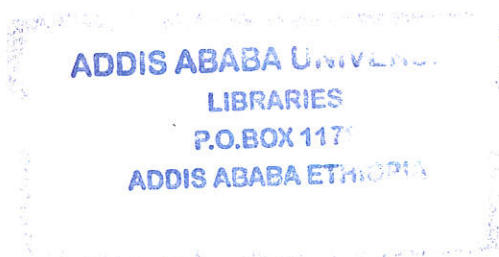


**ADDIS ABABA UNIVERSITY  
SCHOOL OF GRADUATE STUDIES**

**The Impact of Premarital Counseling on Marital Satisfaction, Communication, Conflict Resolution, Intimacy and Commitment of Married Couples in Some Selected Protestant Churches in Addis Ababa.**

**Tatek Molla**



**June, 2009**

**The Impact of Premarital Counseling on Marital Satisfaction, Communication, Conflict Resolution, Intimacy and Commitment of Married Couples in Some Selected Protestant Churches in Addis Ababa.**

**By  
Tatek Molla**

**A THESIS SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES OF ADDIS ABABA UNIVERSITY IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF MASTER OF ARTS IN COUNSELING PSYCHOLOGY**



**June, 2009**

# ADDIS ABABA UNIVERSITY SCHOOL OF GRADUATE STUDIES

**The Impact of Premarital Counseling on Marital Satisfaction, Communication, Conflict Resolution, Intimacy and Commitment of Married Couples in Some Selected Protestant Churches in Addis Ababa.**

By  
**Tatek Molla**



Approved By Examining Board

\_\_\_\_\_  
Chairman, Department graduate Committee

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Advisor

\_\_\_\_\_  
Signature

*Sentayehu Tadesse*  
\_\_\_\_\_  
Internal Examiner

*[Signature]*  
\_\_\_\_\_  
Signature

*July 10/09*

## **Acknowledgements**

I would like to acknowledge all those who have contributed directly or indirectly to the undertaking and completion of this thesis paper. First and foremost, I am extremely grateful to my advisor Teka Zewdie (Ph.D) for his unreserved, constructive and valuable comments and suggestions.

I also acknowledge the valuable comments of my colleagues Tsega Mesfin and Adane Wako. The other person that I would like to thank is the secretary W/ro Atsedu Alemu for devoting her time to write and edit the paper.

In conclusion, I would like to thank my brothers, sisters and close friends, whose support and encouragements have been very important to my paper work and education.

# TABLE OF CONTENTS

<b>CONTENTS</b>	<b>PAGES</b>
Acknowledgements.....	I
Table of Contents .....	II
List of Tables .....	IV
Abstract .....	VI
<b>CHAPTER ONE: THE PROBLEM AND ITS APPROCH</b>	
1.Introduction.....	1
1.1 Background of the Study.....	1
1.2 Statement of the Problem.....	2
1.3 Objective of the Study.....	4
1.4 Significance of the Study.....	5
1.5 Delimitation of the Study.....	5
1.6 Operational Definition of Terms.....	6
<b>CHAPTER TWO: REVIEW OF RELATED LITRATURE</b>	
2.1 Premarital Counseling .....	6
2.2 Premarital Counseling in the Church and Outside the Church.....	8
2.2.1 Christian Model of Premarital Counseling .....	8
2.3 Secular Model of Premarital Counseling .....	9
2.4 Benefits of Using Professional Counselor .....	10
2.5 Effects of Premarital Counseling for a Healthy Marriage .....	11
2.5.1 Marital Satisfaction .....	13
2.5.2 Marital Communication Pattern .....	15
2.5.3 Marital Conflict Resolution .....	16
2.5.4 Marital Commitment .....	17
2.5.5 Marital Intimacy .....	19

CHAPTER THREE: RESEARCH DESIGN AND METHOD	
3.1 Research Design.....	20
3.2 Variables of the Study .....	20
3.3 Area Sampling.....	21
3.4 Participant of the Study.....	21
3.5 Sampling Technique.....	22
3.6 Research Instrument.....	22
3.7 Data Gathering Procedure .....	23
3.8 Data Analysis .....	23
CHAPTER FOUR: RESULTS OF THE STUDY	
4.1 Socio-Demographic Characteristics .....	24
4.2 Analysis of Differences between PMC Receivers and non- Receivers .....	33
4.3 Analysis of Differences between Groups on Marital Satisfaction, Communication, Conflict Resolution, Intimacy and Commitment as a Function of Socio-Demographic Characteristics .....	37
CHAPTERB FIVE: DISCUSSION	
5.1 Discussion .....	43
CHAPTER SIX: Summary, Conclusions and Recommendations	
6.1 Summary and Conclusions .....	48
6.2 Recommendations .....	50
APPENDICES	
REFERENCES	

## ***LIST OF TABLES***

<b>TABLES</b>	<b>PAGES</b>
Table 1: Age of Respondents .....	24
Table 2: Educational Status of Respondents.....	25
Table 3: Monthly Income of Respondents.....	26
Table 4: Number of Years in Marriage.....	27
Table 5: Frequency of Marriage.....	28
Table 6: Premarital counseling Provider.....	29
Table 7: Duration of counseling service.....	30
Table 8: Number of children .....	31
Table 9: Respondents' Thinking about Divorce.....	32
Table 10: Marriage status .....	32
Table 11: Marital Satisfaction Difference between PMC receivers and non- receivers.....	33
Table 12: Marital Communication Difference between PMC receivers and non- receivers .....	34
Table 13: Marital Conflict Resolution Difference between PMC receivers and non- receivers.....	35
Table 14: Marital Intimacy Difference between PMC receivers and non- receivers .....	36
Table 15: Marital Commitment Difference between PMC receivers and non- receivers .....	36
Table 16: One-Way ANOVA-Result between Groups on Marital Satisfaction as a Function of Socio-Demographic Characteristics .....	37
Table 17: One-Way ANOVA- Result between Groups on Marital Communication as a Function of Socio-Demographic Characteristics .....	39

Table18: One-Way ANOVA- Result between Groups on Marital Conflict Resolution as a Function of Socio-Demographic Characteristics .....	40
Table19: One-Way ANOVA- Result between Groups on Marital Intimacy as a Function of Socio-Demographic Characteristics .....	41
Table20: One-Way ANOVA- Result between Groups on Marital Commitment as a Function of Socio-Demographic Characteristics .....	42

## **Abstract**

The impact of premarital counseling intervention on marital satisfaction, communication, conflict resolution, intimacy and commitment is an important area of research in the context of creating healthy marriage and relationship. This has not been previously examined in Ethiopia. In this study, 104 couples (52 couples of premarital counseling receivers and 52 couples of non-receivers of the service) were the participants who were selected from Geja, Mekanisa, Bolle, Akaki and Hibret kale Hiwet Churches in Addis Ababa using simple random technique. 40 self-report and 12 background questionnaire items were developed by the researcher. These questionnaire items were distributed to the participants and filled out by them and analyzed using t-test to examine the mean differences between couples of premarital counseling service receivers and non-receivers on marital satisfaction, communication, conflict resolution, intimacy and commitment. Also a one-way ANOVA was used to examine the impact of major socio-demographic characteristics on the above five variables of the study. The results indicated that there was a significant difference between couples of premarital counseling receiver and non-receiver in their marital satisfaction, communication, conflict resolution and commitment level. It also indicated that the mean values of marital satisfaction, communication and conflict resolution measures varied as a function of the number of years that couples spent in their marriage. The Mean values of marital intimacy and commitment measures did not show significant differences in any of the socio-demographic characteristics. The findings of the study underline the importance of providing premarital counseling service for the couples before their marriage to increase marital satisfaction, communication skills, and conflict resolution skills on the part of the married couples.

# **CHAPTER ONE: The Problem and Its Approach**

## **1. Introduction**

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

It is uncommon today to find people who have not been affected by the pain of marital unhappiness and divorce, whether in their own life or a life of someone close to them. Marriage is important to the church, as it is allegorical to Christ and the church, but also a means of deep and intimate relationships that are vital to the church. As a result of this, the church is on the way to fight for healthier and happier marriages. The protestant church makes efforts to strengthen, preserve and promote healthy marriage, and one example of the efforts is offering the premarital counseling service for the couples before getting married each other (Brotherson and Duncan, 2004).

Premarital counseling has shown itself to be an effective means to combating divorce. Research findings showed that premarital counseling program is a means to make couples happy in their marriage life. One of those studies is Giblin (1985) meta-analysis of 85 other studies, involving over 4,000 couples. He found that the average couple that participated in one of different marriage enrichment programs was happier in their relationship than the couples who did not participate in the program. A very powerful trend seen in churches is that couples are highly encouraged to go through some form of premarital counseling if they desire to be married in protestant churches. People inside the church see premarital counseling as a powerful tool in marriage preparation and although no concrete evidence in premarital counseling lowering divorce rates, however, there is evidence showing happier marriages.

## **1.2 Statement of the Problem**

Premarital counseling has been seen by the Kale Heywet protestant churches as an effective combatant against the various conflicts that may arise between couples in their marriage life. Because of the importance of marital happiness and satisfaction, it seems logical that most couples tend to get premarital counseling service. Healthy and happy marriage does not happen by itself. The kale Heywet protestant churches in Addis Ababa are working on premarital counseling for the couples enabling them to lead a healthy and happy marriage.

The history of the protestant churches fellowship of Ethiopia goes back to the early 1970s. However, the official recognition of allowing the preaching of the Gospel was in 1991. Once the fellowship was officially recognized, it developed its organizational and functional structure of head office as well as local levels across the country through its members.

Recently the Ethiopian Kale Heywet protestant churches in Addis Ababa have started providing premarital counseling Service for those who are followers of the church before they get married each other. There are about 28 Kale Heywet protestant churches in Addis Ababa. The followers are estimated to be around 20 thousand including married couples and unmarried individuals of all age groups. Christian couples are provided with premarital counseling from their respective church. This is because everyone needs a healthy and better marriage relationship. The premarital counseling service has been providing by the Ethiopian kale Heywet churches in Addis Ababa, however the impact

has not been assessed yet. Whether the premarital counseling service has positive impact, negative impact, or no impact has not been previously examined in Ethiopia. Having this in mind, the researcher intends to examine the impact of premarital counseling on marital satisfaction, communication, conflict resolution, intimacy and commitment of married couples in some selected centers of Addis Ababa protestant churches for the first time in Ethiopia. Accordingly, this study tries to answer the following basic questions:

1. Is there a significant difference in marital satisfaction between couples of premarital counseling receivers and non-receivers?
2. Is there a significant difference in marital communication between couples of premarital counseling receivers and non-receivers?
3. Is there a significant difference in marital conflict resolution between couples of premarital counseling receivers and non-receivers?
4. Is there a significant difference in marital intimacy between couples of premarital counseling receivers and non-receivers?
5. Is there a significant difference in marital commitment between couples of premarital counseling receivers and non-receivers?
6. Do marital satisfaction, communication, conflict resolution, intimacy and commitment vary as a function of such socio-demographic characteristics as age, educational level, monthly income, number of years in marriage and number of children?

### 1.3 Objective of the Study

The general objective of the study is to examine the impact of premarital counseling on the married lives of couples in some selected centers of Addis Ababa protestant churches.

On the other hand, the specific objective includes:

1. To investigate whether there is a significant difference in marital satisfaction between couples who received premarital counseling and those who do not.
2. To identify whether there is a significant difference in marital communication between couples of premarital counseling receivers and non-receivers.
3. To examine whether there is a significant difference in marital conflict resolution between couples of premarital counseling receivers and non-receivers.
4. To analyze whether there is a significant difference in marital intimacy between couples of premarital counseling receivers and non-receivers.
5. To examine whether there is a significant difference in marital commitment between couples of premarital counseling receivers and non-receivers.
6. To analyze whether marital satisfaction, communication, conflict resolution, intimacy and commitment vary as a function of such socio-demographic characteristics as age, educational level, monthly income, number of years in marriage and number of children.

## **1.4 Significance of the Study**

The study will have at least the following importance.

1. The findings of the study will help those who are working on premarital counseling to be aware of the impacts of premarital counseling on the lives of married couples and strive to enhance the positive ones.
2. The result of the study may provide information for other researchers to study in depth.

## **1.5 Delimitation of the study**

It is obvious that there are a number of marriage enrichment programs which are available for couples to be married. Some of these are marriage education, marriage counseling and marriage preparation programs. The researcher, by considering various marriage enrichment programs, a number of couples and the number of protestant churches situated in different parts of the country, is forced to delimit the study only to.

- Impact of premarital counseling on marital satisfaction, communication, conflict resolution, intimacy and commitment of married couples.
- Ethiopian Kale Heywet protestant church in Addis Ababa.

Due to time, skill and financial constraints, the researcher is unable to include all the impacts of the various marriage enrichment programs, all the protestant churches that are providing the premarital counseling service and all the couples from all churches across the country.

## **1.6 Operational Definition of Terms**

**Premarital Counseling (PMC)**- A counseling process in which ordained ministers and priests provide the counseling service for the couples before getting married each other (Brotherson and Duncan, 2004).

**Marital Satisfaction**-The extent to which couples' needs, expectations, and desires are being satisfied in their marriage.

**Marital Communication**- It is a process of transmitting as well as exchanging feelings, attitudes, facts, beliefs, and ideas between married couples.

**Marital Conflict Resolution:** - Negotiation toward a creative solution for conflicts in marriage.

**Marital Commitment:** - The intention of being committed to one's marriage and spouse.

**Marital Intimacy:** - A deep and rewarding connection between a husband and wife that encompasses four areas; emotional, social, spiritual and physical.

## **CHAPTER TWO**

### **Review of Related Literature**

#### **2.1 Premarital Counseling**

Premarital counseling program is defined as a knowledge and skill based training procedure. The fundamental aim is to provide couples with information on ways to improve their relationship once they are married (Senediak, 1990). Similarly, Stahmann and Salts (1993) claimed that premarital counseling is preventive in its nature. This means that it is geared at providing couples with an awareness and understanding of potential problems which may occur after marriage. In addition, it is the process of providing couples with information and resources to effectively prevent problems that the couples may face.

Likewise, Bagarozzi and Raven (1981) stated that the salient aim of premarital counseling is to help prospective mates evaluate their relationship and acquaint them with the ways by which they might build a more happy and successful marriage.

As Stahmann and Hiebert (1997) indicated there are two predominant groups that have been providing premarital counseling. These are the church by clergy and outside the church by counseling psychologist. According to them, the primary purpose of providing premarital counseling by either of the groups is to enable the couple have a healthy marriage relationship. With this in mind, in this study, the impact of premarital counseling that is being provided in the church on the lives of married couples has been assessed.

## **2.2 Premarital Counseling in the Church and outside the Church**

Stahmann and Hiebert (1997) pointed out two basic similarities between premarital counseling within and outside the church. Both Secular and Christian counseling approach is concerned about creating a strong and healthy marriage. In other words, both determine whether the couple is stable enough to go through with marriage. This is done through checking emotional and physical stability as well as determining compatibility. According to Stahmann and Hiebert, the second similarity is that premarital counseling in both situations is about teaching the couple tools to better prepare them for marriage. This is done via teaching the couples conflict management and communication skills. Unlike the research conducted by Stahmann and Hiebert (1997) the current research analyzes the effect of premarital counseling on the lives of married couples with respect to marital satisfaction, communication skills, conflict resolution skills, intimacy and commitment they have to each other.

### **2.2.1 Christian Model of premarital counseling**

The idea of premarital counseling is not new. The Catholic Church has a long-standing program used to introduce engaged couples to the difficulties encountered in marriage with a focus on learning relationship skills necessary for effectively weathering life's storms. The church uses a group/mentoring approach over a weekend. The sessions focus on communication, level of maturity, attitude about the church, and educational background in order to help couples prepare to face possible difficulties (McDonald and Nett, 1973).

The foundation of this model/approach is that a professional other than the pastor will do premarital counseling for a church. In the area-wide model, a representative group of clergy decides on a counselor qualified to conduct premarital counseling. The specifics of whether or not a counselor is qualified may vary from church to church. General criteria include training in general counseling and following a Christian model for counseling. The counselor who conducts premarital counseling for the churches will be ministering like other staff members. The churches would decide on other standards to be met in order for one to be considered qualified (McDonald and Nett, 1973).

A study by Jones and Stathamnn (1994) conducted to determine the beliefs, practice, and training of clergy in reference to premarital counseling illuminates the diversity. Clergy, although they believe their denomination requires premarital counseling for engaged couples, there is a little training provided to ensure effectiveness. The pastors interviewed overwhelmingly and agreed that clergy were the primary providers of premarital counseling (Jones and Stathmann, 1994).

### **2.3 Secular Model of Premarital Counseling**

Among various models of secular premarital counseling, the integrative premarital counseling model which was developed by Stahmann and Hiebert (1997) presented as follows. This model can be used with individual couples or in groups. It assumes that couples can enhance their relationship and thereby increase their likelihood of marital success and satisfaction. According to Stahmann and Hiebert (1997), it is termed integrative because it utilizes concepts, skills and information from many aspects of

family systems, marital interaction and skill building. Components of the integrative include goal-setting and expectation of the counseling, doing a 'dynamic relationship history' with the couple, exploring each partner's family of origin, the use of premarital assessment inventory, the inclusion of skill-building exercises, information and discussion on topics and issues such as commitment, marital and individual roles, finances, intimacy, sexuality, careers, leisure activities, wedding preparation, etc. It is suggested that, where possible, the couple's parent(s) be invited to a counseling session for the recognition of the 'new' married couple (Stahmann and Hiebert, 1997)

One can understand the difference between the Christian and the integrative premarital counseling models of premarital counseling. The former one is based on Biblical principles and guidelines, while the second one is guided and ruled by various theoretical principles. The first uses either clergy men or pastors who have little or no training on counseling, however, the later uses licensed professionals in the area.

#### **2.4 Benefits of using professional Counselor**

Because of the nature of premarital counseling as a preventive tool, much time and effort should be put into the process from the counselor's perspective. Often a pastor does not have the time available to spend several sessions with the couple. The necessity of training in administering inventories and in understanding premarital counseling makes it difficult for some pastors to provide the intensity of counseling which would be optimal. Some pastors may feel under qualified and unable to devote time to provide comprehensive premarital counseling to couples getting married in the church. This

situation offers an opportunity for churches to work with professional counselors in the community in order to offer premarital counseling (Jones and Stathmann, 1994).

## **2.5 Effects of Premarital Counseling for a Healthy Marriage**

A healthy marriage is defined as an intimate, flexible and ever synergistic relationship (Muray and Muray, 2004). In such relationship couples adopt to promote individual growth of each other. According to Muray and Muray (2004), healthy marriage meets the following elements among others.

- Marital stability and satisfaction.
- Effective communication patterns.
- Conflict resolution skills.
- Marital intimacy.
- Commitment of the couple.

On the other hand, Stahmann and Hiebert (1997) proposed the following effects of premarital counseling on the lives of married couples.

- Enhancing the communication skills of the couple.
- Increasing couple stability and satisfaction.
- Developing couple intimacy.
- Increasing friendship and commitment to the marriage.

- Enhancing conflict resolution skills of the couples.

A meta-analysis of premarital enrichment outcome studies by Giblin et al. (1985) found an average effect size. This means that the average person who participated in the premarital prevention program was better off at the end of the program than the people who did not receive the intervention.

Similarly, Larson and Olson (1989) assessed issues that predicted marital success after premarital counseling. Areas such as conflict resolution, communication patterns, marital satisfaction, commitment and intimacy were assessed to predict the marital success of couples who had participated in the premarital counseling program.

Stahmann and Hiebert (1997) reported that most marriage preparation programs including premarital counseling showed positive effects while some demonstrated minimal effect. In addition, they reported that no studies have demonstrated negative effect for couples who participated in various marriage preparation programmes including premarital counseling. The results were often mixed, showing some areas of positive impact and some showing no effect. One can understand here is that the effect was pertaining to premarital counseling service by ignoring the major socio-demographic characteristics. In this study, the researcher intends to determine the impact of premarital counseling service and major socio-demographic characteristics on marital satisfaction, communication, conflict resolution, intimacy and commitment of married couples in particular.

### **2.5.1 Marital Satisfaction**

Marital satisfaction is defined as the subjective evaluation of a married couple relationship on a number of dimensions and evaluation (Spanier and Lewis, 1980). The range of evaluations constitutes a continuum reflecting numerous characteristics of marital interaction and marital functioning.

As Bagarozzi and Raven (1981) reported, marital happiness is not about luck, but preparation and perseverance. According to them premarital counseling is essential for a couple to achieve marital happiness/satisfaction. For the purpose of this study, marital satisfaction is defined as perceptions of one's marriage along a continuum of greater or lesser favorability at a given point in time which results from participation in premarital counseling program.

Murray and Murray (2004) found out that premarital counseling help client build solution, stable and satisfying marriages that simultaneously produce a more positive quality of life.

Synder (1979) listed some areas of marital satisfactions.

1. An individual's general satisfaction with the amount of affection and understanding expressed by the spouse.
2. Overall degree of satisfaction with the marriage.

The following series of findings from empirical research support the importance of symmetry for marital satisfaction and growth, resulting from premarital counseling program.

- Recent research revealed that couples who participated in the PMC are happier and more satisfied in their marriages, and relationships as well as their lives as individuals (Brotherson and Ducan, 2004).
- A premarital counseling intervention significantly increased the couple's satisfaction (Olson, 2003).
- Couple-who participated in premarital counseling program, demonstrated an increased marital satisfaction, better conflict resolution skills, better commitment, and more frequent expressions of positive feelings and affection (Stahmann and Salts, 1993).
- Couples who engaged in premarital preparation feel higher and sense of partnership and report higher level of marital satisfaction than couples who did not receive.

## 2.5.2 Marital Communication Pattern

Communication is the vital determinant of marital happiness and positive quality of life. “For many years, educators tried to find predictors of marital success or failure by looking at social and demographic factor such as income, education age of marriage. However, scholars believe that these factors are far less important than communication between partners. For example, it is not being educated or uneducated that causes marital problems, but rather how the couple communicate and negotiate with each other about the matter at their hand (Stahmann and Salts, 1993).

As Olson (2003) indicated, the ability to communicate is one of a handful essential skills that individuals would rather master if they are to enjoy close relationships. According to their findings, the ability and willingness to communicate have been found to be among the most important factors in maintaining satisfying relation. For them couples who intend to be married need to participate in premarital counseling program which gives them more chance to develop an effective marital communication patterns.

The following series of findings from empirical research support the effects of premarital counseling program on developing an effective marital communication styles which underlies the happily married life.

- After participating in the premarital counseling program, couples reported or were observed to be better at resolving problems using effective communication styles (Olson, 2003).

- Couples who participated in premarital counseling used communication styles involving high openness than couples who did not participate in the premarital counseling program (Olson, 2003).

Mohler (2003) listed some points of differentiation between communication patterns of couples who participated in premarital counseling and those who did not. Couples who participated in the premarital counseling program talked more to each other, preserved communication channels and kept them open, showed more sensitivity to each others feelings and personalized their language symbols.

The use of communication skills that lead to positive interaction is a compelling indicator of satisfying relationship. Communication that is positive in nature and leads to increased understanding contributes to more rewarding interaction, greater likelihood of conflict resolution, and higher level of intimacy and satisfaction with one's pattern and overall relationship (Markman and Stanley, 1995).

### **2.5.3 Marital Conflict Resolution**

Evidence from several longitudinal studies of couples suggests that communication problems and destructive marital conflict are among the leading risk factors for future divorce and distress (Markman and Stanley, 1995). Markman began looking for the causes of marital distress and focused on conflict management as a major cause. One of the marriage enrichment programs which is called premarital counseling program was developed to train the couple's communication skills with a major emphasis on conflict

management strategies. Markman and Stanley (1995) reported that couples who participated in the premarital counseling program were able to use better conflict resolution skills.

In a major review of meta-analysis of studies on premarital preparation program including premarital counseling, Carrol and Dherthy (2003) found the mean effect size of premarital program was .80 which means the couples in these programs improved about 30% in marital conflict resolution after participating in premarital counseling program.

#### **2.5.4 Marital Commitment**

Adam and Jones (1997) defined marital commitment as an intention to continue a marital relationship. Rusbult and Martz (1985) stated commitment as a psychological attachment to a relationship. Still another researcher, Johnson (1973) stated that marital commitment involves personal desire to be in the relationship and moral obligation to remain in the relationship. Johnson (1973) has identified some aspects of decision to continue a relationship.

- Personal commitment: feeling one wants to continue a relationship. This has very much to do with the satisfaction one gets from a relationship.
- Moral commitment: feeling one ought to continue it. This comes really from one's own value system and a sense of right and wrong.
- Structural commitment: feeling one has to continue a relationship.

For the purpose of this research, marital commitment is defined as the tendency to maintain a relationship and to feel psychologically attached to it.

As Laver and Laver (1986) stated, marital commitment is perceived as an important independent component in relationship stability. It is seen as a stabilizing force for long-term relationships that encompasses feelings of support, devotion and consideration. According to them, decisions to remain in a relationship may be mediated by one's commitment to the relationship. These researchers also reported that premarital counseling program is one among others to help couples better understand principles of commitment, acceptance and sacrifice that are known to be associated with healthy relationships.

Similarly Kelly (1983) reported that commitment in a relationship focuses on duration of the relationship. People who are committed to their relationships/patterns are expected to stay, even when difficulties arise. Thus, the relationship seems to have a stable membership. According to him, the idea of commitment in relationship tends to evoke thoughts of a stable long-term relationship. In addition, Kelly stated that marriage preparation programmes including premarital counseling program are the means to enhance marital commitment on the part of partners.

Stanley and Colleagues (2006) reported that premarital counseling program reduces the likelihood of divorce. He found out that premarital counseling program participation was associated with higher commitment to marriage.

### 2.5.5 Marital Intimacy

Stahmann and Grover (2004) defined marital intimacy as the process where two partners are deeply revealing their true selves to each other. These researchers have identified the following dimensions of marital intimacy.

- Emotional- Here the couple is able to share personal feeling, to trust one another, and to feel safe and secure with each other.
- Spiritual- Marriage has a spiritual dimension that includes sharing spiritual and religious attitudes, behaviors, beliefs and life experiences.
- Cognitive/ Planning- Marriage has a cognitive and planning dimension, which includes sharing thoughts about life, making plans together and discussing goals.
- Social- This aspect of marital intimacy deals with the process in which the partners enjoy doing things together and look forward to spending time together.
- Physical- It is a state in which spouses nurture and support each other emotionally and physically, but not necessarily in sexual ways.

## **CHAPTER THREE**

### **Research Design and Method**

#### **3.1 Research Design**

Quantitative research design was employed to examine the impact of premarital counseling on marital satisfaction, communication, conflict resolution, intimacy and commitment of married couples.

#### **3.2 Variables of the study**

In this study marital satisfaction, communication, conflict resolution, intimacy and commitment variables were studied. Items were developed by the researcher to examine whether there is significant difference in marital satisfaction, communication, conflict resolution, intimacy and commitment between couples who received premarital counseling and those who do not. The instrument was designed in such a way that the subjects respond by checking one of the five responses, very poor, poor, undecided, good and very good. The items were designed to reflect the characteristics of an effective marriage with respect to the five variables of the study. These are marital satisfaction, communication, conflict resolution, intimacy and commitment. In the pilot study, using the Cronbach's Alpha of internal consistency of the items was checked and a reliability of coefficient of .70, .62, .78, .76, and .81 was obtained for the above five variables of items respectively. These coefficients of reliability suggest high reliability. In addition, the contents of the items were checked using a pilot study and the constructive comments and suggestions from my advisor and other three professionals. Finally, by omitting unclear, vague and unrelated items, 40 items (11 items on marital satisfaction, 8 items on marital

communication, 6 items on marital conflict resolution, 8 items on marital intimacy, and 7 items on marital commitment) were administered to the subjects.

### **3.3 Area Sampling**

The study was conducted at Geja, Hibret, Mekanissa, Bolle, and Akaki Kale Heywet protestant churches in Addis Ababa. The reason for selecting this church among others is that Kale Heywet protestant church is the pioneer in providing the premarital counseling service for the couples to be married. The format that these churches follow in providing the counseling service is attached in the appendix part. For detail information, see appendix "C". Most importantly, the researcher takes the relevance of the area to find couples of clients for the study. In the selected Kale Heywet protestant church, there are 28 local churches.

### **3.4 Participants of the study**

The questionnaire was administered to 104 couples who are followers of Kale Heywet Protestant church in Addis Ababa. Five Kale Heywet churches among 28 local churches in Addis Ababa were selected using simple random sampling method. They were from two categories. The first group was from those who had taken premarital counseling service. The other group was from those who did not receive premarital counseling service. They range in ages from 20-75 with the majority of them in their thirties and forties. They were all protestants. Their level of education generally ranged from completion 12 grades to graduates of second degree. Most of the individuals earn 500 and 2000. The majority of the individuals did not think about divorce and were in their first marriage.

### **3.5 Sampling Technique**

From the 28 local protestant churches in Addis Ababa five churches (Geja, Hibret, Mekanissa, Bolle, and Akaki Kale Heywet churches) were selected randomly using simple random method. Having done this, using stratified sampling method the followers were clustered into two categories those who had taken the premarital counseling service and those who did not take the service. There are 500 and 1000 couples who took premarital counseling service and who did not take respectively, in those above listed churches. Then, with the help of pastors in each church, from a list of 1000 couples from those five churches who did not receive premarital counseling service, 52 couples (104 individuals) were selected randomly using simple random sampling technique. Similarly, out of 500 couples who had taken premarital counseling service from those five churches, 52 couples (104 individuals) were selected using simple random sampling technique. If selected respondents were not volunteers, the research assistant passed to those who were chosen and taken as a reserve for this purpose.

### **3.6 Research Instruments**

The research instrument that was used for collecting the relevant data was a questionnaire. In the questionnaire 52 items was included. The first 12 questions enquired socio-demographic characteristics that included sex, age, educational status, monthly income, years in marriage, frequency of marriage, who has given them the counseling service, number of children and whether they think about divorce or not. The rest 40 items assessed the degree of marital satisfaction, communication pattern, conflict resolution skills, intimacy and commitment perceived by participants. All the items were concerned with the impact of premarital counseling on the lives of married clients with

respect to communication skills, stability and satisfaction for long-term, commitment to the relationship, problem solving and decision making skills. Each item was concerned with the salient effects of premarital counseling with respect to the above listed areas. And corresponding to each item, there are scales which ranged from very poor to very good. Each respondent was expected to circle one of the five scales as shown below.

Very good= 5

Poor= 2

Good= 4

Very poor= 1

Undecided= 3

### **3.7 Data gathering procedure**

The questionnaire was administered in those five selected churches where participants were attending weekly overall church program after an explanation was given by a research assistant. Five assistants were given explanations on how to explain about the questionnaire, administer and gather the completed one. After filling out the questionnaire, the respondents returned back for the correspondence research assistance.

### **3.8 Data Analysis**

Quantitative method of data analysis was implemented. After the relevant data for the study was gathered using the questionnaire, the t-test was used to examine mean difference between couples of premarital counseling receivers and non-receivers on marital satisfaction, communication, conflict resolution, intimacy and commitment. In addition, one-Way-ANOVA was used to examine the impact of major socio-demographic characteristics on the above five variables of the study. The analysis was performed using SPSS12.0.

## CHAPTER FOUR

### Results of the Study

The salient objective of the study is to examine the effects of premarital counseling service on the lives of married couples. It also attempts to determine the impacts of main (if any) socio-demographic characteristics on marital satisfaction, communication, conflict resolution, intimacy, and commitment.

#### 4.1 Socio-Demographic characteristics

**Table 1: Age of Respondents**

Age	Premarital counseling service					
	Yes		No		Total	
	No	%	No	%	No	%
20-30	25	24.0	12	11.5	37	17.8
31-40	46	44.2	47	45.2	93	44.7
41-60	29	27.9	45	43.3	74	35.6
Above 60 years	4	3.8	-	-	4	1.9
Total	104	100.0	104	100.0	208	100.0

The respondents' age ranged from 20 to 75. In the study, an equal number of individuals who received premarital counseling service and those who did not receive the service were included, i.e., 104 individuals (52 couples) for each group. The majority of

participants (93, 44.7%) were between the ages of 31 and 40. And out of these, 46 individuals (44.2 %) were provided with premarital counseling service and 47 individuals (45.2 %) were not provided with the service. One can understand from this that individuals of both groups were almost around the same age. A considerable number of individuals ( 25,24.0%) took the premarital counseling service between the age of 20 and 30 and 12 individuals with the same age level did not do so. 29 respondents (27.9 %) whose ages were between 41 and 60 took the service, but 45 participants (43.3 %) with the same age level with the above did not receive the service. Only 4 respondents (3.8 %) whose ages above 60 were provided with the premarital counseling service.

**Table 2: Educational Status of Respondents**

Educational Status	Premarital counseling service					
	Yes		No		Total	
	No	%	No	%	No	%
Above 1 <sup>st</sup> Degree	2	1.9	-	-	2	1.0
1 <sup>st</sup> Degree	14	13.5	17	16.3	31	14.9
Diploma	30	28.8	51	49.0	81	38.9
Certificate	21	20.2	18	17.3	39	18.8
Below Certificate	37	35.6	18	17.3	55	26.4
Total	104	100.0	104	100.0	208	100.0

The above table shows that a considerable number of respondents (37, 35.6 %) who participated in the premarital counseling service were below certificate in their

Educational status, while from those who did not participate, 18 respondents were so. Almost equal number of individuals (14, 13.5 %) who received the premarital counseling service and (17, 16.3 %) who did not receive were first Degree holders. Similarly 21 individuals (20.2 %) who received the service were certificate holders and 18 subjects (17.3 %) who did not receive got their certificate. 51 participants (49.0 %) who did not take the service got their Diploma and from those who took the service, 30 participants (28.8 %) did so.

**Table 3: Monthly Income of Respondents**

Monthly Income	Premarital counseling service					
	Yes		No		Total	
	No	%	No	%	No	%
Below 500	2	1.9	-	-	2	1.0
500-1000	43	41.4	18	17.3	61	29.3
1001-1500	26	25.0	35	33.7	61	29.3
1501-2000	17	16.3	25	24.0	42	20.2
Above 2001	14	13.5	22	21.2	36	17.3
Not stated	2	1.9	4	3.8	6	2.9
Total	104	100.0	104	100.0	204	100.0

The above table depicts that those who did not receive the premarital counseling service earn more than those who received the service.

43 (41.4%) individuals who received the premarital counseling service earned between 500 and 1000 birr per month. However, only 18 individuals who did not receive the service stated to earn such an amount. 26 (25.0 %) individuals who took the counseling

service earned between 1001 and 1500 birr per month and 35 (33.7 %) individuals who did not take the service got such an amount. 17 (16.3 %) individuals who received the service earned between 1501 and 2000 monthly and 25 (24.0 %) individuals who did not receive the service earned between 1501 and 2000 birr per month. Those who earned above 2001birr are premarital counseling service receiving, 14(13.5 %) individuals and non-receivers of premarital counseling service, 22 (21.2 %) individuals.

**Table 4: Number of Years in Marriage**

Years in Marriage	Premarital counseling service					
	Yes		No		Total	
	No of couples	%	No of couples	%	No of couples	%
Less than 3 years	8	15.4	2	3.8	10	9.6
3-6	22	42.3	9	17.3	31	29.8
7-10	7	13.5	7	13.5	14	13.5
11-20	12	23.0	25	48.1	37	35.6
Above 20 years	3	5.8	9	17.3	12	11.5
Total	52	100.0	52	100.0	104	100.0

The above table demonstrates that more couples who did not receive the premarital counseling service spent more years in their marriage than those who received the service. Only 3 (5.8 %) couples who received the service were married for 20 and above years. But 9, (17.3%) couples who did not receive the service were married for 20 and

above years. Similarly 12 (23.0 %) couples who took the counseling service and 25 (48.1 %) couples who did not take the service were married for 11 up to 20 years. 8 couples (15.4 %) from those who were participated in the premarital counseling service and only 2 couples (3.8 %) from those who did not receive the service were married for less than 3 years. 22 premarital counseling participant couples (42.3 %) were married for 3 up to 6 years and 18 (17.3 %) non-participants of counseling service did so.

**Table 5: Frequency of Re-Marriage**

Frequency of Marriage	Premarital counseling service					
	Yes		No		Total	
	No	%	No	%	No	%
Once	100	96.2	96	92.3	196	94.2
Twice	4	3.8	6	5.8	10	4.8
Three Times	-	-	2	1.9	2	1.0
Total	104	100.0	104	100.0	208	100.0

It is indicated in the above table that 100 premarital counseling service participants (96.2 %) married once and 96 (92.3 %) non-participants of the premarital counseling service did so. 4 individuals (3.8 %) from receivers of the premarital counseling service and 6 individuals (5.8 %) from non-receivers of the service were married twice. There are 2 individuals (1.9 %) who did not take the service and were married three times.

**Table 6: Premarital counseling Provider**

Counseling provider	Male		Female		Total	
	No	%	No	%	No	%
Religious Person	46	88.5	46	88.5	92	88.5
Professional person	-	-	4	7.7	4	3.8
Friend	4	7.7	2	3.8	6	5.8
Other	2	3.8	-	-	2	1.9
Total	52	100.0	52	100.0	104	100.0

The above table shows that more individuals were being counseled by religious person, 46 (88.5 %) men and 46 (88.5 %) women were being provided with the premarital counseling service by religious persons. Only 4 (3.8 %) women were counseled by professional persons. 6 individuals (5.8 %) were counseled by their friends and only 2 men (1.9 %) by others.

**Table 7: Duration of counseling service**

Duration	Male		Female		Total	
	No	%	No	%	No	%
Less than 3 months	50	96.2	50	96.2	100	96.2
3- 6 months	2	3.8	2	3.8	4	3.8
Total	52	100.0	52	100.0	104	100.0

It is indicated in the above table that the majority of the couples (50, 96.2 %) took the premarital counseling service for less than 3 months. Only 2 couples (3.8 %) took the service from 3 to 6 months.

**Table 8: Number of children**

Number of Children	Premarital counseling service					
	Yes		No		Total	
	No of couples	%	No of couples	%	No of couples	%
1 child	13	25.0	11	21.2	14	23.1
2 children	21	40.4	16	30.8	37	35.6
3 children	5	9.6	10	19.2	15	14.4
4 children	2	3.8	6	11.5	8	7.7
5 children	2	3.8	3	5.8	5	4.8
None	9	17.4	6	11.5	15	14.4
Total	52	100.0	52	100.0	104	100.0

A considerable number of couples who received (21, 40.4 %) and did not receive (16, 30.8 %) premarital counseling service had two children. 5 couples (9.6 %) who received the premarital counseling service have three children and from non-receivers of the premarital counseling service, 10 couples (19.2%) did so. 2 couples (3.8 %) who received the service have four children and 3 couples (5.8 %) who did not receive the service also have four children. couples who did not have children are 15 (13.9 %) of which 9 are receivers of the service and 6 are non-receivers of the service.

**Table 9: Respondents' Thinking about Divorce**

Thinking about divorce	Premarital counseling service					
	Yes		No		Total	
	No	%	No	%	No	%
Yes	10	9.6	18	17.3	28	13.5
No	94	90.4	86	82.7	180	86.5
Total	104	100.0	104	100.0	208	100.0

The above table shows that 18 individuals (17.3 %) who did not take the premarital counseling service thought about divorce. Only 10 individuals (9.6 %) who participated in premarital counseling service thought about divorce. Those who took the premarital counseling service and did not think about divorce were 94 (90.4 %). Similarly 86 individuals (82.7 %) who did not receive the premarital counseling service did not think about divorce.

**Table 10: Marriage Status**

First Marriage	Premarital counseling service					
	Yes		No		Total	
	No	%	No	%	No	%
Yes	100	96.2	98	94.2	198	95.2
No	4	3.8	6	5.8	10	4.8
Total	104	100.0	104	100.0	208	100.0

Almost an equal number of individuals (100, 96.2 %; 98, 94.2 %) those who took the premarital counseling service and who did not take the service respectively, were in their first marriage. Only 4 individuals (3.8 %) from the receivers of premarital counseling service and 6 individuals (5.8 %) from non-receivers of premarital counseling service were not with their first marriage. This is to mean that out of 208 all the rest 198 (95.5 %) individuals are with their first marriage.

#### 4.2 Analysis of Differences between PMC receivers and non- receivers

**Table11: Marital Satisfaction Difference between PMC receivers and non- receivers**

PMC Service	No	Mean	Std. deviation	$t_{ob}$	$t_{cr}$
Receivers	104	3.40	0.42	10.83	1.96
Non-receivers	104	2.80	0.37		

As depicted in Table 11, the calculated t-ratio (10.83) is greater than the t-critical (1.96) at 0.05 level of significance. It shows that there is a significant difference between the marital satisfaction of individuals who received PMC service and those who did not receive it. Again it can be observed from Table 11 that the mean of PMC receivers (3.40)

is greater than the mean of non-receivers of PMC service. Therefore, it can be interpreted that the PMC service can make couples to be happier and satisfied in their marriage life than those non-receivers of PMC service.

**Table 12: Marital Communication Difference between PMC receivers and non- receivers**

PMC Service	No	Mean	Std. deviation	$t_{ob}$	$t_{cr}$
Receivers	104	3.44	0.45	13.73	1.96
Non-receivers	104	2.68	0.34		

As shown in Table 12, the calculated t-ratio, i.e. 13.73 is much greater than the critical t-ratio, i.e, 1.96 at 0.05 level of significance. It shows that there is a significant difference between the marital communication of individuals who received PMC service and those who did not do so. It can also be seen from Table 12 that the mean of PMC receivers (3.44) is greater than the mean of non-receivers of PMC service (2.68).Therefore, it can be interpreted as those who received the PMC service are better in their communication pattern than non-receivers of PMC service.

**Table 13: Marital Conflict Resolution Difference between PMC receivers and non- receivers**

PMC Service	No	Mean	Std. deviation	$t_{ob}$	$t_{cr}$
Receivers	104	3.73	0.59	14.80	1.96
Non-receivers	104	2.64	0.45		

Table 13 shows that the calculated t-ratio (14.80) is greater than the t-critical (1.96) at 0.05 level of significance. It depicts that there is a significant difference between the marital conflict resolution of individuals who received PMC service and those of non-receivers. It also indicated in Table 13 that the mean of PMC receivers (3.73) is greater than the mean of non-receivers of PMC service (2.64). Therefore, it can be interpreted that couples who received PMC service are better in resolving marital conflicts than those who did not receive PMC service.

**Table 14: Marital Intimacy Difference between PMC receivers and non- receivers**

PMC Service	No	Mean	Std. deviation	$t_{ob}$	$t_{cr}$
Receivers	104	4.04	0.53	1.43	1.96
Non-receivers	104	3.92	0.72		

As shown in Table 14, the calculated t-ratio (1.43) is less than the t-critical (1.96) at 0.05 level of significance. This shows that there is no significant difference between couples of PMC service receivers and non-receivers in their marital intimacy. In other words, couples of PMC service receivers and non-receivers have almost similar intimacy with their partner.

**Table 15: Marital Commitment Difference between PMC receivers and non- receivers**

PMC Service	No	Mean	Std. deviation	$t_{ob}$	$t_{cr}$
Receivers	104	3.82	0.42	20.27	1.96
Non-receivers	104	2.62	0.43		

As it can be observed from Table 15, the calculated t-ratio.i.e.20.7 is much greater than the t-critical, i.e, 1.96 at 0.05 level of significance. It shows that there is a significant difference between the marital commitment of couples of PMC service receivers and non-receivers. Again, it shows that the mean of PMC service receivers (3.82) is greater than the mean of non-receivers of PMC service (2.62). Therefore, it can be interpreted that couples who received PMC service are more committed to their marriage than individuals who did not receive PMC service.

**4.3 Analysis of Differences between Groups on Marital Satisfaction, Communication, conflict Resolution, Intimacy and Commitment as a Function of Socio-Demographic Characteristics**

**Table16: One-Way ANOVA-Differences between Groups on Marital Satisfaction as a Function of Socio-Demographic Characteristics**

No	Socio-Demographic Characteristics	Sum of Squares	DF	Mean Square	F <sub>ob</sub>	F <sub>cr</sub>
1	Age	1.297	3	.432	1.761	2.65
2	Educational Level	1.678	4	.684	1.467	2.41
3	Monthly Income	1.666	4	.666	1.546	2.41
4	Number of Years in Marriage	3.372	4	.843	3.565	2.41
5	Number of Children	1.420	4	.355	1.507	2.43

As it can be observed from Table 16, the calculated F-ratio is less than the F-critical value except the number of years in marriage (0.05 level of significance). The number of years in marriage group was found to have significant difference on marital satisfaction unlike the other groups. There was significant difference between the means of the group of the number of year's couples who stayed in their marriage on their marital satisfaction score. This can be interpreted to mean that the number of years that couples spent in their marriage as a factor of marital satisfaction. However, in any of other socio-demographic characteristics (age, Educational level, monthly income, and number of children), no group was found to have significant difference on marital satisfaction. Different groups of individuals within the above listed socio-demographic characteristics did not experience any significant difference between their mean values.

**Table17: One-Way ANOVA-Differences between Groups on Marital Communication as a Function of Socio-Demographic Characteristics**

No	Socio-Demographic Characteristics	Sum of Squares	DF	Mean Square	F <sub>ob</sub>	F <sub>cr</sub>
1	Age	1.594	3	.531	1.755	2.65
2	Educational Level	1.952	4	.738	1.302	2.41
3	Monthly Income	1.025	4	.756	1.267	2.41
4	Number of Years in Marriage	4.750	4	1.188	4.112	2.41
5	Number of Children	2.338	4	.584	1.884	2.43

As shown in table 17 that the calculated F-ratio is less than the F-critical value except the number of years in marriage (0.05 level of significance). The number of years in marriage group was found to have significant difference on marital communication unlike the other groups. There was significant difference between the means of the group of years couples spent in their marriage on their marital communication score. Therefore, it can be interpreted as that the number of years that individuals spent in their marriage was one factor to have successful marital communication pattern. However, in any of other socio-demographic characteristics (age, Educational level, monthly income, and number of children), no group was found to have significant difference on marital communication pattern. Different groups of individuals within the above listed socio-demographic characteristics did not experience any significant difference between their mean values.

**Table18: One-Way ANOVA-Differences between Groups on Marital Conflict Resolution as a Function of Socio-Demographic Characteristics**

No	Socio-Demographic Characteristics	Sum of Squares	DF	Mean Square	F <sub>ob</sub>	F <sub>cr</sub>
1	Age	4.419	3	1.473	2.620	2.65
2	Educational Level	3.494	4	1.124	1.897	2.41
3	Monthly Income	1.152	4	1.288	2.323	2.41
4	Number of Years in Marriage	8.230	4	2.058	3.767	2.41
5	Number of Children	2.131	4	1.533	1.715	2.43

As depicted in table 18 that the calculated F-ratio is less than the F-critical value except for the number of years in marriage. The number of years in marriage group was found to have significant difference on marital conflict resolution unlike the other groups. There was significant difference between the means of the group of number of years couples spent in their marriage on their marital conflict resolution score. Therefore, it can be interpreted as that the number of years that couples spent in their marriage has its own contribution for resolving marital conflicts successfully. However, in any of another socio-demographic characteristics (age, Educational level, monthly income, and number of children), no group was found to have significant difference on marital conflict

resolution. Different groups of individuals within the above listed socio-demographic characteristics did not experience any significant difference between their mean values.

**Table19: One-Way ANOVA-Differences between Groups on Marital Intimacy as a Function of Socio-Demographic Characteristics**

No	Socio-Demographic Characteristics	Sum of Squares	DF	Mean Square	F <sub>ob</sub>	F <sub>cr</sub>
1	Age	2.016	3	.672	1.681	2.65
2	Educational Level	.680	4	.170	.416	2.41
3	Monthly Income	1.895	4	.724	1.496	2.41
4	Number of Years in Marriage	1.928	4	.482	1.875	2.41
5	Number of Children	1.598	4	.150	1.147	2.43

As indicated in the above table the calculated F-ratio is less than the F-critical value for all the five socio-demographic characteristic groups. This is to mean that no group was found to have significant difference on marital intimacy. Different groups of individuals within all socio-demographic characteristics did not experience any significant difference between means.

**Table20: One-Way ANOVA-Differences between Groups on Marital Commitment as a Function of Socio-Demographic Characteristics**

No	Socio-Demographic Characteristics	Sum of Squares	DF	Mean Square	F <sub>ob</sub>	F <sub>cr</sub>
1	Age	2.331	3	.777	1.425	2.65
2	Educational Level	1.781	4	.945	1.734	2.41
3	Monthly Income	1.711	4	.678	1.237	2.41
4	Number of Years in Marriage	1.611	4	.453	1.165	2.41
5	Number of Children	1.805	4	.451	.846	2.43

As demonstrated in the above table the calculated F-ratio is less than the F-critical value for all socio-demographic characteristics. This is to mean that no group was found to have significant difference on marital commitment. Different groups of individuals within all the socio-demographic characteristics did not experience any significant difference between their mean values.

## **CHAPTER FIVE**

### **DISCUSSION**

The main purpose of the study was to examine the impact of premarital counseling service on marital satisfaction, communication, conflict resolution, intimacy and commitment of married couples. 104 couples (52 couples who received premarital counseling service and 52 couples who do not receive the service) filled out a self-report questionnaire on the above listed five variables.

All the items with respect to the above listed variables were mainly indicative of overall satisfaction, communication pattern, conflict resolution, intimacy and commitment of couples with their marriage. 52 couples took premarital counseling at different age level. Out of these couples, the majority (46, 44.2%) took the premarital counseling service between the ages of 31 and 40. Similarly, 47 (45.2%) individuals with this age level did not take the service. With respect to the educational level of respondents, the majority of individuals who did not participate in premarital counseling service were Diploma holders and those who participated were below certificate. Similarly, those who did not receive premarital counseling service earned more than those who received the service. Likewise, couples who did not participate in premarital counseling service spent more years than who participated.

Religious persons dominantly have provided the counseling service for couples to be married. From those who took the counseling service, 10 individuals think about divorce, and 50 couples are in their first marriage.

Even though we might have some reservations on the truthfulness of responses, a significant difference was found between the marital satisfaction of couples who received premarital counseling service and those who did not receive. A big difference was observed between the calculated t-ratio (10.8) and t-critical (1.96) at 0.05 level of significance. This means that couples who participated in premarital counseling service are more satisfied with their marriage than who did not participate in the service. The above finding goes in line with research findings which revealed that couples who participated in premarital counseling are happier and more satisfied in their marriage, and relationships as well as their lives as individuals (e.g., Brotherson and Ducan, 2004).

Similarly, a significant difference was observed between the marital communication pattern of couples who participated in premarital counseling service and those who did not participate. The calculated t-ratio (13.73) and t-critical (1.96) are quite different and the observed t-ratio is much greater than the t-critical value at 0.05 level of significance. This means that couples who participated in premarital counseling service are better in their marital communication pattern than those non-receivers of premarital counseling service. The above finding is consistent with research findings which reports that couples who participated in PMC used effective marital communication styles which underlies the happily married life (e.g., Olson and Olson, 2000)

Likewise, a significant difference was found between the marital conflict resolution of couples who received premarital counseling service and those who did not receive. The calculated t-ratio (14.80) and t-critical (1.96) values are different and the observed t-ratio is greater than the t-critical value at 0.05 level of significance. This is to mean that couples who took premarital counseling service were better in their marital conflict resolution styles than those who did not take premarital counseling service. This finding goes hand-in hand with research findings that reveal couples who participated in premarital counseling program were able to use better marital conflict resolution skills (Markman and Stanley, 1995; Carrol and Dherthy, 2003)

With respect to the difference between the marital commitment of couples who participated in premarital counseling program and non-participants, a much big difference was found between the calculated t-ratio (20.27) and t-critical (1.96) values at 0.05 level of significance. This shows that couples who received premarital counseling service were more committed to their marriage than couples who did not receive. The above finding is consistent with research findings which report that premarital counseling program is associated with higher commitment to marriage (Stanely and Colleagues, 2006). In addition, Laver and Laver (1986) reported a finding that supports the above finding. In a way, premarital counseling program is one among others to help couples better understand principles about commitment, acceptance, and sacrifice that are known to be associated with healthy relationships.

On the other hand, the means of marital satisfaction, communication, conflict resolution, intimacy and commitment of couples responses based on socio-demographic characteristics were analyzed using one-way ANOVA enquiring if the above listed variables of the study vary as a function of socio-demographic characteristics. Accordingly, significant difference was observed between the means of marital satisfaction, communication, and conflict resolution as a function of the number of years that couples spent in their marriage. One can understand from this that marital satisfaction, communication pattern and conflict resolution skills are not only attributed to premarital counseling service but also to the number of years that couples spent in their marriage.

Though to my knowledge no research is available that supports the above finding, the study is indicative of a significant difference between couples of receivers and non-receivers of premarital counseling service in their marital satisfaction, communication and conflict resolution pattern due to premarital counseling service and the number of years that couples spent in their marriage.

However, in either of socio-demographic characteristics, no significant difference was observed for the means of marital intimacy and commitment. On the other hand as table 15 depicted that the study is indicative of a significant difference between the marital commitment of couples who received premarital counseling and who did not receive. This difference is pertaining to the participation of premarital counseling service but not

due to the number of years that couples spent as that of marital satisfaction, communication and conflict resolution.

Unlike all the above findings, no significant difference was found between the marital intimacy of couples who participated in premarital counseling program and those who did not participate in it. In other words, couples of premarital counseling service receivers and non-receivers have almost similar intimacy with their partner in their marriage. This difference was also analyzed using one-way ANOVA asking if the marital intimacy varies as a function of any of socio-demographic characteristics. Accordingly, different groups of individuals within all socio-demographic characteristics did not experience any significant difference between means. So, one can understand that marital intimacy is attributed to neither premarital counseling service nor to any of socio-demographic characteristics (age, educational level, monthly income, number of years spend in marriage, and number of children).

It is indicated that other researchers such as Stahmann and Hiebert (1997) reported that there is a significant difference in marital intimacy between couples who participated in premarital counseling program and those who did not participate in it. However, in this research such difference was not observed. This may be the items used to study marital intimacy in this research may not be standardized as that of other researchers used to study this variable. The other reason may be that the premarital counseling service which was provided to the participants of this study might not be targeted at developing marital intimacy between the couples to be married.

## CHAPTER SIX

### SUMMARY, CONCLUSIONS AND RECCOMENDATIONS

#### 6.1 Summary and Conclusions

The main purpose of the study was to examine the impact of premarital counseling service on marital satisfaction, communication, conflict resolution, intimacy and commitment of married couples. The following research problems were raised:

1. Is there a significant difference in marital satisfaction of couples between premarital counseling receivers and non-receivers?
2. Is there a significant difference in marital communication between couples of premarital counseling receivers and non-receivers?
3. Is there a significant difference in marital conflict resolution between couples of premarital counseling receivers and non-receivers?
4. Is there a significant difference in marital intimacy of couples between premarital counseling receivers and non-receivers?
5. Is there a significant difference in marital commitment of couples between premarital counseling receivers and non-receivers?
6. Do marital satisfaction, communication, conflict resolution, intimacy and commitment vary as a function of such socio-demographic characteristics as age, educational level, monthly income, Number of years in marriage and number of children?

To answer the above questions, 104 couples were selected and a questionnaire was administered to them. The results were analyzed using descriptive statistics (percentage distribution), t-test and one-way ANOVA. Accordingly, the following findings were observed.

1. A significant difference was found between marital satisfaction of couples of premarital counseling receivers and non-receivers.
2. A significant difference was found between marital communication of couples of premarital counseling receivers and non-receivers.
3. A significant difference between marital conflict resolution of couples of premarital counseling receivers and non-receivers.
4. No significant difference was observed between marital intimacy of couples of premarital counseling receivers and non-receivers.
5. A significant difference between marital commitment of couples of premarital counseling receivers and non-receivers.'
6. Means of marital satisfaction, communication and conflict resolution measures varied as a function of the number of years that couples spend in their marriage.
7. Means of marital intimacy and commitment measures did not vary in any of the socio-demographic characteristics.

# Appendices

# **Addis Ababa University School of Graduate Studies**

**This Questionnaire Is Prepared To Study the Impact of Premarital  
Counseling on Marital Satisfaction, Communication, Conflict  
Resolution, Intimacy and Commitment of Married Couples.**

**June, 2009  
Addis Ababa**



11. Have you ever been thinking about divorce? \_\_\_\_\_

12. Are you with your first marriage? \_\_\_\_\_

**Part II: Information on Marital satisfaction**

**Direction:** The following statements are indicative of the degree of satisfaction in your marriage. Please go through the items carefully and put the (√) mark on the box that you think well describes your degree of marital satisfaction.

No	Item	Very Poor	Poor	Undecided	good	Very good
1	Your satisfaction with your marriage life					
2	Your happiness with your current relationship					
3	Your sexual satisfaction with your spouse					
4	Your satisfaction with the way you and your spouse express affection					
5	Your happiness with the way you and your spouse manage and administer home					
6	Your satisfaction with the way you and your spouse share cost of life					
7	Your happiness with the way you and your spouse share home activities					
8	Your happiness with the way you and your spouse make decisions in your marriage					
9	Your thinking to be pleasant with your marital situation					
10	Your being upset and irritable with your marriage					
11	Your thinking of losing your marriage with divorce					

### Part III: Information on Marital Communication

**Direction:** The following statements are indicative of the communication skills. Please go through the items carefully and put the (√) mark on the box that you think well describes your communication patterns

No	Item	Poor Very	Poor	Undecided	good	Very good
1	The communication between you and your spouse is					
2	Your expression of true sexual feelings freely to your spouse is					
3	Your understanding of the feeling of your spouse					
4	Your communication of love affairs with your spouse is					
5	The listening ability between you and your spouse					
6	Your ability to express your feelings freely					
7	The condition of apologizing during making mistake in your marriage					
8	The chance your spouse gives you to express your feelings					

**Part IV: Information on Marital Conflict Resolution**

**Direction:** The following statements are indicative of the kind of conflict resolution skills. Please go through the items carefully and put the (√) mark on the box that you think well describes your conflict resolution

No	Item	Very Poor	Poor	Undecided	good	Very good
1	The way you handle sexual intercourse problem is					
2	Your conflict-resolution skill is					
3	Your mechanism to handle conflict resulted from unnecessary life expense					
4	The way for handle disagreement between you and your spouse resulted from administering children					
5	Your ability to solve conflict resulted from being late at night					
6	Your mechanism to solve conflict resulted from having many social life friends					
7	The way you make decisions to settle marriage conflicts					

### Part V: Information on Marital Intimacy

**Direction:** The following statements are indicative of the degree of marital intimacy.

Please go through the items carefully and put the (√) mark on the box that you think well describes your intimacy you have in your marriage

No	Item	Very Poor	Poor	Undecided	good	Very good
1	Spending most of your time with your spouse in a religious place					
2	Your recreational togetherness					
3	The way you share sexual feelings with your spouse					
4	Your closeness with your spouse in the world of ideas					
5	The closeness with your spouse in sharing home activities					
6	Your closeness with your spouse in coping with problems and pain					
7	Your emotional intimacy with your spouse					
8	The way you socialize together					

## Part VI: information on Marital Commitment

**Direction:** The following statements are indicative of the degree of marital commitment.

Please go through the items carefully and put the (√) mark on the box that you think well describes your degree of commitment.

No	Item	Very poor	Poor	Undecided	Good	Very good
1	Your commitment to the current marriage					
2	Your thinking about getting divorce					
3	Your thinking about your marriage might be in trouble					
4	The stability of your marriage					
5	The faithfulness between you and your spouse					
6	Your need to continue with your marriage					
7	Your moral commitment to your marriage					

በአዲስ አበባ ዩኒቨርሲቲ  
ሳልኮሎጂ ትምህርት ክፍል  
ድህረ ምረቃ ኘሮግራም

የቅድመ ጋብቻ ምክር አገልግሎት በትዳር አስደሳችነት፣  
መግባባት፣ ቅርርቦሽ፣ መፅናት እና በትዳር ውስጥ የሚከሰቱ  
ግጭቶችን በማስወገድ ረገድ ላይ ያለውን አስተዋፅኦ በተመለከተ  
ጥናት ለማድረግ የተዘረጀት መጠይቅ

ሰኔ 2001

አዲስ አበባ

# Appendix B: Amharic version of Questionnaire items

## “የተከበሩ የጥናቱ ተሳታፊ”

ይህ መጠይቅ የቅድመ ጋብቻ ምክር አገልግሎት በባለትዳር ጥንዶች ኑሮ ላይ ያለውን አስተዋፅኦ ማለትም በመግባባት፣ በኑሮ ደስተኝነት፣ ግጭትን በመፍታት፣ የትዳር ቅርርቦሽን /ግንኙነትን/ እና በትዳር መፅናትን በማጥናት ላይ ያተኮረ ነው። ጥያቄዎቹን በመመለስዎ የሚያደርጉት ትብብር ለጥናቱ መሳካት ከፍተኛ አስተዋጽኦ አለው። በመጠይቁ በየትኛውም ስፍራ ስምዎን መጻፍ አያስፈልግዎትም። በዚህ መጠይቅ ውስጥ ላሉ ጥያቄዎች የሚሰጡላቸው መልሶች ለጥናቱ ብቻ የምንጠቀምባቸው ሲሆን የሞሉት መጠይቅም ለሌላ ለማንም ሶስተኛ አካል አልፎ አይሰጥም።

ስለትብብርዎ ልባዊ ምስጋናዬን በቅድሚያ አቀርባለሁ።

### ክፍል አንድ: አጠቃላይ መረጃዎች

መመሪያ: ለሚከተሉት ጥያቄዎች በተዘጋጀው ስፍራ መልስዎን ይስጡ

1. ያታ \_\_\_\_\_
2. ዕድሜ \_\_\_\_\_
3. አሁን ያሉበት የትምህርት ደረጃ \_\_\_\_\_
4. የወር ገቢዎ ምን ያህል ይሆናል? \_\_\_\_\_
5. በትዳር ምን ያህል አመት ቆዩ? \_\_\_\_\_
6. ምን ያህል ጊዜ አገቡ? \_\_\_\_\_
7. የቅድመ ጋብቻ ምክር አገልግሎት ወስደዋልን? \_\_\_\_\_
8. ለ7ኛው ጥያቄ መልስዎ “አዎን” ከሆነ

ሀ. የምክር አገልግሎቱ በማን ተሰጥዎት?

- |               |          |     |     |
|---------------|----------|-----|-----|
| 1. በሐይማኖተኛ ሰው | 2. በባለሞያ |     |     |
| 3. በጓደኛ       | 4. በሌላ   | አካል | ከሆነ |
| ይገለፅ _____    |          |     |     |

ለ. የምክር አገልግሎቱን ለምን ያህል ጊዜ ወሰዱ? \_\_\_\_\_

9. ልጆች አለዎት? \_\_\_\_\_

10. ለ9ኛ ጥያቄ መልስዎ “አዎን” ከሆነ ስንት ልጆች አለዎት? \_\_\_\_\_

11. ስለፍቺ አስበው ያውቃሉ? \_\_\_\_\_

12. አሁን ያሉት በመጀመሪያ ትዳርዎ ነው? \_\_\_\_\_

**ክፍል ሁለት: የትዳር አስደሳችነትና አርኪነት መለኪያዎች**

መመሪያ: የሚከተሉት ዐረፍተ ነገሮች የትዳርዎን አስደሳችነትና አርኪነት በእርስዎ እይታ ምን እንደሚመስል ለመለካት የተዘጋጁ ናቸው። የትዳርዎን አስደሳችነትና አርኪነት በትክክል ይገልፀልኛል ብለው በሚያስቡት ሳጥን ውስጥ “✓” ምልክት ያድርጉ።

ተ ቁ	ዓርፍተ ነገር	በጣም ደካማ	ደካማ	ለመወሰን እቸገራለሁ	ጥሩ	በጣም ጥሩ
1	በትዳርዎ ያለዎት ርካታ					
2	አሁን ባለዎት የትዳር ህይወት ርካታ					
3	ከባለቤትዎ ጋር ያለዎት ወሲባዊ ርካታ					
4	እርስዎና ባለቤትዎ በሚያደርጉት የፍቅር ቃላት ልውውጥ ያለዎት ርካታ					
5	እርስዎና ባለቤትዎ ቤትን በመምራትና በማስተዳደር ያለዎት ርካታ					
6	እርስዎና ባለቤትዎ በሚያደርጉት የኑሮ ወጭ መጋራት ያለዎት ርካታ					
7	እርስዎና ባለቤትዎ በሚያደርጉት የቤት ውስጥ ስራ መጋራት ያለዎት ርካታ					
8	እርስዎና ባለቤትዎ በሚያደርጓቸው የትዳር ውሳኔዎች ያለዎት ርካታ					
9	በትዳርዎ ማግኘት ያለብዎትን ደስታ በማግኘት ረገድ ያለዎት ደስታ					
10	በትዳርዎ ያለዎት ቁጠነትና ነጭናጫነት					
11	ትዳርዎን በፍቅር አጣጥለሁ ብለው የማሰብ ሁኔታ					

**ክፍል ሦስት: የባለትዳሮች ውይይትና መግባባት መለኪያዎች**

መመሪያ: የሚከተሉት ዐረፍተ ነገሮች በእርስዎና በባለቤትዎ መካከል ያለውን የመግባባትና መወያየት ክህሎት ለመለካት የተዘጋጁ ናቸው። በእርሶ ትዳር ውስጥ ያለውን የመግባባትና የመወያየት ሁኔታ በትክክል ይገልፀልኛል ብለው በሚያስቡት ሳጥን ውስጥ “✓” ምልክት ያድርጉ።

ተ ቁ	ዓርፍተ ነገር	በጣም ደካማ	ደካማ	ለመወሰን እቸገራለሁ	ጥሩ	በጣም ጥሩ
1.	በእርስዎና በባለቤትዎ መካከል ያለው መግባባት					
2.	ወሲባዊ ፍላጎቶችን በነፃነት ለባለቤትዎ የመግለፅ ሁኔታ					
3.	የባለቤትዎን ስሜቶችና ፍላጎቶች የመረዳት ችሎታዎ					
4.	በፍቅር ጉዳይ ላይ ያለዎት መግባባት					
5.	በእርስዎና በባለቤትዎ መካከል ያለው መደማመጥ					
6.	ሐሳብዎን ለባለቤትዎ በግልፅ የማስረዳት ችሎታዎ					
7.	ባለቤትዎ ስህተት ሲሰራ ይቅርታ የመጠየቅ ሁኔታ					
8.	ባለቤትዎ ሐሳብዎን ለመግለፅ የሚሰጥዎት ዕድል					

**ክፍል አራት : የትዳር አለመግባባት መፍቻ መለኪያዎች**

መመሪያ: የሚከተሉት ዐረፍተ ነገሮች በትዳር ውስጥ የሚፈጠሩ አለመግባባቶችን በመፍታት ሂደት የሚያሳዩትን ተሳትፎ በእርስዎ እይታ ምን እንደሚመስል ለመለካት የተዘጋጁ ናቸው። በዚህም መሠረት በእርሶ የትዳር ህይወት ውስጥ ያሉትን አለመግባባቶች የመፍታት ሂደት በትክክል ይገልፀልኛል ብለው በሚያስቡት ሳጥን ውስጥ “✓” ምልክት ያድርጉ።

ተቁ	ዓርፍተ ነገር	በጣም ደካማ	ደካማ	ለመወሰን እቸገራለሁ	ጥሩ	በጣም ጥሩ
1	በእርስዎና በባለቤትዎ መካከል የሚፈጠሩ ግጭቶችን የመፍታት ችሎታዎ					
2	በትዳርዎ አላስፈላጊ ወጭን በማድረግ የሚፈጠሩ አለመግባባቶችን የመፍታት ሁኔታ					
3	ልጆችን በማስተዳደር የሚፈጠሩ ግጭቶችን ለመፍታት የሚወሰኑት ውሳኔ					
4	አምሽቶ በመግባት የሚፈጠሩ ግጭቶችን ለመፍታት የሚወሰኑት ውሳኔ					
5	ጓደኛ በማብዛት የሚፈጠሩ ችግሮችን ለመፍታት የሚወስዱት እርምጃ					
6	በትዳር የሚፈጠሩ አለመግባባቶችን ለመፍታት የሚወስኑት ውሳኔ					

**ክፍል አምስት: የትዳር ቅርርቦችን መለኪያዎች**

መመሪያ: የሚከተሉት ዐረፍተ ነገሮች በትዳር ውስጥ ያለው ቅርርብ ወይም ቅርብ ግንኙነት በእርስዎ እይታ ምን እንደሚመስል ለመለካት የተዘጋጁ ናቸው። የእርስዎን የትዳር ቅርርብ በትክክል ይገልጹልኛል ብለው በሚያስቡት ሳጥን ውስጥ “✓” ምልክት ያድርጉ።

ተቁ	ዓረፍተ ነገር	በጣም ደካማ	ደካማ	ለመወሰን እቸገራለሁ	ጥሩ	በጣም ጥሩ
1	በሐይማኖት ቦታ አብሮ ብዙ ጊዜ የማሳለፍ ሁኔታ					
2	በመዝናኛት ያላችሁ አብሮነት					
3	እርስዎና ባለቤትዎ የሚያደርጉት ወሲባዊ ግንኙነት					
4	ከባለቤትዎ ጋር ያለዎት የሀሳብ መጋራት					
5	በእርስዎና በባለቤትዎ መካከል ያለው የቤት ውስጥ ስራን በመጋራት የመስራት ባህል					
6	በችግር ጊዜ ያላችሁ አብሮነት					
7	የግል ስሜትዎን ለባለቤትዎ በመግለፅ ያለዎት ቅርርብ					
8	ከባለቤትዎ ጋር ያለዎት ማህበረሰባዊ ቅርርብ					

**ክፍል ስድስት: በትዳር መፅናት መለኪያዎች**

መመሪያ: የሚከተሉት ዐረፍተ ነገሮች በትዳርዎ ላይ ያለዎትን ፅናት በእርስዎ እይታ ምን እንደሚመስል ለመለካት የተዘጋጁ ናቸው። በትዳርዎ ላይ ያለዎትን ፅናት በትክክል ይገልፅልኛል ብለው በሚያስቡት ላጥን ውስጥ “✓” ምልክት ያድርጉ።

ተቁ	ዓርፍተ ነገር	በጣም ደካማ	ደካማ	ለመወሰን እቸገራለሁ	ጥሩ	በጣም ጥሩ
1	በአሁኑ ትዳርዎ ላይ ያለዎት ፅናት					
2	ከባለቤትዎ ጋር እፋታ ይሆን ብለው የማሰቡ ሁኔታ					
3	ትዳርዎ በችግር ላይ ለወድቅ ይችላል ብሎ የመጨነቅ ሁኔታ					
4	የትዳርዎ ፅናት					
5	በእርስዎና በባለቤትዎ መካከል ያለው መተማመን					
6	በትዳርዎ ለመቀጠል ያለዎት ፍላጎት					
7	ለትዳርዎ ያለዎት ሞራላዊ ፅናት					

**Appendix C- Spiritual Premarital Counseling Format**

ራዕዩ

ትዳር ለዕድሜ ዘመን “Married for Life” ወደሚባለው ወደዚህ የጥናት ቡድን እንኳን በደህና መጣችሁ። በዚህ የጥናት ቡድን ከተሳተፋችሁ በኋላ እንደምትባረኩና ትዳራችሁ ከዚህ ወዲያ እንደቀድሞው እንደሚሆን እናውቃለን። በመጀመሪያ “MMI” ን አስመልክቶ እግዚአብሔር ራዕዩን ሰጠን። በመላው ዓለም ያሉ ጭልጭል የሚሉ መብራቶችን በራዕይ አሳዩን። በሁሉም ሥፍራ በነበሩ ቤቶች ላይ አንዳንድ መብራቶች ነበሩባቸው። እግዚአብሔርም እነዚያ ጭልጭል የሚሉት መብራቶች ሁሉም ብርቱ የኃይል ምንጮችና የጌታ ሠላምና ኃይል የሚታይባቸው በዙሪያቸውም ሰላም ለተጠግው ዓለም በምድረ በዳ እንዳለች ምንጭ መሆናቸውን የሚገልጹ የክርስቲያኖች ቤተሰቦች መሆኑን ገለጸልን። እግዚአብሔር እንደነዚህ ያሉ ቤተሰቦችን በመላው ዓለም እንደሚያስነሳ ቃል ገብቷል። እነዚህ ቤተሰቦችም እግዚአብሔርን የሚፈሩና ለአንድ ሥጋ ግንኙነታቸውም የእግዚአብሔርን ፈቃድ የሚሹ እንዲሁም ሌሎችን ለማገልገል ፈቃደኞች የሆኑ ናቸው። ከዚህ በተጨማሪም እነዚህ ቤተሰቦች ከፀብና አለመግባባት ርቀው የጠላትን ጠንካራ ምሽግ ለማፈራረስና ሌሎችን በኢየሱስ ስም ነፃ ለማውጣት የሚያስችል ኃይልን የተቀበሉ ናቸው።

በዚህ ዘመን እንደ እነዚህ ያሉ ብርቱ አንድ ሥጋ ጥንዶች ምድርን በመውረስ ላይ ናቸው። ኑሮአችሁ በአቅራቢያችሁ ላሉት ቤተሰቦች ሰላማዊና በምድረበዳ እንዳለች ምንጭ እንዲሆን በቅድሚያ የእናንተ ቤት መለወጥ አለበት። ይህንንም ለማድረግ ጊዜው አሁን ነው። በቀጣዮቹ አሥራ አራት ሣምንታት በምትማሯቸው ትምህርቶች መንፈስ ቅዱስ በትዳራችሁ እጅግ አስፈላጊ ወደሆኑ አስገራሚና አዳዲስ አስተሳሰቦች ይመራችኋል። በእነዚህ ሳምንታት ስለ እውነተኛው «የአንድ ሥጋ» ግንኙነት ምንነትና በሕይወታችሁም ይህንን እንዴት እንደምትተገብሩት ትማራላችሁ። ከዚህም ሌላ በሥራ ላይ ስታውሏቸው ቤተሰባችሁን ከጭቅጭቅ እና ከፀብ ነፃ የሚያወጡ እውቀትንና ጥበብን ታካብታላችሁ። ሰላምን መዝራትና ማጨድ እንዲሁም እርካታና ስምምነት የትዳር ሕይወታችሁ የተለመዱና ዋና አካሎች ይሆናሉ። ስለትዳር ኋደኞችሁና ስለልጆቻችሁ መንፈሳዊ ውጊያን በመዋጋት እንዴት ውጤታማ ለመሆን እንደምትችሉ ትረዳላችሁ። በእግዚአብሔር ቃልም የብዙዎች ሕይወት በተጨማሪ ሲለወጥ ትመለከታላችሁ። እነዚህንም ከእግዚአብሔር የሆኑ ተዓምራቶችን በሌሎች ሰዎች ሕይወት ውስጥ እንዴት ሊመጡ እንደሚችሉ ትማራላችሁ።

አሠራር:-

እያንዳንዱ የትዳር ለዕድሜ ዘመን ቡድን ቢበዛ ሰባት ጥንዶችን ይይዛል። አመራሩ አንድ ጥንድ በመሪነት ሲኖረው እነዚህን ጥንዶች ለማሰልጠን አንድ መሪ ይኖራል። ቡድኑ ለአስራ አራት ሣምንታት በየሳምንቱ ይሰበሰባል። ጥንዶቹም በእነዚህ ጊዜያት መተው ለመካፈል እንደሚገባ ራሳቸውን የሚሰጡ መሆን ይኖርባቸዋል። ከዚህ ጊዜ በኋላ ከፈለጉ በድጋሚ በመሠረታዊ ትምህርቱ በልቀት በመቀጠል ሊገፉበት ይችላሉ። የአሥራ ሰባት ሳምንት ትምህርት ለጥንዶቹ የአንድ ሥጋ የአገልግሎት እድሎችን አስመልክቶ ያሉትን መረጃዎች የሚሰጥ ነው።

የመጨረሻው ሳምንት ሌሎችን በወንጌል የምትደርሱበት ምሽት ነው። ይህ የመመሪያዎች ምሽት ነው። በዚህ ምሽት ሌሎች ቤተሰቦችና ኋደኞቻችሁ እንዲገኙ እንድትጋበዙአቸው እናበረታታችኋለን። በዚህ ምሽት ስለ “Marriage Ministries International” በመናገር ትዳር ለዕድሜ ዘመን በሚለው ቡድን ውስጥ ገብተው ለመማር የሚፈልጉ የምታውቋቸውን ጥንዶች በሙሉ ጋብዟቸው። የትኞቹም ጥንዶች ወደዚህ ቡድን ለመግባት የሚፈልጉ ከሆነ በዚህ የመጨረሻው ምሽት ሊገኙ ይገባል። ይህ ሌሎችን በወንጌል የምትደርሱበት የመጨረሻው ምሽት ስብሰባ ሲቃረብ ሌሎች አዳዲስ ቤተሰቦች በዚህ ቡድን ውስጥ ገብተው ለመሳተፍ ፈቃደኞች መሆናቸውን የሚጠይቅ ቅጽ እንዲደርሳቸው በማድረግ ፈቃደኞች መሆናቸውን በማረጋገጥ በዚህ ምሽት በሚመሠረቱ የአዲሱ ቡድን(ኖች) አባል እንዲሆኑ ማድረግ ይቻላል። ከቡድኑ ውጭ ያሉ አባላት በቡድኑ ሊሳተፉ የሚችሉት በዚህ የመጨረሻው ምሽት ስብሰባ ብቻ ነው።



ውሳኔ

ግባችሁ በሰላምና በስምምነት በአንድነት ለመኖርና ትዳራችሁም እግዚአብሔር ለእናንተ ባቀደው አቅጣጫ እንዲመራ ማድረግ ከሆነ ወደ ትክክለኛው ሥፍራ መጥታችኋል። ስለዚህ በቁርጠኝነት እርግጠኞች ከሆናችሁ በዚህ ትዳር ለዕድሜ ዘመን በድን ውስጥ ለቀጣዮቹ አሥራ ሦስት ሳምንታት የሚሰጠውን ትምህርት በሚገባ እንድትከታተሉ አደራ እንላችኋለን። ይህንን አደራ በቀላሉ እንዳትመለከቱት። ከፊታችሁ ልትከፍሉት ያለውን ዋጋ በመተመን ታማኝ ለመሆን ቃል ስትገቡ ለገባችሁት ቃል ታማኞች ሁኑ።

ለማንኛውም ለውጥ የመጀመሪያ እርምጃ ዓላማን አስመልክቶ ቁርጠኛ ሐሳብ መያዝ ነው። በዚህ ሐሳብ ላይ እንደ ባለትዳሮች በጋራ እንድትወያዩበት አደራ እንላችኋለን። በዚህ ትምህርት እግዚአብሔር እንደተናገራችሁ ካመናችሁ ለእግዚአብሔርና ለእርስ በርሳችሁ ያላችሁን ታማኝነት ለመግለጽ ከዚህ ቀጥሎ ባለው ሐሳብ መሠረት ቃል በመግባት እንድትፈረሙበት እናበረታታችኋለን። ይህን ቃል የምንገባው ለራሳችን ሳይሆን ለትዳር ጓደኞቻችንና የእሱን ሐሳብ ለመከተል መወሰናችንን ለመግለጽ ለአባታችን ለእግዚአብሔር ነው። እርሱ ታማኝ አምላክ ነው። እግዚአብሔር በሕይወታችሁ የሚያደርገውን ስትመለከቱ በጣም ትገረማላችሁ።

አባት ሆይ!

አንድ-ሥጋ መሆናችንን ስለተቀበልክ እናመሰግናለን። ይህንን እንደሚገባ እንድንገነዘበው እንፈልጋለን። በሰላምና በመተባበር የቃልህንም መመሪያዎች በማክበር መኖር እንፈልጋለን። ቤታችንንም በበረሃ እንዳለች ምንጭ በመሆን የአንተ ክብር የሚገለጥባት እንዲሆን እንፈልጋለን።

ስለ ትዳራችን ያለንን ጥሩም ሆነ መጥፎ የቀድሞ ትዝታዎች፣ አስተሳሰቦች፣ መረዳታችንንና ፍልስፍናችንን በሙሉ ወደ ጉን በመተው ከአንተ ጋር ባለን ጎብረት እና እርስ በእርሳችን በሚኖረን ግንኙነት ለማደግ እንድንችል በልባችን የወደድከውን ፈጽም።

በቡድናችን ውስጥ የሚሳተፉ የሌሎች ጥንዶችን መብት ለማክበር ተስማምተናል። በዚህ በቡድን ውይይታችን ውስጥ የምንወያይበትን ሐሳብም በሚስጥር ለመጠበቅ ተስማምተናል። ሌሎችም የእኛን ሚስጥር እንዲሁ እንደሚጠብቁ እናምናለን። ጌታችን ይህን አንድ አካል በመሆን እንዲያድጉ አስፈላጊውን ሁሉ እናደርጋለን። ምንም ዓይነት ችግር ይህን እድገት እንዳያደናቅፈው እንሻለን። በየሣምንቱም በቡድኑ ለሚሳተፉት ጥንዶች ለመጸለይ ተስማምተናል።

ባል	ሚስት
ቀን	

«ሜሬጅ ሚኒስትሪስ ኢንተርናሽናል» የሚያሰለጥነ የአገልግሎት ዘርፍ ነው እንጂ የባለ ሙያ ምክርና የህክምና አስተያየት የሚሰጥ አገልግሎት አይደለም። «ሜሬጅ ሚኒስትሪስ ኢንተርናሽናል» የሰውን ስሜታዊና ሥነ ልቦናዊ ችግሮች ለመፍታት የሚችሉ የሕክምና ባለሙያዎችንና የሥነ አእምሮ እውቀት ያካበቱ ባለሙያዎችን ማዘጋጀት ወይም መላክ አይችልም። «ሜሬጅ ሚኒስትሪስ ኢንተርናሽናል» ትምህርቶች ወይም መጽሐፍት የተዘጋጁበት ዓላማ ሙያዊ ወይም መጋቢያዊ ምክርን ለመተካት አይደለም።



# የውይይቱ ሥርዓት

«ሁሉ በአግባብና በሥርዓት ይሁን» 1ቆሮ. 14:40

በሚቀጥሉት ጥቂት ሳምንታት በዚህ ቤት በመገናኘት አብረን እንሆናለን። በዚህ በሚኖረን የቆይታ ጊዜአችን ይበልጥ ተጠቃሚ እንድንሆን እነዚህን መመሪያዎች እንድታጤኗቸው አደራ እንላለን።

1. የምንሰበሰበው በሳምንት አንዴ ሲሆን ስብሰባውም ከሁላት እስከ አንድ ሰዓት ተኩል የሚወስደ ይሆናል። ስለዚህ ስትመጡ ጊዜውን አክብራችሁ እንድትመጡና መጥታችሁም ስብሰባው ሳያልፍ እንዳትሄዱ አደራ እንላለን።
2. እባካችሁ ትምህርቱ እየተሰጠ ሳለ አታቋርጡ። ምናልባት ትምህርቱ ሲሰጥ ጥያቄ ቢኖራችሁ ጥያቄዎቹን በመጻፍ ከትምህርቱ በኋላ በሚኖረው የማብራሪያ ክፍለ ጊዜ ልታነሷቸው ትችላላችሁ።
3. ከትምህርቱ በኋላ ያለው የጥያቄና የመልሱ ጊዜ ግልጽ ያልሆነና ያልተረዳችኋቸው የትኞቹም ነጥቦች የሚብራሩበት ነው እነጂ በተማራቸሁት ትምህርት ክርክር የሚነሳበትና የግል አመለካከታችሁን የምትናገሩበት ጊዜ አይደለም። ትምህርቱን የማትቀበሉት ከሆነ በተከፈተ ልብ ቅዱስ ቃላት እንድትመረምሩና የእግዚአብሔርንም መንፈስ እንድታዳምጡ አደራ እንላችኋለን። ይህንን አድርጋችሁም ትምህርቱ ካልተስማማችሁ የቡድኑ መሪ ጥንዶች በሌላ ጊዜ እንዲያነጋግሯችሁ ጠይቋቸው።
4. በዚህ ቦታ ላይ ጥንዶች የሚናገሩአቸው ሐሳቦች በሙሉ በብርቱ ሚስጥር የሚጠብቅ ነው።
5. ቡድኑ ስብሰባውን ከጀመረ በኋላ በአገርና በከተማ ደረጃ ይህንን ለማስተባበር ከተመደቡ ዳይሬክተሮች በቀር ሌሎች ሰዎች በዚህ ስብሰባ ገብቶ መሳተፍ ለማንም አይፈቀድም።
6. በዚህ ቡድን ለመጠቀም የምትፈልጉአቸውን መጻሕፍትና ጽሑፎች እንዲሁም የቴፕና የቪዲዮ ክሮች ኩለራዎች ካለው ከ MMI International Headquarters ሳይፈቅዱ መጠቀም አይቻልም። በዚህ ቡድን ጽሑፎችና ወይም ሌላ ማንኛውም ዓይነት መጻሕፍትና መጽሔት እንዲሁም ክሮች እንዲሰራጨ አይፈቀድም።
7. በዚህ ቡድን ለመሳተፍ የወሰኑ ጥንዶች በሙሉ አሥራ አራቱንም ሳምንታት ሳያቋረጡ እንዲሳተፉ ያስፈልጋል።
8. በጋብቻ ለዕድሜ ዘመን የቡድን ስብሰባ ውስጥ ልጆች ሕጻናትን ጨምሮ እንዲገቡ አይፈቀድም።
9. ይህ የቡድን ስብሰባ የመማሪያ ቦታ /ክፍል/ እንጂ ማኅበራዊ የሆነ ስብሰባ ባለመሆኑ በእነዚህ አሥራ ሦስት ሳምንታት ምግብ አይፈቀድም። ከተቻለ ከአሥራ አራተኛው ሳምንት ላይ ለማድረግ ይቻላል።
10. እነዚህ ስብሰባዎች በማንኛውም ሁኔታ በቴፕ ሊቀረጹ አይገባም።



# ከመጀመራችሁ በፊት

- ★ ለእናንተ እንዲመች በዚህ መጽሐፍ የትምህርቱ ዋና ዋና ሐሳቦች በግራ በኩል ባለው ገጽ ተቀምጧል።
- ★ ይህም ስለእያንዳንዱ ትምህርት ዝርዝር ሐሳቦችን ስለሚሰጥ በጥልቀት ማስታወሻ መያዝ ሳያስፈልጋችሁ ትምህርቱን በጥሞና ለማዳመጥ ያስችላችኋል።
- ★ ትምህርቱ በተሰጡት ዋና ዋና ሐሳቦች ቅደም ተከተል መሠረት የሚቀርብ በመሆኑ በአኳያው ለመከታተል ትችላላችሁ።
- ★ ከመጽሐፉ በስተቀኝ ያለው ባዶ ገጽ ማስታወሻ ለመያዝ እንዲያመቻችሁ የተተወ ቦታ ነው።

## ለመጋቢያቸው የቡድኑን አባላት አስመልክቶ መረጃ ስለመስጠት

ጥንዶች በቡድኖቹ ውስጥ የሚወያዩባቸው ሐሳቦች በከባድ ሚስጥር የሚያዙ ናቸው። ነገር ግን አንዳንድ መጋቢዎች በቤተ ክርስቲያን ውስጥ ያሉትን ጥንዶች አደኗር ለማወቅ ይፈልጋሉ። ስለዚህም የ MMI የቡድን መሪዎችን ሊጠይቁ ይችላሉ። እኛም መጋቢያችሁ በሕይወታችሁ ውስጥ የሚጫወተው ሚና በጣም አስፈላጊ እንደሆነ አናምናለን። የአጥቢያ ቤተ ክርስቲያንን ሥራ መለብ የሚያደርግ እንዲሆን እንሸሻለን። ስለዚህ ይህን አስመልክቶ መረጃዎች ለመጋቢያችሁ ብንሰጥ ፈቃደኞች መሆናችሁንና አለመሆናችሁን እንድትገልጹልን እንፈልጋለን።

ለመጋቢያችሁ ይህንን መረጃ መስጠታችንን አስመልክቶ ፈቃደኞች መሆናችሁን ወይም አለመሆናችሁን ያላችሁን ተሳብ በመሙላት ለቡድን መሪዎቹ እንድትሰጡት እንፈልጋለን። ሐሳባችሁን እንድናውቅ ስላደረጋችሁ እናመሰግናለን።

- ፈቃደኞች ነን
- ፈቃደኞች አይደለንም።

የመጋቢያችን ስም \_\_\_\_\_

የመጋቢያችን አድራሻ \_\_\_\_\_

ባል ሚስት

ቀን \_\_\_\_\_



የ«ሜሬጅ ሚኒስትሪስ ኢንተርናሽናል» ዋና ዋና እሴቶች አገልግሎቱ በእነዚህ መርሆዎች ላይ የተመሠረተ ነው።

- የማይለዋወጡ
- የአገልግሎቱን ቅርጽና ስፋት በመወሰን
- ለድርድር መቅረብ ያለባቸውንና የሌለባቸውን በመወሰን
- ሰዎች ጥሪያቸውን ለይተው እንዲያውቁ በመረዳት
- በድጋቢ ለመባዛት መሠረት በመሆን

የ«ሜሬጅ ሚኒስትሪስ ኢንተርናሽናል» ዋና ዋና እሴቶች

1. የምናደርጋቸው ነገሮች በሙሉ የኢየሱስ ክርስቶስን ጌትነት የሚያመለክቱ መሆን አለባቸው።
  - ወደ አብና ወደ ዘላለም ሕይወት የሚያደርስ ብቸኛው መንገድ ኢየሱስ ብቻ ነው።
2. በመንፈስ ቅዱስ ኃይል ተሞልቶ የሚንቀሳቀስ ቤተሰብ
  - በመንፈስ ቅዱስ ኃይል ቤተሰቡ ከውስጥ በመለወጥ ለውጡ ከውስጥ ወደ ውጭ በመፋለስ ለሌሎች ይደርሳል።
3. ጋብቻ የኪዳን ግንኙነት ነው።
  - በጋብቻ ውስጥ ያለው ግንኙነት እና ቁርጠኝነት የጌታንና የቤተ ክርስቲያንን ግንኙነት የሚያመለክት ነው።
4. በአንድ ወንድና በአንዲት ሴት መካከል ያለው ጋብቻ እግዚአብሔር ለቤተሰብ ላዘጋጀው ዕቅድ መሠረት ነው።
  - በአደን ገነት እግዚአብሔር ጋብቻን በአንድ ወንድና በአንዲት ሴት መካከል ሲመሠርት ለጋብቻ ያለውን ዕቅድ ሰጥቷል።
5. ሕዝቦችን ሁሉ ደቀ መዝሙር ለማድረግ ተጠርተናል።
  - ሰዎችን ደቀ መዝሙር ለማድረግ የምንችለው ከሰዎች ጋር ባለን ቀና ግንኙነት፣ ሰዎችን በማሰልጠን፣ ምሳሌነት እና ተጠያቂነት ያለው ሕይወት በመኖር ነው።
6. በድጋሚ ለመባዛት የሚችል ኃይል በውስጡ የያዘን ዘር ማፍራት አለብን።
  - ግባችን ሰዎች በእኛ በመተማመን የእኛ ጥገኞች እንዲሆኑ ለማድረግ ሳይሆን ከኢየሱስ ጋር ጥልቅ የሆነ ግንኙነት እንዲመሠርቱ ለማስቻልና በስሙም ለሌሎች እንዲደርሱ ማድረግ ነው።
7. ሁለት ሰዎች በጋብቻ በሚጣመሩበት ጊዜ የግል ጥሪያቸውና እጣ ፈንታቸው በአንድነት ይዋሃዳል።
  - በአንድ ሥጋ ጥምረታቸው የሚገኘው ኃይል ለየብቻቸው ሆነው ማድረግ ከሚችሉት በእጅጉ የላቀ ለማድረግ ያስችላቸዋል።
8. የጠፋውን ዓለም በወንጌል ለመድረስ ቤተሰብ የመነሻ ሥፍራ ነው።
  - «ሜሬጅ ሚኒስትሪስ ኢንተርናሽናል» የተባሉት የጥናት ቡድኖች በቤት ውስጥ የሚሰባሰቡት እግዚአብሔር በየአካባቢያችን የሚገኙትን ለመድረስ የሚጠቀሙ ከቤተሰባችን በመጀመር መሆኑን እንዲያሳስቡን ለማድረግ ነው። ለጨለማው ብርሃን የሚፈነጥቅ የተለወጠን ቤተሰብ እግዚአብሔር ይፈልጋል።
9. እግዚአብሔር ቤተሰብን የሚመለከተው እንደ ትውልድ ነው።
  - ዛሬ የምንወስደው እርምጃ የነገዎቹን ቤተሰቦች ሕይወት የሚካካ ነው።
10. እኛ የእግዚአብሔር ሠራዊት ነን።
  - በሕይወታችን እግዚአብሔር እንደሚመራን ለመንቀሳቀስ ታዛዦች መሆን አለብን። ይኸውም እሱ ሂዱ ሰደሞ ለእኛ ለድርጉ የሚለንን ማድረግ ነው።



## References

- Adams, J.M., & Jones, W.H. (1997). The Conceptualization of Marital Commitment: An Integrative Analysis. *Journal of Personality and Social Psychology*, 72, 1177-1196.
- Baggarrozi, O.A., & Raven, D. (1981). Premarital Counseling. Appraisal and Status. *The American Journal of family Therapy*, 9, 13-30.
- Brotherson, S.E., & Duncan, W.C. (2004). Rebinding the Ties that Bind: *Government Efforts to Preserve and Promote Marriage*. *Family Relations*, 459-468.
- Carroll, J.S., & Doherty, W.J. (2003). Evaluating the Effectiveness of Premarital Prevention Programs. *A meta-analytic Review of Outcome Research*. *Family Relations*, 52(2), 105-118.
- Giblin, P. (1985). Enrichment Outcome Research: A Meta-Analysis of Premarital, Marital Family Intervention. *Journal of Marital and Family Therapy*, 11, 230-248.
- Johnson, M.P. (1973). Commitment: a Conceptual Structure and Empirical Application. *The Sociological Quarterly*, 14, 395-408.
- Jones, E.F. & Stahmann, R.F. (1994). Clergy Beliefs, Preparation, and Practice in Premarital Counseling. *The Journal of Pastoral Care*, 48, 181-186.
- Kelly, E.L. (1983). Personality and Compatibility: A Prospective Analysis of Marital Stability and Satisfaction. *Journal of Personality and Social Psychology*, 52, 27-40.
- Larson, A.S., & Olson, D.H. (1989). Predicting Marital Satisfaction Using PREPARE: A Replication of study. *Marital and Family Therapy*, 15, 311-322.
- Laver, R.H., & Laver, J.C. (1986). Factors in Long-Term Marriages. *Journal of Family Issues*, 7, 382-390.
- Markman, H.J., & Stanley, S.M. (1995). Community-Based Premarital Prevention:

*Clergy and Lay Leaders on the Front Lines. Family Relations, 50(1 0), 67-76.*

McDonald, P.J. & Nett, S.F (1973). *Pre-Marriage Education Handbook*. Indiana: Abbey Press.

Mitman, J.L.C. (1980). *Premarital counseling. A manual for Clergy and counselors*. Minnesota: the Seabury Press.

Mohler, J.W. (2003). *Premarital Counseling in the Church*. TIU Christians Ministers Press.

Murray, C.E., & Murray, J.L. (2004). Solution-Focused Premarital Counseling: Helping Couples Build a Vision for their Marriage. *Journal of Marital and Family Therapy* *Special issue: implications of research with diverse families, 30, 349-358.*

Olson, D.H. (2003). *Marriage and Family: Diversity and Strengths*. California: May Field Publishing Company.

Rusbult, C.E., & Martz, J.M. (1985). Commitment Process in Close Relationships: An Interdependence Analysis. *Journal of Social and Personal Relationships, 10, 175-204.*

Senediak, C.C. (1990). The Value of Premarital education. *The Australian and New Zealand Journal of Family Therapy, 11, 26-31*

Snyder, K.D. (1979). Multidimensional Assessment of Marital Satisfaction. *Journal of Marriage and the Family, 41, 813-823.*

Spanier, G.B., & Lewis, R.A. (1980). Marital quality: A Review of Seventies. *Journal of Marriage and the Family, 44, 731-738.*

Stahmann, R.F. & Hiebert, W.J. (1997a). *Premarital and Remarital Counseling: The*

**Signed Declaration**

This thesis is my original work and has not been presented for a degree in any other university, and that all sources of the materials for thesis have been duly acknowledged.

Name of student

Tatek Molla

Signature \_\_\_\_\_



Name of Advisor

Teka Zewdie (Ph.D)

Signature \_\_\_\_\_