$$

$$n = \frac{2000 * 0.9604}{4.9975 + 0.9604}$$

$$n = \frac{1920.8}{5.9579} = 322.4$$

## Reliability Results for Study Scales (N = 300)

<b>Scale</b>	<b>Cronbach's Alpha</b>	<b>Items</b>
<b>Premarital Expectations (MAS)</b>	0.920	11
<b>Post-Marital Satisfaction (DAS)</b>	0.843	10
<b>Religiosity (DRS)</b>	0.975	20