

THESIS ABSTRACT

Master of Arts in Leadership

Adventist University of Africa

School of Postgraduate Studies

**TITLE: ASSESSING FACTORS AFFECTING MARITAL SATISFACTION
IN THE SEVENTH-DAY ADVENTIST CHURCH: CASE STUDY
OF SELECTED CHURCHES IN MWANZA, TANZANIA**

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Date completed: May 2018

The aim of this study was to assess factors affecting marital satisfaction in the Seventh-day Adventist Church in Mwanza, Tanzania. This objective was achieved by using a survey research design with a questionnaire composed of 95 questions. The questionnaires were distributed to 270 people and 155 respondents filled and returned the forms. This makes a retrieval rate 62%. Data were analyzed by using SPSS version 20, to answer the three research objectives. The analytical tools were percentages, mean, standard deviation, and Pearson Product Moment Coefficients. The findings indicated that the majority of marriages studied were in bad condition. The first objective shows the mean average of 4.5 which reveals that the respondents are concerned to have marital satisfaction.

In the second objective which had thirteen factors, which had a mean score of 3.7, an indication that marriages need improvement as they seemed not to be sure of their satisfaction in spirituality, communication, and sex life, among other areas. The

third objective results showed that the majority agreed there is a great need to improve the state of affairs in order for spouses to be satisfied in their marriage. The alternative hypothesis was accepted—there is a strong relationship between marital satisfaction and spirituality. In the end, it is recommended that families invest in spirituality as it directly relates to their marital satisfaction. Finally, the Seventh-day Adventist Church is advised to increase both pre-marital and marital seminars to remedy the current situation.

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A thesis

presented in partial fulfillment
of the requirements for the degree
Master of Arts in Leadership

by

Beatus G. Mlozi

April 2019

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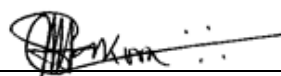
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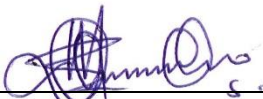
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I dedicate this study to my wife Monica, and our three children; Grace, Ruth and Daniel, who helped me discover the importance of the search for knowledge and wisdom. I am who I am today because of them.

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ACKNOWLEDGMENTS

There is no accomplishment which takes place in a vacuum. And so, it is with this Thesis, I could never have completed without the sustenance of Heaven, colleagues, family and friends. I must humbly express my thankfulness to God, who devotedly answered to my constant supplications for help throughout the process of this thesis.

I am profoundly grateful to my Thesis Mentors Dr. Musa Muneja and Dr. Daniel Ganu for their many valuable suggestions, guidance, encouragement, unconditional support, humor and congeniality. Their accessibility and high priority to my works invigorated and blessed me plentifully.

Am also grateful to my friend Pastor Azza Nyamakababi who regardless of his tight administrative schedule as a Conference Executive Secretary but he constantly gave support and encouragement towards accomplishment of this thesis.

My Professors at the Adventist University of Africa have had a long-lasting influence on my life, but I particularly want to acknowledge Dr. Musa Nyakora, Dr. Susan Baker, Dr. Shawna Vyhmeister, Dr. Zacchaeus Mathema and Dr. Josephine Ganu for their helpful recommendations about this thesis.

I do acknowledge for the Pastors, Elders and Church members of Seventh-day Adventist Church at Kirumba, Mabatini and Nyegezi for their prayers and support.

Last but unquestionably not least, I want to tell my family that I appreciate each one of you and the portion you play to form the person that I am. My most profound gratitude goes to Monica, my wife for her support, suggestions and

encouragement not only in my studies but throughout my ministry. My daughter Grace and her husband Dr. Emmanuel, Ruth and Daniel, have been part of me and the fountain of my joy.

CHAPTER 1

INTRODUCTION

Background of the Study

There are overwhelmingly numerous studies which have dealt with marital satisfaction across the world. This is because the issue of marital satisfaction is important and it needs new approaches daily based on different contexts (Dakin & Wampler, 2008; Lawrence, Cobb, Rothman, Rothman, & Bradbury, 2008; McDaniel, Drouin, & Cravens, 2017; Meltzer & McNulty, 2010; Xie, Shi, & Ma, 2017).

For example, Lawrence et al. (2008), argues that marital satisfaction across the transition to parenthood, meaning that for couples who were satisfied, they tended to have children earlier than those who were less satisfied. On a different note, McDaniel et al. (2017), maintained that marital satisfaction is significantly affected by social media which provides one route to behaviors that may be potentially harmful to romantic relationships, such as communicating with alternative partners, which can sometimes create relationship conflict, breakups, or divorce. Other scholars such as Xie et al. (2017) have provided quite different reasons which bring about marital satisfaction.

These authors contend if couples are duo-income earners, working in one place, and perhaps having the same career, will tend to likely not to be satisfied. Other Studies have proposed inadequate conflict resolutions skills, lack of sex, and economic hardship were positively correlated to low marital satisfaction (Dakin & Wampler, 2008; McNulty, Neff, & Karney, 2008; Meltzer & McNulty, 2010).

These reasons are functional regardless of religious affiliations and backgrounds. However, Adventist scholars have also explored on the phenomena of marital satisfaction. For example, Henry (2013), maintains US young couple aged between 18-40 were found to lack skills to manage marital stressors; Knowles (2011) argues that marital satisfaction is directly related to wellbeing and marriage longevity; Braithwaite (2014), suggested predictors of marital satisfaction are related to matters such as commitment, communication issues, but handling conflict seemed to be the major factors which accounted for low marital satisfaction.

The literature survey aforementioned are drawn from western countries particularly USA. This sets a situation to study marital satisfaction from contextual trajectories. Therefore, Tanzania like any other country in Africa faces declining marital satisfaction which has finally led growth rate of divorce or separation. According to the survey reported by the National Newspaper, supported by statistics collected in ten years by the Registration, Insolvency and Trustee Agency (RITA) registered divorces rose to 43% in 2007/8 year compared to 37% in a previous year. Most of divorces are not registered and there are also those which are not granted in court (Kafumbe, 2010). As one can see some of the divorces were probably Seventh-day Adventist Church members (Camarena, 2012; Sciarabba, 2017).

There are number of factors which are contributing to this challenge which include the issue of moral decay in most of societies and also most of couples' rush to marriage life unprepared. The process of modernization has created towns and cities; people move from rural areas to urban and live individualized lives, creating new marriages, which do not require the dowry to seal the marriages. The modernization process has also created social media platforms where infidelity related behaviors

have been common particularly in the less satisfied couples (McDaniel et al., 2017; Shackelford, Besser, & Goetz, 2008).

Today young people enter into marriage informally and casually and are not seriously concerned about their marriages. Parents are sometimes not informed or involved in the marriage arrangements. The boy and girl enter into marriage without involving the community (Tuffour, 2017). Marriage failure leads to divorce if remedies fail to restore the damaged marriage. This marriage crisis has also influenced the SDA Church members in one way or another (Romano, 2018).

Prior to marriage, people should devote a thoughtful study to the question: how can my close intimate, loving relationship needs be met best, to what extent it may become genuine, participating members of the family plans? (Roberts, 2017). This creates the need of effective premarital seminars which has to be mandatory in any wedding ceremonies and also should emphasize spiritual matter and practical issues of life. Carbonell (2015) emphasizes that “the difference between a good marriage and a bad one is that in the former couple has learned how to solve their problem.” This is to say one has to understand the reason why he or she is getting marriage.

Although biblical principles of marriage are well known to the church members at Kirumba, Mabatini, and Nyegezi SDA Churches, their current practices in marriage activities suggest otherwise. It is of this basic disappointment with marriage when your expectations are not met, that need of marital counseling may arise (Donovan & Weigel, 2015)

While Christian couples have strong understanding of biblical marriage principles, they are still facing marital problems and challenges. Marital problems are predicted to correlate with the spiritual maturity of a person. For the Church leaders to

successful solve the existing challenges, the study suggests and explore that there is a need to assist couples to raise their spirituality. That's why couples need to practice sound and known biblical principles relating to marriage. Marital problems concurrently are the results to a low standard of spiritual life and a vicious cycle of disappointment and resentment. Understanding biblical marriage principles had to go simultaneously with acceptable marriage practices, unfortunately the marriage activities and practices prove contrary.

The Seventh-day Adventist theology of marriage is so clear in this Church in Tanzania. Monogamy is the only accepted form of marriage in the Church. This type of marriage is allowed to be practiced in the matrimonial and patrimonial systems in the SDA Church. In Tanzania, only monogamous marriage is allowed; anyone who marries the second wife has his name removed from Church membership. Those in polygamous marriage are allowed to attend Church, but cannot be baptized or accepted as fully fledged (General Conference of Seventh-day Adventists, 2015, p. 157).

The Church allows a person to remarry for the following three reasons: 1) the spouse died, 2) the one spouse has committed adultery, or 3) abandonment by an unbelieving spouse. The Church encourages earnest endeavors be made so that the spouses reconcile. The spouses have to be taught to forgive and restore each other. (General Conference of Seventh-day Adventists, 2015, p. 157).

As discussed above, marriage is a rite that is continually assailed with multiple challenges. Preliminary observation by the researcher indicates when couple's spirituality is favorable the likelihood of divorce is small and when the spirituality is not favorable the likelihood of divorce is high. So, based on this premise the study is

going to explore if spirituality and other related factors can contribute to maintaining a successful marriage

Statement of the Problem

Marital satisfaction is an important matter which has generated a lot of research across the world (Dew & Wilcox, 2013; Duncan, Larson, & McAllister, 2014; Gravningen et al., 2017). Since humans are perpetuated by married couples, in a world of changing dynamics ranging from communication, admiration, companionship, spirituality, commitment, affection among many others variables; then marital satisfaction is assumed to be affected for better or for worse., it is the aim of this study to explore reasons which attribute for marital satisfaction in order to render them successful, thereby not minimizing divorce but ensuring wedded spouses are experiencing quality and happy marital life. The study fills the gap of knowledge for inadequacy of similar studies in Tanzania and Sub-Saharan Africa in general.

Objectives of the Study

1. To explore the state of marital satisfaction among married couples in Mwanza
2. To examine the factors which make a marriage successful.
3. To propose strategies to make marriages attain optimum marital satisfaction.
4. To determine the relationship between marital satisfaction and spirituality of couples.

Research Questions

1. What is the state of marital satisfaction among married couples in Mwanza?
2. What are the factors that make a marriage successful?
3. What are strategies to make marriages attain their optimum marital satisfaction?
4. Is there a significant relationship between marital satisfaction and the spirituality of couples?

Hypothesis

There is no significant relationship between marital satisfaction and the spirituality of couples.

Conceptual Framework

Independent Variables Dependent Variable

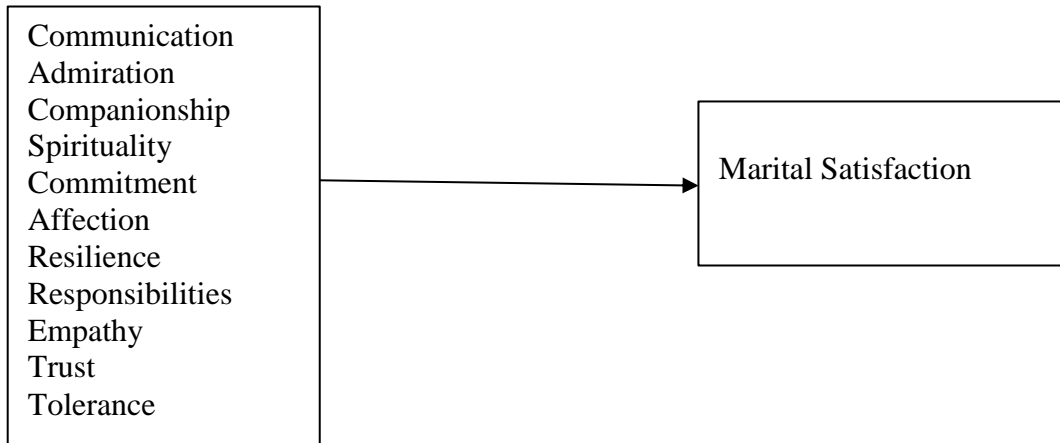


Figure 1. Conceptual Framework

The Conceptual Framework depicts the implied relationships in the study where it is hypothesized that marital satisfaction may be influenced by marital factors such as Communication, Admiration, Companionship, Spirituality, Commitment, Affection, Resilience, Responsibilities, Empathy, Trust and Tolerance. Therefore, in order for marital satisfaction to be high or low will imply a trigger to take place by any the dependent variables in the right-hand box. It also equally assumed when marital satisfaction is higher or low as its effect in one or more of dependent variables—hence the arrow has pointers on both sides.

Theoretical Framework

The Dynamic Goal Theory of Marital Satisfaction is rather one of the latest theories that deal with marital satisfaction. It was propounded in 2011 by Li and Fung (2011). Fung who both work with the Chinese University of Hong Kong (2011). The

Dynamic Goal Theory of Marital Satisfaction maintains a kernel that marital satisfaction is not static, but continuously rising or falling in terms of marital quality and happiness—hence the word ‘dynamic.’ This theory appears to be a synthesis of various theories such as Investment Model (Rusbult, Finkel and Kumashiro (2009); Maslow Hierarchy of Needs (Maslow, 1943); Self-Determination Theory (Deci & Ryan, 2000); and Life Span Development Theories as applied in the context of marriage.

Li and Fung (2011) suggests that Dynamic Goal Theory of Marital Satisfaction is made of three overlapping goals. These are:

1. *Personal Goals*—here young couples clearly pursue personal growth which involves acquiring a new identity, experience, knowledge, and new social networks. This stage is foundational to any *just*-married couple. The theorist hypothesizes that any effort to hinder personal growth in the new union will hamper marital satisfaction from various angles such as spiritual, social and economic aspects.
2. *Instrumental Goals*—these are new goals which are usually experienced in middle adulthood, where children are already around. The theorists suggest that there is a tendency to share household labor, such as housework, managing family finance, raising children, etc. It is further hypothesized that not all couples transition to this level at the same rate and speed as there may be other intervening variables relating to culture or socio-economic aspects.
3. *Companionship Goals*—this is the last phase of dynamic goals according to theorists. This usually happens in later adulthood. In this level, couples tend to shift their focus from the external world to their internal feelings. At this level, the couples are nearing retirement, or retire. There are health issues, there are several not-accomplished goals and several accomplished goals. So it is the duty of couples to accept the reality and choose to remain in companionship whatever the cost.

Like any other theory, the Dynamic Goal Theory of Marital Satisfaction has its share of pitfalls, first by being postulated in western contexts and assumed that it has global realities in every couple. This is a fallacy since marriages are largely informed by cultural grids. For example, it is assumed marital happiness is to share housework—that works in the western world. In Tanzania, and Mwanza in particular,

sharing of housework is defined by gender. A man may share housework like bringing firewood, cleaning outside the house and the like. But when a man enters into the kitchen to cook or sweep the house, he will bring himself a bad reputation to the community, even if his spouse has no problem with it.

Another area is that family income is managed together, that is ideal for western couples which have gender movements from time immemorial. In Tanzania, and Mwanza City, in particular, men are core breadwinners and family income sustainers. If this works in the opposite marital satisfaction is lowered.

All in all the Dynamic Goal Theory of Marital Satisfaction remains crucial to the study as it provides an interpretive grid of couples involved in the study who fall in all three 'dynamic goals.'

It was necessary to involve couples in all three stages of dynamic goals of marital satisfaction so as to get the mean average of marital satisfaction that is chiefly informed by African settings-hence adaptive use of the Dynamic Goal theory of Marital Satisfaction.

Significance of the Study

The findings of this study are intended to contribute to helping married couples attain and maintain optimal marital satisfaction. It is expected that this thesis will help Church members and non-members to understand the actual needs to acquire the ideal principles of Bible-based marriage, the role of favorable spirituality, the role of non-spiritual factors and ideas for maintaining successful Seventh-day Adventist marriage. Couples will acquire knowledge and skills in a successful marriage to improve their family life. It is expected that Couples will be grounded in the teachings of the bible and Christian family life. This will make them learn more from Christ and

develop their intimate relationship with Christ and themselves as well. Their development in Christ will totally change and improve their lifestyle.

Scope and Limitation of the Study

This study was directed to a Seventh-day Adventist audience; however, the methods of practicing marriage are generic to the general human condition and can be practiced by anyone. This does not affect the marriage principles, but only the purpose of why couples practice them. This study was not done to all Churches in South Nyanza Conference because of geographical vicinity; so, the randomly selected churches in Kirumba, Nyegezi, and Mabatini have served as a population sample.

In developing the ideal principle of Bible-based marriage of maintaining a successful SDA marriage the episode of the institution of marriage (Genesis 2:24) will be biblically and theologically be studied. Then its principle of making a successful marriage employed by God (Genesis 2:24), Jesus (Matthew 19:5) and Paul (Ephesians 5:31).

In both discussions, the biblical exegesis was done on Genesis 2:24, Matthew 19:5 and Ephesians 5:31. Then, there was an application of Historical-Grammatical Method to discover both biblical and theological meaning of the text.

A critical literature review was employed to survey on the ideal principles of Bible-based marriage, the role of favorable spirituality, the role of non-spiritual factors and ideas for maintaining successful Seventh-day Adventist marriage will be engaged and summarized. In the last chapter, there are recommendations on how marriage can be practiced as a result of marital satisfaction variables studied herein.

Operational Definitions

Marriage: “any of the diverse forms of interpersonal union established in various parts of the world to form a familial bond that is recognized legally,

religiously, or socially, granting the participating partners mutual conjugal rights and responsibilities and including, for example, opposite-sex marriage, same-sex marriage, plural marriage, and arranged marriages. In this study, marriage refers to a monogamous relationship which is accepted by the church.

Marital satisfaction: refers to holistic dimensions of marriage where each partner is contented.

Successful Marriage: Being love into action, mutual satisfying physical intimacy, a marriage which is permanent and that divorce is not an option, both husband and wife actively pursue a deep relationship with Christ, being on the same team spending enjoyable time together in a strong friendship.

CHAPTER 2

LITERATURE REVIEW

An interpretive review of literature is the evaluation of accumulated knowledge and analysis of what is already known in the area of interest that provides the theoretical underpinnings for a research study (McMillan & Schumacher, 2006; Neuman, 2006). This chapter deals with current literature which give room to progress on analyzing the theoretical framework of the study by revisiting; the ideal principles of the Bible-based marriage, the role of favorable spirituality in marriage, the non-spiritual factors in a marriage, and the ideals for maintaining a successful (SDA) marriages. This is done in order to establish concepts that are reflected in the experience of marriages in Mwanza, Tanzania. In the end, the gap in existing knowledge will be identified, that validates the need to conduct this study.

The State of Marital Satisfaction

This portion of the literature review reveals biblical principles of successful marriages through the gaze on the selected marriage principles based in the Scriptures. The next portion of the literature review is going to deal with variables for successful marriages.

Variables for Successful Marriages

This portion focuses on variables for marital success. The study uses the 12 Principles of Evaluating Successful Marriage as put forward by DeGenova, Rice, Stinnett and Stinnett (2010). These include; communication, admiration and respect,

companionship, spirituality and values, commitment, affection, the ability to deal with crises and stress, responsibilities, unselfishness, empathy and sensitivity, honest, trust and fidelity, and adaptability, flexibility, and tolerance. These variables are presented below in light of wider scholarship.

Daneshpour, Asoodeh, Khalili, Lavasani and Dadras (2011) argue that marriage success in Iran is not significantly different from western countries and that these similarities show the value all married couples put on their successful relationship regardless of their cultural background. The contents settle with an existing study that in SDA marriage is vital to consider factors which can affect the success of marriage regardless of their cultural background.

Allendorf (2012) argues that measures of marital quality developed for a Western context should not be unthinkingly applied to the non-Western context. The matter pertains marital quality has nothing to do with Western or Eastern, principles will remain the same only contextualization to fit the relevance society in a region is required. The current study agrees and emphasizes.

Communication

Effective communication is one of the most important aspects of a successful marriage. Alqashan (2008) contents that marriage enrichment program has a significant positive effect on marital communication and marital adjustment as a result of enrichment experience. The contemporary study comes to an agreement with this affirmation, it is consequently essential in SDA families to have marriage enrichment programs.

Marlow, Tolley, Kohli and Mehendale (2010) contend that creating a conducive environment for couples to ask frank questions about HIV and AIDS, sex and sexuality potentially can improve couples' communication about sex and reduce

their risk for HIV infection. The claim comes to an agreement with the existing study, for that reason SDA couples need to be given opportunity to ask and air their views not only to the matters pertain HIV-AIDS and Sexuality potential but also a topic in entrepreneurship, raising children, etc.

Priem, Solomon and Steuber (2009) agree that husbands and wife's perceptions of partner support were positively associated with their own supportiveness and the partner's observable supportive communication.

Harper and Sandberg (2009) maintain that when spouses experiencing depressive symptoms, effective and problem-solving communication potential is diminished. This situation points a pattern that is consistent with the current study.

Admiration and Respect

One of the important elements in human needs is for acceptance and appreciation (DeGenova et al., 2010). This argument agrees with the current discussion; therefore, SDA marriages have to incorporate these important elements of respect.

Afful, Wohlford and Stoelting (2015) suggest that the implication with respect is to how interdependence theory affects racial identity and marital quality. The claim agrees with the current study, therefore, SDA couples need to consider admiration and respect as a vital factor in maintaining a healthy and successful marriage.

Companionship

Daneshpour et al. (2011) argue that marriage success in Iran is not significantly different from western countries and that these similarities show the value all married couples put on their successful relationship regardless of their cultural background. The contents settle with an existing study that in SDA marriage

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Spirituality and Values

Jackson (2011) argues that marriage is a divine metaphor to benefit humankind couples. The current study agrees with this assertion it is therefore important SDA couples restore God as the center of their marriages.

Witte (2015) contents from a western perspective while using biblical principles in favor of monogamy. Nevertheless, this study is not so much concerned with either west or east, it is concerned that marriage was intended by God as a monogamous institution. This stance is maintained throughout the study.

Religious and marital beliefs are closely associated with marital perception, commitment, and permanence (Willoughby, 2015). This claim reaches an agreement with the current study; therefore, SDA couples have to focus strongly on biblical marital principles. This position is preserved in the study.

Commitment

Burgoyne, Reibstein, Edmunds and Routh (2010) claim that with a more developed understanding of commitment may be more likely to treat money as a collective resource. This dispute settles with the modern study and so SDA marriages need to learn and understand the importance of commitment.

Kays, Yarhouse and Ripley (2014) maintain that relationship commitment was found to be the largest single predictor of relationship quality, followed by partner focused forgiveness. This claim agrees to a recent study as some result SDA marriages are requested to put relationship commitment as a central to their lifestyle.

Tang (2012) reasons that husbands with higher moral commitment, or those married to a wife with lower moral commitment, do more routine housework, and husband with stronger personal commitment do less routine housework and their wives do more. The contents approve the current discussion, consequently, SDA marriages need to have a commitment for their happy marital life. Wilcox and Nock (2006) argue that marriage is happiest when it combines elements of gender equity and normative commitment to the institution of marriage.

Affection

Konrad (2015) suggests that affection catches an important element in marriage markets. This content with the current study, affection being a key element to the happy and successful marriages, SDA families need to raise self-awareness to attain the goal. The dispute will surface throughout the study.

Hastings, McShane, Parker and Ladha (2007) reason that a model of parental socialization of sex-typed prosocial behavior and indicate that mothers contribute more strongly than do fathers to both daughters' and sons' prosocial development. This claim remains as fact to the society surveyed but disagrees with the current study, therefore, SDA marriages father and mother have to corporate fully on building the character of both young boys and girls in our families.

The Ability to Deal with Crises and Stress

Zarch et al., (2014) reason that the most influential factor changing marital satisfaction is stress management. This argument contents with the current study, and so SDA families need to be aware that marriages are vulnerable to the effect of stress.

Harper and Sandberg (2009) maintain that when spouses experiencing depressive symptoms, affective and problem-solving communication potential is diminished. This situation points a pattern that is consistent with the current study; hence SDA families need to acquire communication skills for a happy marriage.

Chris and Anna (2011) argue that being both, graduate student and also married to graduate student do not necessarily have to be competing for demands rather be very complementary. This argument is vital conquering with contemporary discussion, for that reason SDA marriages has to find a proper way of overcoming stress.

Naeimi (2014) argues that stress management is a treatment for women barrenness. This content agrees with the current study; thus, SDA couples need to perceive that the existence of stressful occasions may disorder the wellbeing of an individual.

Responsibilities

Recent studies reveal the importance of giving education on marital issues and giving opportunities young adults to participate in decision making for their future successful marriage (Hamid, Stephenson, & Rubenson, 2011; Lloyd et al., 2015; Wright, Simmons, & Campbell, 2007). These claims reach an agreement to the current study therefore, SDA educator and leaders need to put strong emphasis not only on premarital seminars but also during family life seminars.

Gau (2011) argues that helping each spouse understand a part of the relationship which each needs to change and grow is the key to a successful marriage. This claim approves the current study that SDA couples in Mwanza need to raise self-awareness towards areas in life which need a reformation in order to improve relationship which is a vital component for a happy marriage.

Day and Evans (2015) argue that it is imperative sympathetic African young people's family lives and responsibilities to others as they sail across these intricate and prolonged pathways to adulthood. This claim is vital and approves the current discussion, consequently, SDA families have to consider as their crucial and primary responsibility.

Biresaw (2014) argues that Ethiopia societies have documented some appropriate damaging health related to early marriage yet they are not ready to stop the exercise. The claim is vital therefore the SDA families need to be alerted and avoid the practice. The position is preserved during the study.

Gross, Mayumana and Obrist (2013) argue that Tanzanian men are unprotected to an inconsistent and changing scene of standards and morals in relation to maternal health. The issue here is what role and responsibility do a Tanzanian man has to do. However; the study reaches an agreement that SDA men are to be responsible not only in material but also in every aspect of married life.

Adamsons (2013) contents that parenting role and responsibility needs to have an equal emphasis as what is done in the premarital program. This argument agrees with the present discussion hence SDA has to put emphasis on the matter in the family life seminars.

Moreover, Saha and Dey (2013) argue that Indians has to decide to set up an old age home where these people may live contentedly for the rest of their life. This

claim disagrees with the current study, therefore the SDA marriages in Mwanza have to enjoy staying with old aged people in their homes.

Unselfishness

The term Unselfishness refers to selflessness, generosity, magnanimity, kindness as well as consideration. Sheldon et al concluded that kindness and forgiveness have a positive influence in building a healthy marriage (Sheldon, Gilchrist-Petty, & Lessley, 2014). Duncan et al. (2014) suggest that kindness is one of an individual characteristic which has a positive impact in maintaining a successful marriage. Spousal humility and generosity proved positive associations in marital qualities and satisfaction (Goddard, Olson, Galovan, Schramm, & Marshall, 2016). Marital virtues influence communication and relationship adjustment (Veldorale-Brogan, Bradford, & Vail, 2010).

Forgiveness, expressing affection, and generosity influence positively marital health (Parker-Pope, 2011). The current study concluded that religiosity is also positively associated with marital generosity (Wilcox & Dew, 2016). Moreover; generosity was positively associated with marital satisfaction and negatively associated with marital conflict and divorce (Dew & Wilcox, 2013). Adventist Marriages need to observe unselfishness in order to build and maintain a healthy and successful marriage.

Empathy and Sensitivity

These terms refer to understanding, sympathy, compassion, responsiveness, identification, kindness or warmth. Finzi-Dottan and Kormosh (2016) recommend that the cultivation of compassion to the level of satisfaction in families has a positive impact on marital quality. Compassion, generosity, and friendship are foundational to relationships which makes a good marriage (Veldorale-Brogan et al., 2010). Adventist

marriages need to observe empathy and sensitivity in order to maintain and build a successful marriage.

Honesty, Trust and Fidelity

Theobald and Farrington found that dishonesty, having a wife with some convictions, a poor relationship and having a shotgun marriage predicted marital breakdown (Theobald & Farrington, 2013). Brandau-Brown, Bello and Ragsdale (2010) suggest that the resulting interpretations were measured along the dimensions of honesty, Competence, and Politeness. Moreover, Trustworthy relied on spirituality is one of the major important resources when helping for marital problems and preferred to keep their problem relationship (Vaterlaus, Skogrand, & Chaney, 2015). Previous studies propose that the higher self – control is related to greater trustworthy, henceforth perceived self-control is an important factor by which to gauge trustworthiness in families (Buyukcan- Tetik, Finkenauer, Siersema, Heyden, & Krabbendam, 2015). As one can see honest, trust and fidelity are important elements which contribute positively to building and maintaining a healthy marriage.

Tolerance

Tolerance refers to broadmindedness, open-mindedness, leniency or acceptance. Rao and Dai concluded that neighborhood social tolerance is more influential (Rao & Dai, 2017). Abraham and Falah (2017) suggest that the trend of virtual marriage should be loaded by designed strategies that need to shape appropriate character and altitude for it. This is to say tolerance is one of the significant element in life which subsidize certainly on the way to building and maintaining a successful marriage. The next portion of the literature review is focusing on the ideals for maintaining successful Adventist marriages.

The Improvement of the Current Situation of Marriage

Although people like to get married, it is more difficult to stay married.

According to (Van Pelt, 2010) in her study revealed that current divorce statistics in the US run about 50% to 80%. Regardless of such dismissal statistics, people continue to marry rapidly, even those who are remarrying ends in divorce again. Coherently the purpose of the study suggests increasing the opportunity to achieve a successful, highly effective marriage.

Wright et al. (2007) claim that young adults require education, equipping skills on how to sustain a healthy, satisfying and successful marriage. This dispute concurs with a current study; Hence SDA leaders and family life educators need to play their part on sharing current beliefs, positive communication pattern skills, relationship maintenance strategies as well as skills on agreement and problem-solving behavior being an important component of a successful marriage.

The foundations of marriage derive from the collective experience of the individual (Gau, 2011). This claim is vital and maintains the position of the current study, therefore SDA couples are responsible for the betterment of their marriage.

Alqashan (2008) reveals that offering values education in marital enhancement will make changes on marital stability and healthy marriage, as a result, improving relationship skills and satisfying marriage. This discussion approves the contemporary study; therefore, SDA marriages have to participate fully learning how to form realistic expectation and getting effective skills on marriages.

McCabe (2007) argues that relationship satisfaction is the act of focusing on what factors that contribute to a successful relationship, rather than on what causes a relationship fail. Again, these contents with a current discussion, hence SDA marriages need to consider most. The stance is maintained throughout the study.

Daneshpour et al. (2011) discuss that happy couples considered the following factors as a core and guarantee of stability of the marriages: Commitment, effort and perseverance, honest, patience, self-sacrifice, problem solving ability, mutual understanding, friendship, independence, faith in God, cooperation, trust, the presence of children, and staying away from compassionate and non-compassionate sympathy or intrusion of others in their life. This discussion agrees with the study, and then SDA marriages in Mwanza have to focus on the factors stipulated nothing more, nothing less.

The review has surveyed the biblical principles of successful marriages through the gaze on the selected marriage principles found along with the scriptures in Old and New Testaments. Also, the review realized the theoretical framework on the role of favorable spirituality in marriage and the role of non-spiritual factors which also contribute to maintaining a successful marriage. The review proceeded to examine the theoretical structure of the study by scrutinizing the ideals for maintaining successful Adventist marriages.

It was reputable that marriages in different countries, from the different socio-economic background, have challenges. Through reading literature, the author recognized that neither African Adventist nor Tanzania Adventist whoever wrote on the art of maintaining a successful marriage. Hence it is a great privilege and honor to fill the gap of knowledge in the field using Tanzania as a context. This reality recognized the validation to conduct the study. In the next chapter, the research design and methods for the study will be debated.

CHAPTER 3

RESEARCH METHODOLOGY

The research methodology is a way to analytically solve the research problem. It may be understood as a science of studying how research is done scientifically. In it, McMillan and Schumacher (2006) studied various steps that are generally adopted by a researcher in studying research problem along with the logic behind them.

The determination of this chapter is to present the methodology of the study. It explains the techniques and quantitative procedure which is going to be employed for this study. This chapter begins with research or program design, population and sampling procedure, an instrument for data collection (validity and reliability of instrument), data collection procedure and method of data analysis.

Research Design

This study employs a cross-sectional survey research design. According to McMillan and Schumacher (2006), surveys are usually used to find the fact by collecting the data directly from the population or sample. It is the most commonly used descriptive method in educational researches. The researcher collected data to describe the nature of the existing condition and determine the relationship that exists between specific events.

McMillan and Schumacher (2006) point out the purpose of research design that is to specify a plan for generating empirical evidence, result in drawing the most valid, credible conclusion from the answers to the research question. This study selects a cross-sectional survey research design because it is concerned with

describing, recording, analyzing and understanding conditions that either exist or existed. Lastly, standardized surveys are relatively free from several types of errors.

Population and Sampling Procedure

According to McMillan and Schumacher (2006), population refers to elements or cases whether individuals or cases or events that conform to specific criteria and to which it is intended to generalize the results of the research. Therefore, the target population for this study is made of Seventh-day Adventists members particularly married couples living in Mwanza City.

Mwanza city is comprised of twenty-eight churches; 10 Churches are found in West Central of Mwanza city named: Kirumba, Pasiansi, Nyamanoro, Kiseke, Bwiru, Nyasaka, Igombe, Ilemela and Kayenze. The other 8 are found in southern: Nyegezi, Butimba, Buhongwa, Igwambiti, Nyambiti, Igogo, Bugando, and Nyamazobe. While in Eastern part there are 10 churches; Namely, Mabatini, Igelegele, Buzuruga, Igoma, Shamariwa, Mashiri, Kisesa, Buswelu, Mlimani, and Nyamadoke.

Sampling

Sampling design is a definite plan for obtaining a sample from a given population. It refers to the technique or the procedure the researcher would implement in selecting items for the sample. The study has opted to use Cluster sampling because Mwanza City has a dispersed population. According to Neuman (2006), cluster sampling is a type of probability sampling that uses multiple stages and is often used to cover a wide geographical area in which aggregated units are randomly selected and then samples are drawn from the aggregated units or clusters.

Bryman (2012) further concurs that the use of cluster sampling is vital when a researcher deals with a widely spread population in a large city. So the researcher

decided to divide the churches into three clusters. The chart below explains the distribution based on geographical location.

Table 1. Population Sample

S/N	Cluster Name	Cluster Location	Churches	Randomly Sampled Church
1	Cluster 1	West Central	Kirumba, Pasiansi, Nyamanoro, Kiseke, Bwiru, Nyasaka, Igombe, Ilemela and Kayenze	Kirumba
2	Cluster 2	Southern	Nyegezi, Butimba, Buhongwa, Igwambiti, Nyambiti, Igogo, Bugando and Nyamazobe	Nyegezi
3.	Cluster 3	Eastern	Mabatini, Igelegele, Buzuruga, Igoma, Shamariwa, Mashiri, Kisesa, Buswelu, Mlimani and Nyamadoke.	Mabatini

The out of the three clusters, the research did a simple random sampling and three churches were drawn these are Kirumba (Cluster 1), Nyegezi (Cluster 2) and Mabatini (Cluster 3). Thereafter, the researcher got a list of all married couples from selected churches and got a population of 958 members who were married.

Table 2. Sampled Churches

S/N	Church	Married Persons
1	Kirumba	316
2	Nyegezi	236
3	Mabatini	406
	Total	958

Sample Size Calculation

The sample size was calculated from the target population using Slovin's formula to determine the minimum sample size. The margin error of 0.05 or a confidence level of 95% was chosen because it gives the study average validity (Plummer, 2017). Below are the sample size calculations

Where in this study:

$N = 958$ married persons

$e = 0.05$

$$n = \frac{N}{1 + N(e^2)}$$

$$n = \frac{958}{(1 + 958 \times (0.05)^2)}$$

$$n = \frac{958}{(1 + 958 \times 0.0025)}$$

$$n = \frac{958}{(1 + 2.395)}$$

$$n = \frac{958}{(3.395)}$$

$$\therefore n = 281.7647058823529$$

$$n \approx 282$$

Table 3. Sampled Churches by Percentage of Married Persons

S/N	Sampled Churches	Total Population of Married Persons	Sampled Married Persons
1	Kirumba	316	92 (33%)
2	Nyegezi	236	70 (25%)
3	Mabatini	406	120 (42%)
	Total	958	282 (100%)

Instrument for Data Collection

The instrument used in this study was developed by the researcher. To enhance accuracy, the researcher piloted the questionnaire. The closed-ended structured questionnaire checklist which was developed by the researcher, was administered to couples in order to collect data on the art of maintaining a successful marriage. The questionnaire tool was used as it has the ability to collect a large

amount of data at relatively low costs in a short period of time. Respondents had a satisfactory time to provide well-understood answers.

Questionnaires were administered to all married couples who were available in three churches for three consecutive Sabbaths during church's announcements. As a result, 282 questionnaires were distributed and only 155 (55%) completed. This could be attributed to the fact that respondents were uncomfortable to answer the instrument on the Sabbath day and perhaps they believed it could be a violation of the worship day.

Validity

Kothari (2004) defines the term validity as the accuracy of an instrument to be used in a study to measure what is supposed to measure. Also, Kumar (2011) argues that it is the ability of an instrument to measure what is proposed to be measured. In this study Face validity and content, validity was checked to ensure questionnaire items are clear and include related concepts of the research study. Two theological experts from Adventist University of Africa (AUA) were consulted to check the face and content validity of the research items (questionnaires) against research questions. The comments were implemented and ultimately were approved by the supervisor.

Reliability

Reliability is the degree of consistency with which it measures whatever it is measuring (Ary, Jacobs, Irvine, & Walker, 1990, p. 268). To test the internal consistency of the measuring instrument (Likert scale), a Cronbach's alpha test was applied to measure consistent promotions.

Cronbach's alpha coefficient according to McMillan and Schumacher (2006, p. 168) observed coefficient should range between 0 and 1. The closer the coefficient is to 1.0, the greater is the internal consistency of the items variables in the scale. The

research instruments were presented to the married Adventist church member selected for a pilot study the result was recorded, the same instruments were presented to the same. The scores from the two testing periods were correlated and a reliability index was found to be 0.89 coefficients which indicated good consistency. Since the Cronbach alpha is close to 1, therefore the reliability of the instrument was high after the pilot test. Moreover, knowing the respondents are Swahili speakers, the questionnaires were translated to Kiswahili to have the same interpretation of the questions. The researcher made sure that language was easy to read and understood.

Table 4. Reliability Statistics

Cronbach's Alpha	N of Items
.898	10

Data Collection Procedure

During the data collection procedure, the researcher developed a questionnaire and gathered the data the literature review chapter. This stance gave the researcher a real-life field experience. The questionnaire (Appendix I) has an introductory section which bears contact details of the researcher. It has a demographic section which has items such as gender, marital duration and average income per month. The second section is the main part of the instrument, it entails the research questions. The first research question has ten items on marital satisfaction. All of them rated in a Likert Scale (5 = Strong Agree 4= Agree 3 = Neutral 2. Disagree 1. Strong Disagree)

The second research question delves into variables which make marriage to become successful. The variables are communication, respect, companionship, spirituality, commitment, affection, ability to deal with stress, responsibility, unselfishness, empathy, trust, and adaptability. All of these variables are gauged on a

Likert scale ((5 = Strong Agree 4= Agree 3 = Neutral 2. Disagree 1. Strong Disagree).

The last research question was set to examine the variable on improvement, it is also rated using a Likert scale as other previous research questions.

The total number of items are 75 because marital satisfaction is a complex matter. Moreover, the study was cognizant that most of the respondents are Swahili speakers, so the tool was translated into this language (Appendix II).

Method of Data Analysis

Baumgartner and Hensley (2006) suggest three distinct steps in data analysis which include; selecting the technique, calculate using the technique and interpret the result. Researcher completed the intellect of the information collected. Data analysis was performed using Statistical Packages of the Social Science (SPSS). Descriptive statistics included cross tabulation as well as usage of Mean and Standard Deviation. Moreover, Pearson Product Moment Correlation has been used to measure the strength of the relationship between marital satisfaction and spirituality. The table below gives further explanation of how the research questions were analyzed.

Table 5. Tools for Analysis by Research Questions

S/N	Research Question	Analytical Technique
1	Research Question One	Mean Standard Deviation
2	Research Question Two	Mean, Standard Deviation
3	Research Question Three	Mean, Standard Deviation
4	Research Question Four	Pearson Product Moment Coefficients

Research Ethical Consideration

During the study, the ethical issues were considered by seeking consent from the Conference, Churches as well as respondents (Married Church Members) that the data to be collected or information from respondents are used only for study and not

otherwise. The researcher ensured that there are ethical issues are observed and also the respondents were fully informed about the procedures and risks involved in research and must give their consent to participate, the researcher did not put the participant in a situation where they might be at the risks of harm as a result of their participation and the researcher considered the aspect of plagiarism.

CHAPTER 4

RESEARCH FINDINGS AND DISCUSSION

This section presents the analysis done in relation to the study objectives in three categories:

1. Exploring the state of marital satisfaction among married couples in Mwanza.
2. Examining the factors which make a marriage successful.
3. Proposing the improvement of the current situation of marriages.

Moreover, research questions in the first section of the paper under the topic; *The Art of Building and Maintaining Successful Marriage in Seventh-day Adventist Church: Case of Selected Churches in Mwanza, Tanzania*. The determined sample size was 270. From 270 who received questionnaire forms, only 155 returned the well filled questionnaire, respondents from three Churches, namely Kirumba, Mabatini, and Nyegezi.

This response rate was 57% which is slightly beyond half of the designated population. Since it was above 50%, the data can be trusted as valid. The data fulfilled the research objectives and answered the research questions.

Table 6. Key of the Research

Sn	Level	Results	Translation
5	5.00	Strongly agree	Very good/Undistinguishable
4	4.00 - 4.99	Agree	Good/Satisfactory
3	3.00 - 3.99	Neutral	Don't have decision/ Not sure
2	2.00 - 2.99	Disagree	Unsatisfactory/Insufficient
1	1.00 - 1.99	Strongly disagree	Worse/extremely insufficient

Socio-demographic Characteristics

The researcher used three demographic items in the questionnaire; Gender, Marriage Duration and Family Economy status. The respondents' responses are as below.

Respondent's Gender

Table 7 shows that majority of the respondents were male comprising 56.1% while the female was 43.9%, This is uncharacteristic and unexpected since most of the spiritual meetings usually females respond quicker than male but these results imply that males are more cooperative to share their feelings on matter pertaining marriage issues than females. No wonder females need an audience to express their feeling through talking rather than writing.

Table 7. Respondent's Gender

Category	Frequency	Percent (%)
Male	87	56.1
Female	68	43.9
Total	155	100.0

Respondent's Marriage Duration

Table 8 below shows that most respondents were in the marriage duration group of 16 years and above which comprising 41.4% this makes the research to be trustworthy due to experience the group does have. Followed by marriage duration bracket of fewer than 5 years with 25.7%, the marriage duration bracket 6-10 with 18.4% and fewer were marriage duration of years between 11 and 15 comprising 14.5% this implies that most of our church member families fall on the group of marriage duration of years above 16. This is an experienced group on marital issues to

assist the young group. Moreover, the followed group was the marriage duration of years less than five. This group of marital statuses is in the situation of teaching each other.

Table 8. Respondent's Marriage Duration

Category (Years)	Frequency	Percent (%)
Less than 5	39	25.7
Between 6 and 10	28	18.4
Between 11 and 15	22	14.5
16 and Above	63	41.4
Total	152	100.0

Respondent's Economic Status

Table 9 below shows that the level of economic status was as follows; 20.5% of respondents have the income of Tanzanian shillings 1,000,001.00 and above per month, 24.5 percent of the respondents are falling under the group which their income of between 500,001.00 and 1,000,000.00 Tanzanian Shillings. Moreover, 25.8 of respondent have their income between 250,001.00 and 500,000.00 Tanzanian Shillings, while other respondents are falling under the group of incomes below 250,000.00 Tanzanian Shillings being 29.1 percent.

This gave the implications that majority of the families have their income below or equal to 250,000.00 henceforth there is a need of helping most of them since may scratch as a source of anxiety and many problems in the family. Also, this situation may create some great challenges of returning tithe and offering to many families. There is a need for having stringently planned to increase sources of income. It is very possible that respondents are working very hard but not strategically. It is needed that Pastors to work with experts according to their professionalism.

Table 9. Respondent's Economic Status

Category in Tshs	Frequency	Percent (%)
Less than 250,000	44	29.1
Between 250,001 and 500,000	39	25.8
Between 500,001 - 1,000,000	37	24.5
1,000,001 and above	31	20.5
Total	151	100.0

Research Question 1: The State of Marital Satisfaction

Marital satisfaction is of prime importance and has the highest effect on the stability and failure of the marriage (Heshmati, Behnampour, Arabameri, Khajavi, & Kohan, 2016). Challenge remains to most of the families to yield their time to evaluate their standing. Marital satisfaction refers to the act of fulfillment in the areas in marriage such as:

1. Love, a sense of accountability toward the partner
2. Partner trusts and has confidence in me in my daily activities of life
3. Respect and reverence behavior exist in my family
4. The existence of support in finance
5. Correspondence, sharing and communication of religious beliefs
6. Conducive, favorable and encouraging sexual behavior
7. The presence of openness, honesty and truthfulness
8. Having a good problem - solving ability
9. Mutual give and take habit (Unselfishness)
10. Good listening person

Regardless of gender, age in marriage and their family income level, the results according to the table 5 below shows that the majority of respondents strongly agree that in order for the marriage to reach the highest level of satisfaction the member of the family must have unselfishness lifestyle. This is to say there must be a

mutual give and take the habit. These study findings are similar to the study of Carlson (2011) which concluded that the more we give self, the richer we become.

Moreover, the results show that most respondents agree that love and sense of responsibility towards the partner appear to be the main ingredients of satisfaction. Studies on this topic conducted by Duggi and Kamble (2015) as well as França, Natividade and Lopes (2016) both concluded that couples in love marriage have higher relationship satisfaction as a result of the generosity

Conferring to the results shown in Table 10 below; the majority agree that correspondence of religious beliefs of couples foster marital satisfaction. These results agree with several previous researchers who have studied the effect of religion, David and Stafford (2015) concluded that joint religious communication is more strongly associated with marital satisfaction. The Bible stipulates the warning of not being equally yoked together with unbelievers (2 Corinthians 6:14). However; these results suggest that there is a close correlation between spiritual standards and marital satisfaction.

As per table 10 below, the result shows that a great number of respondents agree that the partner's trust in the daily activities of life contributes muscularly towards the state of marital satisfaction. In the factor of analytical study of John, Seme, Roro and Tsui (2017) agree to the current result on marital relationship quality as it was captured the domain of trust, commitment, and communication.

Moreover, according to table 10 below, the results show that a good number of respondents agree that respect behavior which will be fully practiced in the family contributes strongly to the state of marital satisfaction. These results agree to the previous study Hiew, Halford, van de Vijver and Liu (2016) whereby concluded that relationship satisfaction was associated with the stumpy rate of negative behavior.

Regardless of the financial position of the family, the results show that the existence of support in finance is very important to the state of marital satisfaction. G. L. Jackson, Krull, Bradbury and Karney (2017) concluded that the effort of supporting the marriage of low-income couples are addressed the unique characteristics of their marital development. This goes with the facts circulating in many societies that love has to go simultaneous with the wallet (money).

According to table 5 below, the results show that the majority also agree that conducive sexual behavior contributes toward the state of marital fulfillment. Previous studies completed by different scholars yielded comparable findings McNulty, Wenner and Fisher (2016) and Strait, Sandberg, Larson and Harper, (2015) that there is a durable positive relationship between marital quality and sexual satisfaction.

The results included in table 10 below, shows that the majority agree that the presence of openness, honesty, and truthfulness donates strappingly to the state of marital satisfaction. Previous findings agree to the result (Knoles & Knoles, 2008) encourages truthfulness and honesty to married respondents, let them examine their motive before God is pure.

Moreover; the results in table 5 below reveal that majority accept that to have couples who are good in problem-solving ability facilitates the state of marital satisfaction. Dakowicz (2014) concluded that a positive effective modification cultivates favorable condition for relationship satisfaction. Marriages are conveyed with a number of encounters which lead most of the marriages to divorce but having a person who is good in problem-solving will rescue them.

Last but not least, observing on the same table 5 below, the majority agree that a good listening person, who practices communication skills at his level best have a

great contribution towards the state of marital satisfaction. Many previous studies Carroll, Hill, Yorgason, Larson and Sandberg (2013) and Schnall, Pelcovitz and Fox (2013) agree to the current's study results when a person has acquired communication skills affects constructive communication which results on the state of marital satisfaction. Even though there could be existing significant stressor such as family conflict and finance issues, a good listening person with greater empathy may be a great help.

As one can see, love, sense of responsibility, trust, respect, support in finance, correspondence beliefs, conducive sexual behavior, openness, honesty, truthfulness, good problem-solving ability, unselfishness, and a good listening person, not only majority agree but also previous findings in many studies agree that supports the environment of the state of marital satisfaction.

Table 10. The State of Marital Satisfaction

	n	Minimum	Maximum	Mean	Std. Deviation
We have love, a sense of responsibility toward the partner	154	1.00	5.00	4.4870	.89470
Partner trusts me	146	1.00	5.00	4.2603	1.05081
Respect behavior	151	1.00	5.00	4.3245	.93488
Support in finance	152	1.00	5.00	4.3816	.88351
Correspondence on Religious beliefs	153	1.00	5.00	4.4641	.98024
Conducive sexual behavior	151	1.00	5.00	4.3775	.98483
Openness, honest & truthfulness	152	1.00	5.00	4.3224	1.11345
Good problem –solving	150	1.00	5.00	4.2867	.99890
Unselfishness	151	1.00	5.00	4.5166	.80709
Good listening person	153	1.00	5.00	4.3791	.96659

Research Question 2: Factors for a Successful Marriage

Communication as a Factor for a Successful Marriage

According to table 11 below results show that majority agree strongly that understanding the use of language facilitates communication which is a factor for a successful marriage. These findings reach an agreement to the previous studies Gravningen et al. (2017) and Tili and Barker (2015) where intercultural couples' communication is primarily influenced by personal growth and language fluency, hence relationship quality depends on effective communication. Also, for wives to experience marital satisfaction husbands must place on sympathetic communication (Burleson & Denton, 2014).

As one can see table 11 discloses that mainstream agrees that good listener and person who communicates effectively subsidizes for a successful marriage. These discoveries approved by preceding studies, Carroll et al. (2013) suggest that teaching communication skills may be a sign for couples progressing to a successful experience. On the other hand, Novak, Sandberg, Jeffrey and Young-Davis (2016) pinpoint that when couples used texting to express affection, may result in less conflictual face-to-face communication. All in all, a good listener is a conqueror.

The results on Table 11 below, expose that popular accept that providing enough time to talk supports to a successful marriage. These detections accepted by Harper and Sandberg (2009) when concluded by showing the importance of providing mental health services from depression which torment marital health. Together with that previous findings offer insight into sexual talk and marital relationships.

Moreover; results on table 11 below describe that majority agree that understanding and responding always promote to a successful marriage. Verma

(2012) agree significantly as concluded pertain strong correlation on marital communication and marital health. Concurrently, perception of partner support was positively associated with their own partner’s observer full supportive communication.

Nevertheless, results on table 11 below reveal that the majority agree that when a person communicates with children and relatives endorses for a successful marriage. Jackl (2016) concluded that several meanings of marriage were transmitted from parents to the child. The progressing premarital phase requires communication relationship and technologies with the family.

Finally, the table below shows that respondents agree on the facts found in five statements concerning the existence of respectable communication in marriage. This means they are not very sure to measure their marriage on the feature of communication. Fundamentally, this is a respectable sign, when communication improves in the family even marriage progresses. Immediately after He created us (Genesis 1:26) God started to communicate with us. Even after the fall in sin, the communication continued (Genesis 3:16). As if it is not enough, He kept conveyance prophets and the apostles to ensure communication. Finally, currently, God decided to talk to people through His beloved son, Jesus Christ (Hebrew 1:1)

Table 11. Communication as a Factor for a Successful Marriage

	N	Minimum	Maximum	Mean	Std. Deviation
Understanding the used language	152	1.00	5.00	4.5000	.89146
A good listener and communicates	148	1.00	5.00	4.1419	1.08803
Provides enough time to talk	151	1.00	5.00	4.0728	1.10815
Understands and responds always	149	1.00	5.00	4.1879	1.02910
Communicates with children and relatives	148	1.00	5.00	4.2703	1.04715

Admiration and Respect as a Factor for a Successful Marriage

According to the results on table 12 below reveal that the majority accept that engaging the partner on decision making is part of admiration and respect which is a factor for a successful marriage. These findings decide with several previous studies, that marital quality and relationship growth might be a result of allowing a partner to participate on decision making influenced by religious participation Huffman, Craddock, Culbertson and Klinefelter (2016) and Perry (2015). Conferring to the outcomes on table 12 below tell that majority to agree that providing relief from former problems is part of admiration and respect which is a factor for a successful marriage. Previous studies also agree to the findings, Lavner, Karney and Bradbury (2014) challenge longstanding assumptions regarding the role of accumulating conflicts over time, on the other hand, Sullivan, Pasch, Johnson and Bradbury (2010) cherish the act of prioritizing empathy, validation, and caring as key elements in the development of intimacy, as a result, activate stimulation of problem-solving and conflict management.

Consulting results on table 12 below, findings reveal that the majority agree that avoiding embarrassment before children and visitors is also part of admiration and respect as a factor for a successful marriage. These findings accepted by the previous study by Çelik and Arici (2014) concluded on challenging not only embarrassment before children and visitors but also greater on the sexual embarrassment.

Checking results on table 12 below, verdicts reveal that popular decide that experience on mutual submissiveness is part of admiration and respect as a factor for a successful marriage. Submissive is a biblical concept Curle (2013) these discoveries acknowledged by previous studies that submission is gainful to couples when peoples

attitudes and beliefs change towards empowering women and educating men. When submission understood positively is verified that is associated by relationship quality (Menon, 2014).

Moreover; when examining the results on table 12 underneath, reveal that majority accept that respective to beliefs, values, and culture is part of admiration and respect as a factor for a successful marriage. These findings are accepted by previous studies. Marital satisfaction fully mediated the relationship between maintenance activity and commitment (Dainton, 2015). The most important factors and determinants of mental health, emotional stability of couples and successful marriage is marital satisfaction (Zaheri et al., 2016).

Lastly, as one can see, the table below shows that the respondents agree on the five statements which state the availability of admiration and respect in marriage. This means that they are satisfied with the level of reverence in their marriage even though basically they are not sure of the level of satisfaction in their marriage. However; this respect could improve more than this if respondents would increase the effort of not embarrassing their spouse before their children and visitors.

Table 12. Admiration and Respect as a Factor for a Successful Marriage

	N	Minimum	Maximum	Mean	Std. Deviation
Engaging the partner on decision making	151	1.00	5.00	4.3510	0.98115
Providing relief from former problems	146	1.00	5.00	4.0342	1.21152
Avoids embarrassment before children and visitors	150	1.00	5.00	4.3333	1.00780
Experience mutual submissiveness	152	1.00	5.00	4.1974	1.12196
Respective to beliefs, values and culture	148	1.00	5.00	4.0743	1.20707

Companionship as a Factor for a Successful Marriage

Table 13 below reveals that the majority accept that continuing attracting towards your partner plays a crucial role of companionship which is a factor for a successful marriage. These findings reach an agreement to the preceding studies which suggest that couples attraction is based on physical appearance which has a high emotional connection, as a result, relation which is based on love, commitment and relationship quality (Kays et al., 2014).

Moreover, when scrutinizing results in table 8, findings reveal that the majority agree that a sense of closeness facilitates companionship, which is a factor for a successful marriage. Fortunately, preceding learning by Cui, Gordon and Wickrama (2016) as well as Jensen and Shafer (2013) decide that closeness of parents to their children builds up a strong relationship between them. Also to couples emotional closeness increases commitment, quality marital relationship, harmony, and relationship happiness satisfaction.

Inspecting results shown in table 13 below discloses that the majority agree that appreciation, closeness, and comfort each other enable companionship which is an influence for an effective marriage. These findings reinforced by the previous study, Adams (2014) and Mohammadi, Eftekhari, Dejman, Forouzan and Mirabzadeh (2014) suggest the importance of promoting comfort which promotes marital health. Also, perception in appreciation on what wives perform to husbands in their daily life may result in healing different diseases especially depression (Chang, Li, Teng, Berki, & Chen, 2013).

Scrutinizing results on table 13 below discoveries show that common agree to the fact that flexibility in companionship is a factor for a successful marriage. These outcomes do conform to preceding studies. Lord (2017) pinpoints that developing

and increasing flexibility and resilience promote marital health. Moreover, nontraditional women have an advantage in improving their marriage relationship in parenting due to the reason that they have greater flexibility in their marriage (Ono, & Sander, 2013).

Furthermore, when reviewing the outcome on table 13 below detections reveal that majority agree to the circumstance that friendly relationship in companionship is a factor for a successful marriage. These findings relate to the previous study Johnson (2012) which pinpoint that marriage friendly approach focuses on helping the partner to remain committed to each other through the trial and tribulation of life.

Finally, the result displayed on the table below shows that respondents agree (4.1) on five statements about the obtainability of companionship in their marriage. This means that they are satisfied with the standard of friendship in their marriage even though essentially they are not indisputable with fulfillment in their marriage. However, this companionship could be improved only if respondent increase effort and spending enough prime time talking and enjoying with their spouses. Let couples reach the stage of living what is displayed in the Biblical book, Song of Solomon.

Table 13. Companionship as a Factor for a Successful Marriage

	N	Minimum	Maximum	Mean	Std. Deviation
Continuing attraction to the partner	149	1.00	5.00	4.1544	1.20093
Sense of closeness	150	1.00	5.00	4.1800	1.12965
Appreciation of closeness and comfort to each other	148	1.00	5.00	4.2432	1.07299
Greater flexibility	147	1.00	5.00	4.0272	1.12229
Friendly relationship	150	1.00	5.00	4.0400	1.15787

Spirituality and Values as Factors for a Successful Marriage

This portion examines and discusses spirituality and values as factors for a successful marriage. Consulting results on table 14 below the findings reveal that majority agree that religious conviction life, participating on Church activities, attendance of Church worship services, returning tithe and offering as well as visiting sick and needy people are part of spirituality and values as factors for a successful marriage. These findings reach an agreement to previous studies, McNeil, Pavkov, Hecker and Killmer (2012) findings suggest the importance of addressing religious/spiritual concepts in the curriculum, supervision, and in the family therapy training.

Moreover; Religious lifestyle foster spirituality conception which reduces violence within the marriage, forgiveness, and reconciliation enhance quality marital relationship (Hayati, Emmelin, & Eriksson, 2014). Furthermore, previous findings show that Church attendance, religious beliefs, and social support have a positive impact on the marital relationship (Wilcox & Wolfinger, 2007). Additionally, religious remain relevant in sorting partners, marriage decisions, marriage timing and predict higher marital quality (McClendon, 2016). Henceforth, spirituality and values influence positively marital quality.

Finally, the table below shows that respondents are neutral (3.9) in all five statements which are all about the obtainability of good spiritual standard in the family. This means that they don't have the mandate to decide whether how to measure their marriage on the matter pertain spirituality and values. It is absolutely clear that when a person is not sure of his spiritual standard, it is equal to say that the person is not yet believed.

Table 14. Spirituality and Values as Factors for a Successful Marriage

	N	Minimum	Maximum	Mean	Std. Deviation
Religious conviction life	149	1.00	5.00	4.0403	1.07099
Participation on Church activities	149	1.00	5.00	4.1745	1.11338
Attendance of Church worship services	149	1.00	5.00	4.0805	1.11814
Tithe and offering giving	147	1.00	5.00	3.9660	1.24645
Visiting sick and needy people	148	1.00	5.00	3.6892	1.23361

Commitment as a Factor for a Successful Marriage

This section analyzes commitment as a factor for a successful marriage. As one can refer result on table 15 below findings show that mainstream agree that the want of staying together in marriage despite misunderstandings, the presence of mutual resilient commitment, the presence of future family strategic plans, the presence of words of verification and the existence of commitment in relationship are factors for a successful marriage. This outcome is fully supported by previous studies that well-being in marriage upshot revealed resilient, and family is one of society's oldest and most resilient institution (Perrig-Chiello, Hutchison, & Morselli, 2015).

Moreover; Burgoyne et al. (2010) and Knöpfli, Morselli and Perrig-Chiello (2016) pinpoint that commitment was associated with greater tendency to treat money which always facilitates relationship and minority of divorce exhibit enduring difficulties. The concept of resilient commitment is in early marriage and also marital satisfaction flourishes from the detrimental effects of stress (Sibley, Springer, Vennum, & Hollist, 2015). Hence commitment is a strong foundation or cornerstone in respective marriage.

To conclude, the table below, respondents do agree (4.2) with five statements about the obtainability possession of marriage vow. This means that they are satisfied with the standard of custody of marriage pledges in their marriage even though mostly

they are not sure with satisfaction in their marriage. Nevertheless, commitment level could be much better than that which is existing in their families presently only if they could put more effort into evaluating themselves and begin a newly on weak areas. According to this portion, it seems that respondents are not sighted the importance of seeking for forgiveness or promising to commence a newly, taking things for granted. This is not acceptable couples need to respect vows they promised to keep them. A good example to every person is God who never changes on the promise He made.

Table 15. Commitment as a Factor for a Successful Marriage

	n	Minimum	Maximum	Mean	Std. Deviation
Want of staying in marriage despite misunderstanding	150	1.00	5.00	4.3533	1.01754
The presence of mutual resilient commitment	148	1.00	5.00	4.3108	1.03576
The presence of future family strategic plans	149	1.00	5.00	4.0537	1.01199
The presence of words of verification	148	1.00	5.00	4.0135	1.10648
The existence of commitment in relationship	147	1.00	5.00	4.0680	1.12054

Affection as a Factor for a Successful Marriage

Following closely to result on table 16 below, findings show that popular do agree that experiencing highly passionate courtship, reducing or diminishing conflict, never expressing negativity in daily life, experiencing sexual satisfaction, and feeling a sense of intimacy are factors for a successful marriage. These findings are supported by previous studies comment that friendship, trust, and love, as well as romantic partner, subsidize to strong marriage (Flynn, Felmlee, & Conger, 2017).

Moreover; consideration of women's sexual association and conduct, reconsidering marriage in terms of relationship as well as distinguishing relationship

quality foretold partner than self-perception facilitates a healthy marriage (Watson, Stelle, & Bell, 2017).

However, according to this table shows that respondents agree (4.01) with five statements which display the availability of affection in their marriage. This shows that they are satisfied with the standard of affection in their families even though basically they are not sure with their satisfaction. However, affection would be better if there could be no conflict at all in their marriage. It denotes that some families in some of the tribes believe that fighting with wives is part of love acts. The bible is against this connotation because how can you beat your own body? While they shall be one flesh (Genesis 2:24).

Table 16. Affection as a Factor for a Successful Marriage

	N	Minimum	Maximum	Mean	Std. Deviation
Experienced highly passionate courtship	145	1.00	5.00	4.0345	1.06337
Reduced minimal conflict	149	1.00	5.00	3.9262	1.13955
Never expressing negativity in daily life	149	1.00	5.00	3.8188	1.29997
Experiencing sexual satisfaction	151	1.00	5.00	4.0861	1.24868
Feeling sense of intimacy	151	1.00	5.00	4.1788	1.12597

Ability to deal with Crises and Stress as a Factor for a Successful Marriage

Reviewing the results on table 17 below, findings show that majority agree that the ability of flexibility is greater, the presence of environment which perceive stress, good problem-solving ability, the presence of effective family and parenting, and the accuracy of family financial and economy, are the factors for a successful marriage.

Previous study findings agree to the current discoveries that ornamental family and emotional support and decreasing unhappiness could encourage the family function and marital quality (Wang et al., 2015). Cognitive flexibility influence of both expressiveness and avoidance of conflict on well-being (Sesemann, Kruse, Gardner, Broadbent, & Spencer, 2017). Moreover, the theory of the process of evident forgiveness and self-differentiation could be useful not only to a guide for couple's therapist but also to individuals, couples, and families (Lampis, Cataudella, Busonera, & Skowron, 2017). Henceforth ability to deal with crisis and stress is one of the key factors for a successful marriage.

Lastly, table 13 below shows that the respondents do agree (4.13) in five statements about the accessibility of the ability to deal with crisis and stress in a marriage. This means that they are satisfied with the matter pertaining ability to deal with crisis and stress in marriage even though basically they are not sure with their satisfaction. However, the situation could much better only if they consider more the ability to deal with crisis and stress. A good number of men dies a premature death because of incapability to deal with crisis and stress in their family leaving widow in a small age. Therefore, there is a necessity to take special measure to deal with the matter. Consider that stress is a major source of stroke and impotence for men, hypertension, conflicts, accidents as well as most of the lifestyle diseases.

Table 17. Ability to Deal with Crisis and Stress as a Factor for a Successful Marriage

	N	Minimum	Maximum	Mean	Std. Deviation
The ability of flexibility is greater	145	1.00	5.00	4.0897	.97123
The presence of an environment which perceive stress	146	1.00	5.00	3.9315	1.02827
Good problem-solving ability	147	1.00	5.00	4.1361	.96967
The presence of effective family and parenting	148	1.00	5.00	4.4459	.85144
The accuracy of family financial and economy	149	1.00	5.00	4.0738	1.11558

Responsibility as a Factor for a Successful Marriage

Scrutinizing the results in table 18 below the findings show that majority agree that sensitivity and consideration for the need of spouse, understanding responsibilities of each other, Sense of social responsibility, participating in educating and giving skills to children, and contribution of partners towards family budget are factors for a successful marriage. These findings are supported by previous studies which demonstrate that marriage responsibilities were associated with marital quality and henceforth require hard working (Gross et al., 2013; Shahrabadi, Karimi-Shahanjarini, Dashti, Soltanian, & Garmaroudi, 2017).

This table shows that respondents agree (4.22) with five statements about the availability of responsibility in a marriage. This means that they are satisfied with the level of accountability in their families even though basically they are not very sure with satisfaction in their marriage. However, if responsibility could be improved under sensitivity and consideration for the need of a spouse (joy, sadness, sex, food, needs of the family). A person would like to ask if you don't care the sense of your spouse, then whom will you be caring for? This will be against the word of God which says "Look not every man on his own things, but every man also on the things of others" (Philippians 2:4).

Table 18. Responsibility as a Factor for a Successful Marriage

	n	Minimum	Maximum	Mean	Std. Deviation
Sensitivity and consideration for the need of your partner	147	1.00	5.00	4.1701	1.01613
Understanding responsibilities of each other	149	1.00	5.00	4.3154	0.87832
Sense of social responsibility	147	1.00	5.00	4.1361	0.99064
Participation of educating and giving skills to the children	144	1.00	5.00	4.3264	0.90708
Contribution of the partner towards the family budget	147	1.00	5.00	4.1701	1.04929

Unselfishness as a Factor for a Successful Marriage

Consulting the result found in table 19 below, findings show that majority agree that the experience of giving yourself to your partner, the inspiration of want to give to the spouse, the family responsibilities shared by the members of the family, capacity of receiving kindness of human heart from your spouse, and availability of tendency of sexual satisfactory marriage life to both of you are unselfish factors for a successful marriage. These findings are fully supported by previous studies, including the tip of promoting better marital life that there is need to reduce jealousy, promoting faith, self-esteem, mindfulness, compassionate love, confidence, and vision by following the honest and trustworthy way of life (Kanwar, Zinta, & Sharma, 2015).

Finally, according to the table below it shows that respondents agreed (4.25) with five statements about the presence of conducive environment of unselfishness in the family. This means that they are satisfied with the level of absence of selfishness in their marriage even though basically they are not very sure with satisfaction in their marriages. However, it seems that respondents are fearful of vanishing their life for their spouses. I think if we have love of Christ, we will surrender our bodies for our partners, if it may cost you fighting to the death for your spouse let it be so. Paul insists that “Husbands, love your wives, even as Christ also loved the church, and gave himself for it” (Ephesians 5:25).

Table 19. Unselfishness as a Factor for Successful Marriage

	n	Minimum	Maximum	Mean	Std. Deviation
Experience of giving yourself to your partner	147	1.00	5.00	4.3197	0.99303
The inspiration of want to give to the spouse	145	1.00	5.00	4.1310	1.02913
Family responsibilities shared by the member of the family	145	1.00	5.00	4.3034	0.96698
The capability of receiving the kindness of the human heart from your spouse	147	1.00	5.00	4.3197	0.99303
There is a tendency of sexual satisfaction marriage life for both of you	149	1.00	5.00	4.1946	1.08228

Empathy and Sensitivity as a Factor for a Successful Marriage

Studying the results on table 20 below, the findings show that majority agree that experience of warmth and understanding in early marriage still exists, the role of forgiveness increase as time passing by, existence of effective family reconciliation, the practice of receiving gifts (surprise) from your partner and receiving communication that is supportive and helpful are part of empathy and sensitiveness as factors for successful marriage. These current findings approved by the previous results from different studies that high compassion satisfaction proves the presence of peace and tranquility in the family as a result to well-being and marital quality (Finzi-Dottan & Kormosh, 2016).

Lastly, the table below shows that respondents do agree (4.07) about five statements on empathy and sensitivity in marriage. This shows that they are satisfied with the level of compassion and responsiveness in their family even though principally they are not very sure about measuring satisfaction in their marriage. One may ask how can it be possible for a person to fail to measure the presence of empathy? This shows that possibly there are mistreatments in the marriages where respondents are coming from. It sad to learn that spouses do not have the practice of

receiving gifts (surprise) from their partners, it seems the practice ended during fiancé ship and during their beginning in marriage. This is why the Bible reminds us of the first love during the beginning of our marriage (Revelation 2:5).

Table 20. Empathy and Sensitivity as a Factor for a Successful Marriage

	N	Minimum	Maximum	Mean	Std. Deviation
Experience of warmth and understanding in early marriage still exists	147	1.00	5.00	4.0884	1.23823
The role of forgiveness increases as time passes by	148	1.00	5.00	4.3514	1.08085
Existence of effective family reconciliation	145	1.00	5.00	4.1241	1.05989
The practice of receiving gifts (surprise) from your partner	145	1.00	5.00	3.6414	1.31062
Receiving communication that is supportive and helpful	150	1.00	5.00	4.1533	1.03455

Honesty, Trust and Fidelity as a Factor for a Successful Marriage

Investigating the results on table 21 below, the findings show that majority decide that ability, to tell the truth in a loving way even though it hurts, be trusted beyond any human being, never betrays marriage vows of fidelity, community and children trust my partner being crucial elements of honest, trust and fidelity as factors for a successful marriage. These findings reach an agreement to previous studies that honest, trustworthy and faithfulness encourages better marital life, foster positive interpersonal outcome, establish social safety, impermeable to marriage length also helps to keep their problems within their association (Corley, Schneider, & Hook, 2012).

This table shows that respondents do agree (4.28) with the five statements about the presence of honesty, trust, and fidelity in their marriage. This shows that they are satisfied with the level on this matter even though basically they are not very

sure with which satisfaction should be in their marriage. However, respondents revealed their reluctance on the point that they never betray marriage vow of fidelity, this reveals the possibility of committing adultery. This matter needs to be worked out otherwise marriages are ending on divorce hence the Church suffer. Why don't we reach the love stipulated by Ruth and her Mother in law Naomi "Intreat me not to leave thee, or to return from following thee: for whither thou goest, I will go: and where you lodgest, I will lodge (Ruth 1:16).

Table 21. Honesty, Trust and Fidelity as a Factor for a Successful Marriage

	n	Minimum	Maximum	Mean	Std. Deviation
Able to tell the truth in a loving way even if it hurts	143	1.00	5.00	4.2098	1.09964
Can be trusted beyond any human being	145	1.00	5.00	4.3103	1.05749
Never betrays marriage vows of fidelity	144	1.00	5.00	4.0764	1.19486
The community trusts my partner	146	1.00	5.00	4.3425	.91303
The children trust my partner	145	1.00	5.00	4.4621	.85001

Adaptability as a Factor for a Successful Marriage

Examining the results on table 22 below, the findings show that majority accept that coping easily in; new environment, after the marital conflict, after work-related conflict, after the loss of a loved person and stability in times of financial crisis being important elements in adaptability as a factor for a successful marriage. These discoveries bear a resemblance to previous studies that mutual religious lifestyle, loyalty to a common project and value sacrifice, caring and authenticating the bond relationship, common love, and release of hurt as well as maintained the worth of equity has higher marital adjustment (Anderson & Natrajan-Tyagi, 2016; Filipović, Vukosavljević-Gvozden, & Opačić, 2016).

Moreover; Wang et al. (2015) and Nicoleau, Kang, Choau and Knudson-Martin (2016) conclude that attractive family, excitement support, diminishing depression, joint decision making, accommodation regarding household tasks and mutual giving personal time, seem to encourage couples to have capacity on maintaining flexibility in their relationship, as a result, it promotes the family functioning and marital quality.

However, the table shows that respondents are neutral (3.9) having no side on these five statements about accepting flexibility in marriage. This means that they have no decision or they are not sure how to measure their marriage under this item. Basically, this result again is one of inferior following the condition of respondent's marriages. How possible a person cannot evaluate on the struggle of life in a new environment during the marriage crisis and marital conflict or coping easily after the loss of a loved one or even in times of financial crisis? Basically, this shows that respondents have a low capacity of coping with conflict and crisis, this matter is possibly contributing in a great part for the marriages not to enjoy.

Table 22. Adaptability as a Factor for a Successful Marriage

	n	Minimum	Maximum	Mean	Std. Deviation
Can cope easily in new environment	145	1.00	5.00	4.2414	.96664
Can cope easily after marital conflict	142	1.00	5.00	4.0211	1.15143
Can cope easily after work related conflict	140	1.00	5.00	3.9786	1.09589
Can cope easily after the loss of a loved person	140	1.00	5.00	3.5857	1.26369
Can cope easily in times of financial crisis	145	1.00	5.00	4.1586	1.03196

Research Question 3: Proposition of Strategies to Make Marriages Attain their Optimum Marital Satisfaction

Consulting the results on table 23 below, findings show that majority agree that marital satisfaction, couple spirituality, commitment, honesty, trust, fidelity, and family communication skills are areas in marriage which need improvement to build and maintain a successful marriage. These findings, particularly on marital satisfaction, approve the previous studies which propose the importance of improved health structure, mental and environmental dimensions, consideration on companion selection, activities and affection as well as the determination to alleviate the marriages (G. L. Jackson et al., 2017; Zaheri et al., 2016).

Moreover, findings show that the majority agree that in order to build and maintain a successful marriage, it needs to improve spirituality level of couples. These findings are supported by the previous studies which concluding that individual relationship with God is important to marital quality (David & Stafford, 2015). That religion is the foundation of marriage as well as moral commitment and trustworthy which relied on religion stabilize marriages too (Vaterlaus et al., 2015).

Furthermore, results show that mainstream reaches an agreement that there is a need to improve commitment for marital fruitful. These outcomes were supported by earlier studies that moral commitment, resilient commitment proved to be positively related to marital excellence (Robnett, Underwood, Nelson, & Anderson, 2016).

Additionally, discoveries show that conventional decide that there is the importance of improving honest, trust and fidelity for marital brilliance. These outcomes also have got support from previous studies. Vaterlaus et al. (2015) and Conroy (2014) concluded that trustworthy is considered to be positively related to

marital health. On top of that Honesty and Charity are behaviors on life which promote better marital life. Theobald and Farrington (2013) concluded that dishonest in marriage predicts marital breakdown.

Finally, sightings reveal that the majority agree that there is the importance of improving marital communication skills for building and maintaining a successful marriage. These consequences reinforced by preceding studies which concluded that marriage kept strong by improving communication (Özyiğit, 2017).

This table shows that respondents agree (4.4) with five statements about the importance of improving matters which are wrong and weak areas in their marriages. This means that they are satisfied with the level of the stuff in their marriage even though they are not sure with such satisfaction in their marriage. They have agreed to make an improvement in:

1. Marital satisfaction
2. Couple spirituality
3. Commitment
4. Honesty, trust, and fidelity
5. Communication

Table 23. Areas in Marriage that need Improvement

	n	Minimum	Maximum	Mean	Std. Deviation
Marital satisfaction ought to be improved	142	1.00	5.00	4.2254	1.08761
Couple spirituality ought to be improved	143	1.00	5.00	4.5105	.87103
Commitment ought to be improved	144	1.00	5.00	4.4306	.96551
Honesty, trust, and fidelity ought to be improved	143	1.00	5.00	4.3846	1.02726
Communication ought to be improved	144	1.00	5.00	4.4792	.92342

Research Question 4: Relationship between Marital Satisfaction and Spirituality of Married Couples

This research question sought to establish the interrelationship between the overall marital satisfaction and the level of spirituality. This hypothesis is important since it hypothesized from the bible that when the couples spirituality was good, it was expected that there would be marital satisfaction. Model couples such as Adam and Eve (Genesis 1-3), Abraham and Sarah (Genesis 17-18) can be used as examples. Whereas other examples which are not good we can learn that there was no marital satisfaction in most of the time, these include King David and Wives (1 Samuel 25: 39-42), King Solomon and Wives (1 King 11) as well as Ahab and Jezebel (1 King 19),

The null hypothesis was analyzed through the Pearson Product Moment Correlation Coefficient. The nature of possible correlation would either be positive or negative and its interpretation is based on the following criteria: $r > .70$ = Strong relationship; $r > .3$ = Moderate Relationship and $< .3$ = Weak Relationship.

Table 24. Correlation between Marital Satisfaction and Spirituality of Married People

		Satisfaction	Spirituality
Satisfaction	Pearson Correlation	1	.443**
	Sig. (2-tailed)		.001
	N	155	155
Spirituality	Pearson Correlation	.443**	1
	Sig. (2-tailed)	.001	
	N	155	155

** . Correlation is significant at the 0.01 level (2-tailed).

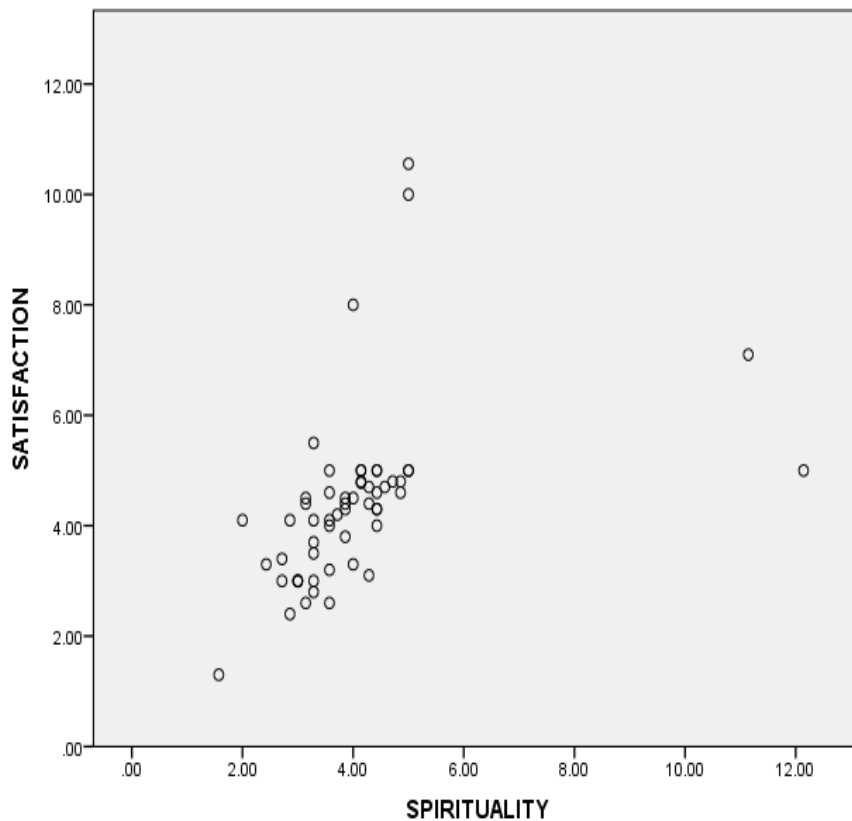


Figure 2. Scatter Plot Depicting Relationship between Satisfaction and Spirituality

As seen in Table 24 the p-value is 0.001 which is less to the critical value 0.01, this leads to rejection of the null hypothesis, there we accept the alternative hypothesis, that there is a significant positive relationship between marital satisfaction and spirituality. This further infers if couples want their marriage to have satisfaction, it likely to be found in spiritually strong couples. The scatter plot (Figure 1) is also depicting the same fact since the dots are clustered in a place where a straight line can be drawn. This can be fully explained by a bible verse: But seek first his kingdom and his righteousness, and all these things will be given to you as well (Matthew 6:3)

So the ‘other things,’ in the verse are assumed to include marital satisfaction. Therefore, the study argues that spirituality of couples is strongly related to the optimal satisfaction of couples. This can be achieved by contextualized marital

enrichment programs as done in other parts of the world (Braithwaite, 2014; Henry, 2013; Knowles, 2011).

Summary

The first objective shows the mean average of 4.5 which reveals that the respondents are concerned to have marital satisfaction. In the second objective which had thirteen factors, which had a mean score of 3.7, an indication that marriages need improvement as they seemed not to be sure of their in spirituality, communication, sex life among others. The third objective the results shows that the majority agreed that there is a great need to improve the state of affairs in order that spouses be satisfied in their marriage. Also, the alternative hypothesis was accepted that there is a strong relationship between marital satisfaction and spirituality. In the end, it is recommended that families should invest in spirituality, as it directly relates to their marital satisfaction levels.

CHAPTER 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATION

Summary of Findings

The aim of this study was to explore the state of marital satisfaction, examine the factors which make marriage successful and to propose the improvement on the current situation of marriage entitled the art of building and maintaining the successful marriage in Seventh-day Adventist Church: Case of selected Churches in Mwanza, Tanzania. This study used a survey research design by using questionnaires which had 95 questions. The questionnaires distributed to 270 respondents, but only 155 respondents filled and returned the forms. This is a response rate of 57.4% which is acceptable. Data were analyzed by using descriptive analysis method with the help of SPSS version 20, conferring to the three research objectives. Measures used in this research were percentage, mean, standard deviation and Pearson Correlation which are valid analytical tools in the field of statistics.

The results revealed that the majority of marriages are in the intensive care unit (ICU), which means they are in bad condition. The first objective shows the mean average of 4.5 which reveals that the respondents are concerned to have marital satisfaction. In the second objective which had thirteen factors, which had a mean score of 3.7, an indication that marriages need improvement in all factors such as spirituality, communication, sex life among others. The last objective the results shows that the majority agreed that there is a great need to improve the state of affairs in order that spouses be satisfied in their marriage. Also, the alternative hypothesis

was accepted that there is a strong relationship between marital satisfaction and spirituality.

Conclusion

This research shows that the majority of marriages are not contented in numerous areas. Even though there are some things which are encouraging such as obtainability of respect, companionship, commitments, and affection; but there are hidden weaknesses which have been quantified. The important matter is spouses need to vow newly and begin afresh by the grace of God.

Based on the study findings the researcher concludes that marital satisfaction, improvement in family communication, admiration, respect, companionship, spirituality, values, commitment, affection, ability to deal with crisis and stress, being responsible, unselfishness, empathy, sensitivity, honesty, trustworthiness, fidelity, and adaptability are among factors which contribute positively to the building and maintaining a healthy marriage. It has been observed during the study that majority of respondents indicated that if these factors are well observed will contribute positively towards a marital successfulness.

Implications for Practice

The main aim of this study was to address the almost total lack of research evidence in Seventh-day Adventist literature on marital satisfaction, especially in sub-Saharan Africa. As established in the findings, most of the married persons involved in the study confirmed that their marriages are in bad condition, which implies that marital satisfaction is lacking. In a casual view, it may be deceiving as couples come to church and involve themselves in both nurture and evangelistic campaigns, but these findings have revealed things are not as they are in the surface. Therefore, the first major practical contribution of the present research is that it provides much

needed empirical data for Family Ministries Department at South Nyanza Conference to strategize and have more family life seminars instead of waiting for camp meetings which come once in a year and are usually preoccupied with other programs. It could be of good use if the Family Ministries would encourage that each district or several districts have Couples' Retreats at minimal costs. Also in these retreats seasoned marriage counselors from academia or certified organizations may be invited to facilitate.

The second major implication to practice is that it has been confirmed that the status of spirituality both spouses is positively related to marital satisfaction. Therefore, there needs to be an effort to Family Ministries Department to liaise with Ufunuo Publishing House to have a section in Bible Study Guides which sensitizes on the importance of reading and applying the messages as couples. The current Bible Study Guides may take several years before a cycle of touching marital issues is touched.

Recommendations

The recommendations suggested in the study relate to various participants in the levels; family, Church, and Conference level of the Church.

Family Level (Couples)

It is recommended that couples need to increase their level of spirituality. This could be achieved by assisting couples to put their efforts on having effective Bible study and participating fully in prayer meetings. Moreover, couples need to commit involving themselves in Church programs. Absolutely care and nurturing. This may enhance their spiritual growth which brings positive impact in marital life.

It is also recommended that couples need to be flexible for them to cope easily on after work-related conflict and even after the loss of a loved person. This could be

achieved by helping couples to learn under the feet of Jesus and qualify to forgive and forget.

It has been recommended that couples need to be honest, trustworthy and fidelity. Basically, the point that they never betray marriage vow of fidelity, this reveals the possibility of committing adultery. This could be achieved effectively only if couples are accepted and to be committed to spiritual standards. This referring all activities which help a person to grow maturity spiritually. These including attending regular church worship services, loving reading the word of God, attending prayer meetings as well as participating church activities. This matter must be strongly worked on it, otherwise, marriages are ending on divorce.

Church Level

It is recommended that this vital level of the Church has been vested with responsibility for the couple's retention and nurturing. This organ should design activities which are going to foster spirituality standard resulting in health marital life. The church is not supposed to wait till during camp meetings programs, it has to organize strong and effective worship programs, conducting effective pastoral visitation, having effective teachings and preaching, increase marital and premarital seminars, as well as having several family life seminars. The study is clearly specified that the time has come for the Churches to take charge of retaining and encourage their members to grow spiritually.

Conference Level

The study recommends that the Conference level of the Church must strengthen their Churches under them. This could be achieved by allocating spiritual and committed pastors, equipping pastors with facilities and equipment such as Books, computers, iPad, projectors as well as transport facilities. Also, this level of

the Church may open opportunities for the pastors to get sponsorship for them to advance their level of education. Similarly allowing pastors to attend annual meetings and seminars in order for them to enlarge their thinking capacities.

Suggestion for Future Research

Further research needs to be carried out on a large population and sample size to increase the generalizability of the findings. More factors that contribute or influence a successful and healthy marriage must be included in order to obtain more comprehensive understanding factors that influence marital health. The result of this study indicates that there is a need to determine other more factors that spouses may care about as these factors are likely to have an effect on their marriage life.

APPENDICES

APPENDIX A
CORRESPONDENCES



SEVENTH-DAY
ADVENTIST CHURCH

MABATINI SDA CENTRAL CHURCH P.O. BOX 2741, MWANZA - TANZANIA

Email: mabatini_sda@yahoo.com

JULY 21, 2016

Pastor Beatus G. Mlozi
P. O. Box 401
MWANZA

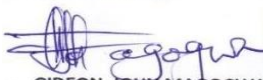
Dear Sir,
RE: LETTER OF APPRECIATION

Greetings in Jesus Christ we serve.

On behalf of Mabatini SDA Church, we want to take this opportunity to register our thanks with appreciation. We thank you very much to appoint our Church for you to conduct a research. The concept "Art of building and maintaining a successful marriage" has got a vital importance in marriages in our Church.

As a Church, we humbly appreciate and believe that some marriages have been revived and rescued. The presentation on marital issues you pinpointed has raised the self-awareness, again we say may good Lord bless you for the timely useful practical, touching and current marriage programs.

Yours Sincerely,


GIDEON JOHN MAGOGWA
CHURCH CLERCK.



CONT: Church Pr. +255766015171, Church elders +255713448951 /759358769 /0784490902,
Church clerks: +255714 034 321 / 0767687414 /0754 801 192



SEVENTH DAY ADVENTIST CHURCH – NYEGEZI

South Nyanza Conference

P. O. Box. 3104

E-mail: nyegezisdachurch@gmail.com

MWANZA, TANZANIA

September 25, 2016

Pastor Beatus G. Mlozi
P. O. Box 401
MWANZA

Dear Sir,

RE: LETTER OF GRATITUDE

Christian greetings.

On behalf of Nyegezi SDA Church, I want to vintage this opportunity to register our appreciation. We thank you very much to engage our Church for you to conduct a research. The concept “Art of building and maintaining a successful marriage” has brought positive impact in marriages in our Church.

As a Church, we humbly appreciate and believe that some marriages have been revitalized and saved. The presentation on marital issues you pinpointed has elevated the self-awareness, again we say may good Lord bless you for the timely useful practical, touching and current marriage programs.

Yours Sincerely,

PASTOR BARAKA BONIPHACE NCHIAMA
CHURCH PASTOR.



**South Nyanza Conference
Headquarters**

P. O. Box 401, Pasiansi
Mwanza, Tanzania, East Africa
Office Tel: +028-2560772/761/761
Mobile: 0784-462140 (President)
0757-215098 (Secretary)
0756-448094 (Treasurer)
Email address: snconference@yahoo.com

May 21, 2015

PASTORS,
KIRUMBA, MABATINI AND NYEGEZI CHURCHES
MWANZA.

Dear Brethren,

RE: INTRODUCING PASTOR BEATUS GREYSON MLOZI.

Christian greetings.

Kindly consider the captioned above.

We are introducing the above-mentioned person who is pursuing Master of Arts in Leadership at the Adventist University of Africa, located in Nairobi, (Ongata Ronkai) Kenya.

He will be conducting research with Kirumba, Mabatini and Nyegezi Churches on the "Art of building and Maintaining successful marriage".

Any assistance given to him will be highly appreciated.

Kindly regards,



Pastor Philip Mathias Ndikumwami
EXECUTIVE SECRETARY
SOUTH NYANZA CONFERENCE OF SDA CHURCH.

Cc:
President – SNC
Treasurer – SNC
Pastor Beatus Mlozi

VISION: "A prepared people for the second coming of Christ."

SNC

MISSION: "To proclaim to all peoples the everlasting Gospel in the context of the three angels' messages through Pastoral Ministry, Education, making disciples and Healing, emphasis on the well-being of the whole person".



SEVENTH DAY ADVENTIST CHURCH – NYEGEZI

South Nyanza Conference

P. O. Box. 3104

E-mail: nyegezisdachurch@gmail.com

MWANZA, TANZANIA

August 22, 2015

Pastor Beatus G. Mlozi

P.O. Box 401

MWANZA.

Dear Sir,

RE: AN APPROVAL FOR RESEARCH AUTHORIZATION OF PASTOR BEATUS
MLOZI

Cordial greetings from Nyegezi SDA Church.

The description above is concerned.

Referring to the letter from the Conference Head Quarters which introduces you to us,
We Nyegezi SDA Church with due admiration we receive to work with you as you carry
out research in our Church.

We are now looking forward to see you occupied among us. Again, you are warmly
welcome.

Cordially,

PASTOR BARAKA BONIPHACE NCHAMA

CHURCH PASTOR.



APPENDIX B
QUESTIONNAIRE

Degree in Leadership. The Purpose of this study is to explore the art of building and maintaining a successful marriage. Thank you very much for your interest in this study and accepting to answer the questionnaire. Your views will be highly confidential and will be used for the purpose of this study only. Feedback of this study will be brought to you for your own use if you desire. Again, thank you for your cooperation and for your time. For further clarification, please do not hesitate to conduct the researcher on Mobile phone numbers; +255 757 517 282 or +255 787 517 282.

A. DEMOGRAPHIC

1. What is your gender

Male

Female

2. Age in Marriage

0 year - 5 years

6 years - 10 years

11 years - 15 years

16 years and above

3. Family income

0 to 250,000/- per month

250,001/- to 500,000/-

500,001/- to 1,000,000/-

1,000,001/- and above.

B. Below, kindly circle or tick the number that describes the best your opinion about the state of marital satisfaction, a factor that contributes to the healthy/successful marriage and the suggestion on what should be done.

Use carefully the following KEY:

5 = Strong Agree 4= Agree 3 = Neutral 2. Disagree 1. Strong Disagree

THE STATE OF MARITAL SATISFACTION						
1	Love, sense of responsibility toward the partner	1	2	3	4	5
2	Partner trusts me in my daily activities of life	1	2	3	4	5
3	Respect behavior exists in my family	1	2	3	4	5
4	The existence of support in finance	1	2	3	4	5
5	Correspondence of religious beliefs	1	2	3	4	5
6	Conducive sexual behavior	1	2	3	4	5
7	The presence of openness, honesty and truthfulness	1	2	3	4	5
8	Good problem-solving ability	1	2	3	4	5
9	Mutual give and take habit (Unselfishness)	1	2	3	4	5
10	Good listening person	1	2	3	4	5

FACTORS FOR A SUCCESSFUL MARRIAGE COMMUNICATION

11	Understanding the used language	1	2	3	4	5
12	Good listener and communicates	1	2	3	4	5
13	Provides enough time to talk	1	2	3	4	5
14	Understands and responds always	1	2	3	4	5
15	Communicates with children and relatives	1	2	3	4	5

ADMIRATION & RESPECT

16	Engaging the partner on decision making	1	2	3	4	5
17	Providing relief from former problems	1	2	3	4	5
18	Avoids embarrassment before children and visitors	1	2	3	4	5
19	Experience mutual submissiveness	1	2	3	4	5
20	Respective to beliefs, values and culture	1	2	3	4	5

COMPANIONSHIP

21	Continuing attraction to the partner	1	2	3	4	5
22	Sense of closeness	1	2	3	4	5
23	Appreciation of closeness and comfort each other	1	2	3	4	5
24	Greater flexibility	1	2	3	4	5
25	Friendly relationship	1	2	3	4	5

SPIRITUALITY & VALUES

26	Religious conviction life	1	2	3	4	5
27	Participation on Church activities	1	2	3	4	5
28	Attendance of Church worship services	1	2	3	4	5
29	Tithe and offering giving	1	2	3	4	5
30	Visiting sick and needy people	1	2	3	4	5

COMMITMENT

31	Want of staying in marriage despite misunderstandings	1	2	3	4	5
32	The presence of mutual resilient commitment	1	2	3	4	5
33	The presence of the future family strategic plans	1	2	3	4	5
34	The presence of words of verification	1	2	3	4	5
35	The existence of commitment in relationship	1	2	3	4	5

AFFECTION

36	Experienced highly passionate courtship	1	2	3	4	5
37	Reduced or minimal conflict	1	2	3	4	5
38	Never expressing negativity in daily life	1	2	3	4	5
39	Experiencing sexual satisfaction	1	2	3	4	5
40	Feeling sense of intimacy	1	2	3	4	5

ABILITY TO DEAL WITH CRISIS AND STRESS

41	The ability of flexibility is greater	1	2	3	4	5
42	The presence of an environment which perceive stress	1	2	3	4	5
43	Good problem-solving ability	1	2	3	4	5
44	The presence of effective family and parenting	1	2	3	4	5
45	The accuracy of family financial and economy	1	2	3	4	5

RESPONSIBILITY

46	Sensitivity and consideration for the need of a spouse	1	2	3	4	5
47	Understanding the responsibilities of each other	1	2	3	4	5
48	Sense of social responsibility	1	2	3	4	5
49	Participation of educating and giving skills to the children	1	2	3	4	5

50	Contribution of the partner towards the family budget	1	2	3	4	5
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UNSELFISHNESS

51	Experience of giving yourself to your partner	1	2	3	4	5
52	The inspiration of want to give to the spouse	1	2	3	4	5
53	Family responsibilities shared by the member of the family	1	2	3	4	5
54	The capability of receiving the kindness of the human heart from your spouse	1	2	3	4	5
55	There is a tendency of sexual satisfactory marriage life to both of you	1	2	3	4	5

EMPATHY AND SENSITIVITY

56	Experience of warmth and understanding in early marriage still exists	1	2	3	4	5
57	The role of forgiveness increases as time passes by	1	2	3	4	5
58	Existence of effective family reconciliation	1	2	3	4	5
59	The practice of receiving gifts (Surprise) from your partner	1	2	3	4	5
60	Receiving communication that is supportive and helpful	1	2	3	4	5

HONEST, TRUST AND FIDELITY

61	Able to tell the truth in a loving way even if it hurts	1	2	3	4	5
62	Can be trusted beyond any human being	1	2	3	4	5
63	Never betrays marriage vows of fidelity	1	2	3	4	5
64	The community trusts my partner	1	2	3	4	5
65	The children trust my partner	1	2	3	4	5

ADAPTABILITY

66	Can cope easily in new environment	1	2	3	4	5
67	Can cope easily after marital conflict	1	2	3	4	5
68	Can cope easily after work-related conflicts	1	2	3	4	5
69	Can cope easily after the loss of a loved person	1	2	3	4	5
70	Can cope easily in times of financial crisis	1	2	3	4	5

RESEARCH QUESTION 3: IMPROVEMENT

Marital satisfaction ought to be improved	1	2	3	4	5
Couple spirituality ought to be improved	1	2	3	4	5
Commitment ought to be improved	1	2	3	4	5
Honesty, trust, and fidelity ought to be improved	1	2	3	4	5
Communication ought to be improved	1	2	3	4	5

APPENDIX C

QUESTIONNAIRE (SWAHILI)

MASWALI YA UTAFITI

Mpendwa ktk Kristo,

Ninaitwa Beatus G. Mlozi, Mwanafunzi katika Chuo kikuu cha Kiadventista cha Afrika kilichopo Nairobi, Kenya. Ninafanya utafiti huu kama sehemu ya mahitaji ya kukamilisha Shahada ya Uzamili katika masuala ya Uongozi.

Kusudi la utafiti huu ni kuvumbua mambo yanayosababisha kuwa na ndoa yenye furaha na mafanikio.

Ninatanguliza shukurani za pekee kwa kuonyesha kujali na kukubali kujibu maswali yatakayofanikisha utafiti huu.

Maoni yako yatathaminiwa na kuwa SIRI na kutumika kwa kusudi la utafiti pekee.

Mshindonyuma wa utafiti waweza kurejeshwa kwako ikiwa utaona vema.

Natanguliza shukurani zangu za dhati kwa Ushirikiano na muda utakaonipatia. Kwa fafanuzi na maelezo zaidi tafadhali usisite kuwasiliana na mtafiti kwa simu namba +255 757 517 282

HABARI BINAFSI

JINSIA

Mwanaume

Mwanamke

UMRI WA NDOA

Chini ya miaka 5

Miaka 6 hadi 10

Miaka 11 hadi 15

Miaka 16 na kuendelea

PATO LA FAMILIA KWA WASTANI

Chini ya Shilingi 250,000/-

Kati ya Shilingi 250,001 - 500,000/-

Kati ya Shilingi 500,001 - 1,000,000/-

Kuanzia 1,000,001/- na kuendelea

Hapa chini tafadhali zungushia mduara au weka alama ya vema katika namba unayodhani inawakilisha vema maoni yako kuhusu hali inayowakilisha ndoa yenye furaha, maoni kuhusu sura ya ndoa yako katika viwango vya afya na mafanikio yake, halafu mapendekezo unayoona yafanyike.

Tumia kwa uangalifu UFUNGUO ufuatao.

5 = Nakubaliana sana

4 = Nakubaliana

3 = Sina upande wowote

2 = Sikubaliani

1 = Sikubaliani Kabisaaa

KURIDHIKA KATIKA NDOA

1	Upendo, hisia za kuwajibika kwa ajili ya mwenzi wako	1	2	3	4	5
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2	Uaminifu kukithiri katika shughuli za kila siku zamaisha	1	2	3	4	5
3	Kushamiri kwa mwenendo wa heshima miongoni mwa wanafamilia	1	2	3	4	5
4	Uwepo wa kusaidiana katika masuala ya kiuchumi/fedha	1	2	3	4	5
5	Kuwepo kwa mahusiano katika masuala ya kiimani	1	2	3	4	5
6	Kuridhishwa katika masuala ya unyumba katika ndoa	1	2	3	4	5
7	Kuwepo kwa uwazi, Uaminifu na ukweli katika ndoa	1	2	3	4	5
8	Kuwepo kwa uwezo mzuri wa kutatua matatizo	1	2	3	4	5
9	Kuwepo kwa tabia ya ukarimu	1	2	3	4	5
10	Kuelewana na kusikilizana	1	2	3	4	5

MAMBO YANAYOSABABISHA NDOA KUWA YENYE FURAHA NA YENYE KUFANIKIWA MAWASILIANO

11	Lugha inayotumika katika familia inafahamika vizuri	1	2	3	4	5
12	Mwenzi wako nimsikilizaji mzuri anayewasiliana	1	2	3	4	5
13	Hutoa muda mzuri na wakutosha kwa maongezi	1	2	3	4	5
14	Anaelewa na mwenye muitikio mzuri	1	2	3	4	5
15	Anawasiliana na watoto pamoja na ndugu na jamaa	1	2	3	4	5

HESHIMA & PONGEZI

16	Kushirikishwa katika maamuzi ya mambo yafamilia	1	2	3	4	5
17	Kuacha na nakutozingatia makosa na matatizo ya zamani	1	2	3	4	5
18	Kutumuaibisha mwenzi mbele ya watoto na wageni	1	2	3	4	5
19	Kujitoa kikamilifu na kuwa mnyenyekevu kwa mwenzi	1	2	3	4	5
20	Kuheshimu imani, mila na desturi njema	1	2	3	4	5

URAFIKI

21	Mwenzi wako anaendelea kukuvutia kama mwanzo	1	2	3	4	5
22	Kusikia hisia za kutamani kuwa karibunaye kila wakati	1	2	3	4	5
23	Kuwepo kwa shukurani na kufarijiana	1	2	3	4	5
24	Huwa mwepesi kubadilika na siking'ang'anizi	1	2	3	4	5
25	Kuna mahusiano yaliyojaa urafiki	1	2	3	4	5

HALI YA KIROHO NA MAADILI

26	Hali ya uongofu kiroho unaridhisha	1	2	3	4	5
27	Hujishirikisha katika shughuli za Kanisa	1	2	3	4	5
28	Muhudhuriaji mzuri katika ibada Kanisani	1	2	3	4	5
29	Hujishughulisha vema katika matoleo ya Zaka na Sadaka	1	2	3	4	5
30	Hufanya ziara kuona wagonjwa na wahitaji	1	2	3	4	5

KUTUNZA AHADI

31	Kutamani kubaki katika ndoa licha yakuwepo kutokuelewana	1	2	3	4	5
32	Kuwepo utunzaji wa ahadi wenye uvumilivu	1	2	3	4	5
33	Kuwepo kwa mpango mkakati wafamilia unaofuatwa kikamilifu	1	2	3	4	5
34	Kuwepokwamanenoyenyehakikinapongezi	1	2	3	4	5
35	Kuwepokwaahadiyenemahusiano	1	2	3	4	5

UPENDO KWA VITENDO

36	Kupata uzoefu wa mwendelezo washauku ya juu ya uchumba	1	2	3	4	5
37	Magonvi hayapo kabisa, au yapo kwa kiwango cha chini	1	2	3	4	5

38	Kamwe hajanibeza wala kukinzana au kupishana katika unyumba	1	2	3	4	5
39	Uzoefu mzuri wakuridhi katika katendo la ndoa	1	2	3	4	5
40	Kuwa na hisia za mapenzi unapokuwa na mwenzi wako	1	2	3	4	5

UWEZO WA KUKABILI MAJANGA NA MISONGO

41	Uwezo wakubadilika, kunyumbulika kulingana na hali halisi	1	2	3	4	5
42	Kuwepo kwa mazingira rafiki ya kutokuwepo na msongo	1	2	3	4	5
43	Uwezo mzuri wakukabiliana na majanga na misongo	1	2	3	4	5
44	Ushirikishwaji katika malezi na makuzi ya wanafamilia	1	2	3	4	5
45	Kuwepo na uhakika wakipato cha familia	1	2	3	4	5

UWAJIBIKAJI

46	Kuwepo kwa hisia zakuzingatia mahitaji ya mwenzi	1	2	3	4	5
47	Kuwepo kwa ufahamu wa majukumu ya kila mmoja	1	2	3	4	5
48	Kuwepo kwa hisia za kuwajibika kwa jamii	1	2	3	4	5
49	Kuwepo kwa ushirikishwaji katika kutoa elimu na ujuzi kwa watoto	1	2	3	4	5
50	Kuwepo kwa mchango wa mwenzi kwa pato na bajeti ya familia	1	2	3	4	5

KUTOKUWA NA UBINAFSI

51	Uzoefu mzuri wakujitoa kila mmoja kwa mwenzi wake	1	2	3	4	5
52	Kuvuviwa mara kwa mara kutoa kwa ajili ya mwenzi	1	2	3	4	5
53	Kuna ushirikishwaji wafamilia katika kutekeleza majukumu	1	2	3	4	5
54	Kupokea huruma na moyo wa ukarimu toka kwa mwenzi	1	2	3	4	5
55	Kuwepo kwa hali yakuridhishana katika maisha ya ndoa	1	2	3	4	5

HURUMA NA KUJALI

56	Uzoefu ule wa joto la upendo upo	1	2	3	4	5
57	Jukumu la kusameheana limeendelea kuongezeka siku kwa siku	1	2	3	4	5
58	Kushamiri kwa uwepo wamaridhiano halisi	1	2	3	4	5
59	Uwepo wa mazoea ya kupokea zawadi zakushitukiza (Surprise)	1	2	3	4	5
60	Kudumu kupokea mawasiliano yanayosaidiana kujenga mahusiano	1	2	3	4	5

UKWELI NA UWAZI, UAMINIFU, USAFI WA TABIA

61	Kueleza ukweli katika njia yaupendo hata kama inaumiza	1	2	3	4	5
62	Anaweza kuaminika kuliko mtu mwingine yeyote	1	2	3	4	5
63	Kamwe havunji ahadi alizoahidi katika kiapo cha ndoa	1	2	3	4	5
64	Jamii inamuamini mwenzi wangu	1	2	3	4	5
65	Watoto wanamuamini mwenzi wangu	1	2	3	4	5

KUKUBALI KUBADILIKA

66	Ana uwezo wakukabiliana na mazingira mapya	1	2	3	4	5
67	Anaweza kukabiliana kirahisi na migogoro ya unyumba	1	2	3	4	5
68	Awezakukabiliana kirahisi nashughuli zinazohusu migogoro	1	2	3	4	5
69	Awezakukabiliana kirahisi na janga la kumpoteza mpendwa wake	1	2	3	4	5

70	Awezakukabiliana kirahisi katika dhahama ya ukata wakiuchumi	1	2	3	4	5
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SWALI LA UTAFITI 3: KUIMARISHA

71	Kuridhiswa katika suala la Unyumba lahitajikuboreshwa	1	2	3	4	5
72	Hali ya kiroho katika familia inapaswa kuboreshwa	1	2	3	4	5
73	Kujitoa, kujisalimisha kikamilifu kunapaswa kuboreshwa	1	2	3	4	5
74	Uaminifu, Kutumainika na kusadikiwa kwa paswa kuboreshwa	1	2	3	4	5
75	Mawasiliano yanayoleta mahusiano mazuri yanahitaji kuboreshwa	1	2	3	4	5

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VITA

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Birth Place: Arumeru District in Arusha Region, Tanzania

Nationality: Tanzanian

Country of Residence: Tanzania

Parents: Greyson Mlozi Ntonya (father- deceased) and Ruth Changula Mlozi (mother -deceased).

Religious Affiliation: Seventh-day Adventist Church (baptized in July 1983).

Education:

Primary School: Image Primary School, 1972 - 1979.

Secondary School: Mzumbe Secondary School, 1980 to 1983

High School: Kibaha High School, 1984 - 1986

The University of Eastern Africa, Baraton (Graduated with B.A in Theology), September 1998 to December 2000.

The Adventist University of Africa, Nairobi Kenya (Master of Arts in Leadership), July 2013 to October 2017.

Marital Status: Married to Monica Elisha Mshama on 1st January 1991 and blessed with two daughters and a son: Grace Mlozi 24 years old, Ruth 21 years old, and Daniel Mlozi 17 years old.

Work Experience:

Postal Officer, Tanzania Posts and Telecommunication Corporation. September 1987 - 1996

Pastoral Ministry:

District Pastor - Lindi. March 1996 - September 1998

Dodoma District Leader, January 2001 to December 2002.

Magomeni District Leader, January 2003 to August 2007

West Tanzania Field, Stewardship Director, September 2007 to December 2008

Tabora District Leader, May 2012 to December 2013.

South Nyanza Conference Publishing Director, January 2014 - September 2015

South Nyanza Conference Communication, Media and Public Relations Director

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