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**ADDIS ABEBA UNIVERSTY**  
**COLLEGE OF EDUCATION AND BEHAVIORAL STUDIES**  
**SCHOOL OF PSYCHOLOGY**

**Psychological well-being of Married Couples; in Addis Ketema Sub  
City, Addis Ababa**

**By: MOHAMMED YIMAM**

**December, 2019**  
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**THIS THESIS IS SUBMITTED TO THE SCHOOL OF PSYCHOLOGY IN  
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR MA DEGREE  
IN SOCIAL PSYCHOLOGY**

**December, 2019  
ADDIS ABEBA UNIVERSITY**

**Declaration**

I hereby declare that this thesis entitled “Psychological well-being of Married Couples; in Addis Ketema Sub City, Addis Ababa” was carried out by me for the M.A degree in Social psychology. This paper work is not published anywhere in the form of books, journals or articles. The articles which I have made use of are acknowledged.

Name: Mohammed Yimam

Signature:

December, 2019

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## **Acronyms**

PWB -	Psychological Well-being
SPSS-	Statistical Package for social Sciences
FGD-	Focus Group Discussion
SIGN-	Significance
DF-	Degree of Freedom
GO-	Government Organization
NGO-	Non-government Organization
WHO-	World Health Organization
UN-	United Nations
UNDP-	United Nations Development Programme
UNPF-	United Nations Population Fund
UNICEF-	United Nations Children Education Fund

### ***Abstract***

*The major purpose of the present study was to assess the Psychological well-being of Married Couples; Addis Ketema Sub city Addis Ababa. A mixed methods research design was employed. For this purpose, 171 participants were selected through simple random, stratified, and purposive sampling techniques. Psychological wellbeing scales (Ryff, 1989) with demographic questions were used using both quantitative (questionnaire scales) and qualitative (FGD and Interview) methods. In order to address the basic research questions formulated in the study, data were analyzed using through various statistical techniques which include frequency, percentage, mean, independent sample t-test, one way ANOVA, and post hoc analysis Accordingly. Findings revealed that First; all six psychological dimensions are directly or indirectly a function of one's financial capability and being cooperative in many of their social affairs. Second, the current study showed that, there was a significant difference concerning couples' gender and psychological wellbeing. Third, the current study showed that, there was no significant difference between married couple's age and psychological wellbeing in terms of all six sub levels. Last, psychological wellbeing vary as a function of couples' educational level, well educated couples tend to endorse good psychological wellbeing often than less educated couples. The study concluded that, psychological wellbeing and all six psychological dimensions are directly or indirectly a function of one's financial ability. Difference between male and female couples psychological wellbeing was observed. The difference between married couple's age and psychological wellbeing in terms of all six sub levels was very minimal. Last, psychological wellbeing vary as a function of couples' educational level. Therefore, Psychologists, social workers, practitioners, health professionals, top government officials, Administrators, researchers and the community at large advised to design and provide comprehensive and effective marriage and psychological wellbeing related planning.*

# CHAPTER ONE

## Introduction

In this chapter issues related to the contexts of the present study, description of the problem statement, the hypothesized relationships among the variables of the study, purpose of the study, scope of the current study, rationale of the study and definition of important terms will be presented.

### 1.1. Background of the Study

The World Health Organization defines health as not only the absence of illness and malformation but also individual's complete well-being from the aspects of physical, mental, spiritual and social (WHO 2010). Psychologists and health professionals (Campbell, 1981; Deci and Ryan, 2008) have studied well-being extensively. While the distinct dimensions of well-being have been debated, the general quality of well-being refers to optimal psychological functioning and experience.

More over psychological well-being is a multi-component concept and including: Self-acceptance: the positive attitude of self- acceptance and positive aspects like good and bad characteristics, and positive feeling about past life; Positive relation with others: a sense of satisfaction and intimacy relationships with others and understanding the dependencies; Autonomy: independence and effectiveness of the active role of life events and behaviors; Environmental mastery: a sense of mastery over the environment, outdoor activities and effective utilization of the opportunities around; Purpose in life: having a purpose in life and a belief that life past and present life is significant; Personal growth: a sense of sustain/need growth and to gain new experiences as one of the potential talents (Ryff and Singer, 1998).

Researchers have yet to fully understand how or why marriage protects people from poor health and the relationships between marital status and psychological wellbeing are not well understood. Previous research has acknowledged the associations between marital status and psychological wellbeing; social support and psychological wellbeing, marital status and social support (e.g. Waite, 1995)

Marriage benefits society generally because it is associated with stable families. Stable families produce happier children and a more stable society with less crime and other social problems (Amirhesam, 2014). Marriage is about sharing burdens and responsibilities and that can mean less stress, both in terms of practicalities and also with emotional problems. Marriage gives a child to parents, which can help a child to develop into a balanced and happy adult. Children have two different role models to look up to and twice as much potential support, emotionally and practically. Marriage promises and helps deliver a happy sex life. Partners can get to know and fulfill each others' desires in a trusting long-term relationship. (Bierman, 2006).

Psychological well-being is beneficial for married couples to live a healthy life, making it an important aspect of one's life in their entire lives (Garcia, Garcia, Castillio, & Queralt, 2011). Research has found that there are increased levels of psychological disturbance among married couples (Bewick, Koutsopoulou, Miles, Slaa & Barkham, 2010). Couples with little support and less than favorable psychological well-being were found to be more likely to engage in negative activities such as alcohol use, sedentary behavior, and too little or too much sleep. Life dissatisfaction or even suicidal behaviors have also been documented in couples who have poor well-being of one's self (Chao, 2012). The study will contribute to a better understanding of married couples' psychological well-being and the variables that may impact it.

The relationship between psychological well-being and marriage is very intricate. Depending on whether a marriage is happy or unhappy, the effects are either positive or negative. As marriage, in most cases can appear at least once in the life of the majority of human being Admasu and Assefa (2006) in their study, depicted that almost all society in the world recognizes the significance of marriage as a source of the foundation of a society, which in turn is the result of many institutions among which one is family. They summarized that every society makes it a point to pay attention to marriage regardless of the technological advancement it has achieved or the geographical location in irrespective of its being rural or urban. Therefore, it would be very essential to study the perceptions of the contemporary couples and the prominent psychological changes and challenges couples meet in their marital relationships.

Despite the voluminous literature that links marital status to physical and social well-being, there have been literally little studies that explore the connection between marital status and level psychological well-being. Though psychological wellbeing of married people is

happening in most parts of the world, it is highly neglected area in marriage research. It would be beneficial to explore how the present day generation perceives it and the key changes and challenges the couples face with particular reference to Addis ketema sub city Addis Ababa. Psychological wellbeing is perhaps the challenge of marriage cycle that has received the least attention (Dush, et al., 2005).

With the growing complexity of marriage and family, there is abundant literature on marital relationships and marital quality and an emerging understanding of how marriage might influence the health and wellbeing of its constituents in the western world. In Ethiopia, on the other hand, despite the universality of marriage, literature on marital relationship and understanding of relationship quality and their potential linkages with health and wellbeing are almost non-existent. Most of the current Ethiopian literature on marriage focuses on early marriage, its causes and consequences (Marks, N. F. 2011). Studies have neglected to understand psychological wellbeing and other couple relational factors within marriage that could be linked to health and wellbeing. By neglecting this area of research, we are potentially missing an important link in building the health and well-being of individuals and communities in this context.

While these changes in the structure and function of marriage spurred a vast amount of research on marriage and relationship quality in the western world in the last few decades, despite these changes being visible in the Sub-Saharan African context, there is a lack of similar research and understanding on marriage and relationship quality in this context. With this paper, I hope to start building the evidence base and understanding around marital psychological wellbeing and quality in Ethiopia by drawing on available research and measures from the western world. While the use of available western marital quality measures in cross-cultural research is debated, there is consensus that western scales can be very useful for cross-cultural comparisons if their reliability and validity is vigorously assessed (Nomaguchi, 2004).

Though some literature evidences show that on the contribution of psychological wellbeing in many instances, no empirical research data are available to justify this assertion in the context of Addis Ababa and specifically the case of Addis sub city. Therefore, in order to fill the existing gaps and add new knowledge on the psychological wellbeing, the present study attempts to examine couples psychological wellbeing in their marriage.

## 1.2. Statement of the Problem

A large body of literatures (e.g., Cummins Eckersley, Pallant, Van Vugt, & Misajon, 2003) have revealed that, causes of psychological wellbeing's are many Individual or household income, unemployment, poor health, education, individual's relationship with their partner and family, quality of public services, environment and trust in key public institutions such as government, the police, and the legal system, age, and gender are the major ones.

Kathryn, Urberg, Qing, Colleen, and Serdar (2002) showed it is becoming increasingly clear that psychological functioning is fundamentally interconnected with physical and social functioning and health outcomes. About 450 million people suffer from psychological wellbeing and related problems. 33% of the years lived with disability are due to psychological wellbeing related problems, a further 2.1% to intentional injuries. Unipolar depressive disorders alone lead to 12.15% of years lived with disability, and rank as the third leading contributor to the global burden of diseases. Four of the six leading causes of years lived with disability are due to neuropsychiatric disorders (depression, alcohol-use disorders, schizophrenia and bipolar disorder). Neuropsychiatric conditions account for 13% of disability adjusted life year's intentional injuries for 3.3% and HIV/AIDS for another 6%. These latter two have a behavioral component linked to mental health. Moreover, behind these oft-repeated figures lies enormous human suffering (WHO, 2015).

Yigzaw, et al., (2009) showed that in Ethiopia, psychological wellbeing problems are the leading non-communicable disorders in terms of burden. Indeed, in a predominantly rural area of Ethiopia, it is comprised 45% of the total burden of disease, with schizophrenia and depression included in the top ten most burdensome conditions, out-ranking HIV/AIDS. These startling statistics show that it has been overlooked as a major health priority in Ethiopia. The disability associated with psychological wellbeing problems in Ethiopia is high: where people are already struggling for survival, the catastrophic impact of a chronic and disabling illness on the person and their family can be well-appreciated. The lack of psychological health services or any kinds of financial support for families with psychologically ill members are the biggest factors causing caregiver burden in Ethiopia. Stigma, discrimination and human rights abuses are part of the daily lived experience of the psychologically ill and their families in Ethiopia. Increased

availability of psychological health services may be the single most important factor to improve this situation (Hirut, 2008).

Psychological well-being is essential for married couples, especially in chronically difficult circumstances. Couples care often struggle to succeed their Psychological wellness, and relationship with their families. They experience negative outcomes after transitioning out of the system, including poor mental health, substance abuse, serious physical injuries, divorce, hospitalization, homelessness, hopelessness, unemployment, lack of maintaining attachment relationships with their parents, etc (Sheldon & Elliot, 1999). This consequence or manifestation jeopardizes the personal growth and their future foundation for strong families; their children also face many Psychological challenges that involve the lack of parental guidance, love, care, and acceptance. (Nasaba et al., 2006).

However, in the context of Addis Ketema sub city, marriage and psychological wellbeing is not studied well and supported by empirical research. In fact, married couples in Ethiopia generally and Addis Ababa in particular have rich matrimonial traditions and way of maintaining psychological wellbeing through which the societal values and perceptions have been transmitted from generation to generations, no study has been done so far on the issue. Similarly, though some sources also show that Ethiopian values have substantive roles in shaping marriage and psychological wellbeing; these were not sufficiently supported by empirical data (Admasu, 2006).

Moreover, up to date and comprehensive research data are not available regarding the ways in which Addis Ababa in general and Addis ketema sub city in particular deal with such aspects of marriage and psychological wellbeing in relation to marriage. In fact, lack of accurate research data on these aspects no doubt results in a lack of understanding of what appropriate marriage interventions should be taken, what services need to be planned for married couples. At the same time, little is known about whether or not the customary practices of marriage grounded in Addis Ketema sub city's cultural values are in line with the current knowledge of marriage and psychological development, technological changes, or empirical research outputs. What this makes clear is that couples need to be aware of the way to be healthy psychologically in light of the ever changing socioeconomic conditions and age-appropriate developmental needs as well as be informed consumers of up-to-date research data.

Research and theory also suggest that policy-makers, health and social workers who tend to provide services for marriage seek adequate data on this regard so as to decide whether to develop appropriate interventions (Kim et al., 2002). Nonetheless, such empirical data are not available in the context of Addis Ababa. Though substantial theoretical and empirical research evidences indicate the existence of strong links between marriage and psychological wellbeing.

Similarly, marriage is changing as a result of demographic changes such as increased education and changes in social class structure empirical research data are not available indicative of the situation in the case of Addis Ketema sub city married couples. Being healthy physically is not sufficient any more for good marriage couples should be psychologically healthy too in order to create happy and fulfilling life (Joseph, 2012). In fact, irregular reports and personal observations indicate that currently many Addis Ketema sub city are migrating to cities in search of better life and paid work, but nothing is clear whether or not they have changed their usual understanding of psychological wellbeing and doing things so as to manage with new urban lifestyle.

Likewise, though marriage is a dynamic and adaptation process which develops in accordance to the developing needs of the couples (Gemechu, 1994), nothing is clear concerning the extent to which Addis Ketema sub city married couples understand how imperative it is to adjust their marriage and psychological wellbeing to the developing needs. Generally, the facts and gaps indicated above clearly suggest that there is a massive need to investigate marriage in the context of Addis Ketema sub city. Therefore, the present study is an attempt to address this felt gap.

### **1.3. Research Questions**

This study focused on psychological wellbeing of married couples in Addis Ababa the case of Addis ketema sub city. Therefore, this study aims at answering the following questions:-

**RQ1.**What dimensions does psychological wellbeing's have?

**RQ2.** What is the status of the psychological well-being of married couples in Addis ketema sub city?

**RQ3.** Does the psychological well-being of married couples vary by the age, sex and educational level of respondents?

#### **1.4.Purpose of the Study**

The major purpose of the study was focused on psychological wellbeing of married couples in Addis Ababa the case of Addis ketema sub city.

More specifically, the study intends to:

- Explores the dimensions of psychological wellbeing
- Explore the status of the psychological well-being of married couples in Addis ketema sub city
- Examine whether Addis ketema sub city married couples psychological well-being vary as a function of couples age, sex and educational level?

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

The findings of this study have both theoretical and practical values. Its theoretical proposition relates to shedding some light on what married people think about psychological well-being and validate their experiences. Its practical significance is associated with increasing psychological wellbeing and the skills associated with educating, mentoring, exploring, creating awareness and help them fit into the cultural outlook of their society.

First, since, obtaining sufficient information's in relation to psychological wellbeing that could help couples to develop effective skills and improve their knowledge on psychological wellbeing. They will be the foremost beneficiaries from the results of the present study.

Second, the findings of this study may also provide information about the psychological wellbeing of Addis Ketema sub city to social workers, psychologists, and health professionals who assist married peoples on their practices.

Third, the findings of the present study may also benefit researchers in drawing clear insights about contextual, familial, and cultural factors that affect psychological wellbeing values, beliefs, and practices of Addis ketema sub city.

Last, administrators and policy planners may benefit from the findings of this study for they are mostly responsible to plan and allocate the necessary resources as well as design culture sensitive interventions and set standards for marriage education.

### **1.6. Delimitation of the Study**

Though, Addis Ababa encompass of 10 sub cities, the present study site is limited to Addis Ketema sub city resided in wereda 02 and 03 administrative districts with the ground that it has relatively wider coverage than the remaining districts in the sub city. Besides, it was chosen for the study due to its accessibility for gathering information, as the areas happened to be the living center of the researcher for a long period of time.

Similarly, though marriage consists of a number of related constructs, in this study only psychological wellbeing of married couples using the six sub scales of wellbeing measurement, FGD and Interview with the key informants was treated.

Lastly, nonetheless there are a number of demographic, familial, and socio-economic variables, such as family structure, income level, poor health, quality of public services, and trust in key public institutions such as government, the police, and the legal system, that influence wellbeing, in this study only couple's age, sex and level of educational were considered due to issues of practicality and resource limitations.

### **1.7. Definition of Terms**

In the study:

**Well-being** - is all about lives going well it is the combination of feeling good functioning effectively (PWB). The concept of feeling good incorporates not only the positive emotions of happiness and contentment, but also such emotions as interest, engagement, and affection. The concept of functioning effectively involves the development of one's potential, having some control over one's life and having a sense of purpose.

**Psychological well-being**:- individual meaningful engagement in life, self-satisfaction, optimal psychological functioning and development at one's true highest potential. It has six dimensions

that are autonomy, environmental mastery, personal growth, positive relationship with other, purpose in life and self-acceptance of individuals

**Couples:** two people sharing lives: either two people who are married and are living together; or two people who were married but divorced; or two people who were married but with one or the other reason widowed.

**Sub-City:**-refers to an administrative unit consisting of several weredas

**Wereda:**-refers to the smallest public administrative unit of Ethiopia

**Wesagnhunet:** - the office that register vital events such as birth, death, mirage and divorce

## CHAPTER TWO

### Review of Related Literatures

In this section different reviewed literatures on the issues of psychological wellbeing of married couples and their lived experience were stated.

#### 2.1. An overview of Marriage

Marriage is a form of legal commitment which holds significant implications for both the couples and for the whole family. It not only helps in placing the couple into a strong relationship but also establishes various levels of relationships within a family. In general, it is seen that couples who are married are expected to assist each other in various domains for instance dealing with economic responsibilities, engaging in sexual activities, bearing and raising children, etc. The bond a family shares as a unit depends a lot on the level of satisfaction and harmony a couple shares in a marriage (Sobia, 2013).

According to Jaisri and Joseph (2014), marriage is a commitment with love and responsibility for peace, happiness and development of a strong family relationship. It is the union between families and is an important event in the life of every person, irrespective of caste, creed, religion, or social status. It involves emotional and legal commitments important in any adult's life. Selecting a partner and entering into a marital contract is considered both as a maturational milestone and a personal achievement. Harmony in marriage is a common issue that needs urgent and frequent attention. Psychological well-being is a broad construct encompassing four specific and distinct components like (a) positive well-being (e.g., joy, elation, happiness, mental health), (b) low psychological distress (e.g. guilt, shame, sadness, anxiety, worry, anger, stress, depression), (c) life satisfaction (a global evaluation of one's life), and (d) situation satisfaction e.g., work, family leisure, health, finance, self (Mesfin, 1988).

Singer (1999) explained Marriage is engrained in family rather than the family in marriage. The institution of marriage has its roots in the ancient histories of almost all cultures and societies. It is the fundamental and universal institution. Marriage can be conceptualized in three ways: as an institution, as a rite/ritual and as a process. As an institution, marriage consists of a set of patterned behaviors, expectations and relationships that are organized and endured

over time. As a rite/ritual, it includes the ceremonies through which married status is achieved and as a process, it is a phenomenon which is marked by gradual changes that lead to ultimate dissolution through separation, divorce or death. Marriage results in establishment of family and kinship relations and marks the beginning of long term alliance between two families in economic and social spheres. These relationships form a network of bonds which are of varied proximity and intensity (Keyes et al., 204)

Marriage is a socially sanctioned union between a man and a woman which is accomplished by culture specific rituals and ceremonies. It is a socially approved way through which families are established. The institution of marriage is a complex normative pattern that applies to all marriages in a particular social system. The marriages conform to the pattern in varying degrees, but married partners all know the pattern itself and they regard it as morally valid and binding. It is viewed as the most important event in the life of an individual between birth and death and signifies transition into adulthood (Joseph, 2014).

According to Koos, (2014) marriage is a dividing line between the family of orientation and family of procreation. These individual roles are different in these two forms of family. The roles in the family of orientation are different for the various stages as the child passes through infancy, childhood and adolescent stage. These roles are not associated with duties and responsibilities. After marriage an individual enters into the family of procreation and plays the role of a husband, a father and an earning member. All these roles are associated with a number of duties and obligations. An individual plays a variety of roles in his/ her life which are associated with different status. The marital role is associated with primary relationships which are particularistic, altruistic and have high degree of emotional involvement.

The meaning of marriage from legal perspective implies that marriage is a binding contract between a man and a woman who join together their income, possessions and lives. Marriage is recognized by the law and dissolution of marriage can only take place through law through legal process of divorce. "Marriage is a state of being united to a person of the opposite sex as husband or a wife in a consensual and contractual relationship recognized by law (Katjal et al, 2015).

Out of marriage children have the same rights of support as legitimate children. In most countries, rape within marriage is illegal and can be punished. Spouses may no longer physically abuse their partners and women retain their legal rights upon marriage. In some jurisdictions, property acquired since marriage is not owned by the title-holder. This property is considered marital and to be divided among the spouses by community property law or equitable distribution via the courts. Marriages are more likely to be a product of mutual love, rather than economic necessity or a formal arrangement among families. Remaining single by choice is increasingly viewed as socially acceptable and there is less pressure on young couples to marry. Marriage is no longer obligatory (Katjal et al, 2015).

## **2.2. Meaning of Psychological Wellbeing**

Psychological well-being is perhaps the most widely used construct among psychologists and mental health professionals. However, there is still no consensus regarding the operational definition of this construct (Khan & Juster, 2002). Yet, many theories of well-being have been proposed and an extensive body of empirical research using different indices of this construct has been conducted. However, theorists have found that the concept of psychological wellbeing (PWB) is much more complex and controversial. Practically speaking, psychological wellbeing serves as an umbrella term for many constructs that assess psychological functioning (Girum, 2012).

Psychological well-being is about lives going well. It is the combination of feeling good and functioning effectively. Sustainable well-being does not require individuals to feel good all the time; the experience of painful emotions (e.g. disappointment, failure, grief) is a normal part of life, and being able to manage these negative or painful emotions is essential for long-term well-being. Psychological well-being is, however, compromised when negative emotions are extreme or very long lasting and interfere with a person's ability to function in his or her daily life (Huppert, 2009).

Ryff's (1989) defined well-being as the optimal psychological functioning and experience. Shek (1992) defines psychological well-being as that 'state of a mentally healthy person who possesses a number of positive mental health qualities such as active adjustment to the environment and unity of personality' Dzuka and Dalbert (2000) defined psychological

wellbeing is the overall satisfaction and happiness or the subjective report of one's mental state of being healthy, satisfied or prosperous and broadly to reflect quality of life and mood states.

## **2.2. Dimensions of Psychological well being**

Ryff (1989) critiqued research on subjective well-being for what she saw as its impoverished theoretical basis. She acknowledged that current approaches to subjective well-being have been extensively evaluated and that psychometrically solid measures have been constructed (Christopher, 1999).

Ryff (1989) developed an alternative approach to well-being that she refers to as psychological well-being. Synthesizing ideas from the personality theories of Malsow, Jung, Rogers, Allport, Erikson, Buhler, Neurgartens, and Jahoda, she constructed a measure of well-being around six subscales: Autonomy, Environmental Mastery, Positive Relations with Others, and Purpose in life, Personal Growth, and Self-Acceptance.

### **2.2.1. Autonomy**

Ryff (1989) equates autonomy with attributes such as self-determination, independence, internal locus of control, individuation, and internal regulation of behavior. Underlying these attributes is the belief that one's thoughts and actions are one's own and should not be determined by agencies or causes outside one's control. The fully functioning person is described as having an internal locus of evaluation, whereby one does not look to others for approval, but evaluates oneself by personal standards (Ryff and Singer, 1996).

Most married couples are at risk of being confronted by powerful cumulative and often negative social changes in their lives over which they have no personal control. Experiences in continuously adverse circumstances do not make life appear to be subject to control through a person's own efforts (Cilliers, 1998). Perceived lack of control produces a feeling of helplessness and loss of hope, and diminishes an individual's will power (Tsihoaane, 2006).

### **2.2.2. Environmental Mastery**

Ryff's (1989) defined environmental mastery as the ability to choose or create environments that is suitable to whom they are as a person, as well as the ability to be flexible in

various environmental settings. Successful marriage is necessitating participation in a significant scope of activity outside of oneself. Life-span development is described as requiring the ability to manipulate and control complex environments and also one's ability to advance in the world and change it creatively through physical or mental activities. These active participation in and mastery of the environment are key ingredients in an integrated framework of positive psychological functioning (Ryff and Singer, 1998).

### **2.2.3. Positive Relations with others**

Ryff (1989) defined positive relations with others as warm, trusting interpersonal relations and strong feelings of empathy and affection. At first glance this subscale/criterion seems most sympathetic to or compatible with collectivism. However, there is a significant difference between having relations with others and being psychologically constituted by one's location in a social network (Christopher, 1999) Many of the preceding theories emphasize the importance of warm, trusting interpersonal relations. The ability to love is viewed as a central component of mental health. Self-actualizers are described as having strong feelings of empathy and affection for all human beings and as being capable of greater love, deeper friendship, and more complete identification with others. Warm relating to others is posed as a criterion of good relationship (Ryff and Singer, 1996). Married couples who do not establish a supportive relationship with their care given are unable to create new components and risk for poor psychological adjustment (Kodero, 2000).

### **2.2.4. Purpose in Life**

Ryff (1989) suggested that having a clear comprehension of life's purpose, a sense of directedness, and intentionality are important parts of the feeling that there is purpose and meaning to life. One who functions positively has goals, intentions, and a sense of direction, all of which contribute to the feeling that life is meaningful (Ryff & Singer, 1996).

### **2.2.5. Personal Growth**

Ryff (1989) defined personal growth as the continuing ability to develop one's potential, to grow and expand as a person. Openness to experience, for example, is a key characteristic of the fully functioning person. Such an individual is continually developing, rather than achieving

a fixed state wherein all problems is solved. Life-span theories also give explicit emphasis to continued growth and to facing new challenges to tasks at different periods of life (Ryff & Singer, 1996).

The dimension of personal growth parallels Aristotelian conceptions of human excellence, human flourishing, and the realization of one's true potential (waterman, 1993). Eudaimonistic accounts of ethics and the good life in fact, to the imperative to know oneself (one's daimon) and to choose to turn it, as completely as possible, from an ideal to an actuality (Ryff & Singer, 1996).

### **2.2.6. Self-Acceptance**

Ryff (1989) maintained that holding positive attitudes toward oneself emerges as a central characteristic of positive psychological functioning. This is defined as a central feature of mental health as well as characteristic of self-actualization, optimal functioning, and maturity. Life span theories also emphasize acceptance of one's self and one's past life. Thus, holding positive attitudes toward oneself emerges as a central characteristic of positive psychological functioning (Ryff and Singer, 1996). Ideas of self-love, self-esteem, and self-respect are also evident in lists of criteria goods showing parallels to self-acceptance.

## **2.3. Theoretical Framework**

### **2.3.1. Psychological Well-Being Theory**

In response to the seeming takeover of well-being field by research focused on the concept of psychological well-being, Carol Ryff (1989) argued that the state of this area of study was suffering from a lack of theoretical grounding and definitional precision regarding the essential features of well-being. To supplant this limitation, in such a way she created the first systematic model of psychological wellbeing that remain one of the most scientifically verified and empirically rigorous today (Huppert, 2013). Ryff proposed an alternate, wider, model of psychological well-being driven by diverse theoretical perspectives regarding positive human functioning. Drawing upon some of the most well-known theories from developmental, clinical, existential, and humanistic psychology (e.g., Allport, 1961; Erikson, 1959; Frankl, 1959; Jung, 1933; Maslow, 1968), Ryff's model of psychological well-being includes six central dimensions:

self-acceptance, positive relations with others, autonomy, environmental mastery, purpose in life, and personal growth.

To construct a theory that joins philosophical questions with scientific empiricism, Ryff mined for building blocks in a diverse selection of well-being theories and research, from Aristotle to John Stuart Mill, from Abraham Maslow to Carl Jung. She identified the recurrence and convergence across these diverse theories, and these intersections gave her the foundation for her new model of well-being (Keyes, 2002)

This model of Psychological Well-being differs from past models in one important way: well-being is multidimensional, and not merely about happiness, or positive emotions. A good life is balanced and whole, engaging each of the different aspects of well-being, instead of being narrowly focused. Ryff roots this principle in Aristotle's Nichomachean Ethics, where the goal of life isn't feeling good, but is instead about living virtuously (Hupper, 1999).

To highlight the central features of each factor briefly: (1) self-acceptance refers to the awareness and acceptance of one's personal strengths and weaknesses; (2) positive relationships with others refers to deep connections with significant others; (3) autonomy is living in accordance to one's own convictions; (4) environmental mastery is managing life situations; (5) purpose in life is the extent to which one's life feels meaningful and purposefully directed; and (6) personal growth is achieved when one is using his or her personal talents and potential (Hack, 1989, 2014; Jenit et al., 2006). These six dimensions of well-being had not been previously included in other measures, despite their role in theories of positive functioning, highlighting the novel contributions of this model (Hupper, 1989). In the decades since the advent of this model of psychological well-being, much research has developed following this widened conceptualization of well-being (Khan, 2014). First, research regarding its factor structure has been conducted, with numerous papers reporting replications of the theoretical six factor structure of this model (e.g., Clarke, Marshall, & Wheaton, 2001; Gallagher et al., 2009; Hupper & Keyes, 1995).

This psychological wellbeing theory found appropriate in explaining the psychological wellbeing and lived experience of married couples in such a way it will give details about the extent to which respondents felt their lives had meaning and direction (purpose in life); whether

they viewed themselves to be living in accord with their own personal convictions (autonomy); the extent to which they were making use of their personal talents and potential (personal growth); how well they were managing their life situations (environmental mastery); the depth of connection they had in ties with significant others (positive relationships); and the knowledge and acceptance they had of themselves, including awareness of personal limitations (self-acceptance) in an exceptionally holistic manner. Moreover, these dimensions offered a notable contrast to extant indicators focused on feeling good, happy, positive, or satisfied with life. A decade later these contrasting approaches were framed as fundamental distinctions in scientific research on well-being (Ryff & Singer, 1996).

Furthermore, well-being is multidimensional in the contemporary world and not merely about happiness, or positive emotions. A good life is balanced and whole, engaging each of the different aspects of well-being, instead of being narrowly focused on single aspects of human sentiment. In such a way this theory provides a fully occupied scale and method to achieve the goal of the current study the researcher used theory of psychological wellbeing to explain lived experience and psychological wellbeing of married couples in Addis ketema sub city.

#### **2.4. Psychological Well-being among the Ethiopian People**

The focus of government policies and practitioners is on curing mental health problems of individuals (such as schizophrenia, bipolar disorder, depression, suicide, autism, etc.) than preventing it through promoting people's PWB. As a result, the issue of Ethiopians' PWB remains untouched, except to some literatures and studies conducted by foreign organizations and researchers. It should be recognized, however, that these foreign organizations and researchers strive to study Ethiopians' understanding and level of well-being from their own perspective, which could rarely take in to account the importance of Ethiopians thought and experiences (Khasahun, 2000).

Even though community surveys in Ethiopia have shown consistently that severe mental illness (e.g. schizophrenia) needs intervention, it is more often attributed to supernatural causes, for example spirit possession, or evil eye, rather than biomedical or psychosocial causes (Mesfin, 1999). As a result, affected individuals and/or their families often seek help from religious and traditional healers. Furthermore, mental illnesses such as major depression are not well-

recognized, and help-seeking for depression is most often limited to the family or local community, and it is usually remained undetected in general health settings, which leads to inappropriate prescribing of ineffective treatments (Gemechu, 1999; FMOH, 2012).

This shows that being mentally well and ill are vaguely understood and experienced among the Ethiopians. As a result, the concept of well-being is not easily defined and not studied in the Ethiopian context - at least from a social - psychological perspective (Camfield, 2006). However, in most cases, the Ethiopians defines well-being in terms of the availability of resources/goals/to satisfy basic needs and in terms of having some job or business. Those without these resources, or income are poor, their well-being is in jeopardy (Belay, 1999). Hence, the prominent factors contributing to/related to personal well-being in Ethiopia, according to Khan (1999), include economic and material condition, health, food, employment, political situation (freedom, human rights and liberties), education, relationships, family, religion or beliefs, etc.

Likewise, Bevan (1997) also believed that, in Ethiopia, personal well-being is predominantly defined in terms of economic productivity, consumption levels, internal distributions of resources and opportunities, quality of household relations, informal/formal enterprise, working conditions, in/equality, social cohesion/division, quality of institutions, and quality of enterprise relations (Amran, 2009). The UNDP study also confirmed that the main sources of well-being for urban Ethiopians emphasized on the types of jobs people held and whether they had secure access to housing (Hirut, 2006). In addition, access to basic infrastructure and services, security and the need for community unity, ability to avoid relationships of dependency, and consequently independence had been more important criterion of well-being among Ethiopian adults (Camfield, 2006).

Kelly (2006), the WeD researcher, has also tried to investigate the understanding and experience of well-being among peoples of four developing countries (Ethiopia, Bangladesh, Peru and Thailand). He found that happy memories among Ethiopians predominantly related to experiences of 'relatedness' and 'competence', for example, intimate relationships with a spouse or parent, and goal achievement, and being married and having a loving and supportive

relationships (Khairiah, 2006). In addition, the birth of children, having good friends, attending local fiestas, and having a job are also emerged as important sources of happiness (Kashdan, 2006). Being in good health, giving birth, attached to religious doctrines, relationship with natal family, periods of material sufficiency, marriage, and memories of specific achievements are also source of pleasure for the Ethiopians (Hirut, 2006).

However, according to Elleni (1996), Ethiopians thought and understanding of well-being is beyond materialism. “fulfillness of life”, peace of mind and happiness are major blessings that could be achieved through *deginnet*(kindness, generosity, caring). When one reflects *deginnetin* ones thought and deed, one truly reach the highest stage of relating with others, which in turn is pillar to fully function in life. Besides, Gemechu (1998) found that harmony, peace, good health, good marriage, the greening of the earth, happiness, having children who grow up to be kind, honest, hospitality and contributing to members of the community are key to ones “fullness of life” or promotion of PWB (Allen,1996).

Mesfin (1999) argues that a person must learn and demonstrate in his actions those virtues (valued in the community) that are deemed essential to being a “full person” so, the five major virtues that Ethiopians must cultivate and develop in order to be a “full person” are: *yilugnta*(community mindedness), *goubzina*(who shows diligence at work and produces quality work), *haqegnenet*(honesty, truthfulness, keeping one’s word), *tihitena*(humility, modesty, respect) and *deginnet* (kindness, generosity, good heartedness, caring) (Zewde, 1998). A person who highly reflects these qualities is considered fully functioning and is regarded as dependable and reliable. On the other hand, *giff* (when a person is abusive to another, failing to assist those who are in need, abuse his power, belittling or making fun of persons with disabilities, betrayal of trust, ungratefulness to those who helped, disrespectfulness, etc. ) are major sources of one’s ill-being and unhappiness in life (Zerihun, 1996).

In brief, the main characteristic of people who are living happy was being economically secure and having sufficient income to meet their needs, having good relationships with their children and the community, children’s well-being, education, independence (not being dependent on others), working hard, engaging in business activities, having a good house, owning land, and being in good health (Kelley, 2006). Besides, being hospitable, respectful and respected, disciplined, sociable, hardworking, religious, behaving responsibly, behaving

courteously and ethically, maintaining harmonious relationships within the community, conform with traditional cultural forms, doing whatever job they can get, having a big heart for the poor, and striving very hard to attain objectives are also blessings that are valued more in Ethiopia than people of other countries (Camfield, 2006).

Similarly, with a study conducted among Ethiopians of twelve ethnic groups, Habtamu (2008) dig out major virtues or values that Ethiopians aspire to be in order to fully function in life. Accordingly, being cooperative, patriotic and brave, hospitable, peaceful, religious, polite and patient, powerful and dominant, proud of own ethnic history and guarding traditional values, resolving conflicts, working in group, helping others, and desire to education and wisdom are predominant values that most Ethiopians aspire to possess in order to be psychologically well.

## **2.5. Empirical Review on Marriage and Psychological Wellbeing**

The following empirical literatures have been reviewed in connection with marriage and psychological wellbeing. Joseph (2014) attempted to understand marital adjustment and psychological well-being among dual-employed couples. The participants were 1 00 dual-employed couples selected from Trichur and Ernakulam districts in Kerala. The couples were administered Marital Adjustment Inventory and the Psychological Well-being Scale. The results revealed a significant relationship between marital adjustment and psychological wellbeing, especially in the area of life satisfaction. More wives had better marital adjustment than their husbands, whereas husbands showed better efficiency and mental health.

Amirhesam et al (2014) examined the relationship of psychological well-being and quality of marital relationships. Study sample of 100 married students (50 females and 50 males) were available for sampling from the married students of Islamic Azad University in the academic year 2009-2010. Data collection was used by the marital quality scale (Fletcher et al, 2000) and psychological well-being scale (Reef, 1980). For statistical test, regression analysis was used to analyze the data. Results indicated that marital quality may be to predict a percentage of married men and women's psychological well-being.

Rozmi et al (2015) investigated factors that influence couples' marital satisfaction on their quality of life. A total of 603 married couples participated in this study by completing the ENRICH Marital Satisfaction Scale (EMS) and Quality of Life instruments. The results found

that age, gender, duration of marriage, family income, number of children contributed to marital dissatisfaction and low quality of life. Multivariate analysis revealed that the increase in marital quality will lead to decrease in QOL. The implication of this study suggested that all stake holders and government agency should focus on the policy to improving quality of life and happiness.

Joseph (2013) attempted to understand marital adjustment and emotional maturity among dual-career couples. The participants were 100 dual- employed couples (N=200) selected from Trichur and Ernakulam districts, Kerala. The results revealed significant difference between the couples. The wives had better marital adjustment and independence than their husbands. Age, type of marriage and number of children of the couples have significant impact on their marital adjustment and emotional maturity.

The study concluded that the wives showed better adjustment and were more independent. Couples who had arranged marriages had better emotional stability and personality integration. The younger couples had better personality integration and independence than the older couples. Neither the type of marriage nor the age of the couples has any influence on their marital adjustment. The relationship between marital adjustment and emotional maturity was significant in the case of husbands. However, wide generalizations, solely based on the results of this study, should be made with caution because of the limited sample size. The increase in women population entry into the labor market has changed the family system from the traditional single earner to dual – earning family. This has positively brought in change in all the aspects of family development as women have proved to have better marital adjustment and emotional maturity despite the pressure they face in balancing both the domains- home and work.

Proulx et al., (2004) examined the association between marital quality and personal well-being using met analytic techniques. Effects from 93 studies were analyzed. The average weighted effect size  $r$  was .37 for cross-sectional and .25 for longitudinal effects. Results indicate that several variables moderate the association between marital quality and personal well-being, including gender, participants' marital duration, and source of measurement, data collection year, and dependent variable. These results suggest that longitudinal effects are more likely to be uncovered when using standard measurement and that future research should use samples homogenous in marital length. The longitudinal finding that the strength of the association is

stronger when personal well-being is treated as the dependent variable supports previous theorizing.

Katjal et al (2015) identified groups of long-term married persons with respect to marital satisfaction and comparing them longitudinally concerning their well-being outcomes, marital stressors, personality and socio-demographic variables. Method: Data are derived from a survey (data collection 2012 and 2014) with 374 continuously married individuals at wave 1 (mean age: 74.2 years, length of marriage: 49.2 years) and 252 at wave 2. Cluster analyses were performed comparing the clusters with regard to various well-being outcomes. The predictive power of cluster affiliation and various predictors at wave 1 on well-being outcomes at wave 2 was tested using regression analyses.

Two groups were identified, one happily the other unhappily married, with the happily married scoring higher on all well-being and health outcomes. Regression analyses revealed that group affiliation at wave 1 was not any longer predictive of health, emotional loneliness and hopelessness two years later, when taking into account socio demographic variables, psychological resilience and marital strain, whereas it remained an important predictor of life satisfaction and social loneliness. Marital satisfaction is associated with health and well-being in older couples over time, whereas psychological resilience and marital strain are major predictors explaining the variance of these outcomes.

Soulsby and Bennett (2015) examined to what extent this relationship between marital status and psychological wellbeing can be explained by perceived social support. The data reveal that, after controlling for demographic variables, number of daily hassles and coping strategies, widowed and divorced adults report significantly poorer psychological health compared to those who remain married. Moreover, while there was limited evidence that perceived social support moderates the association between marital status and psychological wellbeing, perceived social support did emerge as a significant mediator of this relationship. Perceived social support explained the influence of being widowed, divorced and never married on psychological wellbeing, such that lower levels of support in these groups resulted in poorer psychological health. Thus, social support may be an important variable for interventions to minimize the negative consequences of a transition out of marriage.

Ho (2015) examined how living alone is related to psychological wellbeing and how this association differs across attitudes toward marriage among young adults aged 25–39. Psychological wellbeing was measured in terms of life satisfaction and suicidal ideation over the past twelve months. In general, unmarried solo residents experienced greater life satisfaction than did unmarried family co-residents. Of those with a positive attitude toward marriage, unmarried solo residents had lower life satisfaction than did married family co-residents. For those with a non-positive attitude toward marriage, however, there was no difference in the level of life satisfaction between unmarried solo residents and married family co-residents. Suicidal ideation did not differ by living arrangement. Unmarried solo living does not necessarily relate to lower psychological wellbeing among young adults in Korea. Life stage and attitudes toward marriage should be considered when examining the association between living arrangements and psychological wellbeing.

Farah Khan and Sobia Aftab (2013) investigated the predictive association of marital satisfaction with depression and whether perceived social support mediates the relationship of marital satisfaction with depression in married couples. Kansas Marital Satisfaction Scale (KMSS; Schumm, Scanlon, Crow, Green, & Buckler, 1983), Multidimensional Scale of Perceived Social Support (MSPSS; Zimet, Dahlem, Zimet, & Farley, 1988), and Center for Epidemiologic Studies Depression Scale (CESD; Radloff, 1977) were administered on a sample of 100 couples. Linear and Stepwise Regression analyses were applied to analyze the data. The analyses reveal a significant predictive relationship of Marital Satisfaction with Depression ( $R^2 = .068$ ,  $F = 7.196$ ,  $p < .05$ ) and Perceived Social Support ( $R^2 = .221$ ,  $F = 27.874$ ,  $p < .05$ ) and of Perceived Social Support with Depression ( $R^2 = .231$ ,  $F = 29.399$ ,  $p < .05$ ). Moreover, Perceived Social Support significantly mediated the relationship of Marital Satisfaction with Depression ( $F = 14.682$ ,  $df = 2, 97$ ,  $p < .05$ ).

Reneflot and Mamelund (2011) examined whether cohabitants exhibit lower levels of psychological well-being than their married counterparts in a context where cohabitation is claimed to be largely indistinguishable from marriage. Six indicators of mental health are considered, and all adult ages and marital statuses are included. Overall partnered living (married or cohabiting) is associated with higher psychological well-being than being single. Single living subsequent to a divorce is experienced as particularly negative. Nevertheless, when compared

with married people, cohabitants who have never married and divorced cohabitants are more likely to report a problem with alcohol, and this also holds for those who have dependent children. In addition, divorced cohabitants are more likely to report a history of depression than the married.

## **2.6. Demographic Variable and Psychological well being**

### **2.6.1. Gender and Psychological Wellbeing**

Gender differences are of interest to many researchers to conceptualize psychological well-being because the literature reveals that there are contrasting findings about the role of gender on different components of psychological well-being aspects. A study entitled “Examining the relationship between gender and psychological well-being” was conducted by Khanbani et al. (2014) in which only married respondents were considered for the survey (n = 231). The results showed that there was significant difference between men and women in personal growth, environmental mastery and positive relations with others. But, there was no significant difference between men and women in self-acceptance and autonomy.

Furthermore, a study by Roothman et al. (2003) also that found significant gender difference on sense of autonomy, satisfaction with life, environmental mastery, personal growth, purpose in life and the components of self-concept and of fortitude. Amran and Khairiah (2014) also found no significant difference of general well-being towards sex.

Many studies have been conducted specifically to identify the role of gender on the general psychological well-being and dimension of psychological well-being (Roothman et al., 2003; Nor Ezdanie, 2010; Twenge and Campbell, 2001). However, the trends of their findings showed differences between these researchers. Therefore, this study was conducted to fill this gap focusing on the specific situation of flood disaster victims in Malaysia. The results from this study showed that there were no significant differences in terms of gender and psychological well-being and all the dimensions of psychological well-being (autonomy, environmental mastery, positive relations with others, self-acceptance, personal growth, and purpose in life). It explains that there are differences for the male and female in terms of psychological well-being among flood victims in Malaysia.

The results of this study support the finding of Amran and Khairiah (2014) which showed that there is no significant difference of general well-being towards gender. This is also in line with the findings by Casey and Rebecca (2011) which also showed that no differences according to gender on the level of all dimensions of wellbeing. Johari and Pusphavalli (2010) have also found that there were no significant differences in the well-being of the juvenile toward gender.

Besides, according to Ryff (1989) well-being is based on strength in some key components such as environmental mastery, good relationships, personal growth, autonomy, purpose in life and self-acceptance. So, all of these factors will strengthen or weaken an individual, regardless of gender.

A study by Perez (2012) which explained that there are gender differences in terms of autonomy, positive relations with others and purpose in life. But, for the present study the findings show that there is no differences between male and female toward of autonomy, positive relations with others, purpose in life and also for other dimensions of psychological well-being among flood victims in Malaysia. Therefore, these findings support the requirement for information about how gender differences are manifested in psychological well-being. This is because this finding explained that there are no differences between male and female toward the general psychological well-being and also in terms all of the dimensions of psychological well-being.

However, PWB, surveys carried in many countries have found no significant gender-related differences in PWB (Gigantesco et al., 2011), while others substantiated the significant gender differences on several of the dimensions and on the overall scores of PWB (Donn, 2005). For instance, Ryff (1989) has found some gender differences on scores of the subscales of PWB. In her investigations, women scored significantly higher than men on positive relations with others, with subsequent studies replicating these sex differences (e.g., Ryff& Keyes, 1995; Donn, 2005; Ponterotto et al., 2007).

In fact, it is not surprising that women score higher than men on positive relations with others, as women are socialized to develop and maintain relationships (Donn, 2005). Women and men have different social experiences because of the socially constructed gender role within social structures for women than men. As a result, research findings indicate that women invest

more time and energy in strengthening family bonds and intergenerational relationships (Kashdan et al., 2009). Moreover, in many cultures, women perceive social communication, interdependence, tolerant, act in a benevolent manner toward other people, and the development, maintenance, and repair of relationships to be more important than do men (Kashdan et al., 2009). Thus, as a result of the deeply ingrained social norms, women focus greater efforts on regulating interpersonal relationships (Kashdan et al., 2009).

However, women experience lower level of overall PWB relative to men. This is perhaps because family life and family roles have a debilitating effect on women's well-being (Mills et al., 1992). As women typically assume primary responsibility for child rearing, their role as mother, compared to men's role as father, is likely to be more central in determining their PWB. Precisely, the family and social roles women occupy in the home and the community makes them more susceptible to psychological ill-ness (Mills et al., 1992; Huppert, 2009). As a result, women have substantially higher rates of symptoms of common mental disorders such as anxiety and depression and are more susceptible to suicidal ideation than men (Huppert, 2009).

Among the general population, gender differences in psychological functioning and health are well documented (Dekker et al., 2007). During childhood, the prevalence of psychiatric disorders is significantly higher in boys, while in adulthood, women have twice the risk of depression compared to men (Strunk, Lopez and De Rubeis, 2006). In Africa gender plays an important role in the socio-cultural set up of families and societies. Parenting practices, socialization, roles and expectations differ according to the sex of the child. This makes investigation into gender difference among orphans on psychological distress critical (Dahlback, 2008). Compared to girls, orphaned boys were found to show lower self-awareness and to perform more poorly at school (He and Ji, 2007 and Rutter, 2008).

Demographic characteristics also show some differential effects for wellbeing and ill-being. Women have substantially higher rates of symptoms (or diagnosis) of common mental disorders such as anxiety and depression than men, but the effect of gender is much less clear when it comes to mental well-being. Most large surveys showed little evidence of gender differences (e.g. Donovan and Halpern, 2002; Helliwell, 2003). Some showed higher scores for men (e.g. Stephens, Dulberg, and Joubert, 1999), while others showed higher scores for women on some sub-scales such as those assessing social functioning (e.g. Ryff and Singer, 1998).

Girls tend to suffer from more emotional difficulties, whereas boys tend to have more behavioral problems. For example, depression increases from the early teens to the mid-twenties for both girls and boys (Kessler, Avenevoli and Merikangas, 2001), but girls show larger increases than boys during this period (Hankin, Abramson, Moffitt, Silva, McGee and Angell, 1998). Boys however, tend to show a greater increase in their engagement in problem behaviors than girls (Bongers, Koot, Van der Ende and Verhulst, 2004), although behavioral problems often peak in early to middle adolescence and then decline in later adolescence for both genders (Hirschi and Gottfredson, 1983). This gender difference may be due, in part, to the way in which boys and girls react to stressful periods and traumatic events. Boys are more likely to externalize their behaviors by acting up, whereas girls tend to internalize their problems, leading to depression, anxiety and other psychological problems (Gutman, Brown, Akerman and Obolenskaya, 2010).

Autonomy was also found to be different between the genders where boys showed higher autonomy than girls and was associated with greater parental disobedience and also earlier study, women showed higher score in personal growth than men (Ryff, Lee, Essex, and Schmutte, 1994). In a later study, no difference was found in personal growth between the genders (Ryff and Keyes, 1995). Likewise, there was also no difference between the boys and girls in environmental mastery (Ryff and Keyes, 1995).

According to Perez (2012) females are significantly higher scores in the aspects of daily spiritual experience, relationship with father, relationship with peer, positive relationship with others and purpose in life, male in other side highly scores autonomy than their female and there is no significant gender difference in terms of environmental mastery, personal growth and self-acceptance (Perez, 2012).

### **2.6.2. Age and Psychological Well-being**

As regards age, the finding of numerous studies revealed there is no significant difference among couples in their scores of overall PWB. Roothman et al. (2003) reported that there is no significant age difference on sense of autonomy, satisfaction with life, environmental mastery, personal growth, purpose in life and the components of self-concept and of fortitude. Amran and Khairiah (2014) also found no significant difference of general well-being towards age.

Besides, according to Kelly (2009) well-being is based on strength in some key components such as environmental mastery, good relationships, personal growth, autonomy, purpose in life and self-acceptance. So, all of these factors will strengthen or weaken an individual, regardless of age group on psychological wellbeing among married couples was very minimal. It seems the degree of wellbeing between male and female is the same.

Moreover, young adults outmaneuver the emerging adults in environmental mastery, personal growth, and purpose in life dimensions of PWB. Relationships between age and PWB have also been noted in previous studies (e.g. Ryff, 1989; Ryff and Keyes, 1995; Keyes, Shmotkin, & Ryff, 2002). Conceptually, interest in age variation in well-being is tied to psychological formulations of life course development, which underscore the centrality of particular life challenges in the move from emerging adulthood through midlife into old age (Keyes, Shmotkin, & Ryff, 2002).

Related to the findings of this study, the original validation study of Ryff (1989) compared young (18-29 years old), midlife (30-64 years old), and old-aged (65 years old or older) adults and found incremental age profiles for environmental mastery and autonomy (particularly from young to midlife), detrimental age profiles for purpose in life and personal growth (particularly from midlife to old age). Similar findings have been replicated in many other studies as well, involving the same three age groups (Ryff & Keyes, 1995; Huppert, 2009; Ponterotto et al., 2007).

According to the study by Ryff and Keyes (1995), for instance, younger adult cohorts have scored higher on personal growth and purpose in life, whereas older adult cohorts scored higher on environmental mastery. Older adults were more likely to report less purpose in life and personal growth than middle-aged individuals. This is due to, with the onset of retirement, the number of roles a person holds decreases, which in turn affect one's sense of purpose in life and growth. Another more parsimonious explanation for these decrements simply may be that older adults have fewer opportunities to enhance well-being (Ryff, 1995).

A large body of research is also consistent with the theoretical assumption that autonomy increases across the lifespan. For instance, Ryff's (1995) cross-sectional studies of adults yielded a significant positive association of age with autonomy; while Sheldon and Kasser (2001) and

Sheldon et al. (2005) showed that older adults endorse more autonomous reasons for pursuing their self-generated personal goals, compared with younger adults. Further study also confirmed that older persons felt more autonomy than young persons in performing important social duties (Sheldon, Houser-Marko & Kasser, 2006).

Though no significant difference was reported among adults of different age groups, adults' age and PWB exhibited a significant positive relationship. As age increases, so do PWB. Positive affect and satisfaction in life also significantly increases as age increases. However, studies asserted that the association between PWB and age was multifaceted; sometimes positive, negative, or U-shaped (Yang, 2008). For instance, consistent with the findings of this study, using repeated cross-sectional surveys from 1972 to 2004, Yang (2008) found that older adults consistently reported higher levels of happiness than young and middle-aged adults. Conversely, data from the British Health and Lifestyle Survey show that, compared to middle-aged and younger men, older men have the lowest scores on measures of SWB (Keverne, 2008).

The finding that older adults are happier, on average, than young and middle-aged adults, however, is not compatible with stratification theory or other theoretical perspectives which assume that PWB is based on material and social resources (George, 2010). Other studies have also posited that younger people would be happier than older people because they are physically and psychologically healthier (Keverne, 2008). As a result, investigations argue that older people are unhappier than younger people.

However, most extant studies have also found that happiness is U-shaped through the life cycle: high amongst the young, declines in middle age and then lifts back up again at old age (Blanchflower & Oswald, 2007; Forgeard et al., 2011; van Hoorn, 2007). Using data on approximately 500,000 Americans and Europeans, Blanchflower and Oswald (2007) find a U-shape of happiness in chronological age. *Ceteris paribus*, well-being reaches a minimum during middle age (mid to late 40s). The authors provide some potential reasons to this U-shaped relationship between age and happiness. First, middle adults suppress the aspirations of their youth in order to learn to adapt to their strengths and weaknesses. Second, because cheerful and happy people live longer than sad people, the U-shape traces out in part a "selection effect." A third is a "comparison effect": people see their friends die so they value what they have during the remaining years (Blanchflower & Oswald, 2007).

However, similar to the findings of this study, some theories, such as the Socio-emotional Selectivity Theory (Carstensen, Fung, & Charles, 2003) suggest that SWB may actually improve with age, especially in the affective domain. According to this theory, as older adults approach the end of life and perceive constraints on their time left, their motivation shifts toward selectively emphasizing emotional goals over information-seeking goals. Thus, older adults tend to show a positivity bias, preferring to emphasize the positive aspects of their experience and downplay the negative aspects of their experience. As a result, older adults are better at minimizing negative affect and maintaining positive affect (Carstensen, Fung, & Charles, 2003). Correspondingly, studies have also shown that the frequency of negative emotions decreases across adulthood ages and levels off around age 60 (e.g., Mroczek & Kolarz, 1998). Thus, oldest adults had higher levels of positive affect and lower level of negative affect than any other age groups.

All in all, even though this particular study has come up with a positive relationship between age and SWB, diverse studies reported the complex nature of the association. For instance, some studies find that happiness and life satisfaction decreases with age (Diener, 1994), where as others, parallel to this one, report that happiness and life satisfaction and age are positively related (Mroczek & Kolarz, 1998; Paul et al., 2005). Recent studies have also showed that SWB often increases with age, despite the decline in marriage and income resources, with the evidence that people readjust their goals as they age (Huppert, 2009).

### **2.6.3. Educational level and Psychological Wellbeing**

Prior studies have also found that educational attainment to be significantly correlated with wellbeing (Diener et al., 1999; Keyes, Shmotkin & Ronald, 2002; Donn, 2005). For example, parallel to the findings of this study, Chevalier and Feinstein (2006) found that married couples with a high level of education were more likely to be less happy and depressed than those with less education. According to these researchers, job-related stress of occupations requiring a degree is one possible reason for the high prevalence of psychological illness and depression among adults having a better profile of education.

Besides, the role of education in raising expectations, that may not have been fulfilled, could also play its own role in endangering the psychological health and happiness of adults

(Sabates& Hammond, 2008). In fact, education could raise aspirations and could interfere with PWB in an adverse way if it leads to expectations that cannot be met (Diener et al., 1999). As a result, raising educational attainment does not of itself guarantee that well-being could be improved (Keverne, 2008; Huppert, 2009).

On the other hand, plethora of research findings revealed that education is positively associated with well-being (e.g., Keyes, Shmotkin, & Ryff, 2002; Donn, 2005; Easterlin, 2003; Michalos, 2007). For instance, the study of Keyes, Shmotkin & Ren (2002) argued that individuals who possess high profiles of PWB are individuals with educational advantage. Michalos (2007) further argues that higher levels of intellectual and emotional intelligence, which are positively associated with higher levels of affect, have direct effects on happiness. Besides, it is also documented that education may contribute to well-being by allowing individuals to make progress toward their goals or to adapt to changes in the world around them (Diener et al., 1999).

Some more additional explanations were also forwarded to the positive link between education and well-being. First of all, education is thought to be a pleasant experience in itself, and as education gives rise to more understanding, it should also result in more pleasant experiences and thus in more happiness (Veenhoven & Bakker, 1977). Better education is also said to affect happiness more indirectly by providing chances for a better social position within the community. Thus, on average, the higher educated should have more happiness. Modern pedagogues also stress that, apart from intellectual skills, school education furthers psychological competences as well. Thus the longer one stays in educational settings, the better one should be able to cope with life's everyday problems and as a result be happier (Veenhoven & Bakker, 1977).

Moreover, researchers argued that the positive correlation between education and well-being is especially due to the co variation of education with socio-economic conditions (Diener et al., 1999). This suggests that for individuals with more education, their level of happiness is particularly dependent on adults' relative income and social status. Due to this, higher level of educational qualifications could be associated with higher levels of unhappiness when socio-economic factors are controlled (Sabates & Hammond, 2008).

Particular to poor countries, income is a major mediating factor between education and well-being (Michalos, 2007). Income matters for happiness more for those with lower levels of education than it does for those with higher levels of education (Sabates, 2008). Studies found that the higher the education level, the less relevant the absolute income level for predicting self-reported happiness and life satisfaction. Higher income makes everybody happier but, everything else being equal, the marginal utility of additional income is higher for less educated people (Sophia & Hammond, 2008).

Educational attainment is also found to be positively related to life satisfaction (Paul et al., 2005). Previous findings showed that when overall life satisfaction was regressed on education, there was a strong, statistically significant, positive association (Sabates & Hammond, 2008). However, when other individual and national variables were included in the model, the association disappeared. Thus, the effect of education on one's wellbeing could be channeled via higher income, higher social status, better health, higher perceived trust and household composition (Amran & Hamn, 2010).

## **2.7. Summary and Implications of the Theoretical Perspectives**

So far numerous literatures related to psychological wellbeing, and their relationships with gender, age, educational status and marriage have been reviewed. This section is especially devoted to drawing implications of the reviewed literatures for the current study. Accordingly, one of the insights that can be drawn from the abovementioned theoretical perspectives is that in any society marriage and psychological wellbeing has roots in sex, educational status, and age contexts. With regard to this, numerous theoretical and empirical evidences showed that psychological wellbeing and marriage are intertwined. By and large, from the reviewed theoretical perspectives, it is clearly understood that as the family in modern society has lost its societal functions, it increasingly serves a psychological function for the individuals this presumption merely suggests that marriage now functions to provide personal private satisfactions that make life meaningful and rewarding for couples moreover, it provide these rewards in terms of life fulfillment, mental well-being, mental health and physical health has been shown in a large number of co relational studies.

In addition to this, the reviewed theoretical perspectives have also shown that wellbeing is not only associated with greater psychological satisfactions or emotion, but it also has important implications for physical health. Psychological wellbeing seems to play a role in preventing and recovering from physical conditions and illnesses. Wellbeing seems to enhance health from various perspectives and through different paths. Firstly, all positive effect, life satisfaction and various dimensions proposed by Ryff seems to predict positive health outcomes. Secondly, it seems clear that there are many wellbeing action paths to physical health wellbeing seems to have direct relation with some physical parameters such as the ones associated with immune capacity but it can also have an effect through other paths.

In conclusion, what the abovementioned theoretical perspective also makes explicit is that generally psychological wellbeing married couples in the context of Ethiopian and specifically Addis ketema sub city society was not given much attention and supported by empirical evidences. Despite this, the reviewed literatures also indicated that the increasing concern in psychological wellbeing of married couples of African, Ethiopian, Addis Ababa as well as Addis ketema sub city were given little attention in research. Of course, in the present study, an emphasis placed on marriage is based on the assumption that it is the most neglected area while wellbeing in many other contexts is well examined and reported in the existing literature such as on the married couples and youths. Thus, in this study, the psychological wellbeing and lived experience of married couples were assessed in some depth.

## CHAPTER THREE

### Research Methodology

In this chapter a detailed description about the design of the study; site of the study; sources of data; sampling, instrument development and validation, data collection, pilot study, and data analysis procedures as well as ethical issues will be presented.

#### 3.1. Research Design

In the current study, mixed methods research design was employed. This design is primarily chosen for it permits the mixture of quantitative and qualitative research into a particular research at different phases of the research process. Procedures are those in which the researcher converges or merges quantitative and qualitative data in order to provide a comprehensive analysis of the research problem. In this design, the investigators collect both forms of data at the same time and then integrates the information in the interpretation of the overall results (Thurmond, 2001).

Since, the present study is largely intended to triangulate and complement data from various sources and methods; sequential design of the mixed methods research was specifically employed. According to Creswell et al. (2003), in sequential design the collection and analysis of both quantitative and qualitative data can be done at once, both forms of data are given equal precedence, data analysis is usually conducted independently, moreover integration usually occurs at the data interpretation stage. For Creswell et al. (2003), make clear that the advantage of sequentially gathering both quantitative and qualitative data is that it permits the researcher to contrast the themes identified in the qualitative data analysis with the statistical results in the quantitative analysis so as to explore for congruent findings.

#### 3.2. Participants

**3.2.1. Target Population:** - The target participants of the present study were Addis ketema sub city married couples as well as key informants (women and child affairs, justice office, wesagnhunet office, community elders, and religious leaders) who have adequate experiences in the marriage and family traditions of the sub city.

The target participants of the present study were Addis ketema sub city the researcher has several reasons to focus on this sub city in this study. First, the nearness of the sub city to the researcher as it saves financial cost during the data collection phase of the study. Second, no empirical study has been done so far on the issue in Addis ketema sub city and Addis Ababa as well. Third, Addis ketema sub city is comprised of a number of tribes and clans of diverse culture, traditions, and practices in such away addressing all of these cultural groups in a single research seem to be impractical due to scarcity of resources. This study was conducted in Addis ketema sub city who resides in the present northwestern area of the city.

### **3.2.2. Description of the Study Site**

Based on the 2007 Population and Housing Survey Report (CSA, 2007), Addis Ababa has a total population of 2,739,551, of which 1,305,387 (47.6%) were men and 1,434,164 (52.4%) women. The city represents a heterogeneous population in many ethnic groups and religions origin from different regions of Ethiopia. Addis Ababa has diverse economic activities. According to official statistics from the federal government (CSA, 2008), the total employed people whose age 10 and above years is about 1,248,273 (45.6%). Some other population 119,197 (9.5%) in the city are engaged in trade and commerce; 113,977 (9.1%) in manufacturing and industry, 80,391 (6.4%) homemakers of different variety; 71,186 (5.7%) in civil administration; 50,538 (4%) in transport and communication; 42,514 (3.4%) in education, health and social services; 32,685 (2.6%) in hotel and catering services; and 16,602 (1.3%) in agriculture. In addition to the residents of rural parts of Addis Ababa, few of the city dwellers also participate in animal husbandry and cultivation of gardens.

According to the Addis ketema sub city administration 2005 Housing Survey Report the total population of Addis ketema sub city was 271,644. Addis ketema sub city located in the northwestern area of the city. Not far from its centre. Its borders with the districts of Gullele in the North, Arada in the east, Lideta in the south and KolfeKeranio in the west. Mercato, Africa's largest open-air marketplace, is in Addis ketema sub city.

### 3.3. Samples and Sampling Techniques

The sample size or the number of participants of the current study was 171 married couples male and females for filling out questionnaire scale, 8 informants for interview, and 32 informants in four sessions for FGD).

Both random and non-random sampling schemes were employed in the present research because, as suggested by Collins (2007), sampling scheme consisting of nonrandom sampling for the qualitative component and random sampling for the quantitative component is the common combination in mixed methods research design.

With regard to sample size determination, Neuman (1997) pointed out some guiding principles that are followed by conventional social science researchers for selecting representative samples for quantitative studies. As stated by Neuman, if the study population is 1000 or under, the sample ratio would need to be 300 (about 30%) individuals, for a population of 10,000 the sample size would be 1000 (about 10%); and for populations over 150,000, smaller sampling ratios (1%) are acceptable. What this guideline makes clear is that as the target population increases, the sampling ratio decreases. Thus, on the grounds that Addis ketema sub city are homogeneous, following Neuman's (1997) suggestion that as the size of the target population gets larger and larger, the sampling ratio decreases, which yields small sample size, and based on the assumption that large samples tend to just add costs to the study with little return for the effort, The target population of the study was married couples in Addis ketema sub city and the total population is 570 (Addis ketema sub city wesagnhunet office).The sample size determined to be 30% for the quantitative component of this study. Accordingly, out of 570 populations of the sampling frame, 30% (approximately 171) of the married couples were selected as representative participants of the present study for filling out questionnaire scale, and 24 informants in three sessions (two in wereda two and two in wereda three women and child affair, wesagnhunet and justice office from each wereda) for FGD.

Therefore, 171 respondents from wereda two and three were selected as samples from each weredas. In this study, different samples were drawn for the qualitative FGD and the quantitative (questionnaire scales) components since the purpose of using the mixed methods research design is triangulation of results from different sources In this study, different samples

will be drawn for the qualitative FGD and the quantitative questionnaire scales components as the purpose of using the mixed methods research design is triangulation of results from different sources (Jaisri et al., 2013). Likewise, in the present study, different sampling techniques employed for selecting the area and participants of the study.

First, Addis ketema sub city as a study site is stratified in the existing sub city structures as wereda administrative districts. Subsequently, the ten weredas were further stratified into districts or Kebeles, where wereda two and three, were selected randomly as they have large population size with more exposure to heterogeneity in many aspects like education status and income level compared to other small weredas in the sub city.

Second, the sub city administrations of the two selected weredas were contacted in person to obtain the number of Kebeles in the weredas. Then, once a list of the kebeles of the two weredas were obtained in consultation with the two city administrations, three Kebeles from each weredas were selected through simple random sampling (lottery methods) as representative samples of this study.

Third, after obtaining the list of Kebeles from the administration and wesagnhunet offices of the selected six districts in which the married couples resided, three Kebeles from each selected weredas districts through simple random sampling technique (through lottery method) as representative samples of the study.

Fourth, the lists of married couples were obtained from each of the selected Kebeles, in consultation with the respective Wereda administrations and wesagnhunet office. The researcher believes that Wereda wesagnhunet office was the most appropriate body for making direct contact with and for selecting married couples. Last, informants for the focus group discussion were selected using purposive sampling to secure the most resourceful individuals/ key informants. This was done with the help of institutions in which the informants worked or resided. In each FGD session, eight informants were involved. Marks, (1996) explained that in mixed methods studies, because of the complexities of data it generates, samples for qualitative investigations tend to be smaller and drawn purposively.

**Table 1** *Summary of Samples Drawn from each of the Sampling Frame*

No.	Sampled weredas	Target population	Participants
1	Wereda 02	281	84
2	Wereda 03	289	87
Total			171

### **3.4. Measures**

In the present study, data collection tools were triangulated and complemented from both qualitative and quantitative methods. As a result, Focus group discussion (what informants perceive about married couples), Interview (what informants perceive about them) and self-report questionnaire (what married couples say they do, think, or feel) were employed as instruments of data collection.

#### **3.4.1 Focus Group Discussion**

In the present study, FGD was employed as it allows choosing a small number of participants (usually 6-12) purposively from the target population (Soulsby & Waite, 2000); gaining exclusive insight into accessible beliefs, behaviors, and attitudes (Lotich & Ross, 1997); furthermore, invention of group interaction data as well as using the group as a unit of analysis (Nomaguchi et al., 2004).

A focus-group discussion guide is consisting of 7 semi-structured items by the researcher. In this FGD guide, items assessing psychological wellbeing were included.

#### **3.4.2. Interview**

According to Bernard (2011), interview allows the researcher digging into a certain issue until the required information is obtained from participants of a research. The method is helpful for the researcher to gather the thoughts, feelings and experiences of informants in certain topic under study. Interview is a technique designed to elicit a vivid picture of the participants' perspective on the research topic. During interviews, the person being interviewed is considered the expert and the interviewer is considered the student. The researcher's interviewing techniques are motivated by the desire to learn everything the participant can share about the

research topic. Researchers engage with participants by posing questions in a natural manner, listening attentively to participant's response, and asking follow-up questions and probes based on those responses. Researchers do not lead participants according to any preconceived notions, nor do they encourage participants to provide particular answers by expressing approval or disapproval of what they say (Wright, 1996).

### **3.4.3. Questionnaire Scales**

The construct PWB was assessed using Ryff's multidimensional Scale of Psychological Well Being (PWB) (Ryff, 1989). Ryff's scale signifies an improvement over other widely used scales of well-being as the items are directly derived from psychological and developmental theories of positive psychological functioning (Ryff & Keyes, 1995; Keyes, Shmotkin, & Ryff, 2002). The scale is presently regarded as the best objective, standardized measure of PWB (Edwards et al., 2005). The PWB have been used extensively in previous research (Wood, Joseph, & Maltby, 2009; Ryff et al., 2006) and the six-factor scale has been also supported in multiple studies, all using confirmatory factor analysis (e.g., Christopher, 1999; Ryff & Keyes, 1995; Ryff, & Singer, 1996; Harrington & Loffredo, 2001; Grossbaum & Bates, 2002). The original version of SPWB consisted of 20 items for each factor, and then Ryff introduced 3 length options for the scale, which are 14, 9 and 3 items for each dimension adding up to 84, 54 and 18 items respectively, and suggested 54 or 18 items for academic studies (Ryff, 1989).

The questionnaire is a likert type scale instrument. It consisted of six scales, namely Autonomy, Environmental Mastery, Positive Relations with Others, and Purpose in life. The quantifiable data was gathered using questionnaires from married couples in the selected sites. In order to achieve the stated objective, the items of the questionnaire will be developed using simple and clear words that are appropriate and help couples to respond to the questions with understanding. The questionnaire was prepared in English and translated into Amharic which is the language of the local people. The questionnaire was non-self-administered in circumstances where the selected person cannot read or write Amharic (mother-tongue). In this case their care taker may help them reading the questionnaire. A total of three hundred eighty will be participated in the selected sites to gather quantifiable data like their age, location, education level, and others. The researcher used the questionnaire from Ryff Psychological Wellbeing

scale. The item of this scale was checked in relation to our country context to see cultural adjustment problems and to make corrections.

In order to assess the psychological wellbeing of the respondents the researcher employed the Ryff Psychological Wellbeing scale medium form which consists of 18 questions. The theoretical-conceptual dimensions of wellbeing, based on various conceptions of human achievement (Allport, 1961; Birren, 1961; Buhler, 1935; Erikson, 1959, 1968; Jahoda, 1958; Jung, 1933; Maslow, 1968; Neugarten, 1968; Rogers, 1961), this author developed an instrument for self-assessment that enables operationalization of the PWB model (Ryff, 1989) and which originally consisted of 120 theoretically defined (theory-driven) items (20 per scale). Currently, there are various reduced versions of this instrument (84, 54, 42, and 18 items), translated into at least 25 different languages (Ryff & Singer, 2000).

The scale consists of a series of statements reflecting the six areas of psychological wellbeing: Autonomy, Environmental Mastery, Personal Growth, Positive Relations with Others, and purpose in Life and Self-acceptance. Each sub-scale consists of 6 items. Respondents rate statements on a scale of 1 to 6, with 1 indicating strong disagreement and 6 indicating strong agreement.

The number of responses made by the subject on each question depends on whether the question is positive or negative. If it is a positive question responses are rated from 1 to 6, where a score of 6 indicates strong agreement. If it is a negative question scoring done is in reverse order which is from 6 to 1, where 6 indicated strong disagreement. For each category, a high score indicates that a respondent has a mastery of that area in his/her life. Conversely a low score shows that the respondent struggles to feel comfortable with that particular concept (Ryff and Singer, 2000).

There is consensus that western scales can be very useful for cross-cultural comparisons if their reliability and validity is vigorously assessed (Nomaguchi et al., 2004). Also, given that some of the structural forces shaping marriage and family across the globe are similar, comparing and contrasting how they shape marriage and relationship quality in different context becomes all the more relevant Ryff and Singer (2000) reported that the marriage dimensions account was a cross-culturally reliable and valid instrument.

### **3.5. Validation of instruments**

During the development of the measures, the researcher has depended on the literature review, objectives of the research and the research questions. The researcher has taken expert opinions and supports from clinical psychologist, social psychologist, counseling psychologist and language expert in the whole process of developing the measures and to improve the reliability and validity of the measures. Some of other points that were considered during the development of the questionnaires include: the methods of administration, level of understanding of the participants and ethical considerations.

The questionnaires were viewed by psychologists and language experts. Their recommendation were taken and used to improve the face validity of the questionnaires and reviewed by the same experts who approved the face validity of the questionnaires.

The researcher covered the necessary contents of the measures based on the literature review, objectives of the study and research questions. The contents of the questionnaires were viewed, reviewed and edited by clinical psychologist, social psychologist and counseling psychologist who teaches at Debre-Birhan University and got approval. Those psychologists were professional colleagues who have done their thesis 3 years ago and developed better experiences.

**3.5.1. Qualitative Approach to Instrument Validation:-**In this approach some open-ended items for the assessment of content validity were included in the instrument package for which the experts were invited to provide their written comments on the clarity, adequacy, and appropriateness of the items and directions as well as to recommend which items need to be reworded, added, or eliminated as genuinely as possible. In such a way, comments were carefully reviewed, and accordingly appropriate changes as well as revisions were made on the instructions, item wordings, redundant items, item orderings, and concept clarification so as to improve the overall quality of the instruments (questionnaire, FGD, and Interview).

### **3.5.2. Instrument Translation Procedure.**

All the data collection instruments used in this study were originally prepared in English, and then translated into Amharic. Literature suggests that translating data gathering instruments from the source language into the target language makes the participants feel comfortable, on the

one hand, and helps the researcher obtain responses of high quality, on the other (Hambleton, 2005). The rationale for making forward translation of the instrument from the English version into the Amharic version was that most of the participants were unable to read, understand and give their responses in English language. Generally, two language experts (two MA students in teaching English as a foreign language) were involved in the process of instrument translation, where all of them were native Amharic speakers.

### **3.6. Pilot Testing Procedures**

**3.6.1. The Purpose of Pilot Testing:** Pilot study was conducted with the view of testing the practicality of the data collection instruments, detecting and improving the defects of the instruments, and computing the reliability of the questionnaire scales. In support of this, Du Nomaguchi (2006) suggested that a pilot test allows the researcher to compute the scales' reliability; check whether the questionnaire's length, wordings and instructions were adequate enough to complete the questionnaire and determine the initial response rate.

Therefore, to reduce the effects of language difficulty the questionnaire was translated into Amharic language by the researcher; the quality of the translation was checked and the necessary modification was made by language expert from language and literature department.

For the pilot test, a questionnaire scale was administered to 30 participants as well as three FGD were conducted (in wereda 03 offices) in consultation with wereda administration, on prior arrangement basis.

Earlier to the administration of data gathering instruments, participants were asked to give their free consents to take part in this study, and accordingly their participation in the pilot study was based on their agreements. At the beginning, the participants were informed of the intent of the research and what is expected of them during the whole pilot study, where administration of the instruments was facilitated and directed by the researcher himself.

**3.6.2. Characteristics of the Pilot Test Participants:** - In the FGD and Interview session, eight informants (two women and child affairs, one community elder, one religious leader, and four wesagnhunet office administrators’) were involved. At the same time, the FGD session was conducted in a wereda office arranged in collaboration with wereda administration, and the entire session of the FGD took 2 hours and 30 minutes.

Lastly, for the questionnaire scales, the pilot test was conducted on a total of 30 participants who were thought to have similar characteristics as of the main study samples. With regard to the adequacy of samples for a pilot test, though there is some variation of opinion in the size of the group to be selected, Neuman (1997) suggests a small set of samples ( $n \geq 20$ ) are normal in a pilot study. As a result, out of the 30 participants, 18 were males while 12 were females. With respect to age, the respondents’ age ranged from 22 to 54 (mean age = 38.08). In terms of residential areas, 15 were from wereda 2 while 15 were from wereda 3 districts. In terms of educational levels, six had completed elementary education, 10 had completed secondary education, 7 had either a diploma or certificate, and seven had 1st degree and above.

**Table 2:- Summary Statistics of the Pilot Study Participants**

Variable	Label	Figure	%
Sex	Male	18	60
	Female	12	40
Age	Minimum	22	
	Maximum	54	
	Average	38.08	
Education	Not Educated	3	10
	Primary	7	23.3
	Secondary	7	23.3
	Certificate/Diploma	4	13.3
	First degree and above	8	27
	Total N	30	

**3.6.3. The Procedures and Results of Reliability Indices:-** In the current study, the reliability of the questionnaire scales was established using Cronbach Alpha. Cronbach alpha ( $\alpha$ ) was primarily computed for it is an indicator of the internal consistency of items with Likert-type scales (Shevlina, Milesb, Daviesc, & Walker, 1998; Streiner, 2003). For the interpretation of Cronbach alpha coefficient, Gliem and Gliem (2003) suggested the following rule of thumb:  $\alpha \geq .9$  is excellent,  $.8 \leq \alpha \leq .89$  is good,  $.7 \leq \alpha \leq .79$  is acceptable,  $.6 \leq \alpha \leq .69$  is questionable,  $.5 \leq \alpha \leq .59$  is poor, and  $\alpha \leq .5$  is unacceptable. Similarly, Du Plessis and Hoole (2006) recommended Cronbach alpha level of .70 as accepted and indicative of a reliable scale.

**Table :- Simple Statistics of Cronbach Alpha's out put**

Measures	No of items	Mean	SD	Cronbach's Alpha	Cronbach's Alpha Based on Standardized Items
<b>Autonomy</b>	3	4.53	.507	.969	.969
		4.50	.509		
		4.53	.507		
<b>Environmental mastery</b>	2	4.53	.507	.861	.860
		4.33	.479		
		4.47	.507		
<b>Personal Growth</b>	2	4.30	.466	.878	.883
		4.30	.466		
<b>Positive Relations</b>	3	4.57	.504	.842	.848
		4.43	.568		
		4.53	.507		
<b>Purpose in life</b>	3	4.47	.507	.800	.796
		3.70	.466		
<b>Self acceptance</b>	3	3.37	.490	.824	.824
		3.37	.490		
		4.53	.507		

In order to compute Cronbach alpha reliability index, primarily the data collected from the participants of the pilot study were entered into SPSS 24 package. Then, Cronbach's Alpha coefficient was computed for each scale of the questionnaire. As a result, the reliability in terms of Cronbach's alpha was calculated to be .969 for Autonomy subscale, .861 for Environmental mastery subscale, .878 for Personal Growth, .842 for Positive Relations subscale, .800 for Purpose in life subscale and .824 for Self-acceptance subscale. At the same time, based on the analysis of the pilot data, items having low item-total correlations were critically examined for ambiguity in the wordings and grammar of the questions. Hence, careful

amendments and improvements were made for those items by restructuring, editing and rephrasing them in a more sound and meaningful manner.

### **3.7. Data Collection Procedure**

#### **3.7.1. Administration of the FGD Guide:**

The current study was mainly intended to generate original data about the psychological wellbeing of married couples through transcribing the FGD of Addis ketema sub city couples. To achieve this goal, three FGDs were conducted in the present study. Three FGDs were conducted in wereda settings (one in wereda two, and the others in wereda three). In order to identify and pick the potential informants for the FGD as well as to decide on the suitable place and time for conducting the FGD, the respective wereda administrations were consulted. Earlier to the conduction of FGDs, the study participants were contacted in person to acquire their consent to participate in the study and to give details of the purpose of the study insightfulness. Then, after their consents is secured, the required direction was provided to the FGD informants on the sort of information required of them, how to make well-organized use of time during the conversation phase, and the significance of turn/viewpoint taking. Similarly, a trained person was employed to record the discussion session using audio/video recordings, while the main researcher was moderating the entire session, and taking field-notes.

In order to direct the discussion session and keep the participants focused while suggesting and forwarding their responses, a FGD guide consisting of 7 general items was designed and used throughout the discussion period. Some probes were found vital so as to persuade the informants to farther elaborate some points that deserve clarity of thoughts.

In general, for the reason that to help recognize the essential notions from qualitative data, diminishing subjective biases when write down the FGD informants' responses, and triangulate methods of data recording, firstly the FGD responses were recorded using both field notes taken on site and audio/video recordings, and secondly responses of the four FGDs was transcribed with a enormous concern. Likewise, so as to protect the privacy of the participants 'responses, both in the record and analysis of FGD data, the participants' real names was not

used, as an alternative such codes as P1, P2, and P3 ..., and P8, representing contributor, contributor..., and contributor were used.

### **3.7.2. Administration of the Interview Guide:**

The aim of the study is to generate original data about the psychological wellbeing of married couples through transcribing the interview of Addis ketema sub city couples. Interview allows the researcher digging into a certain issue until the required information is obtained from participants of a research. The method is helpful for the researcher to gather the thoughts, feelings and experiences. To achieve this goal, interview were conducted in the present study in wereda settings. In order to identify and pick the potential informants for the interview as well as to decide on the appropriate place and time for conducting the interview, the respective wereda administrations were consulted. The study participants were contacted in person to get their permission to contribute in the study. Then, after their approval is secured, a trained person was employed to record the discussion session using audio/video recordings, while the main researcher was conducting the interview and taking field-notes. The researcher's interviewing techniques are motivated by the desire to learn everything the participant can share about the research topic. Researchers engage with participants by posing questions in a natural manner, listening attentively to participant's response, and asking follow-up questions and probes based on those responses.

Both in the record and analysis of interview data, the participants' real names was not used, as an alternative such codes as P1, P2, and P3 ..., and P8, representing contributor, contributor..., and contributor were used.

### **3.7.3. Administration of Questionnaire Scales**

The participants of the current study who were completed the self-report questionnaire scales ranged were those who are unable to read and write up to those who are well educated. Consequently, in order to make the participants be aware of at ease in understanding each item of the questionnaire and give their responses suitably, the questionnaire was translated into the local language of the participants, Amharic. By and large, the questionnaire was administered, in a face-to-face approach, where the main researcher was personally presented at each stage of data

collection along with assistant data enumerators to elaborate the purpose of the questionnaire and clear out any doubts that the participants may raise on some items of the questionnaire.

### **3.8. Data Analysis Procedure**

Regarding the qualitative data collected through interview and focus group discussion, the researcher also employed thematic analysis to pinpoint similar patterns and describe them in relation to the objective of the study. The procedure outlined encompassed the following stapes: transcribing and familiarization with the data, reading re-reading and noting down initial ideas, searching for themes, and producing the report.

In this study, data analysis techniques were triangulated and computed from both qualitative (thematic) and quantitative (inferential) methods, qualitative data were analyzed by transcribing and coding the responses of the informants, and identifying central themes. In analyzing qualitative data the thematic analysis method was employed for it helps organize data into categories and identifying, analyzing and reporting patterns (themes) within the data (Bazeley, 2009).

Quantitative data collected through questionnaire scales and were analyzed using the statistical analysis software ‘Statistical Package for the Social Sciences’ (SPSS) Version 24.0. By and large, a variety of statistical methods such as frequency, percentage, mean, t-test, and one-way ANOVA were employed for they were considered to be appropriate with interval/ratio level data (Creswell, 1999).

Moreover, since sex and age have only two levels, an independent t-test was employed to test the hypothesis that couples psychological wellbeing vary with the age and sex. Lastly, since level of education have more than two levels, one-way ANOVA was employed to test the hypothesis that married couples vary according to their educational status

Generally, for all significant F values of the univariate analysis, the least significant difference (LSD) post hoc test performed to identify which mean differ significantly from the other. LSD test was used for it detects any differences among groups, and it will not substantially increase error rates (Ferguson, 1998).

### **3.9. Ethical Issues**

Ethical responsibility is one of the core qualities of scientific practice and research. It shows the competency level of experts on their scientific research practice. In order to be qualified competent scientific researcher, practitioners should have ethical responsibility for their profession and the participants or their study (Diener& Crandall 1978 cited in John, Eugene, & Jeanne, 2012).

Depending on the above assumption the following ethical consideration was considered while conducting the research. The research was done with full consent of the participants. Any researcher has the responsibly to clearly inform the participants about the basic process and aim the research. He/she has to give proper answer whatever question the participants may raise. Researcher should give the participants the right to withdraw from the research or their consent if they need. There should be no penalty to be imposed on them while they withdraw. Participants are selected based on their interest without any influence by the researcher side. But they are ethically expected not to give inappropriate information or make frauds (John, Eugene, & Jeanne, 2012). So, all necessary process of informed consent will be applied during the research work.

Any of the data gathered was stored in a safe place to guarantee the confidentiality issue to participants. The researcher took all responsibilities to protect all the data that were collected.

The researcher was also informed the participants that all information they present will be stored at safe place with full guarantee of confidentiality. Only the study team (the researcher and the advisor) can have the right to access those data. So, confidentiality was guaranteed in every step of the research.

## CHAPTER FOUR

### Results

The major purposes of the present study were to assess the psychological wellbeing of married couples in Addis ketema sub city In order to achieve this purpose of the study, the following RQs were formulated:

**RQ1.**What dimensions does psychological wellbeing's have?

**RQ2.** What is the status of the psychological well-being of married couples in Addis ketema sub city?

**RQ3.** Does the psychological well-being of married couples vary by the age, sex and educational level of respondents?

Thus, in this chapter attempts are made to analyze both quantitative and qualitative data to answer these research questions. Generally, the results of the present study were organized and presented in accordance with the major themes of these research questions. Of course, the analyses of quantitative and qualitative data were separately conducted in light of the suggestions given by concurrent triangulation design of the mixed methods research employed in the present study. For the quantitative part, all of the scales yielded interval level data. Hence, the statistical techniques to analyze these data included correlation coefficients, t-test, and ANOVA.

#### 4.1. The Demographic Characteristics of the Participants

*Table :- Demographic Characteristics of the Main Study Participants*

S.N.	Variable	Label	Participants	Percent
1	Sex	Male	89	52.0
		Female	81	47.4
2	Age	29 – 40	84	49.4
		41– 60	86	50.6
3	Level of education	not educated	10	5.8
		primary school 1-8	25	14.6
		secondary school 9-12	23	13.5
		Diploma	33	19.3

Degree	79	46.2
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The demographic variables summarized in Table 4 above clearly showed that the participants of the current study can qualify as primary sources of data to fill in the questionnaire scales. This means that in terms of gender, age category and educational level there is a reasonable and balanced representation of samples or participants from each of the stratum. The demographic data presented above have also confirmed the possibility of drawing implications for or generalizations from the sample characteristics to the target population since the samples seem to be representative of the target population.

## **4.2. Analysis of FGD Data**

For the qualitative part of the present study, both the FGD and Interview data were transcribed and then major themes were identified from each of the transcripts. With the help of the FGD and key informants Interview data the first research question (RQ1): ‘Do you think couples in Addis ketema sub city tend to worry about what other people think of them? Why?’ Was answered. Generally, the approach used in presenting the FGD data analysis for each of the thematic area was that firstly summary of the findings that the majority of the FGD participants showed their agreements or diversified views on were presented followed by citations of some quotes from the transcripts as supportive evidences.

### **4.2.1.1. Autonomy**

The FGD participants were asked a general question about their explanation on what is there insight about Addis ketema sub city couples to get information if they tend to worry about what other people think of them? Why? Since the study requires answering the ability of married couples to make their own belief and decision without having difficulty of the beliefs and decision of others. Reports of the FGD informants generally indicated that since, the social interaction of these weredas is highly interconnected people tend to worry about what they are thinking might affect their family, neighbor and friends. Hence, their ability to make their own decisions without relying on, or waiting for, the approval of their family, neighbor and friends seem very challenging in that wereda districts. They usually ask, see and pay attention to other people approval before taking any decision and making any sort of belief in their lives. The

following are quotes taken from the FGD transcripts as supportive evidences to the summary of the findings indicated above.

*Values, in this case, are acceptable social principles, virtues, ethics, norms, rules and standards of a society with which one's goodness and righteousness is appraised. Respecting and fore fronting elders, supporting the family, helping and being sympathetic for those who are in need, visiting patients and people in custody/jailed, greeting others, be thankful for, be considerate or polite, reconcile, etc. are major social values in our community, which are deemed to be fundamental for a married couples to optimally function in life. Giving high regards and adheres to such social and cultural values are an indispensable facet of couples optimal functioning. Thus, they are highly concerned and worried about what others think of them and how their decision is affecting the society when it comes to all the above mentioned constituents to be psychologically healthy ant to feel they are doing the right thing in light of the social values and virtues construed by Addis ketema sub city society. Since, not taking all these considerations make them deviant from the social order at large (p2).*

At the same time, when explaining the question to one informant of the FGD also suggested that

*Community in Addis ketema sub city is highly connected and bound to others and emotions are more interpersonal, as you can see the socio-cultural norms and government programs stress the importance of collective rights and needs to a greater extent. Likewise, church and mosque attendance and religious membership regulate behavior in ways that facilitate good psychological health, positive family and interpersonal relations, since, a large number of our community here in Addis ketema sub city and Ethiopia as well are highly religious we are thought to be concerned about our neighbor and the community at large in such a way many of married couples are very worried of other people in any of their action plus they have good social relationships with others (p,5).*

Moreover, few informants of the FGD also reported that in view of the fact that, positive social relationship is fundamental to the well-being of married couples. Interpersonal relationships often yield good outcomes, such as companionship, security, and social support. The way they communicate with others and with themselves ultimately determines the quality of their lives.

For instance in describing about the type of behavior (p, 7) examined of married couples in Addis ketema sub city he thoughtfully reported in the FGD that

*Actively maintaining positive and satisfying interpersonal connections is as significant for couples overall psychological health as eating well and exercising regularly. Thus, couple's relations with others and their concern and worry to a*

*large community will exert a significant impact on their emotional and mental outlook themselves, others, and life in general. Understanding of other people consideration and worry about is very essential to connect with others and develop supportive relationships as coping resources so as far as my judgment is concerned I have observed as many of married couples in Addis ketema sub city are highly worried of what others are thinking of them.*

In summary as revealed in the FGD Autonomy refers to self-determination and the ability to resist social pressures to think and act in certain ways. Majority of the FGD participants reported as Addis ketema sub city couples are highly conscious of what others are thinking of them and how their thought and decision are affecting the society.

#### **4.2.1.2. Environmental Mastery**

FGD participants were asked a general question about what they think of Addis ketema sub city couples if they think they are fit very well with the people and the community around them. Reports of the FGD informants generally indicated that the ability to manage the environment by controlling external activities and the ability to manipulate and control complex atmospheres to create surroundings that is suitable to them as well as the ability to be flexible in various environmental settings is more or less good in married couples of Addis ketema sub city.

For instance, in describing the presence of environmental mastery, one of FGD informant reported:

*In my working and living experience I have observed that ability to manage the environment along with the gift to maneuver and organize difficult environments to create surroundings that is appropriate to them is exceptionally high in married couples. Likewise, the ability to be engaging in many of our social affairs in order to make their living fitting to the society's norms along with being flexible in various environmental settings is more or less outstanding in married couples of Addis ketema sub city. (P, 10)*

On the other hand the other FGD informants articulated his perception of environmental mastery toward married couple as:

*For me since, marriage creates a chance to be able to manage the environment especially external activities married couples in our surrounding is expected to behave in this manner so, as far as my working and life experience is concerned married people have remarkable ability on this regard. (P, 13)*

Similarly another FGD participant reported:

*Controlling complex array of activities and making effective use of surrounding opportunities to choose or create contexts suitable to their personal needs and values are very high in married couples. (P, 9)*

In summary as revealed in the FGD Environmental mastery refers to have a sense of mastery and competence in managing the environment; control complex array of external activities; make effective use of surrounding opportunities; and are able to choose or create contexts suitable to personal needs and values FGD participants reported as Addis ketema sub city couples are highly effective when it comes to their ability to manage the environment along with their ability to organize difficult environments in order to create surroundings that is appropriate to them.

#### **4.2.1.3. Personal Growth**

FGD participants were asked a general question about what are the perceptions of couples on developing a lot as a person over time. Reports of the FGD informants generally indicated that married couples of Addis ketema sub city continuing ability to develop one's potential, to grow and expand as a person. Or openness to experience is a key characteristic of the fully functioning as a person.

Therefore in presenting about personal growth, one of FGD informants reported:

*In my opinion this is characterized by feelings of continued development so, For majority of Addis ketema sub city couples life has been a continuous process of learning, changing, and growth because here there are many poor couples. Thus, they should endeavor hard to help one another and their family at large. For this reason they always see self as growing and expanding. They are even open to new experiences in many occurrences. (P, 5)*

Similarly, in explaining the personal growth one informant of the FGD reported:

*Married couples in this sub city is exceedingly looking forward to change their lives after marriage because our sub city's work ethics is very strict no matter what you do you should do your utmost to transform your economic situation and the people around you especially your family. Since, most of us are living under low economic circumstance whether you are married or alone the family is always looking from you to bestow your assistance in that way married couples living in our sub city is highly courageous and very determined to grow their economic and personal development.*

In contrast, one informant of the FGD reported that:

*There is a sense of personal stagnation or lacks of sense of improvement or expansion over time during marriage. Couples in Addis ketema sub city even feel bored and uninterested with life as well as experience unable to develop new*

*attitudes or behaviors since, they stop learning and doing things that might cost economic failure. (P, 16)*

In summary as discovered in the FGD though there are some informants who reported as there are couples who are not willing to develop one's potential, to grow and expand as a person, majority of the FGD participants reported as Addis ketema sub city couples are highly curious and determined to make personal growth and improvement in their lives.

#### **4.2.1.4. Positive Relations**

The FGD participants were asked a general question about their justification on Positive relations with others as it necessitate the warm and trusting interpersonal relations and strong feelings of empathy and affection. Consequently, the contributors are asked if Addis ketema sub city think couples enjoy personal and mutual conversations with family members or friends.

For instance, in describing Addis ketema sub city couples positive relations one of the informants of the FGD reported:

*Since, our social interaction is very much associated with many communal affairs working as a group and supporting others is very indispensable married people particularly encouraged to do what is best for their neighbor and society at large. In such way a lot of couples in our surrounding are very good in maintaining positive relationship. (P, 1)*

In addition, when describing the positive relationship of Addis ketema sub city married couples, another informant of the FGD also reported:

*Maintaining harmony within interpersonal relationships for married couples is of utmost importance in our sub city in order not to depart from your neighbor in good and bad days. Moreover, positive Interpersonal relationships often yield good outcomes, such as companionship, security, and social support. So, married couples are aware of this benefits in our weredas Thus, couples interpersonal relations exert a significant impacts on the emotional and mental outlook concerning themselves, others, and life in wide-ranging. (P, 4)*

In summary as discovered in the FGD Strong positive relations have warm, satisfying, trusting relationships with others, concerned about the welfare of others, capable of strong empathy, affection, and intimacy and understand the give and take of human relationships. FGD participants reported as Addis ketema sub city couples are very good in maintaining harmony within interpersonal relationships in their lives.

#### 4.2.1.5. Purpose in Life

The FGD participants were asked a general question about their explanation on purpose in life if couples in Addis ketema sub city have goals in their life, sense that their life has purpose and meaning as well as living intentionally with clear direction.

For instance in explaining of opinion about couples in when it comes to having a sense of direction and purpose in their life. One informants of FGD reported:

*The psychological wellbeing of married couples is strongly tied with the purpose they set in life. As far as I am working with them as a women and child affairs in this wereda I observed many couples come in my office want to live each day with purpose. They are very much keen to do what they dare to do. (P, 3)*

Similarly, one of the informants also stated on the FGD that:

*Though, I am old and spent 20 years in marriage in this wereda I am trying to lives according to my purpose and in turn feel mentally healthy. As the saying goes a life without purpose is similar to a ship without compass. (P, 15)*

Contrarily one of Addis ketema sub city informants of FGD reported:

*I am working as lawyer in this wereda and living here for almost 20 years since, I am married I can at least contribute a little for your studying my living experience I will pass the whole day dizzy and confused my life is a function of whether I live according to my plan or not. If you take my office work, I will be happy whenever I accomplish my daily work plans. But in personal life, I had a plan to learn, and get my masters degree however, I have to bear and taking care of my children and help my spouse in economic issues, as a result I am not satisfied in life. (P, 20)*

In summary as discovered in the FGD Purpose can guide life decisions, influence behavior, shape goals, offer a sense of direction, and create meaning. For majority of couples in the sub city, purpose is connected to vocation. Since, couples are highly dedicated on their working in order to change their current life situation. For others, their purpose lies in their responsibilities to their family and friends as our society's life are extremely associated. Others seek meaning through spirituality or religious beliefs. Some people may find their purpose clearly expressed in all these aspects of life. Furthermore, purpose will be unique for every couple in the sub city. As it was explained by majority of the participants what some couples identify as their path may be different for others, in my opinion, purpose can actually shift and change throughout life in response to the evolving priorities and fluctuations of their own experiences.

#### 4.2.1.6. Self-acceptance

Maintaining or holding positive attitudes toward oneself or emerges as a central characteristic of positive psychological functioning. Questions were inquired to participants if they think couples attitude about them are positive. One informants of the FGD reported:

*Self-acceptance is valued as a constructive for marriage since, it generates good things happen, and is fundamental to the realization of full human potential in a range of settings but most married couples in this sub city is feel good about themselves and in my opinion their abilities are more effective than individuals who are singles.*

Similarly one informants form FGD reported:

*As far as my experience is concerned Self-acceptance facilitates important aspects of PWB including happiness accordingly, psychologically healthy people in my working experience is married couples because of their marriage, their children and all other familial unions they made. In our sub city the criteria to one's fully functioning in life is to be married and highly self-accepted. (P, 18)*

Contrarily on informants from FGD reported:

*In my working experience with married couples I think in our sub city couples attitude toward to accepting themselves is not that good since, for me self acceptance encompass the importance of accepting all the self. It's not enough to simply embrace the good, valuable, or positive about yourself to embody true self-acceptance, you must also embrace the less desirable, the negative, and the ugly parts of yourself in such away let alone married couples I don't think other people in the sub city would have such qualities.(p,22)*

Similarly other informants from FGD expressive his opinion:

*In my working and living experience here in this sub city the majority married couples are not keen to accept themselves this is what I have witness form my daily experience in my office. Acceptance of all of his/her attributes, positive or negative seems very intricate. Self-protection from negative criticism and believing in one's capacities is highly apparent in couples. (P, 24)*

In summary as discovered in the FGD though there are some informants who reported as there are couples who are not keen to have a positive attitudes, majority of the FGD participants reported as Addis ketema sub city couples attitude about them are positive n their lives.

**4.2.1.7. Dimension of Psychological Wellbeing:** Then finally the question about their supposition of the list of psychological wellbeing dimensions will include. Is raised one informants of the FGD reported:

*In my opinion PWB is composed of the harmony, peace, good health, good marriage, the good social engagement, happiness, having children who grow up to be kind, honest, hospitability and contributing so, these are very indispensable for members of the community to accomplish in life and to have full PWB.(p,2)*

Similarly, one informants of the FGD reported:

*In order to fully function in life Accordingly PWB is very vital, so, for me the dimension of PWB is composed of being supportive, patriotic and courageous, hospitable, peaceful, religious, polite and patient, proud of own ethnic history and guarding traditional values, working in group, helping others, and desire to education and wisdom are predominant values that most of our sub city community aspire to possess in order to be psychologically well.(p,8)*

In contrast one informants of the FGD reported:

*The main characteristic of people who are living happy and having full psychological wellbeing is the one who are economically secure and having sufficient income to meet their needs, having good relationships with their children and the community, children's well-being, education, independence (not being dependent on others), working hard, engaging in business activities, having a good house, owning land, and being in good health. (P, 17)*

In summary though there are small numbers of informants believed in the components of PWB is composed of having enough economical and adequate income to meet their needs, majority of the informants expressed their view as it is components have hospitability, peaceful, religious, polite, patient, proud of own ethnic history etc. values very much considerable.

### **4.3. Analysis of Interview**

In an interview with the key informants, was mainly designed to generate qualitative data. In this interview, since the intention was to get and record the informants view on this regard the method was found very helpful for the researcher to gather the thoughts, feelings and lived experiences of informants in certain topic under study.. Generally, the findings obtained from the analysis of data generated through the key informants were organized and presented under the following emerging themes.

### 4.3.1. Autonomy

Refers to freewill and the ability to resist social demands to think and act in certain ways. Hence the question was asked for informants in the interview if decisions are influenced by what everyone else is doing and they reported:

*In my life and work experience married couples in Addis ketema sub city's autonomy status is somehow dependent on their family and the society at large since, Addis ketema societies culture and norms are highly characterized by respecting the familial and societal values portents, the surrounding neighbors, friends and society at large played a large part in many of their lives activities. Sometimes it common to see this affects countless parts of their life. For instance, it affects their marriage, their children's behavior, income use etc... (p6).*

Similarly, some informants of the Interview reported:

*In my experience I have observed that couples in Addis ketema are influenced by their family since, our familial and social engagement is very high people may sometime get involved in our life in such a way I have seen numerous mirage ended up due to that, couples feel psychologically healthy if only they do have their own earnings and start to live independently (p4). Major criteria to be fully functioning are to quit being a burden of their family in that way they will be psychologically very well (p7).*

Similarly, some informants of the Interview reported:

*In my lived and working experience Community in our sub city is extremely attached, as you can see the socio-cultural norms, church and mosque attendance and religious membership regulate decision of couples in ways that facilitate interpersonal relations, since, a many of our society here in Addis ketema sub city and Ethiopia as well are highly religious we are thought to be concerned about our neighbor and the community at large whenever we make a decision since our decision not only affect our livelihood. In such a way many of married couples are very worried of other people in any of their decision plus they have good social relationships with others (p, 5).*

In summary as revealed in the Interview Autonomy refers to self-determination and the ability to resist social pressures to think and act in certain ways. Majority of the interview participants reported as Addis ketema sub city couples are highly conscious their decisions since thought and decision are affecting the society.

**4.3.2. Environmental Mastery:** Questions were asked to participants of the interview if they believe couples in Addis ketema sub city are good at managing the many responsibilities of their daily lives. Informants of the interview reported:

*In my working experience I have met many married couples in Addis ketema sub city in such way contentment in life is highly dependent up on the healthiness of their pocket. If they have adequate amount of finance to fulfill their own and their family need, they feel psychologically healthy and satisfied. If they don', they will be subjected to depression and despair. So, they feel psychologically healthy when their children learn in good school, are well-dressed, eat better and refresh in areas where they aspire to go. Therefore many couples in our weredas are appropriately responding to the financial needs of their family. For this reason you can find many couples here that they are striving hard to manage their daily responsibilities and to give their life meaning. (P, 4)*

Similarly, other interview informants reported:

*Nowadays, money is the driver of our world. You could be whatever you want and achieve whatever you need only if you have the finance. As you know most of the resident here are deprived to meet their basic needs in such a way they are always conscious in managing their daily responsibilities. Especially married couples endeavor hard to make their living in many aspects. (P, 5)*

Similarly informants of Interview reported:

*Even people give proper resection to those who have the wealth. So, in order to alleviate their finance and to fulfill their basic needs for their family most of couples here are very responsible and good at managing their time properly ... (p7). Adequate income is essential to achieve major life goals that are important for leading a better and satisfying life for married couples and their family consequently, in my experience they are extremely responsible. (P, 8)*

In summary as revealed in the Interview Environmental mastery refers to have a sense of mastery and competence in managing the environment; control complex array of external activities; make effective use of surrounding opportunities; and are able to choose or create contexts suitable to personal needs and values and the ability of managing the many responsibilities in their daily lives. Interview participants reported as Addis ketema sub city couples are highly effective when it comes to their ability to manage the environment along with their ability of managing the many responsibilities of their daily lives

**4.3.3. Personal Growth:-** Questions were asked to participants of the interview if they think couples Addis ketema sub city gave up trying to make big improvements or changes their life. Since, personal growth is the ongoing process of understanding and developing oneself in order to achieve one's fullest potential is a vital part in psychological wellbeing of married couples.

One informants of the interview reported:

*In my view and largely in my experience this is characterized by feelings of continued development so, For majority of Addis ketema sub city couples life has been a continuous process of learning, changing, and growth because here there are many poor couples. Thus, they are constantly working hard and attempt very much in order to get better transformation in their life and assist their family. (P, 3)*

Similarly other informants of Interview reported:

*They should endeavor hard to help one another and their family at large. For this reason they always see self as growing and expanding. They are even open to new experiences in many occurrences. Hence, couples in Addis ketema sub city is very much looking for change in their lives (p1).*

Similarly other informants of Interview reported:

*In my belief this is characterized by feelings of continued progress so, for majority of Addis ketema sub city couples life has been a constant process of changing, and growth because here there are many poor couples. Thus, they should make an effort to help one another and their family at large. Because, their family is always looking from you to bestow your support in that way married couples living in our sub city is brave and very determined to grow their economic and personal development. (P, 5)*

In summary as discovered in the Interview majority of participants reported as Addis ketema sub city couples are highly curious and determined to make personal growth and improvement in their lives. Personal growth and development is a transformational process, in which improvements are made couples financial, emotional, intellectual, spiritual and social, state.

**4.3.4. Positive Relations:** - Here, positive relation with others is to refer to having a warm, satisfying and trusting relationship with others. It includes frequent interactions with close friends and relatives or forming a supportive and compassionate connection with others adjacent to the individual. Informants were asked to express what is their opinion about couple's perception of trust?

One of the respondents in the Interview reported:

*In my working and living experience marriage allow both people to flourish; each person is an active participant in helping create the other one's positive future. In my observation couples here in our sub city are very good in maintaining positive relationship with themselves and the people around them. Since, our social interaction is very much associated with many communal affairs working as a group and supporting others is very indispensable married people particularly encouraged to do what is best for their neighbor and society at large.*

Similarly some informants of the interview reported:

*In my experience and observation so far, the importance of building close, meaningful and trusting relationships with others to individuals' is very significant for overall PWB of married couples. According, individuals who are isolated and not willing to make compromises to sustain important ties with others are psychologically ill. This is associated to the following assertion obtained from interview and questionnaire respondents' p2, p5 and p6.*

Similarly, other informants of Interview reported:

*Married couple's well-being is highly vested up on the relationship they have with their family and friends. They could live better if their relationship with their family, friends and colleagues is better and trusted each other... (p4). Trust is a very fundamental resource for our life. Relationships full of trust with their family, friends, staffs and others determine their psychological health. If they quarreled or have bad relation with someone who is intimate to them, believe it or not, they spent the whole day sick... (p5). Good relationships with their family and friends are the corner stone of their life (p3).*

Likewise, one informants of interview reported:

*After all we are a social animal. That is the whole mark of our nature and character. Thus, if I don't have good relations and trust with my family and others, it means I'm not human. Something is missed. I believe the greatest capital a person has is the social capital he/she builds around...Let me remind you the saying "Lesewmedhanitu sew new" (to mean: the cure for a person is a person himself). That is all. Everybody around us has a tremendous impact on our*

*psychological wellness and happiness in life so, we should learn and able how to trust others... (p2).*

In summary In summary as discovered in the Interview Strong positive relations have warm, satisfying, trusting relationships with others, concerned about the welfare of others, capable of strong empathy, affection, and intimacy and understand the give and take of human relationships. Interview participants reported as Addis ketema sub city couples are very good in maintaining harmony within interpersonal relationships in their lives.

**4.3.5. Purpose in Life:** - Here the construct “purpose” is formulated to explain married couples’ motive, plan and commitment to live with reason and direction. The construct is deemed to respond to questions, how am I living, what does my life mean, and why am I living and doing? Purposeful life ends with success, counted by any yardsticks. As a result, participants argue that purposeful or meaningful life is an essential contributor to ones’ PWB.

*Married couple’s psychological wellbeing is strongly tied with the purpose in my opinion they set purpose in many aspects of their lives. They want to live each day with purpose. They should do have some rationale to make their living and many other bills. That is when they happy and become mentally healthy. A life without purpose is not worth to be living. In my working experience since, I am working with married couples I usually see them they pass the whole day dizzy and confused when they don’t have plan and purpose in life that is why our office is establishing training twice a year on this regard to married couples of our surroundings. (p9)*

Similarly some of the Interview informants reported:

*As far as my observational and experience is concerned their life is a function of whether they live according to their plan or not. If you take my office work, I will be happy whenever I accomplish my daily work plans. In personal life, I had a plan to learn, I got my bachelor and luckily I am married. (p88). Having children is significant for fully functioning in life... (P7, p6, 4, and p3).*

Similarly one of the Interview informants reported:

*The psychological wellbeing of married couples is strongly attached with the purpose they set in life. As far as I am working with them as their stakeholder I observed countless couples come in my office every day to talk about their future prospect and inquire help from me to provide them with some sort of assistance in carrying out their plan and purpose in their lives. They are very much keen to do what they dare to do. (P, 3)*

Contrarily one of Addis ketema sub city informants of FGD reported:

*I am working as canceller in this wereda and living here for almost 9 years since, most married couples in this sub city pass the whole day dizzy and puzzled in their they didn't know whether they are living according to their plan or not. They have to bear and taking care of their children, spouse and their parents in economic issues, as a result most of them are not satisfied in life and not be able to have clear plan and purpose in their lives. (P, 20)*

In summary as discovered in the Interview Purpose can guide life decisions, influence behavior, shape goals, offer a sense of direction, and create meaning. Consequently, he informants expressed their view as most of couples in that districts are fortunate in making plan and having purpose in their lives but there are some informant's states that having a clear plan and purpose in life seem nonexistent in married couples.

**4.3.6. Self-acceptance:-** Questions were inquired to participants of the interview if they think couples in Addis ketema sub city feel confident and positive about them?

One informants of the interview reported:

*I am working and living here in Addis ketema sub city so, let me tell you as a father and witness I give priority to be a father. I cannot explain with words what I'm feeling inside when I think of my children. They are everything for me. They are the source of my happiness and self-confidence when I feel bored of living. They are my courage and strength when I am feeling exhausted. They are my hope when it is hard to me for me to look forward a better future. They are everything good for me. With all the costs, I'm blessed for having them. Believe me, my psychological healthiness is vested up on them and they are all the source of my confidence. (P, 4)*

Similarly one informants of the Interview reported:

*More than everything, I could fully function and do things optimally when I'm guided by the words of God and conform to his words. Believe me, any actions out of the will of God is senseless to me and truly speaking I am very confident married women with the help of God and the marriage I am living with.(p,6)*

Similarly the other informants of the interview reported:

*In my observation they are self-confident and positive since, many of our societies here are very religious they feel fine in obeying the enactments of the Bible and Quran these religious manuscripts are their best friend. Believing and living according to the words of God are the primary means to wellness to couples, I believe it is not only to a married couples but also to the world as a whole. (P, 5) Being a parent is a blessing. You could realize how much God loves you when your children grow and become self-reliant in such a way, married couples are confident and positive about their lives thinking this is the most unattainable thing*

*in life for many....(p8...I think being married is fundamental. They are very happy about their marriage life even if it is challenging their children are everything for them....(p6). Take me as an example since, I am a married person too playing and entertaining with my kids gives me extreme happiness. Every of my pleasure is due to them... (p7). Marrying who you love and being a parent is fundamental phenomenon so, in my working experience those who marry someone they really love is more confident even if they are not lucky enough to have a children (p,5):*

Contrarily on informants from Interview reported:

*In my working experience with married couples I think in our sub city couples thoughts toward to accepting themselves is not that good since, for me self acceptance includes the significance of accepting all the self. It's not enough to simply embrace the good, valuable, or positive about themselves to acknowledge true self-acceptance, for me is when they are able to embrace the less desirable, the negative, and the ugly parts of themselves concerning this let alone married couples I don't think other people in the sub city would have such qualities.(p,2)*

In summary, as discovered in the Interview though there are some informants who reported as there are couples who are not keen to have a positive attitudes and self acceptance toward themselves, majority of the Interview participants reported as Addis ketema sub city couples attitude about them are positive n their lives.

#### **4.4. Analysis of quantitative data**

##### **Question 2**

Eighteen statements sought to investigate the status of the psychological wellbeing of married couples in Addis ketema sub city.

##### **4.4.1. Responses on the status of couples' psychological well-being.**

The majority of the participants have chosen the categories “agree to disagree” for three statements. For instance, the percentage of “I am not afraid to voice my opinions, even when they are in opposition to the opinions of most people.” is (33.3%), “I tend to worry about what other people think of me.” Is (38%), my decisions are not usually influenced by what everyone else is doing (33.3%).About 5% of married couples disagreed or strongly disagreed with the first statement and 11% with the second,17% for the third. whereas the rest were strongly disagree, disagree slightly, agree strongly and strongly agree accordingly. The quantitative results imply that the majority of married couples are not autonomous or married couple's thoughts and actions are not their own and it can be determined by agencies or causes outside their control.

Almost half of the married couples agree slightly and strongly agree with the following statements: “I do not fit very well with the people and the community around me.” (35%);” I am quite good at managing the many responsibilities of my daily life.” (23%); and “I often feel overwhelmed by my responsibilities” (32%). For the first statement, almost 15% strongly agree and 2% for the second 4% for the third. The rest were strongly agree, disagree strongly, agree strongly and slightly agree accordingly moreover 54% of them are agreed to the statement that inquires if they are quite good at managing the many responsibilities of their daily lives. The quantitative results also show that married couples have the ability to choose or create environments that is suitable to them as a person, as well as the ability to be flexible in various environmental settings.

The majority of the participants have chosen the categories “agree to slightly agree” for three statements. For instance, the percentage of “I gave up trying to make big improvements or changes in my life a long time ago.” is (22%), “When I think about it, I haven't really improved much as a person over the years..” Is (40%), I have the sense that I have developed a lot as a person over time.(40%).About 7% of married couples disagreed or strongly disagreed with the first statement and 15% with the second,15% for the third. whereas the rest were strongly agree, disagree slightly, agree strongly and strongly agree accordingly. The qualitative results imply that the majority of married couples are good in their personal growth and their continuing ability to develop one’s potential, to grow and expand as a person.

The majority of the participants have chosen the categories “agree to disagree” for three statements. For instance, the percentage of “I enjoy personal and mutual conversations with family members or friends.” is (33.3%), “People would describe me as a giving person, willing to share my time with others.” Is (38%), I know that I can trust my friends, and they know they can trust me. (29%).About 5% of married couples disagreed or strongly disagreed with the first statement and 2.3% with the second, 4% for the third. whereas the rest were strongly agree, disagree, agree slightly and strongly agree accordingly. The quantitative results imply that the majority of married couples are positive relation with others are warm and trusting they have a good interpersonal relations and strong feelings of empathy and affection.

Almost half of the married couples agree slightly and strongly disagree with the following statements: “I have a sense of direction and purpose in life.” (39%);” I don't have a

good sense of what it is I'm trying to accomplish in life.” (38.2%); and “I enjoy making plans for the future and working to make them a reality.” (36.4%) For the first statement, almost 5% strongly agree and 15% for the second 2.3% for the third. The rest were strongly agree, disagree strongly, agree strongly and slightly agree accordingly moreover 54% of them are agreed to the statement that inquires if they are quite good at managing the many responsibilities of my daily life. The quantitative results imply that the majority of married couples have purpose in life and a clear comprehension of life’s purpose, a sense of directedness.

The majority of the participants have chosen the categories “agree slightly and strongly disagree” for three statements. For instance, the percentage of “My attitude about myself is probably not as positive as most people feel about themselves.” is (27%), “In general, I feel confident and positive about myself.” Is (26%), When I compare myself to friends and acquaintances, it makes me feel good about who I am.(25%).About 16% of married couples disagreed or strongly disagreed with the first statement and 1.1% with the second,1.1% for the third. whereas the rest were strongly agree, disagree slightly, agree strongly and strongly agree accordingly. The quantitative results imply that the majority of married couples have Self-acceptance and a realistic perception of the self, including both good and bad qualities, and still be able to accept oneself

**Table: - Independent t-test of psychological wellbeing as a function of the Sex of married couples**

<b>Variable</b>	<b>Sex</b>	<b>Mean</b>	<b>SD</b>	<b>df</b>	<b>T</b>	<b>p</b>
<b>Autonomy</b>	Male	11.11	3.192	168	5.923	.004
	Female	11.99	3.200	166.434		
<b>Environmental mastery</b>	Male	10.98	2.654	168	.676	.003
	Female	11.17	2.687	166.098		
<b>Positive relation</b>	Male	10.79	2.902	168	.928	.002
	Female	10.38	2.755	167.692		
<b>Personal growth</b>	Male	10.79	2.902	168	.928	.004
	Female	10.38	2.755	167.692		
<b>Purpose in life</b>	Male	12.08	2.785	168	.923	.001
	Female	12.64	2.431	167.716		
<b>Self acceptance</b>	Male	12.7191	2.44479	168	.740	.004

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Female	12.7037	2.61460	163.727
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It was hypothesized that psychological wellbeing varies as a function of married couple's gender. An independent t-test was performed to test this prediction. An examination of Levine's test indicated that the assumption for equality of variance was satisfied. Contrary to the present study's hypothesis, statistically non-significant results were obtained for the three psychological measures as a function of married couples sex [for AU;  $t(170) = 5.923$ ,  $P = .004$  for EM;  $t(170) = .676$ ,  $P = .003$  for PR;  $t(170) = .728$ ,  $P = .002$  for PI;  $t(170) = -.923$ ,  $P = .001$  for PG;  $t(170) = .928$ ,  $P = .004$ , for SA;  $t(170) = .740$ ,  $P = .004$ , ] (see Table 6 for means and standard deviations). Thus, the results of the t-test provide support for the research hypothesis. The findings generally revealed that there was substantial variation between male and female in their psychological wellbeing.

**Table 6:- Independent t-test of psychological wellbeing as a function of the age of married couples**

	Age	N	Mean	t	P
Autonomy	29 – 40	84	11.52	-.022	.736
	41– 60	86	11.53	-.022	
Environmental mastery	29 – 40	84	11.08	.061	.936
	41– 60	86	11.06	.062	
Positive Relations	29 – 40	84	10.24	-1.628	.155
	41– 60	86	10.94	-1.629	
Personal Growth	29 – 40	84	10.24	-1.628	.155
	41– 60	86	10.94	-1.629	
Purpose in life	29 – 40	84	12.43	.398	.403
	41– 60	86	12.27	.399	
Self-acceptance	29 – 40	84	12.9405	1.171	.754
	41– 60	86	12.4884	1.173	

The study compared psychological wellbeing as a function of married couples' age. An independent t-test was performed to test this comparison. An examination of Levine's test indicated that the assumption for equality of variance was satisfied. Contrary to the present study's hypothesis, statistically non-significant results were obtained for the six psychological wellbeing measures as a function of married couples' age [ $t(170) = .022$ ,  $P = .736$  for AU;  $t(170) = .474$ ,  $P = .936$  for EM;  $t(170) = -2.094$ ,  $P = .155$  for PR;  $t(170) = .928$ ,  $P = .155$  for PI; and  $t$

(170) = -.403 , P= for .870PG t (170)= 1.036 , P=.754 for SA] (see Table 7 for means and standard deviations). Thus, the results of the t-test did not provide support for the research hypothesis. The findings generally revealed that there was no substantial variation between the age (29 – 40 and 41– 60) younger and older married couples in their psychosocial wellbeing.

**Table7:- Ns, Means, SDs, F values, and P values for testing differences in psychological wellbeing by the educational level of married couples (N Total= 170)**

<b>Dependent variable</b>	<b>Educ. level</b>	<b>N</b>	<b>Mean</b>	<b>SD</b>	<b>F</b>	<b>p</b>
<b>AU</b>	Not educated	10	12.1000	2.72641	.885	.474
	Primary	25	12.1200	2.22336		
	Secondary	23	12.2609	2.94213		
	Diploma	33	11.2121	3.05939		
	First degree	79	11.1899	3.64472		
<b>EM</b>	Not educated	10	12.5000	2.91548	2.937	.022
	Primary	25	11.9600	2.30000		
	Secondary	23	11.7391	3.06323		
	Diploma	33	10.9394	3.23013		
	First degree	79	10.4684	2.19461		
<b>PR</b>	Not educated	10	11.1000	4.25441	3.075	.018
	Primary	25	11.4800	2.21961		
	Secondary	23	11.6087	2.99604		
	Diploma	33	10.8788	2.79237		
	First degree	79	9.8354	2.61372		
<b>PL</b>	Not educated	10	14.3000	2.16282	2.430	.050
	Primary	25	12.6000	2.34521		
	Secondary	23	13.0000	2.54058		
	Diploma	33	12.0909	2.36331		
	First degree	79	11.9367	2.79350		
<b>PG</b>	Not educated	10	11.1000	4.25441	3.075	.018
	Primary	25	11.4800	2.21961		
	Secondary	23	11.6087	2.99604		
	Diploma	33	10.8788	2.79237		
	First degree	79	9.8354	2.61372		
<b>SA</b>	Not educated	10	13.6000	2.11870	.812	.519
	Primary	25	12.4000	1.84842		
	Secondary	23	13.2609	2.17877		
	Diploma	33	12.3939	2.71500		
	First degree	79	12.6709	2.74899		

The study compared married couples' psychological wellbeing as a function of couples' educational level. A one-way analysis of variance was conducted to test the comparison. The results of the present study provided partial support to the hypothesis. Except for the AUs and SAs that revealed non-significant results [ $F(4,165) = .885$ ,  $p = .474$  for AUs and  $F(4,165) = .812$ ,  $p = .519$  for the SAs  $F(4,165) = 2.430$ ,  $.050$  for the PIL], all the remaining analysis revealed significant differences in parenting as a function of married couple's educational level [ $F(4,165) = 2.937$ ,  $P < .05$ ,  $= .022$  for EMs;  $F(4,165) = 3.075$ ,  $P < .05$ ,  $= .018$  for PRSs; and  $F(4,165) = 3.075$ ,  $P < .018$ ,  $= .05$  for PGRs]. For the EMs, post hoc analysis using LSD showed the existence of significant mean differences between not-educated and secondary education; not-educated and 1st degree; primary education and secondary education; and primary education and 1st degree. Similarly, for the PRSs, post hoc analysis showed the existence of significant mean differences between not educated and 1st degree and above ; secondary education and first degree and above ; and diploma and first degree and above. In the same way, for PGs, post hoc analysis showed the existence of significant mean differences between not-educated and diploma; not-educated and 1st degree and above; primary education and 1st degree and above; secondary education and 1<sup>st</sup> degree and above; and certificate and 1st degree and above (see Table 11 for mean differences and standard deviations). The finding generally showed that while AUs (Autonomy) of married couples 'is similar both by well-educated and less educated married couples' Ems (Environmental mastery) tend to be held more by less educated than well-educated couples' and both EM, PR, PL and PG tend to be promoted more by well-educated than less educated married couples' in their psychological wellbeing.

## CHAPTER FIVE

### Discussion

In this chapter an attempt will be made to interpret and draw meaning from the major findings of the present study in light of the main themes of the research questions and the existing body of literature.

The major purposes of the study were focused on psychological wellbeing of married couples in Addis Ababa the case of Addis ketema sub city.

- ✓ Explores the dimensions of psychological wellbeing
- ✓ Explore the status of the psychological well-being of married couples in Addis ketema sub city
- ✓ Examine whether Addis ketema sub city married couples psychological well-being vary as a function of couples age, sex and educational level? So, the discussion part of this study is presented below.

**5.1. Autonomy:-** Autonomy, otherwise known as self-determination, independence, and the ability to regulate behavior from within, has also been emphasized when looking at theories of wellbeing. Autonomy is being independent able to resist social pressures and can think and act for themselves as well as not being dependant on the opinions of others (Ho, J. 2015).

This is important in marriage in order to remain authentic in your pursuit of knowledge. It was revealed in the In the FGD and Interview Autonomy refers to self-determination and the ability to resist social pressures to think and act in certain ways. Majority of the In the FGD and Interview participants reported as Addis ketema sub city couples are highly conscious of what others are thinking of them and how their thought and decision are affecting the society.

Informants generally indicated that the social interaction of these weredas is highly interconnected people tend to worry about what they are thinking might affect their family, neighbor and friends. Hence, their ability to make their own decisions without relying on, or waiting for, the approval of their family, neighbor and friends seem very challenging in that wereda districts. They usually ask, see and pay attention to other people approval before taking any decision and making any sort of belief in their lives.

**5.1.1. Environmental mastery:-** Environmental mastery has also been valued in perspectives on well-being. This is the ability to advance in the world and change it creatively through physical or mental activities. A married person who has high environmental mastery has the ability to manage the environment by controlling external activities, and they are able to use opportunities that come their way effectively (Ryff, 1995).

In the FGD and Interview informants revealed in the Environmental mastery refers to have a sense of mastery and competence in managing the environment; control complex array of external activities; make effective use of surrounding opportunities; and are able to choose or create contexts suitable to personal needs and values and the ability of managing the many responsibilities in their daily lives. Interview participants reported as Addis ketema sub city couples are highly effective when it comes to their ability to manage the environment along with their ability of managing the many responsibilities of their daily lives.

**5.1.2. Personal Growth:-** Personal growth is comparable to self-actualization and realizing one's full potential. It is believed that if a person has personal growth he continually develop and grow, he will most likely be open to new experiences, realizes their full potential, and understands that they improve over time (Cherlin, 2004). To make one's marriage successful one's should depend on he's or hers ability to grow and improve over time.

In summary as discovered In the FGD and Interview though there are some informants who reported as there are couples who are not willing to develop one's potential, to grow and expand as a person, majority of the In the FGD and Interview participants reported as Addis ketema sub city couples are highly curious and determined to make personal growth and improvement moreover, they are highly curious and determined to make personal growth and improvement in their lives. Personal growth and development is a transformational process, in which improvements are made couples financial, emotional, intellectual, spiritual and social, state.

**5.1.3. Positive Relations: -** It was discovered in the FGD and Interview Strong positive relations have warm, satisfying, trusting relationships with others, being concerned about the welfare of others, capable of strong empathy, affection, and intimacy and understand the give and take of human relationships. In such a way FGD and Interview participants reported as Addis ketema

sub city couples are very good in maintaining harmony within interpersonal relationships in their lives.

It also includes frequent interactions with close friends and relatives or forming a supportive and compassionate connection with others adjacent to the individual. In the FGD and Interview participants reported as Addis ketema sub city couples are very good in maintaining harmony within interpersonal relationships in their lives.

**5.1.4. Purpose in life:** - Purpose in life is another important aspect of well-being. A person who has a rationale principle in life will definitely have a sense of direction because of the goals they set for themselves, they hold meaning to their present and past life, they believe that life does have purpose, and they have an objective for themselves (Ryff, 1995). Having a sense of purpose is important in marriage in order for someone to set goals for themselves.

Here the construct “purpose” is formulated to explain married couples’ motive, plan and commitment to live with reason and direction. The construct is deemed to respond to questions, how am I living, what does my life mean, and why am I living and doing? Purposeful life ends with success, counted by any yardsticks. As a result, participants argue that purposeful or meaningful life is an essential contributor to ones’ PWB.

In the FGD and Interview explored Purpose can guide life decisions, influence behavior, shape goals, offer a sense of direction, and create meaning. For majority of couples in the sub city, purpose is connected to vocation. Since, couples are highly dedicated on their working in order to change their current life situation. For others, their purpose lies in their responsibilities to their family and friends as our society’s life are extremely associated. Others seek meaning through spirituality or religious beliefs. Some people may find their purpose clearly expressed in all these aspects of life. Furthermore, purpose will be unique for every couple in the sub city. As it was explained by majority of the participants what some couples identify as their path may be different for others, in my opinion, purpose can actually shift and change throughout life in response to the evolving priorities and fluctuations of their own experiences.

**5.1.5. Self-acceptance:-** possesses a positive attitude toward the self; acknowledges and accepts multiple aspects of self, including good and bad qualities; feels positive about past life. In summary as discovered in the FGD and Interview though there are some informants who reported as there are couples who are not keen to have a positive attitudes, majority of the participants reported as Addis ketema sub city couples attitude about them are positive n their lives.

**5.1.6. The Dimensions of Psychological Wellbeing:-** In Addis ketema sub city, personal well-being is predominantly defined in terms of autonomy, environmental mastery, and personal growth, purpose in life and self-acceptance quality of couple's relations. Study also confirmed that the main sources of well-being for Addis ketema sub city emphasized on the types of jobs people held and whether they had secure access to housing. Besides, there were some informants in the FGD and Informants conducted among Addis ketema sub city of wereda 02 and 03 dig out major virtues or values that Addis ketema married couples aspire to be in order to fully function in life. Accordingly, being cooperative, patriotic and brave, hospitable, peaceful, religious, polite, resolving conflicts, working in group, helping others, and desire to education and wisdom are predominant values that most Addis ketema sub city couples aspire to possess in order to be psychologically well.

The culture of individualism-collectivism too plays a pivotal role in societies' general wellbeing. It is assumed that African cultures are collectivist (Galinha et al., 2013). Among poor African countries, like Ethiopia, individualism is negatively associated with happiness, whereas among richer countries individualism is positively associated with happiness (Galinha et al., 2013). One frequent explanation gained from the FGD and Interview Informants is that collectivism may be highly functional in a context where people need to cooperate and share their lives to survive and grow. Hence, a better PWB among married couples of ketema sub city might possibly be because their relationship status, as evidenced by their scores on the positive relations with others dimensions of PWB, is privileged and consequently their culture of collectivism play the lions share in boosting their PWB level.

However, people who experience difficult lives might still exhibit happiness in life (Morrison, Tay, &Diener, 2011). Individuals living in slums with poverty might feel happy if these individuals experience personal satisfaction with their country (Morrison, Tay, &Diener,

2011). That means the larger group identity might influence the wellbeing of the individual in turn. Hence, though underprivileged in several regards, Addis ketema sub city key informants reported a better level of PWB, perhaps because they are happy with the “progress” they are looking in their community or country. Beside this, the high level of well-being among Addis ketema sub city might be because Ethiopians have a deep rooted culture of being thankful and feeling satisfied with what they have at hand. In fact the notion “yalegnyibekagnal” seems the whole mark of Ethiopian personalities, which is strongly grounded from their religious way of life. This is due to the fact that, the degree of satisfaction experienced by a person is related to the ratio of his satisfied desires to his total aspirations, individuals who believe that their desires are satisfied tend to be happier than individuals who think they have unsatisfied desires (Conceição& Bandura, 2008).

Contrarily, Bevan also believed that, in Ethiopia, personal well-being is predominantly defined in terms of economic productivity, consumption levels, internal distributions of resources and opportunities, quality of household relations, informal/formal enterprise, working conditions, in/equality, social cohesion/division, quality of institutions, and quality of enterprise relations (Bevan, 2009). In the FGD and interview also observed that that the main sources of well-being for Addis ketema sub city married couples is highly emphasized on the types of jobs people held and whether they had secure access to housing, the kind of access to basic infrastructure and services, security and the need for community unity, ability to avoid relationships of dependency since, most of them are living in low economic standard. Hence, economical independence had been more important criterion of well-being among the FGD and interview participants.

It is also noted In the FGD that most of Addis ketema sub city key participants dig out major virtues or values that married couples in that wereda aspire to be in order to fully function in life. Accordingly, being cooperative, brave, hospitable, peaceful, religious, polite and patient, powerful, proud of own ethnic history and guarding traditional values, resolving conflicts, working in group, helping others, and desire to education are predominant values that most of couples in that districts aspire to possess in order to be psychologically well.

To summarize, the findings of the FGD and interview of this study confirm that psychological well-being of married couples are associated in their income as well. This is

possibly because of the following three major reasons. First, as evidenced in the in the FGD session, most informants expressed their view as married couples of this study earn an income that is incompatible to fulfill their basic needs, such as to possess private home. Because, by the very nature, people want to fulfill basic needs. It would not be, therefore, a surprise to have couples giving higher value and aspire to attain financial capital in their entire lives to help and support of their family at large. Subsequently, in poor societies, like Addis ketema sub city, wealth is the foremost factor mentioned for building a better social value. Especially, married couples in this sub city are expected to respond to one major socio-developmental task: social expectation. The society expects economically high couples have some familial achievements and material possessions, which are dependably countered by the capability of one's pocket.

Contrarily, it was also observed that there are a large number of people in the FGD and who expressed their feeling as a person must learn and demonstrate in his actions those virtues (valued in the community) that are deemed essential to being a "full person". For these participants, the major virtues that Addis ketema sub city society must cultivate and develop in order to be a "full person" is: honesty, truthfulness, keeping one's word, humility, modesty, respect and kindness. A person who highly reflects these qualities is considered fully functioning and is regarded as dependable and reliable. On the other hand, if a person is abusive to another, failing to assist those who are in need, abuse his power, belittling or making fun of persons with disabilities, betrayal of trust, ungratefulness to those who helped, disrespectfulness, etc.

Moreover, psychological resources such as self-acceptance, autonomy, relationships with other, environmental mastery, personal growth and purpose in life are all directly or indirectly a function of one's financial capability and the ability to live in the community extremely cooperative in many of their social affairs. Thus, having all these reasons in mind, it seems proper to conclude that married couples' should comprise all the above motioned values to better psychological health and satisfaction in life.

The research had the intent of identifying pertinent variables that could have remarkable impact on married couple's well-being. Accordingly, relying on personal experiences and insightful literatures, the research unequivocally reveals the demographic and psychological variables that have the potential to influence married couple's' well-being. Thus, variables such

as married couple's gender, age, and educational level, were vigorously considered and their relations with married couple's well-being were properly established.

## **5.2. The status of the psychological well-being of married couples in Addis ketema sub city**

The current study also reveals several important findings concerning the psychological wellbeing of married couples in all six dimensions.

First, the quantitative results imply that the majority of married couples are not autonomous or married couple's thoughts and actions are not their own and it can be determined by agencies or causes outside their control.

Second, the quantitative results also show that married couples have the ability to choose or create environments that is suitable to them as a person, as well as the ability to be flexible in various environmental settings.

Third, the quantitative results imply that the majority of married couples are positive relation with others are warm and trusting they have a good interpersonal relations and strong feelings of empathy and affection.

Fourth, the quantitative results imply that the majority of married couples have purpose in life and a clear comprehension of life's purpose, a sense of directedness.

Fifth, the quantitative results imply that the majority of married couples are good in their personal growth and their continuing ability to develop one's potential, to grow and expand as a person.

Sixth, the quantitative results imply that the majority of married couples have Self-acceptance and a realistic perception of the self, including both good and bad qualities, and still be able to accept oneself

Generally, the present findings are consistent with numerous previous researches of the non-western culture while it is not consistent with numerous previous researches of the western cultures. For instance, Hewlett et al. (1998) suggested that while western couples are autonomous and they are highly autonomous or married couple's thoughts and actions are their own and it can be determined by agencies or causes outside their control.

The present findings are also consistent to the nonwestern culture in terms of positive relation with others Addis ketema sub city couples have a good positive relation with others and they have a good interpersonal relations and strong feelings of empathy and affection. Individuals who pursue intrinsic aspirations are also more empathic, cooperative, prosocial, and have better friendship relations (Kasser & Ryan, 1996). On the other hand, when people are focused on extrinsic goals, they tend to be more oriented toward interpersonal comparisons, contingent approval, and acquiring external signs of self-worth (Vansteenkiste, Lens & Deci, 2006). As a result, they may ignore their innate needs which in turn, could deteriorate their well-being (Ingrid, Majda & Dubravka, 2009).

### **5.3. Married couples as a Function of Demographic Variables**

**5.3.1. Marriage as a Function of Couple' Gender:-** The current study reveals The current study showed that, there was significant difference between male and female concerning the relationship between couples' gender and psychological wellbeing. This implies that there is significant variation between male couples and female couples in terms of the six sub level of psychological wellbeing scales. Hence the findings of the present study are consistent with numerous previous findings. This means, the existing research literature partially claims that married couples psychological wellbeing differ by the gender of couples'. For instance, a study by a study by Roothman et al. (2003) reported that there is significant gender difference on sense of autonomy, satisfaction with life, environmental mastery, personal growth, purpose in life and the components of self-concept and of fortitude. Amran and Khairiah (2014) also found significant difference of general well-being towards sex.

Besides, according to Ryff (1989) well-being is based on strength in some key components such as environmental mastery, good relationships, personal growth, autonomy, purpose in life and self-acceptance. So, all of these factors will strengthen or weaken an individual, regardless of gender the role of gender on psychological wellbeing among married couples was very minimal. It seems the degree of wellbeing between male and female is the same.

Generally, the findings of the present study are not consistent with numerous previous researches (e.g. Donovan and Halpern, 2002; Helliwell, 2003). Showed higher scores for men

(e.g. Stephens, Dulberg, and Joubert, 1999), while others showed higher scores for women on some sub-scales such as those assessing social functioning (e.g. Ryff and Singer, 1998).

Autonomy was also found to be different between the genders where males showed higher autonomy than females and was associated with greater parental disobedience and also earlier study, women showed higher score in personal growth than men (Ryff, Lee, Essex, and Schmutte, 1994). In a later study, no difference was found in personal growth between the genders (Ryff and Keyes, 1995). Likewise, there was also no difference between the boys and girls in environmental mastery (Ryff and Keyes, 1995).

According to Perez (2012) females are significantly higher scores in the aspects of daily spiritual experience, relationship with father, relationship with peer, positive relationship with others and purpose in life, male in other side highly scores autonomy than their female and there is no significant gender difference in terms of environmental mastery, personal growth and self-acceptance (Perez, 2012).

**5.4. Marriage as a Function of Couple' Age:** - The current study showed that, there was no significant difference between married couples concerning the relationship between couples' age and psychological wellbeing. This implies that there is no significant variation between couples and terms of the six sub level of psychological wellbeing scales. Hence the findings of the present study are consistent with numerous previous findings. This means, the existing research literature partially claims that married couples psychological wellbeing do not differ by the age of couples'. For instance, a study by a study by Roothman et al. (2003) reported that there is no significant age difference on sense of autonomy, satisfaction with life, environmental mastery, personal growth, purpose in life and the components of self-concept and of fortitude. Amran and Khairiah (2014) also found no significant difference of general well-being towards age.

Besides, according to Kelly (2009) well-being is based on strength in some key components such as environmental mastery, good relationships, personal growth, autonomy, purpose in life and self-acceptance. So, all of these factors will strengthen or weaken an individual, regardless of age group on psychological wellbeing among married couples was very minimal. It seems the degree of wellbeing between male and female is the same.

Generally, the findings of the present study are not consistent with numerous previous researches (e.g. Donovan and Halpern, 2002; Helliwell, 2003). Showed higher scores for middle and old age group (e.g. Stephens, Dulberg, and Joubert, 1999), while others showed higher scores for women on some sub-scales such as those assessing social functioning (e.g. Ryff and Singer, 1998)

Ryff (1989) compared young (18-29 years old), midlife (30-64 years old), and old-aged (65 years old or older) adults and found incremental age profiles for environmental mastery and autonomy (particularly from young to midlife), detrimental age profiles for purpose in life and personal growth (particularly from midlife to old age). Similar findings have been replicated in many other studies as well, involving the same three age groups (Ryff& Keyes, 1995; Huppert, 2009; Ponterotto et al., 2007).

All in all, even though this particular study has come up with a positive relationship between age and PWB, diverse studies reported the complex nature of the association. For instance, some studies find that happiness and life satisfaction decreases with age (Diener, 1994), whereas others, parallel to this one, report that happiness and life satisfaction and age are positively related (Mroczek&Kolarz, 1998; Paul et al., 2005). Recent studies have also showed that PWB often increases with age, despite the decline in marriage and income resources, with the evidence that people readjust their goals as they age (Huppert, 2009). The resemblance of current findings from earlier ones may also be due to the fact that older people are now healthier and stay involved in more life domains than did previous generations (Diener et al., 1999).

### **5.5. Married Couples as a Function of Couples' Educational Level**

In the current study while evidence was obtained for couple's psychological wellbeing vary as a function of couples' educational level, evidence was not obtained for couples psychological wellbeing vary by their educational level. The findings of the current study indicated that couples psychological wellbeing and educational level Results showed that well educated couples tend to endorse good psychological wellbeing often than less educated couples. This implies that couples who have better educational status tend to encourage independence, autonomy, environmental mastery, personal growth, purpose in life, and self-acceptance in their marriage by far better than those who are less educated. As a result, the hypothesis that the

couples psychological wellbeing of Addis ketema sub city vary as a function of couples' educational level was supported by the results of this study.

In light of this, the findings of the present study are consistent with numerous previous researches. For instance, educational attainment is significantly correlated with wellbeing (Diener et al., 1999; Keyes, Shmotkin & Ronald, 2002; Donn, 2005). Parallel to the findings of this study, Chevalier and Feinstein (2006) found that married couples with a high level of education were more likely to be less happy than those with less education.

On the other hand, plethora of research findings revealed that education is positively associated with well-being (e.g., Keyes, Shmotkin, & Ryff, 2002; Donn, 2005; Easterlin, 2003; Michalos, 2007). For instance, the study of Keyes, Shmotkin & Ren (2002) argued that individuals who possess high profiles of PWB are individuals with educational advantage. Michalos (2007) further argues that higher levels of intellectual and emotional intelligence, which are positively associated with higher levels of affect, have direct effects on happiness. Besides, it is also documented that education may contribute to well-being by allowing individuals to make progress toward their goals or to adapt to changes in the world around them (Diener et al., 1999).

The psychological wellbeing of Addis ketema sub city married couples vary as a function of couples' educational level was supported by the results of this study. In view of this, the findings of the present study are consistent with the previous research literatures. For instance, additional explanations were also forwarded to the positive link between education and well-being. First of all, education is thought to be a pleasant experience in itself, and as education gives rise to more understanding, it should also result in more pleasant experiences and thus in more happiness (Veenhoven & Bakker, 1977). Better education is also said to affect happiness more indirectly by providing chances for a better social position within the community. Thus, on average, the higher educated should have more happiness. Modern pedagogues also stress that, apart from intellectual skills, school education furthers psychological competences as well. Thus the longer one stays in educational settings, the better one should be able to cope with life's everyday problems and as a result be happier (Veenhoven & Bakker, 1977).

## CHAPTER SIX

### Conclusion and Recommendation

#### 6.1. Conclusion

The major purposes of the study were focused on the psychological wellbeing of married couples in Addis Ababa the case of Addis ketema sub city. The first was to explore the dimensions of psychological wellbeing. The second was to explore the status of the psychological well-being of married couples in Addis ketema sub city the third was to examine whether Addis ketema sub city married couples psychological well-being of married couples vary as a function of couples age, sex and educational level. In light of these purposes of the study and discussion of the results made above, the researcher draws the following conclusions.

First, the Dimensions of Psychological Wellbeing in Addis ketema sub city, predominantly defined in terms of autonomy, environmental mastery, and personal growth, purpose in life and self-acceptance quality of couple's relations. Study also confirmed that the main sources of well-being for Addis ketema sub city emphasized on the types of jobs people held and whether they had secure access to housing. Besides, there were some informants in the FGD and Interview conducted among Addis ketema sub city of wereda 02 and 03 dig out major virtues or values that Addis ketema married couples aspire to be in order to fully function in life. Accordingly, being cooperative, patriotic and brave, hospitable, peaceful, religious, polite, resolving conflicts, working in group, helping others, and desire to education and wisdom are predominant values that most Addis ketema sub city couples aspire to possess in order to be psychologically well.

Generally the findings of the FGD and Interview of this study confirm that psychological well-being of married couples are associated in their income as well. This is possibly because of the following three major reasons. First, as evidenced in the in the FGD session, most informants expressed their view as married couples of this study earn an income that is incompatible to fulfill their basic needs, such as to possess private home. Because it would not be, therefore, a surprise to have couples giving higher value and aspire to attain financial capital in their entire lives to help and support of their family at large. Subsequently, in poor societies, like Addis

ketema sub city, wealth is the foremost factor mentioned for building a better social value. Especially, married couples in this sub city are expected to respond to one major socio-developmental task: social expectation. The society expects economically high couples have some familial achievements and material possessions, which are dependably countered by the capability of one's pocket.

Contrarily, it was also observed that there are a large number of people in the FGD and Interview who expressed their feeling as a person must learn and demonstrate in his actions those virtues (valued in the community) that are deemed essential to being a "full person". For these participants, the major virtues that Addis ketema sub city society must cultivate and develop in order to be a "full person" is: honesty, truthfulness, keeping one's word, humility, modesty, respect and kindness. A person who highly reflects these qualities is considered fully functioning and is regarded as dependable and reliable. On the other hand, if a person is abusive to another, failing to assist those who are in need, abuse his power, belittling or making fun of persons with disabilities, betrayal of trust, ungratefulness to those who helped, disrespectfulness, etc.

Moreover, psychological resources such as self-acceptance, autonomy, relationships with other, environmental mastery, personal growth and purpose in life are all directly or indirectly a function of one's financial capability and the ability to live in the community extremely cooperative in many of their social affairs. Thus, having all these reasons in mind, it seems proper to conclude that married couples' should comprise all the above motioned values to better psychological health and satisfaction in life.

First, the research had the intent of identifying pertinent variables that could have remarkable impact on married couple's well-being. Accordingly, relying on personal experiences and insightful literatures, the research unequivocally reveals the demographic and psychological variables that have the potential to influence married couple's' well-being. Thus, variables such as married couple's gender, age, and educational level, were vigorously considered and their relations with married couple's well-being were properly established.

Second, the current study also reveals several important findings concerning the psychological wellbeing of married couples in all six dimensions. The quantitative results imply that the majority of married couples are not autonomous but their ability to choose or create

environments, positive relation with others and strong feelings of empathy and affection, purpose in life and a clear comprehension of life's purpose, a sense of directedness, personal growth and their continuing ability to develop one's potential, to grow and expand as a person. Self-acceptance and a realistic perception of the self, including both good and bad qualities, and still be able to accept oneself

Third, the current study showed that, there was significant difference between male and female concerning the relationship between couples' gender and psychological wellbeing. This implies that there is significant variation between male couples and female couples in terms of the six sub level of psychological wellbeing scales.

Fourth, the current study showed that, there was significant difference between married couples concerning the relationship between couples' age and psychological wellbeing. This implies that there is significant variation between couples in terms of the six sub level of psychological wellbeing scales. Hence the findings of the present study are consistent with numerous previous findings.

Fifth, in the current study while evidence was obtained for couple's psychological wellbeing vary as a function of couples' educational level. The findings of the current study indicated that couples psychological wellbeing and educational level Results showed that well educated couples tend to endorse good psychological wellbeing often than less educated couples. This implies that couples who have better educational status tend to encourage independence, autonomy, environmental mastery, personal growth, purpose in life, and self-acceptance in their marriage by far better than those who are less educated. As a result, the hypothesis that the couples psychological wellbeing of Addis ketema sub city vary as a function of couples' educational level was supported by the results of this study.

Similarly, though the present study had several strengths such as comparing the couples of Addis ketema sub city in their gender, age and level of education, using mixed methods research design as well as triangulating data sources (women and child affairs justice office, wesagnhonet office community elders, religious leaders, education experts), data collection instruments (FGD and Interviews) and data analysis techniques (descriptive and inferential statistical tools), it has some limitations. Therefore, in interpreting and using the results of the

current study, the following limitations should be considered. First, the items of the self-report instruments (questionnaire scales) were susceptible to response set such as social desirability in which couples could respond not on the basis of what they actually going on regarding their psychological wellbeing, but on the basis of what they think are socially acceptable or desirable, where this could have a detrimental influence on the generalizability of results. Second, though it was very essential to give Interview for married couples it was not accessible due to their willingness and availability the expertise are capable of accurately reporting about the couples' behaviors, their perception of the dimensions of psychological wellbeing since they have much working experience and close relationships in many of their affairs. Third, nonetheless there are a number of demographic, familial, and socio-economic variables, such as family structure, income level, poor health, quality of public services, and trust in key public institutions such as government, the police, and the legal system, that influence wellbeing, in this study only couple's age, sex and level of educational were considered due to issues of practicality and resource limitations. In such a way the information obtained only from these three constructs may not give a complete picture about the psychological wellbeing of Addis ketema sub city married couples.

## **6.2. Recommendation**

On the basis of the discussions of the major findings made above and the conclusions drawn, the researcher forwards the following suggestions.

1. Psychologists, social workers, practitioners and health professionals working with married couples are advised to familiarize themselves with the appropriate contents and implications of relevant psychological theories, and in turn design effective psychological intervention programs for couples (such as preparing and disseminating leaflets reflecting the lessons to be drawn from the contents of these theories, designing and providing regular training and guidance services, using the appropriate media to transmit the experiences of some model couples and about psychological wellbeing issues on a regular basis) so that couples will get some insights about psychological wellbeing and other related issues.
2. The top government officials and decision makers are also advised to prepare concrete and workable manuals and guidelines for public administrators at various levels, professionals and practitioners so that they can be able to properly implement the contents of these 'new'

documents on the ground and instill psychological wellbeing attitude and awareness by designing and providing awareness creation training for couples at various local and institutional levels.

3. Administrators, professionals, psychologists, practitioners, and social policy makers are advised to design and provide comprehensive and effective marriage and psychological wellbeing related planning services and education so that Addis ketema sub city couples will get insights on the potential risk of psychological wellbeing as well as the advantages of keeping their psychological and other related wellbeing issues on the quality of their marriage and child development, and eventually benefit from the services to be rendered to them.
4. It is very recommendable for researchers to work with different parties like women and child affairs, nongovernmental organizations and marriage counselors to show the magnitude of psychological wellbeing and related issues among married couples with the possible ways of solving the problems.
5. Since there is lack of empirical study regarding psychological wellbeing researchers and other concerned bodies have to be engage in further study with large sample size in the country to fill the gap

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## Appendix A

### Dear respondents

The objective of this questionnaire is to collect data about The Psychological well-being of Married Couples; the Case of Addis Ketema Sub city Addis Ababa. All the data collected through this questionnaire is only for the research purpose. The answers you give to the following questions will be kept confidential. You are humbly requested to fill all the answers genuinely and according to the instructions. Thank you for your kind cooperation in advance.

Note:

- ✓ No need of writing your name
- ✓ The information you provide will be valuable for the successes of the research paper. Please be honest and objective while filling the questionnaire.
- ✓ The information you give is used only for academic purpose and will be kept confidential.

### Questionnaire

#### PART-I: Demographic Information

**Direction:** Give your correct responses to each of the following items by putting (✓) mark or by filling appropriate phrases or figures in the space provided as required.

##### 1. Sex

Male

Female

1.1. Your age: in full year \_\_\_\_\_

##### 2. Educational level

Primary school (1 – 8 grades)

Secondary school (9 – 12 grades)

Diploma

First degree

Master's degree and above

Please indicate your degree of agreement to the following sentences and Put  $\surd$  mark that best describes the degree to which you agree or disagree with each statement

No	Questions	Strongly Disagree (1)	Disagree (2)	Disagree Slightly (3)	Agree Slightly (4)	Agree (5)	Strongly Agree (6)
<b>Autonomy</b>							
1	I am not afraid to voice my opinions, even when they are in opposition to the opinions of most people.	1	2	3	4	5	6
2	I don't worry about what other people think of me.	1	2	3	4	5	6
3	My decisions are not usually influenced by what everyone else is doing.	1	2	3	4	5	6
<b>Environmental mastery</b>							
4	I do not fit very well with the people and the community around me.	1	2	3	4	5	6
5	I am quite good at managing the many responsibilities of my daily life.	1	2	3	4	5	6
6	I often feel overwhelmed by my responsibilities	1	2	3	4	5	6
<b>Personal Growth</b>							
7	I gave up trying to make big improvements or changes in my life a long time ago.	1	2	3	4	5	6
8	When I think about it, I haven't really improved much as a person over the years.	1	2	3	4	5	6
9	I have the sense that I have developed a lot as a person over time.	1	2	3	4	5	6
<b>Positive Relations</b>							
10	I enjoy personal and	1	2	3	4	5	6

	mutual conversations with family members or friends.						
11	People would describe me as a giving person, willing to share my time with others.	1	2	3	4	5	6
12	I know that I can trust my friends, and they know they can trust me.	1	2	3	4	5	6
<b>Purpose in life</b>							
13	I have a sense of direction and purpose in life.	1	2	3	4	5	6
14	I don't have a good sense of what it is I'm trying to accomplish in life.	1	2	3	4	5	6
15	I enjoy making plans for the future and working to make them a reality.	1	2	3	4	5	6
<b>Self-acceptance</b>							
16	My attitude about myself is probably not as positive as most people feel about themselves.	1	2	3	4	5	6
17	In general, I feel confident and positive about myself.	1	2	3	4	5	6
18	When I compare myself to friends and acquaintances, it makes me feel good about who I am.	1	2	3	4	5	6

## Appendix B

### Focus Group Discussion Guide

1. Do you think couples in Addis ketema sub city tend to worry about what other people think of them? Why?
2. Do you think Addis ketema sub city couples fit very well with the people and the community around them? How?
3. What is couples perception of developing a lot as a person over time?
4. Do you think couples enjoy personal and mutual conversations with family members or spouse?
5. What is your opinion from your experience about couples in Addis ketema sub city when it comes to having a sense of direction and purpose in their life? Do they have a clear direction and purpose? How?
6. Do you think couples attitude about them are positive? Why?
7. What do you think the list of psychological wellbeing dimensions will include?

## Appendix C

### Interview Guide

1. Does couples Addis ketema sub city decisions are influenced by what everyone else is doing?  
How?
2. Do you think couples in Addis ketema sub city are good at managing the many responsibilities of my daily lives?
3. Do you think couples Addis ketema sub city gave up trying to make big improvements or changes their life? Why?
4. What is your opinion about couple's perception of trust? Do they trust their spouse and they feel they are trusted?
5. Do Addis ketema sub city couples enjoy making plans for the future and working to make them a reality? How?
6. Do you think couples Addis ketema sub city feel confident and positive about them?

*Thank you for your time and for taking part in the study.*

**በአዲስ አበባ ዩኒቨርሲቲ**  
**የትምህርትና ስነ ባህሪ ጥናት ኮሌጅ**  
**የሳይኮሎጂ ት/ቤት**  
**የፅሁፍ መጠይቅ**

የዚህ መጠይቅ ዋና አላማ በጋብቻ የተጣመሩ ጥንዶች ስነልቦና ደህንነት መጠንን ለመለካት የተዘጋጀ መረጃ መሰብሰቢያ ነው። መጠይቁ ሁለት ዋና ዋና ክፍሎች አሉት። የመጀመሪያው ክፍል አጠቃላይ የጥናቱ ተሳታፊዎች የግል መረጃን የሚመለከቱ ጥያቄዎች ሲሆን ሁለተኛው ክፍል ደግሞ ስነልቦናዊ ደህንነትን በተመለከተ የቀረቡ ጥያቄዎች ናቸው። የሚሰጡት መረጃ የጥናቱን አቅጣጫ የሚመራና ጥናቱን ለማጠናቀቅ የሚረዳ ስለሆነ በጥናቱ ውስጥ ትልቅ ግብአት መሆኑን ተገንዝበው በጥንቃቄና በታማኝነት እንዲሞሉ በትህትና እጠይቃለሁ።

በምትሰጡት መልስ ይዘት የማትገመገሙ መሆኑን የሚረጋግጥላችሁ ሲሆን የእርስዎን መረጃ ሚስጥራዊነት ለመጠበቅ ያስችል ዘንድ ስምዎን እና አድራሻዎን መጥቀስ አያስፈልግዎትም። መረጃው ለጥናቱ አላማ ብቻ የሚውል መሆኑን በተጨማሪም የምትሰጡት መረጃ ሚስጥራዊ እና ማን እንደሞላው ሊታወቅ የሚችልባቸው ሁኔታዎች አለመኖራቸውን ለምሳሌ፡- ስም፣ የሚማሩበት ት/ቤት ወይም ድርጅት አለመጠቀሱን ልገልፅ እወዳለው።

**ማሳሰቢያ፡**

1. መጠይቁ ላይ ስም መፃፍ እያስፈልግም።
2. ከግል መረጃ በስተቀር ለሁሉም ጥያቄዎች ትክክል ወይም ስህተት የሆነ መልስ የለውም።
3. መጠይቁን ሞልተው ሲጨርሱ ቀጥታ ለሚመለከተው ሰው ይመልሱ።

ጊዜዎትንና ጉልበትዎን መስዋዕት አድርገው መጠይቁን በመሙላት ስለተባበሩኝ በቅድሚያ በጣም አመሰግናለሁ።

**የግል ዳራዊ መረጃ**

1.     ይታ፡-ወንድ
- ሴት
- 1.1. የትውልድ ጊዜ፡-ወር / አመት \_\_\_\_\_
2.     የትምህርት ሁኔታ (ያገኙት ከፍተኛው የትምህርት ደረጃ ላይ ምልክት ያድርጉ)
- አልተማርኩም
- የመጀመሪያ ደረጃ
- ሁለተኛ ደረጃ
- ሰርተፊኬት/ዲፕሎማ/የቴክኒክ ትምህርት
- የመጀመሪያ ዲግሪ
- ሁለተኛ ዲግሪ
- ሶስተኛ ዲግሪ

**መመሪያ፦** ከዚህ በመቀጠል ያሉት ጥያቄዎች የተዘጋጁበት ዋና ዓላማ ስለግል ማንነትዎ መረጃ ለማግኘት እንዲረዱ በማሰብ ነው። ለአንዳንድ ጥያቄዎች በባዶ ቦታዎ ላይ እስፈላጊውን መልስ እንዲሰጡ ሲጠየቁ ለሌሎች አማራጭ ለተቀመጠላቸው ጥያቄዎች ግን ከተሰጡት አማራጮች ውስጥ ለእርስዎ ትክክል የሆነውን በመምረጥ የ “√” ምልክት በሳጥኑ ላይ ያስቀምጡ።

ተ.ቁ.	ጥያቄ	በጣም አልሰማም (1)	አልሰማም (2)	በተወሰነ አልሰማም (3)	በተወሰነ እስማማለሁ (4)	እስማማለሁ (5)	በጣም እስማማለሁ (6)
<b>ነጻነት</b>							
1	ምንም እንኳን የኔ ሃሳብ ከሌሎች ሰዎች ጋር ተቃራኒ ቢሆንም ሃሳቤን ለመግለፅ ፍራቻ የለብኝም	1	2	3	4	5	6
2	ሰዎች ስለኔ ምን ያስባሉ የሚለው ነገር አያስጨንቀኝም	1	2	3	4	5	6
3	አብዛኛውን ጊዜ ሌሎች ሰዎች የሚያደርጉት ድርጊት በኔ ውሳኔ ላይ ተጽእኖ አይፈጥርም	1	2	3	4	5	6
<b>አካባቢያዊ የበላይነት</b>							
4	በዙሪያዬ ካሉ ሰዎችና ማህበረሰብ ጋር በጥሩ ሁኔታ የምግባባ አይመስለኝም	1	2	3	4	5	6
5	በእለት ተዕለት ህይወቴ ላይ ያሉብኝን ሃላፊነቶች በመወጣት ረገድ ጎበዝ ነኝ	1	2	3	4	5	6
6	ብዙ ጊዜ በሃላፊነቴ ላይ የመሰላቸት ስሜት ይሰማኛል	1	2	3	4	5	6
<b>የግል እድገት</b>							
7	በህወቴ ውስጥ መሻሻልን ለማምጣት መጣር ካቆምኩ ቆይቻለሁ	1	2	3	4	5	6
8	ቆም ብዬ ሳስብ ያለፈው የህይወት ዘመኔ የባከነ መስሎ ይሰማኛል	1	2	3	4	5	6
9	እንደ አንድ ግለሰብ በጊዜ ሂደት ውስጥ ብዙ ለውጦች በራሴ ላይ የተከሰቱ ይመስለኛል	1	2	3	4	5	6
<b>አዎንታዊ ግንኙነቶች</b>							
10	ከቤተሰቦቼ እና ጎደኞቼ ጋር በግልጽ በጋራ ጉዳዮች ላይ ግልፅ ውይይት ማድረግ	1	2	3	4	5	6

	ያስደስተኛል						
11	ሰዎች ጊዜዬን ለማካፈል ፈቃደኛ የሆንኩ ደግ አድርገው ይገልፁኛል	1	2	3	4	5	6
12	በጓደኞቼ ላይ እምነት መጣል እንደምችል እና እነሱም በኔ ላይ እምነት እንደሚጥሉብኝ አውቃለሁ	1	2	3	4	5	6
<b>የሕይወት ዓላማ</b>							
13	የህይወቴ መመሪያ እና አላማ አለኝ	1	2	3	4	5	6
14	በህይወቴ ማከናወን ስላለብኝ ነገር በቂ ግንዛቤ አለኝ ብዬ አላስብም	1	2	3	4	5	6
15	ስለወደፊቱ እቅድ ማቀድና እቅዴን እውን ለማድረግ መጣር ያስደስተኛል	1	2	3	4	5	6
<b>በራስ መተማመን</b>							
16	ስለ ራሴ ያለኝ አመለካከት ብዙ ሰዎች ስለ ራሳቸው እንደሚኖራቸው በጎ አመለካከት አይደለም	1	2	3	4	5	6
17	በአጠቃላይ በራስ መተማመን እና ስለራሴ አዎንታዊ አመለካከት እንዳለኝ ይሰማኛል	1	2	3	4	5	6
18	እራሴን ከጓደኞቼና ከማውቃቸው ሰዎች ጋር ሳነፃፅር በማንነቴ ደስተኝነት ይሰማኛል	1	2	3	4	5	6

## Appendix B

1. በአዲስ ከተማ ክፍለከተማ የሚኖሩ የትዳር ጥንዶች ሰዎች ስለኔ ምን ያስባሉ ብለው የሚጨነቁ ይመስልዎታል ?
2. በአዲስ ከተማ ክፍለከተማ የሚኖሩ የትዳር ጥንዶች በዙሪያቸው ካሉ ሰዎችና ማህበረሰብ ጋር በጥሩ ሁኔታ ይኖራሉ?
3. በአዲስ ከተማ ክፍለከተማ የሚኖሩ የትዳር ጥንዶች እንደ አንድ ግለሰብ በጊዜ ሂደት ውስጥ ብዙ ለውጦች በራሳቸው ላይ አየተከሰቱ ብለው ያምናሉ ?
4. በእንደርሶ አመለካከት እና የስራ ልምድ ጥንዶች ከቤተሰቦቻቸው እና ጎደኞቻቸው ጋር በግልና በጋራ ጉዳዮች ላይ ግልፅ ውይይት ማድረግ ያስደስታቸዋል?
5. እርሶ በአዲስ ከተማ ክፍለከተማ የሚገኙ ጥንዶች የህይወት መመሪያ እና አላማ አላቸው ብለው ያስባሉ?
6. በአዲስ ከተማ ክፍለከተማ የሚኖሩ የትዳር ጥንዶች ስለራሳቸው ያላቸው አመለካከት ብዙ ሰዎች ስለ ራሳቸው እንደሚኖራቸው በጎ አመለካከት ነው ብለው ያምናሉ?

### Appendix C

1. ጥንዶች አብዛኛውን ጊዜ ሌሎች ሰዎች የሚያደርጉት ድርጊት በውሳኔያቸው ላይ ተጽእኖ ይፈጥርባቸዋል ብለው ያስባሉ?
2. ጥንዶች በእለት ተዕለት ህይወታቸው ላይ ያሉባቸውን ሃላፊነቶች በመወጣት ረገድ እንዴት ናቸው ?
3. በአዲስ ከተማ ክፍለከተማ የሚኖሩ የትዳር ጥንዶች በህወታቸው ውስጥ መሻሻልን ለማምጣት ጥረት ያደርጋሉ?
4. በአዲስ ከተማ ክፍለከተማ የሚኖሩ የትዳር ጥንዶች በጓደኞቻቸው ላይ እምነት መጣል እንደምችሉና እነሱም እምነት እንደሚጣልባቸው ያስባሉ?
5. ጥንዶች ስለወደፊቱ እቅድ ማቀድና እቅዳቸውን እውን ለማድረግ መጣር ያስደስታቸዋል ?
6. ጥንዶች በአጠቃላይ በራስ መተማመን እና ስለራሳቸው አዎንታዊ አመለካከት አላቸው ብለው ያምናሉ ?

***ስለትብብርዎ በጣም አመሰግናለሁ!***