

ADDIS ABABA UNIVERSITY
COLLEGE OF EDUCATION AND BEHAVIORAL STUDIES
SCHOOL OF PSYCHOLOGY

**Attitude towards Marriage and Marital Satisfaction of Holy Matrimonially
Married Orthodox Christians. In Debre Mhret St. Michael Church**

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Addis Ababa, Ethiopia

Nov, 2015

ADDIS ABABA UNIVERSITY
COLLEGE OF EDUCATION AND BEHAVIORAL STUDIES
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Married Orthodox Christians. In Debre Mhret St. Michael Church**

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Addis Ababa

Oct, 2015

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Abstract

There were controversial research findings in regards to the association of marital satisfaction with religiosity and romantic attachment style and attitude towards marriage especially about particular gender differences. For instance in Servaty and Weber concerning the relationship between Gender and attitude towards Marriage. Hence this research was intended to investigate the attitude towards marriage and marital satisfaction, and whether the participants' sex affect or influence in attitude towards marriage and marital satisfaction. The study was conducted on 58 research participants who are married matrimonially in Debre Mihret St. Michael Church. Descriptive and inferential statistics were employed for data analysis. The study found that many participants (79.7%) had a positive attitude towards marriage. But some of the respondents don't feel satisfied and they don't feel that their partner is a source of happiness for themselves. Finally, though there is no significant gender difference over the attitude towards marriage and marital life satisfaction the study showed insignificant difference when it compared the mean scores, where females had better attitude towards marriage than males having a Mean score of 15.9865 and 15.8286 respectively, and males were found to be more satisfied in their marital life than female participants having a Mean score of 10.9143 and 10.7826 respectively.

CHAPTER ONE

1. INTRODUCTION

1.1. Background of the study

Multiple concepts are used by the researchers to describe quality of marriage. In psychology literature; the marital relationship, marital satisfaction, marital happiness, marital stability, and marital adjustment are used in order to refer the marital quality the couples and people may face many choices throughout their lives (Cetinkaya and Gencdogan, 2014). One of these choices is the decision for prospective spouse. Spouse has an effect on individual's whole life including marital satisfaction and life satisfaction. Moreover, marital satisfaction can be related to the positive evaluation of any situation in their lives. With marriage, people engage in a long-term relationship with a strong commitment to a mutually rewarding exchange. Spouses expect some benefits from their partner such as expressed love, gratitude and recognition as well as security and material rewards.

Historically, the role of religion has generally been accepted as an important component of the marital union. Research on the role of

religion and attitude towards marriage has shown an overall positive correlation between religiosity and the attitude. Indeed, Kaslow and Robinson (1996, cited in Haseley 2006), found religious beliefs to be the fifth most important component for attitude towards marriage. However, more recent research is inconsistent, with some studies indicating that religiosity has a positive correlation with their attitude (Craddock, Flynn, 1987; Heaton & Pratt, 1990; Snow & Compton, 1996; Sullivan, 2001 cited by Haseley 2006).

Similarly, Demissie (1999) stated that, Orthodox Christians should consider marriage as the union of man and woman permanently by the intention of love, for the purpose of procreation and mutual help and assistance. As the plan of God marriage is the foundation of wider community the family. God blessed man and woman, saying to them 'be fruitful, multiply, fill the earth and conquer it' Genesis 1:28. It shows God's great permission for human being for the sacred purpose.

Consequently Papalia et al (2003) stated that, in most societies, marriage is considered the best way to ensure orderly raising of children. It allows a division of labor within a consuming and working unit. Ideally, it offers intimacy, commitment, friendship, affection, sexual fulfillment, companionship, and an opportunity for emotional growth as well as new sources of identity and self-esteem (Gardiner et al., 1998; Myers, 2000 cited in Papalia et al.,2003).

According to Kessis Kefyalew (1997), legal marriage is a law given by Almighty God. After creating the first man and Woman, God did not leave them without a law. He gave them the command and the blessing to be “fertile and multiply and fill the earth”. Genesis 1:28. Marriage is not made by people, rather it is a law made by God. Hence, unless physically impaired, being confined to legal marriage is not only of the human will but also God’s command. So long as marriage is a law given by God, all people should remain under the shadow of God. To live in agreement to this law is holiness. People not obedient to the social law are liable to punishment. In the same way, inability to live in agreement, inability to live in agreement with

the law of God which says, "One man to one woman" results in two types of punishment. Since the law is both heavenly and worldly.

According to Papalia et al., (2003), today some benefits of marriage such as sex, intimacy, and economic security, are not confined to matrimony. Still, many surveys in Europe and North America show that married people tend to be happier than unmarried people, though those in unhappy marriages are less happy than those who are unmarried or divorced. Contrary to common believe, women are as happy in marriage as men (Myers,2000 cited by Papalia et al., 2003). People who marry and stay married, especially women, also tend to accumulate more wealth than those who do not marry or who divorce (Wilmoth & Koso, 2002 cited in Papalia et al., 2003)

Marital satisfaction follows a U-shaped curve: after the first few years of marriage, satisfaction appears to decline and then, sometime in middle age, to rise again through the first part of late adulthood. The picture that emerged is a clear affirmation of the U-shaped pattern. During the first twenty to twenty-four years of marriage, the longer a couple has been married, the less satisfied they tend to be. Then the association between marital satisfaction

and length of marriage begins to turn positive. At thirty-five to forty-four years of marriage, a couple tends to be even more satisfied than during the first four years (Papalia et al., 2003).

Indeed, in this research it is believed that the marital satisfaction of people and attitude towards marriage may not remain constant though the participants of the study remain religious men or women. So this research would try to investigate the marital satisfaction and attitude towards marriage of Matrimonially married Orthodox Christians.

1.2 Statement of the Problem

Papalia(2003) stated that, marital satisfaction typically declines during child raising years. In a ten- year longitudinal study of predominantly white couples who married in their late twenties, both husbands and wives reported a sharp decline in satisfaction during the first four years, followed by a plateau and then another decline.

According to Franzoi (2003), most people involved in long-term relationships consider their partners to be their best friends and the

persons they would most likely turn to for support in terms of need. Of course when couples are angry with one another, they are less likely to seek or provide support, and this nonsupport can be very damaging to the relationship (Abbey et al., 1985 cited in Franzoi, 2003).

On the other hand, some young people are afraid to receive Holy Communion where they accept all the commands, regulations and vows fulfill the marriage service. Normally the decrease of the church does not allow Christian marriage to be celebrated without Holy Communion. Failing to be wed in the marriage ceremony and to refuse to take Holy Communion is a sign of mistrust and ambition for another (Kefyalew, 1997).

Earlier researchers like Tesfaye (2011), pinpointed that Marriage and its social significance in Ethiopian Orthodox Tewahdo Church, and Abunu (2004), focusing on Marriage and Divorce in Orthodox Christian Teaching where attitude towards marriage and marital satisfaction of matrimonially married Christians. However in this study the researcher would like to focus on the attitude towards marriage and marital satisfaction of Orthodox Christians who did their marriage matrimonially.

Therefore, this research is designed to answer the following questions:

- Is Individual's attitude towards marriage similar before and after their Matrimonial marriage?
- What is the level of marital satisfaction of those who married in Matrimony?
- Is there a significant gender difference among those married in Teklil(Matrimony) on attitude towards marriage ?
- Is there a significant gender difference Matrimonially married Orthodox Christians in marital satisfaction?

1.3 Objectives

General Objective: The general of this research is to investigate the attitude towards marriage and marital satisfaction of matrimonially married orthodox Christians.

Specific Objectives

This study is intended to

- Examine individuals' attitude towards marriage before and after the Matrimonial marriage.

- Investigate matrimonially married Christians' satisfaction on their marriage.
- Identify whether there is a gender difference on attitude towards marriage or not.
- Identify whether there is a gender difference on marital satisfaction of matrimonially married orthodox Christians.

1.4 The Significance of the Study

The study will help the church in teaching Orthodox Christian marriage as an input and educate her followers to have good understanding towards marriage. It will also help for counseling purpose in educating morally acceptable marital issues.

Furthermore the study will pave the way in designing further research in the area of attitude towards marriage and marital satisfaction of matrimonially married Orthodox couples.

This study is also important to the field of psychology, in general, in giving due emphasis on the psychological readiness of the couples to marriage, and developmental psychology, in particular, in giving concern for the age maturity of individuals that could affect not only the lives of the adults but also the wellbeing of their children.

1.5 Scope/Delimitation of the Study

The study was delimited in terms of place and population. In terms of place it was delimited to ደብረ ምስረት ቅዱስ ሚካኤል ቤተክርስቲያን/Debre Mihret St. Michael Church. With regard to population it is delimited to orthodox Christians who did their marriage in Matrimony.

This study gave emphasis in examining individuals attitude towards marriage before and after Matrimonial marriage are different or not and the marital satisfaction of the participants.

1.6 Limitation of the Study

During the study there were things that challenged the researcher like lack of resource/material, finance, and the method of data collection where the researcher was unable to get the respondents easily.

1.1. Operational Definition of Basic Terms

- Matrimony- the state or ceremony of marriage among orthodox Christian followers.
- Holy communion- The sacrament of thanks giving to almighty God where the couples are matrimonially married.
- Attitude- a negative or positive position of Matrimonially married Orthodox Christian followers towards marriage
- Marital satisfaction-a level of pleasure obtained from matrimonial marriage

CHAPTER TWO

2. REVIEW OF RELATED LITERATURE

This part gives emphasis to the literature on concept of attitude towards marriage and marital satisfaction of matrimonially married people.

2.1. The Attitude towards Marriage and Sacrament of Holy Matrimony

Attitude is simply defined as a positive or negative evaluation of an object. Objects include people, things, events, and issues (Schuman, 1995 cited in Franzoi, 2003). Although values can shape attitudes they do not shape all attitudes. Our attitude toward marriage is probably shaped by our values but our toothpaste preference is less likely influenced by important life goals. Attitudes formed mainly through the influence of long-standing value. Yet attitudes can develop from beliefs, feelings, and behavior singly or in combination (Franzoi, 2003)

According to Servaty and Weber (2011) the Social Learning Theory predicts that views of marriage would be different between male and

female. Views of marriage are formed through observational learning, imitation, and modeling. Because of gender ties, females relate to their mother's modeling while males relate to their father's. Thus, genders may view marriage differently; a male, for example, may model his father's attitudes of marriage over his mother's attitudes, and a female may model her mother's attitudes of marriage over her father's attitudes

According to Oslon and DeFrain (2000), marriage can be defined as the emotional and physical intimacy, various tasks, and economic resources. A loving relationship can bring two people enormous benefits; it can help them grow as friends and lovers, and it can even heal wounds. Most counselors agree that the chance of marital satisfaction are greater if both partners enter marriage as friends; but the chance of achieving a successful intimate relationship are slim for a couple in which one plays the role of therapist and the other the role of patient.

According to Trevett(2008), the Sacrament of Holy Matrimony is one of the seven sacraments observed by the Orthodox Church. The beauty and richness of this service is steeped in tradition and

symbolism and has remained unchanged through the centuries. The rituals you will observe have special meaning and significance. Each is performed three times to honor the mystical presence of the Holy Trinity. Within the Orthodox theology of the Sacrament, it is God who unites the couple to become one and, in mutual love and understanding, live a Christian life together. Thus, there is no exchange of vows; rather, the conjugal union is blessed by Christ through the church. God's grace is imparted to them to live together in his love, mutually fulfilling and perfecting each other. The sacrament is divided into two distinct parts: The Service of Betrothal and the Service of Crowning.

Similarly Rev. Marcos Daoud (2003) the Sacrament of matrimony is the holy service through which the bridegroom and the bride are united together and given the divine grace, which sanctifies their matrimonial union, makes it perfect and spiritual like the unity of Christ and the church. This sacrament is of a very great importance, in it not only the lives of two persons, but the home; the state, the Church and the kingdom of God are deeply involved.

It is not a sacrament to be regarded lightly or performed thoughtlessly and in discriminately.

Attitudes and beliefs of marriage are formed by having marriage modeled through parental relationships or through the media. Likewise, attitudes and beliefs toward marriage affect marital success or failure (Campbell, & Wright, 2010; Riggio & Weiser, 2008 cited in Servaty and Weber, 2011).

Similarly St. Mark Coptic Church (2014) stated that Matrimony is a holy sacrament, officiated by a priest, of uniting a man to a woman. Through this holy sacrament, the man and woman become one, for as the Lord Jesus said. For this reason a man shall leave his father and mother and be joined to his wife and the two shall become one flesh. So then, they are no longer two but one flesh. Christian Marriage elevates the bodily union to become a spiritual union, through the Holy Spirit, just as the Holy Spirit works in the Baptismal water to make humans a new creation, and works through the Sacrament of Confirmation to ordain a person to become a temple of the Holy Spirit.

These inconsistencies in the research may be due to varied definitions and measurement differences, but may also indicate that religiosity can either improve or decrease marital satisfaction depending on other contextual factors. Religion may play a role in marital satisfaction because it provides a cognitive schema or philosophy of life for individuals as they negotiate their way through life. (Haseley, 2006).

According to Genet (2008), Matrimony (Teklil) is the holy service through which a man and a woman are united and given the divine grace that sanctifies their union, makes it perfect and spiritual like the unity of Christ and his Church, and gives them strength to abide by the contract which mutually binds.

According to Rev. Mikovsky and Rev. Nemkovich(2002) "Matrimony is the Sacrament which makes a Christian man and woman husband and wife, gives them grace to be faithful to each other and to bring up their children in love and devotion to God."1 In our society the smallest fundamental unit is the family and the family has its beginning in marriage. The importance of matrimony in the

Christian life is self-evident and the church needs to stress its importance as our culture has become so accepting of cohabitation.

Similarly Ramsay (2008), marriage itself is a universal institution whereby any man and woman, who are free to marry one another, bind themselves to live together as man and wife for the rest of their lives. Christ, as head of His body the Church, makes it the occasion of further grace for His members, so when they enter upon the contract He makes it a Sacrament -the Sacrament of matrimony. The word 'matrimony' comes from two Latin words meaning the office, or duty, of a mother. So, quite simply, matrimony is primarily for children. The main purpose of matrimony is the raising of a family and the fostering of a loving relationship. The very condition of indissolubility is demanded in order to provide the children of the marriage with the security, love, care and education to which they have a right.

According to St. Mark Coptic Church (2004), the rings are blessed by the priest who takes them in his hand and, making the sign of the cross over the heads of bride and groom, says: "The servant of

God ...is betrothed to the maid of God ... in the name of the Father, of the Son, and of the Holy Spirit.” The couple then exchanges the rings, taking the bride's ring and placing it on the groom's finger and vice-versa. The rings, of course, are the symbol of betrothal and their exchange signifies that in married life the weaknesses of the one partner will be compensated for by the strength of the other, the imperfections of one by the perfections of the other.

2.2. Marital Life Satisfaction of Orthodox Christian Married in Holy Matrimony

According to Olson and DeFrain (2000) marriage provides opportunity for growth as a human being for nurturing the growth of one's partner. A marriage cannot survive if the partners think only of their own development; career needs, or needs for recognition and accomplishment. But sharing each other's success and genuinely supporting each other in the quest for betterment and achievement enhance and stabilize a relationship. A mutual-admiration marriage has an excellent chance of success.

Similarly Sharaievsk(2012), dysfunctional and unsatisfying marital relationships have undeniably negative effects on both spouses and children and decrease their life satisfaction. Such relationships were found to be associated with a decrease in children's psychological well-being, and adjustment, feelings of emotional insecurity relationships divorce is likely to be beneficial and lead to a higher level of psychological well-being for those who are involved. While divorce is one of the possible outcomes of marital dissatisfaction, there are many cases when despite high levels of conflict and dissatisfaction couples stay together.

According to Olson and DeFrain (2000) stated that, researchers like Kurdek (1998) have consistently found that marriage satisfaction tends to decrease over time. In a longitudinal study of newlywed couples, found that over the first four years of marriage the marital satisfaction for both males and females dropped each year and at a similar rate. As marital satisfaction dropped, there was an increase in the severity of depression, especially among women.

The marriage and family literature has identified a host of factors that contribute to a satisfactory marital union. For example, research on religious congruency has indicated that the more similar partners are in their religious beliefs the higher their reported marital satisfaction. Another construct studied in conjunction with marital satisfaction is adult attachment style. The attachment literature has consistently shown that secure couples tend to report higher marital satisfaction than couples with at least one insecure partner (Haseley, 2006).

According to Tobin (2009) Married Christians, in virtue of the sacrament of Holy Matrimony, signify and share in the mystery of that unity and fruitful love which exists between Christ and his Church; they help each other to attain to holiness in their married life and in the rearing and education of their children; and they have their own special gift among the people of God. Marriage is a community of life and love which promotes the mutual love of husband and wife and is open to the possibility of children. As a sacrament, marriage provides the family with the means to grow in holiness, and provides the Church with a living witness to the

presence of Christ through the ministry of married couples to the Church and the world. The sacramental celebration of marriage is the beginning of a lifelong journey. All of the Church's efforts to promote, encourage and support Christians in their vocation of marriage contribute to a healthy state of conjugal and family life for the Church and the world. However he said that even though the Gospel ideal is that married couples remain married until one of them dies, the reality is that many couples end up separated or civilly divorced. Though the civil authority may dissolve the legal aspects of a valid marriage (called in civil law a divorce), the state has no authority to dissolve a true sacramental marriage. A legally separated (divorced under civil law) may not remarry while his/her spouse is alive. "What God has joined together, no human being must separate" (Mk 10:9).

Havrkamp (2006), successful couples shared similar beliefs and values, goals and philosophy of life. Filsinger and Wilson (1983; cited in Haverkamp, 2006) conducted a study of attitude towards marriage of 208 married couples and found that religiosity (measured in terms of religious belief, ritual, experience, knowledge

and the social consequences of religion) was the most consistent and strongest predictor of positive attitude towards their marriage. This was in agreement with other studies that show religiosity to be correlated to marital attitude, marital satisfaction, and marital success and with marital stability (Glenn and Supancic, 1984; Lauer and Lauer, 1985; cited in Haverkamp, 2006).

The fact that men seem to enter heterosexual romantic relationships with higher expectations and a greater willingness to let their emotions guide their behavior does not mean that women are unromantic. Women are typically as emotionally involved as their partners once they fall in love. In fact, they are more likely than men to report feeling intense romantic sensations such as euphoria and giddiness for their partner, and to have more vivid memories past romantic relationships (Dion&Dion, 1973; Harvey et al.,1986 cited in Franzoi 2003).

Consequently, Knowles (2004) stated that, levels of marital satisfaction are highest in the early stages and continually decline throughout the rest of the marital career. Studies on marital

satisfaction also report significant differences between genders. In one study using a repeated cross-sectional design, wives reported lower levels of marital happiness over a 20-year period from 1980 to 2000 (Amato et al., 2003; cited by Knowles, 2004).

According to, Carstensen et al (2000), stated the benefits of marriage as follows;

Physical Benefits

1. Married men and women have lower mortality rates than their single counterparts.
2. Married partners tend to have better overall health than those that are single.
3. Married mothers report higher levels of physical health for their children than comparable single mothers.
4. Married men are less likely to abuse alcohol.
5. Married couples tend to have more material resources, less stress, and better social support than people who are not married.

Psychological Benefits

1. Both married men and women report significantly lower levels of depression than their single, divorced, widowed, and cohabitating counterparts.
2. In a longitudinal study that controlled for preexisting mental health conditions, it was found that young adults that get married have better mental well-being than those that remain single.
3. Married African Americans have better life satisfaction than those that are single.
4. Children born to cohabitating couples have a higher chance of experiencing family instability, a factor that has been linked to poor child well-being.
5. Couples who marry tend to have better psychological well-being than those that cohabit.

Financial Benefits

1. Married men report higher wages than single men and have been found to be more productive and more likely to be promoted.
2. Both black and white married men and women gain economic benefits from marriage.

3. Married women have substantially more economic resources than single women. This leads to better mental and physical well-being.

4. The economic benefits of marriage are especially strong for women that come from disadvantaged family

Similarly, Cetinkaya and Gencdogan (2014), there is a wide range of benefits from marriage that go beyond increased earnings. These benefits have been studied in psychology, sociology and epidemiology. Researchers in these fields have documented that, compared to single people, married people have better physical and psychological health (e.g. less substance abuse and less depression) and that they live longer.

Andrew and Nash (1982), pastors are to urge young couples not to marry before the age of 18. A priest or deacon may have serious doubts about the young couple's readiness for marriage due to their age and maturity. In such cases, the sacrament may be delayed .Universal law and the practices of Church teachings in other cultures acknowledge the validity of marriages among youth.

2.3 Summary of the Review

According to, Servaty and Weber (2011), the Social Learning Theory predicts that views of marriage would be different between male and female. Views of marriage are formed through observational learning, imitation, and modeling. Because of gender ties, females relate to their mother's modeling while males relate to their father's. Thus, genders may view marriage differently; a male, for example, may model his father's attitudes of marriage over his mother's attitudes, and a female may model her mother's attitudes of marriage over her father's attitudes

Havrkamp (2006), successful couples shared similar beliefs and values, goals and philosophy of life. Filsinger and Wilson (1983; cited in Haverkamp, 2006) conducted a study of attitude towards marriage of 208 married couples and found that religiosity (measured in terms of religious belief, ritual, experience, knowledge and the social consequences of religion) was the most consistent and strongest predictor of positive attitude towards their marriage. This was in agreement with other studies that show religiosity to be correlated to marital attitude, marital satisfaction, and marital

success and with marital stability (Glenn and Supancic, 1984; Lauer and Lauer, 1985; cited in Haverkamp, 2006).

Similarly Sharaievsk (2012), dysfunctional and unsatisfying marital relationships have undeniably negative effects on both spouses and children and decrease their life satisfaction. Such relationships were found to be associated with a decrease in children's psychological well-being, and adjustment, feelings of emotional insecurity relationships divorce is likely to be beneficial and lead to a higher level of psychological well-being for those who are involved. While divorce is one of the possible outcomes of marital dissatisfaction, there are many cases when despite high levels of conflict and dissatisfaction couples stay together.

CHAPTER THREE

3. RESEARCH METHODOLOGY

3.1 Research Design

To study this research cross-sectional and descriptive and inferential research designs were used.

3.2 Setting

The study setting was ደብረ ምሕረት ቅዱስ ሚካኤል ቤተክርስቲያን / Debre Mehret St. Michael Church which is found in Kirkos Sub-city around Bulgaria or the office of African Union where the researcher intended as participants could be available.

3.3 Target Population

The target population of this study was orthodox Christian followers who did their Matrimony in Debre Mehret St. Michael Church / ደብረ ምሕረት ቅዱስ ሚካኤል ቤተክርስቲያን. The total population of the research is 106 (one hundred six) Orthodox Christian Couples. From 106 participants 36 males and 22 females were selected.

3.4 Sampling Technique and Sample Size Determination

Though it was important to use probability sampling technique to give equal chance of being included in the study like Rayane (2005), says when the population is smaller say $N=100$ do a census or survey and when the $N=1500$ take 20%, but the researcher had selected 58(fifty eight) Participants using snowball sampling technique intending that this sampling technique is very important to use where the participants of the study are knowing each other but out of control and inconvenient to the researcher because the respondents were not available in the cite and the data was collected using the former address found in the church. The main reason to take 58 respondents was that the researcher was able to get the address of these participants and was unable to reach other respondents from the target population.

3.5 Sampling Procedure

To select research participants the researcher had taken an official letter of cooperation written by the school of psychology to Debre Mehret St. Michael Church. Consequently, the researcher went to the church and met the provost and discuss with objective of the

research. Finally, the church had the list of matrimonially married Christians with their former address and the researcher took as the participants by calling on their telephone to get their willing and conduct the research. With this regard the researcher couldn't control the participants that how and where can be available easily and the researcher decided to use non probability sampling that is snowball sampling technique.

3.6 Tool of Data Collection

A. Socio Demographic Questionnaire

To gather the data it was important to take the background information about the participants of the study like sex, age and year of marriage.

B. Attitude towards Marriage and Marital satisfaction Scale

In this study the instrument that was employed to gather the data is questionnaire having 21 items comprising of 11 items from attitude, 10 items from satisfaction. This semi structured questionnaire is close ended type and had an Amharic version intending that the language barrier to participants may be eased. Fortunately, the items are developed by the researcher and are

reliable where the internal consistency of the items were calculated, and valid items where experts in the area have been discussed and found that directly measure the objectives stated.

3.7 Pilot Study

To know the content validity of the instrument expert's discussion was used whether the instrument can measure intended area of interest or not. Accordingly the experts had suggested that the items can measure what is intended to measure.

To check the reliability of the instrument, pilot study was carried out with 30 Christian Orthodox followers who did their marriage in Sacrament of Holy Matrimony and the reliability was calculated using cronbach alpha which was found to be .768. Based on the pilot study 3 poor items were corrected. These items were 1 from attitude and 2 from marital satisfaction items. To increase the reliability of the items these poor items were modified and had the reliability coefficient of .834 in the main study.

3.8 Procedure of Data Collection

The researcher went to ደብረ ምስረት ቅዱስ ሚካኤል ቤተክርስቲያን / Debre Mehret St. Michael Church to get permission and the researcher

contacted the head of the church. Consequently the researcher provided the letter which was written by the school of psychology. With the help of the head of the church and other staffs the respondents were become available through challenging way to get their address. Accordingly, the goal of the research was informed to respondents for its confidentiality not to be used for other purpose. To contact the participants and collect the data, averagely speaking it took a time of three months because the researcher couldn't found them easily. So using their address mostly calling on their telephone it was possible to contact them and collect the data in their work place and home.

3.9 Method of Data Analysis

The gathered data are analyzed quantitatively using frequency or percentage for attitude and marital satisfaction and T-test for significant sex difference on attitude towards marriage and marital satisfaction.

3.10 Ethical Issues

After the researcher got permission to conduct the study it is important to brief the goal of the study for respondents. In addition to this, the researcher announced the goal of the study for its confidentiality not to be used for other purpose rather for research only that can make them genuine in responding the questions. Finally the respondents were not forced to participate and had freedom to withdraw from the study when they want to be out of this research.

CHAPTER FOUR

4. RESULT OF THE STUDY

4.1 Socio Demographic Characteristics

Table 1:-Participants' background data

Participants	N	%	Participants	N	%	Year	of	N	%
sex			age			marriage			
Male	36	62	25-35	31	54.4	1885 - 1995		12	20.7
Female	22	38	36-45	24	41.4	1996 - 2000		16	27.6
			46-55	3	5.2	2001 - 2007		30	51.7
			56and beyond	0	0				

The sub-stages of participants in this study could be understood as the period of early adulthood 25-35, middle adulthood 36-45, late adulthood 46-55, and old age 56 and beyond.

Table 1 shows that 36 participants of the study were male and 22 were female Orthodox Christian participants who did their Matrimonial marriage. With regard to age participants from 25-35 are 31, 36-45 are 24, 46-55 are 3, and no participants of 56 and beyond.

Consequently, with regard to year/ duration of marriage 1885-1995 are 12 participants, 1996-2000 are 16 and 2001-2007 are 37 participants.

4.2. Findings of the Main Data

Table 2:- Attitude of Participants towards Marriage

Computed Average

Attitude	Percentile
Positive	79.7
Undecided	5.5
Negative	14.7

Table 2 shows most participants of the study 79.7% are in a positive position towards their marriage while the other 14.7% have not a good evaluation of their marriage and the rest 5.5% of the respondents are remained undecided to evaluate marriage and take a position either as positive or negative.

Table3. Marital satisfaction of Participants

Item	Yes		Undecided		No	
	F	%	F	%	F	%
Are you living in harmony and love with your partner?	52	89.7	0	0	6	10.3
Are you happy in things that your partner is doing?	47	81.0	1	1.7	10	17.2
Are you happy in things that you are doing for your Partner?	54	93.1	0	0	4	6.9
Do you believe you feel satisfied than partners not passed through matrimonial marriage?	42	72.4	9	15.5	7	12.1
Do you feel your partner is a source of happiness for yourself?	48	82.8	1	1.7	9	15.5
Do you solve conflicts with your partner in negotiation?	50	86.2	0	0	8	13.8

. What do you think is fundamental to get married through matrimony?

A. God's will

B. Couples' will

C. Families' will

.Getting marriage made me

A. Extremely happy

B. very happy

C. happy

D. unhappy

. How do you solve conflicts occur with your partner?

A. Through umbrage

B. through discussion

C. using negotiator

D. Kicking

. How do you understand your marital satisfaction?

A. High

B. medium

C. low

D. No satisfaction

Table 3 shows 17.2% of the respondents revealed that they are not happy in things that their partners are doing for themselves, however 81% of the participants are happy and 1.7% remained undecided. 93.1 % of the participants are happy in things that they are doing for their partners in return while 6.9% of the respondents are not happy. Similarly, 10.3% of the participants reported that they are not living in harmony and love with their partners while

the other 89.7% of the respondents are living harmonized personal life.

Consequently, 72.4% of the respondents revealed that they feel satisfied when compare themselves than individuals not passed through Matrimonial marriage, but 12.1% of the participants responded that they don't feel satisfied in their marital life and 15.5% are undecided.

The 82.8% of participants have revealed as if they feel their partner is a source of happiness in their life, while 15.5% of the respondents reported that they don't feel that their partner is a source of happiness for themselves and 1.7% of the participants found as undecided.

Similarly, 86.2% of the participants solve conflicts in negotiation, while 13.8% of the participants revealed that they don't solve conflicts in negotiation peacefully.

Among the participants of the study 13.8% reported that the fundamental thing to get married is couples' will, and 82.7% is God's will and 3.4% of participants revealed it is family's will.

Consequently, 72.4% of the participants resolve a conflict occurs with his wife or her husband through discussion, but 25.9% of the participants reported that they simply umbrage than trying other mechanisms.

Finally, 75.8% of the respondents are found to be highly satisfied with their marital life. While the rest 5.17% and 19% of the participants had low and medium satisfaction level with their marriage respectively.

Table 4:-Significant Gender difference on Attitude towards Marriage and Marital Life satisfaction

Issues	Sex	N	Mean	Max	Min	SD	Sig	T
Attitude	M	35	15.8286			2.4792		
				1.1411	1.3970		0.347	-0.202
	F	23	15.9865			2.1633		
Satisfaction	M	35	10.9143			1.3799		
				0.9655	0.7021		0.203	0.3166
	F	23	10.7826			1.7827		

Table 4 shows that there is no significant gender difference on attitude towards marriage of matrimonially married Christians and in their life satisfaction. However, there is a Mean difference between sexes.

For example, the Mean difference of participants shows that females have better attitude having a mean of 15.9865 than males having a 15.8286.

Similarly, table 4 shows that there is no significant gender difference in life satisfaction of the participants, however there is a slight Mean difference where males have 10.9143 and females have 10.7826.

According to this result males are more satisfied in their life than female participants.

CHAPTER FIVE

5. DISCUSSION

5.1 The Attitude towards Marriage

Most participants of the study i.e 79.7% are in a positive position towards their marriage while the other 14.7% haven't a good evaluation of their marriage and the rest 5.5% of the respondents are remained undecided to evaluate marriage and take a position either as positive or negative. This finding goes partly with the idea of (Kaslow and Robinson 1996, cited in Haseley, 2006), saying that the role of religion has generally been accepted as an important component of the marital union. Role of religion and attitude towards marriage has shown an overall positive correlation between religiosity and their attitude. Indeed, (Kaslow and Robinson 1996, cited in Haseley 2006), found religious beliefs to be the fifth most important component for attitude towards marriage. However, more recent research is inconsistent, with some studies indicating that religiosity has a positive correlation with the attitude toward marriage (Craddock, Flynn, 1987; Heaton & Pratt, 1990; Snow & Compton, 1996; Sullivan, 2001 cited by Haseley 2006),

The above idea is also supported by Filsinger and Wilson (1983; cited in Haverkamp, 2006) conducted a study of attitude towards marriage of 208 married couples and found that religiosity (measured in terms of religious belief, ritual, experience, knowledge and the social consequences of religion) was the most consistent and strongest predictor of positive attitude towards their marriage. This was in agreement with other studies that show religiosity to be correlated to marital attitude, marital satisfaction, and marital success and with marital stability (Glenn and Supancic, 1984; Lauer and Lauer, 1985; cited in Haverkamp, 2006).

5.2 Marital Satisfaction of Participants

The result of marital satisfaction showed that 75.8% of the participants rated their marital satisfaction as high and 19% as if low. This finding goes with the idea of Haseley(2006), saying that marriage and family literature has identified a host of factors that contribute to a satisfactory marital union. For example, research on religious congruency has indicated that the more similar partners are in their religious beliefs the higher their reported marital satisfaction. Another construct studied in conjunction with marital

satisfaction is adult attachment style. The attachment literature has consistently shown that secure couples tend to report higher marital satisfaction than couples with at least one insecure partner.

The above idea is strengthened by Carstensen et al (2000), Married couples tend to have more material resources, less stress, and better social support than people who are not married. With this regard the result shows that 89.7% of the participants are living in harmony and love, but the result also shows partly contrary with the above literatures showing that 10.3% are not living in harmony and love and even they report 17.2% are not happy in things that their partners are doing for them. In addition to this 12.1% of the participants of the study don't feel satisfied than individuals not passed through Holy Matrimony.

5.3 Significant sex difference on the attitude towards Matrimony and Marital life Satisfaction

The fact that men seem to enter heterosexual romantic relationships with higher expectations and a greater willingness to let their emotions guide their behavior, does not mean that women are unromantic. Women are typically as emotionally involved as

their partners once they fall in love. In fact, they are more likely than men to report feeling intense romantic sensations such as euphoria and giddiness for their partner, and to have more vivid memories past romantic relationships (Dion & Dion, 1973; Harvey et al., 1986 cited in Franzoi 2003). Knowles (2004) stated that, levels of marital satisfaction are highest in the early stages and continually decline throughout the rest of the marital career. Studies on marital satisfaction also report significant differences between genders. In one study using a repeated cross-sectional design, wives reported lower levels of marital happiness over a 20-year period from 1980 to 2000 (Amato et al., 2003; cited by Knowles, 2004). With this regard though there was not found significant difference but, there was mean difference showing that male participants having 15.8286 and females were 15.9865 for their attitude towards marriage. It is to say that females had better attitude towards marriage than male participants. Similarly, the result of this study showed that there was no significant sex difference with regard to life satisfaction but there are mean differences showing that males are more satisfied than females their mean is 10.9143 and 10.7826 respectively.

CHAPTER SIX

6. SUMMARY, CONCLUSION AND RECOMMENDATION

6.1 Summary

The main objective of the study was to

- Examine individuals' attitude towards marriage is similar before and after the Matrimonial marriage.
- Investigate matrimonially married Christians' satisfaction on their marriage.
- See whether there is a gender difference on attitude towards marriage or not.
- See whether there is a gender difference on marital satisfaction matrimonially married Christians.

The study was conducted at Debre Mehret St. Michael Church /ደብረ ምሕረት ቅዱስ ሚካኤል ቤተክርስቲያን / and the population of the study was 106 Orthodox Christians who did their marriage matrimonially. From this population the researcher selected 58 participants using snowball sampling technique. To collect the data an Amharic version of the questionnaire having 21 items were prepared and disseminated.

Accordingly, the result was found to be 79.7% of the participants had a positive attitude towards their marriage while other 14.7% had had negative attitude towards marriage. 5.2% of the participants responded that the matrimonial marriage by itself/ unless the partners are religious couldn't contribute positively in spiritual life of the individuals rather Christians should have to live in harmony and in line with word of God.

The study also showed that 82.8% of the respondents were found to be happy in things that their partners are doing for themselves while 17.2% are not happy in things that their partners are doing for them. Similarly, 89.7% of the respondents reported that they are living in harmony and love with their partners, while the other 10.3% of the participants reported that they are not living in harmony and love with their partners.

Consequently, 72.4 % of the participants responded that they feel satisfied than individuals not passed through matrimonial marriage while 12.1% don't feel satisfied when they compared themselves with those individuals not passed through matrimonial marriage. Consequently, 82.8% of the respondents feel that their partner is a

source of happiness, while 15.5% of the respondents reported that they don't feel that their partner is a source of happiness for themselves. Similarly, 86.2% of the respondents reported that they solve conflicts that occur between themselves and their partner in a means of negotiation, while 13.8% of the participants revealed that they don't solve conflicts in negotiation peacefully.

Finally, though there was no significant gender difference over the attitude towards marriage and life satisfaction the study showed insignificant difference when it compared the score that females had better attitude towards marriage than males having a mean of 15.9865 and 15.8286 respectively. And males are found to be more satisfied in their marital life than females having a mean of 10.9143 and 10.7826 respectively.

6.2 Conclusion

In conducting this study the purpose was to investigate individuals' attitude towards marriage before and after their marriage among matrimonially married Christians' and marital satisfaction on their life. Identify and whether there is a gender difference on attitude towards marriage and marital life satisfaction.

Accordingly, with regard to attitude toward marriage except few, most participants of the study were found to be in a positive position. This is meant that religiosity contributes a lot to live in harmony and evaluate their marital life as positive.

Consequently, many of the respondents revealed that they feel satisfied being passed through the sacrament Holy Matrimony and most of the participants except few feel that their partner is a source of happiness for themselves.

Finally, though there is no significant gender difference over the attitude towards marriage and marital life satisfaction the study showed insignificant difference when it compared the Mean score that females had better attitude towards marriage than males. And males were found to be more satisfied in their marital life than females.

6.3 Recommendations

In this study depending on the findings the following recommendations could be drawn.

- Since this study is specific that tried to investigate very limited issues about attitude towards marriage and marital life satisfaction of Christians who are married in sacrament of Holy Matrimony. Therefore, it is better to devote time and energy to study other issues like marital stability, age difference etc
- The result of sex difference on attitude towards marriage and their marital satisfaction was found to be insignificant so it needs further investigation to make sure that the result is consistent or not.
- The Church should teach what spiritual life is expected from followers. So that Christians could have a lesson and become psychologically ready for marriage.
- Life skill training could be offered to individuals at marriageable situation/age and enable them ready to get married.

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አዲስ አበባ ዩኒቨርሲቲ
የትምህርትና ባሕርይ ጥናት ኮሌጅ
የሳይኮሎጂ ትምህርት ክፍል

በምዕመናን የሚሞላ መጠይቅ

የመጠይቁ አላማ:- ይህ መጠይቅ በሥነ-ልቦና የ2ኛ ዲግሪ ትምህርቱን ለማጠቃለል ለማዘጋጀው የመመረቂያ ፅሁፍ መረጃ ለማሰባሰብ የተዘጋጀ ነው። የመጠይቁ አላማ ጋብቻቸውን በሥርዓተ ተክሊል የፈጸሙ ምእመናን ስለ ጋብቻ ያላቸውን አመለካከት መረዳት እና በጋብቻቸው ያላቸውን እርካታ ማወቅ ነው።

- የሚሰጡት መልስ ምስጢራዊነቱ በአስተማማኝ ሁኔታ የተጠበቀ በመሆኑ መስጠት የፈለጉትን ሀሳብ ባለመገደብ መግልፅ ይችላሉ።
- በዚህ መጠይቅ ላይ ስም መፍረጽ አያስፈልግም
- ለሚሰጡኝ ትክክለኛ መረጃ ከሁሉ አስቀድሜ አመስናለሁ።

ክፍል 1:- አጠቃላይ መረጃ

መመሪያ:- ለሚከተሉት ጥያቄዎች ትክክለኛውን መልስ የያዘውን ፊደል በማክበብ መልሱ

1. ፆታ ሀ. ወንድ ለ. ሴት
2. ዕድሜ ሀ. 25-35 ለ. 36-45 ሐ. 46-55 መ. 56 እና በላይ
3. የጋብቻ ዘመን

ሀ. 2001-2007 ዓ.ም ለ. 1996-2000 ዓ.ም ሐ. 1985-1995 ዓ.ም

ክፍል 2፡ ለሚከተሉት ጥያቄዎች የ(✓) ምልክት በመጠቀም አዎ፣ አልወስንም እና አይደለም በሚሉት

አማራጮች ስር ምልክት በማድረግ ይመልሱ!

ሀ	አመለካከትን የሚለኩ	አዎ	አልወስንም	አይደለም
1	ከትዳር አጋርዎ ጋር እንዲጋቡ ሲወሰኑ የባለቤትዎ፣ የቤተሰብ ወይም የሌላ አካል ጫና ነበርዎት?			
2	አንድ ለአንድ የጋብቻ ሥርዓት የኢትድያ አርቶዶክስ ተዋሕዶ ቤተ-ክርስቲያን አቋም መሆኑ ጥሩ ነው?			
3	የእርሶ ጋብቻ በትዳር ሕይወትዎ ላይ አዎንታዊ(በ?) አስተዋፅኦ አለው ብለው ያስባሉ?			
4	በተክሊል የተጋቡ ዕለት ቅዱስ ቁርባን ሲቀበሉ የፍራቻ ስሜት ነበርዎት?			
5	በሽማግሌ ወይም በማዘጋጃ ቤት ከሚደረገው የጋብቻ ስርዓት በስርዓተ ተክሊል የሚደረገው ጋብቻ ለተጋቢዎች ሕይወት የተለየ አይደለም ብለው ያስባሉ?			
6	ጋብቻዎን ከፈፀሙ በኋላ ለጋብቻ አሉታዊ አስተሳሰብ አለዎት?			
7	መጋባት የሌሎች አላማዊ ነገሮች ተካፋይ እንዳይሆኑ እንቅፋት ሆኖበታል?			
8	በስርዓተ ተክሊል ያጋቡ ጥንዶች ከሌሎች ባለትዳሮች ይልቅ የበለጠ መንፈሳዊ አኗኗር እና ተሳስበዉ መኖር ይጠበቅባቸዋል?			
9	የወለዱቸውን ልጆች ለዓቅመ ሐዋን ወይም ለአቅመ አዳም ሲደርሱ ጋብቻን እንደፈጽሙ ይፈልጋሉ?			
10	ማግባት መንፈሳዊ ሕይወትዎን እናዲጠናከር እና የተረጋጋ ስብእና እንዲኖርዎ አስችለዎታል?			
11	ከትዳር አጋርዎ ጋር አለመግባት ቢፈጠር ፍቺ እፈፅማለሁ ብለው ያስባሉ?			

ለ	እርካታን በተመለከተ	አዎ	አልወስንም	አይደለም
1	አሁን ከትዳር አጋርዎ ጋር በመግባባት እና በፍቅር እየኖሩ ነው?			
2	የትዳር አጋርዎ በሚያደርግልዎት / በምታደርግለዎት ማንኛውም ነገር ደስተኛ ነዎት?			
3	ለትዳር አጋርዎ በሚያደርጉት ሁሉ ደስተኛ ነዎት?			
4	በተክሊል ካልተጋቡ ጥንዶች ይልቅ እርስዎ በትዳርዎ ምክንያት የተሻለ እርካታ ይሰማዎታል?			

5	በተክሊል ያገቧት ወይም ያገቡት ባለቤት ለእርስዎ የደስታ ምንጭ ነች / ነው?			
6	ከባለቤትዎ ጋር አለመግባባት ሲፈጠር በመነጋገር ይፈታሉ?			

7. ጋብቻን በስርዓተ ተክሊል ለመፈፀም የሚጀመሪያ መሰረታዊ ጉዳይ

ሀ. የእግዚአብሔር ፈቃድ

ለ. የተጋቢዎች ፈቃድ ሐ. የቤተሰብ ፈቃድ

8. በስርዓተ ተክሊል ጋብቻዎን በመፈፀምዎ ሀ. እጅግ በጣም ደስተኛ ነኝ ለ. በጣም ደስተኛ ነኝ
ሐ. ደስተኛ ነኝ መ. አይደለሁም

9. ከባለቤትዎ ጋር አለመግባባት ሲፈጠር እንዴት ይፈታሉ?

ሀ. በኩርፊያ

ለ. በውይይት

ሐ. በሽማግሌ

መ. በመደባደብ

10. በትዳር ሕይወትዎ ያለዎት ደስታ

ሀ. ከፍተኛ

ለ. መካከለኛ

ሐ. ዝቅተኛ

መ. የለኝም

**Addis Ababa University
College of Education and Behavioral Studies
School of Psychology
Developmental Psychology Program**

Questionnaire:

The objective of this study is to collect information about attitude towards marriage and life satisfaction of matrimonially married orthodox Christians, and how the matrimonially married individuals are living in it. Therefore, for the success of this study your genuine response will play a significant role. So the researcher is kindly asking you to fill and back the paper. Your responses will kept confidential for research propose only.

N.B:- No need of writing your name. Thank you for co-operation.

Part 1. Background information

Instruction: In this part the researcher wants to indicate your sex, age and year of marriage by circling a letter that appears with a choice.

1. Sex A. male B. Female
2. Age. A. 25-35 B. 36-45C. 46-55 D. 56 and beyond
3. Year of marriage A. 2001-2007 E.C B. 1996-2000 E.C C. 1985-1998 E.C

Part 2. Please indicate your answer for the following items using a (√) mark where you believe labeled as yes, undecided and No

I	Attitude issues	Yes	Undecided	No
1	Was there an influence from your family and others when you decide to do a marriage with your partner?			
2	Do you think that the system of Ethiopian Orthodox Tewahdo church is right to be one to one marriage?			
3	Do you think that marriage has a positive contribution on the life of partners?			
4	Did you have a feeling of frustration to take Holy communion during your marriage?			
5	Do you believe that matrimonial marriage is not different from a kind of marriage executed by municipality and elders?			
6	Do you have a negative thought towards marriage after your marriage?			
7	Do you think that passing through marriage made things impossible to do what others can do?			
8	Do you think partners who did matrimonial marriage are expected to have more spiritual life and live in harmony than other partners?			
9	Do you want your children who reached marriageable age to have a marriage?			
10	Did your marriage strengthen your spiritual life and harmonize your personality?			
11	Do you think divorce if conflict occurs with your partner?			
III	Marital Satisfaction items	yes	undecided	No
1	Are you living in harmony and love with your			

	partner?			
2	Are you happy in things that your partner is doing for you?			
3	Are you happy in things that you are doing for your partner			
4	Do you believe you feel satisfied than partners not passed through matrimonial marriage?			
5	Do you feel your partner is a source of happiness for yourself?			
6	Do you solve conflicts with your partner in negotiation?			

7. What do you think is fundamental to get married through matrimony?

B. God's will B. Couples' will C. Families' will

8. Marriage made my life

B. Extremely happy B. very happy C. happy D. unhappy

9. How do you solve conflicts occur with your partner?

B. Through umbrage B. through discussion C. using negotiator
D. Kicking

10. How do you understand your marital satisfaction?

B. High B. medium C. low D. No satisfaction