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Catholic Premarital Education Programme and Its Relevance to Marriage Stability in Kisumu Arch-Diocese, Western Kenya

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Abstract:
Marriage is an important human institution linked to a variety of motives. It is, for instance, associated with the need for friendship, social and emotional support, love, and sex and companionship. Similarly, the problems encountered in second marriages often prompt those haunted by the memories of a first marriage to divorce. A number of studies in sub-Saharan Africa have suggested a rise in divorce. A sizable proportion of African women are married by age 20, and that by age 40, most women are divorced. The purpose of this study was therefore to assess the Catholic Premarital Preparation Programme and its relevance to marital stability in the catholic Archdiocese of Kisumu. Specifically, the study sought to determine the extent to which the Catholic Premarital Education Programmes contribute to marital stability in the Arch-Diocese of Kisumu, Analyze the relationship between the themes of Premarital Education programmes to the status of marital stability in the Arch-Diocese of Kisumu, Assess the capacity of the Premarital Education programmes agents to foster marital stability in the Catholic Arch-diocese of Kisumu, Explore the extent to which Catholic premarital education programme reduce the perceived social difference between couples in the Catholic Arch-diocese of Kisumu. The study was founded on the theory of dialectics by Rob Anderson. Descriptive Survey research design was used to have an in depth focuses of this study. With a population of 600 couples who had undergone the Premarital Education Programme in the diocese, and a sample size of 188 respondents, the study employed purposive sampling technique, whereby the parishes where the Programme had been implemented were purposively selected to form the sample size. The tools appropriate for this study were questionnaires, observation and document analysis. In order to test for validity and reliability, the study employed a test retest and Pearson product moment correlation with a test sample outside the study sample. Data was analyzed using IBM SPSS version 20 and presented in descriptive statistics and narration. The study findings are meant to benefit the Christian church in general in designing appropriate curricula and learning environment that facilitates the learners to cope with marriage stability. The study found that 82% of the respondents felt that the programme was satisfactory and that 90% of them had been given the programme curriculum. However, there was much gap in terms of the programme implementers who did not have enough competencies to effectively deliver the programme. The study therefore concluded that, the preparation process does not follow the expected regulation because most of the programme implementers were not prepared for the job. This probably explains poor preparation of couples and their inability to cope with marriage life thereafter. The study then recommended that the church should invest heavily in training her premarital agents to effectively deliver and meet the expected output.

Keywords: *Marriage, premarital education, marriage stability, divorce and separation*

1. Introduction

Marriage is associated with the need for friendship, social and emotional support, love, and sex and companionship. However, among Christians and particularly Catholics, marriage or Holy Matrimony is believed to be instituted and ordained by God for the lifelong relationship between one man as husband and one woman as wife. Premarital Education is a method intended to improve and enhance stability in marital relationships. The providers of premarital education may come from different religious and social backgrounds but they share goals. The ultimate goal of premarital education is to support relationships prior to marriage and prevent the risk of divorce. Catholic faithful are oriented to consider marriage the most intimate of human relationships, a gift from God, and a sacred institution. As such, couples intending to get married in church are expected to participate in the pre-marital education programmes in order to ensure marital stability.

1.1. Background to the Study

The institution of marriage is threatened globally, it is estimated that one out of every three marriages end up in a divorce, (Hill 2011). In California, USA, for example 60 percent of first marriages of women currently in their thirties will end up in divorce. Similarly, the problems confronted in second marriages often prompt those haunted by the memories of a first marriage to divorce. A number of studies in sub-Saharan Africa have suggested a rise in divorce (Blanc & Lloyd, 1994; Takyi, 2011, 2013). A sizable proportion of African women are married by age 20, and that by age 40, most women are divorced (Singh and Samara 2009, Cohen 2008). Despite the emphasis on family and married life, a small but

growing body of literature indicates that contemporary African marriages are less stable than in the last two decades (Hutchinson, 2010; Lloyd & Gage-Brandon, 2013; Mbugua, 2010). Even though data on divorce processes are inadequate at best, the assertion that African marriages may be less stable is based on the observation that divorce has become more common in Africa during the past two decades.

In Kenya the rate of divorce may not be as high as in the United States, but Kenya has its own bleak picture. Many married couples in Kenya have expectations that revolve around the belief that love will get them through rough times. Conversely, Jim and Sally (2011), hold that while love is important, it will not be enough if couples do not have the basic attitudes and skills they need for a successful marriage. The sacrament of Marriage is of great value for the whole Christian community and for the spouses whose decision is an important life time step. In the past, this preparation could count on the support of society which recognized the values and benefits of marriage. Without any difficulties or doubts, the Church and society protected the sanctity of marriage with the awareness that this sacrament represented an ecclesial guarantee as the living cell of the people of God. The Church's support was solid, unitary and compact. In general, separations and marriage failures were rare, and divorce was considered a social "plague" in the early church (Gaudium et Spes = GS, 47).

According to Parsons, (2007), Christian premarital education within the context of the church is a precondition for marital stability. Krömker (2014) similarly notes that marriage is considered "by many to be a God-given institution," Rolfe (2013). In this regard marriage preparation is "a valid and important ministry of the church designed to assist couples in their task of preparing for their marriage". Marriage preparations for Roman Catholics start with the teachings of the Church on the married couple. The initial messages are communicated through catechesis and teenage programs, where the sanctity of the family and marriage is conveyed. This is referred to as "Remote Preparation" (Gavin 2004: 47), Proximate Preparation takes place some months preceding the wedding and which includes the theology of marriage as a covenant and sacrament; marriage as relationship; sexuality and marriage; and the practical management of the household (Gavin 2004). The final stage of marriage preparation entails engaged coupleto understand the meaning of the liturgical actions and the texts of the marriage ceremony" (Gavin 2014). The traditional Roman Catholic approach of remote, approximate and immediate preparation are similar to a pilgrimage with "way stations" that prepares the pilgrim "in a special way to celebrate the sacramental event of their catechumenal journey" (Holmes 2009). Interestingly, however, in his study of marriage preparation as practiced in Spain, Korea, Ireland and the United States, Gavin found that in all four regions the main focus remains on immediate preparation (Gavin 2014).

Premarital education programs are best defined as knowledge and skills-based training procedure which aims at providing couples with information on ways to improve their relationship once they are married (Senediak, 2010). The programs are typically educational in nature, and in most instances are time-limited and content specific. In contrast to intervention efforts with Evaluation of Premarital Education distressed couples, premarital education programs are based in a prevention perspective that has the goal of starting with happy couples and helping them maintain their relatively high levels of functioning, (Markman & Hahlweg, 2013).

With a preventive orientation, these programmes are geared at providing couples with an awareness and understanding of potential problems which may occur after marriage; they also provide couples with information and resources to effectively prevent or ameliorate such problems. From a review of over 20 selected premarital programs, Stahmann& Salts (2013) concluded that there is a fair amount of consistency in the topics typically covered in premarital education programs. The context of the programme include: communication, conflict resolution, roles in marriage, commitment, financial management, sexuality, parenting expectations, and partners' families of origin. Many programs also use couple assessment questionnaires. The catholic Arch Diocese of Kisumu has, for the last three years been engaged on a systematic implementation of a premarital education programme where six hundred couples have undergone the premarital education programme.

1.2. Statement of the Problem

According to Idowu and Esere (2007), more than half of the failed relationships are due to the fact that there was a severe lack of communication between couples. In order to have a long and lasting relationship with someone, one must have excellent communication skills. One must be able to convey one's emotions and thoughts, as well as being able to absorb one's partner's emotions and thoughts. The art of listening is probably even more important than the art of talking. Couples will learn and grow far more in their relationships if they sit down and listen to their partners, instead of talking and voicing all of their opinions at once.

This is not to say that one will not voice one's opinions. But one must listen to the other's opinions as well, and take them into consideration. Some people do not communicate with words, they communicate through actions. If one pays close attention, one will get what he/she wants from his/her partner. But the problem is, most couples do not pay close attention to each other, thereby causing marital disharmony. In this study, an attempt will be made to investigate the influence of spousal communication on marital stability.

This study is pertinent especially at the wake of increases in marital instability. Social Scientists and Marriage counselors attribute Premarital Education to low divorce rates (Stahmann, 2010). Despite research supporting the effectiveness of premarital education, conclusions regarding divorce prevention, marriage enhancement, and other proposed outcomes are questionable due to the limited number of robust longitudinal studies. Similarly, the relevance of premarital education programmes, the suitability of the education agents and implementers of the programmes in different cultural contexts remain undocumented.

Premarital education is an antecedent requirement before any marriage is solemnized in the Catholic Church, Arch-Diocese of Kisumu inclusive. Despite this requirement, marriage instability, separation and divorcestill remain

prevalent among Catholics in the area. According to Kisumu Arch-Diocesan Pastoral report on the state of the sacrament of marriage, 47% of couples in the diocese face their most serious challenges during the first five years of marriage, (ADPR 2015).

Despite the fact that the Catholic Arch-Diocese of Kisumu has implemented this premarital programme for more than three years Divorce is still a major problem, most of the couples still resort to divorce as a solution to whatever marital problems that may arise. If analyzed closely, it will be discovered that the starting point of some of these problems is ineffective communication; lack of communication has ranked high in the reported causes of divorce in the Archdiocese. Communication breakdown has been identified as one of the chief causes of marital conflicts. Amos 3:3 puts it right, "Can two walk together except they agree?" Communication is at the core of our being, where communication is not utilized properly, problems could arise and where there are problems and there is effective communication, such problems could be resolved easily. Poor communication in the family can also lead to most of the marital challenges.

These trends suggest that modern marriages need help, and Premarital Education Programme is one solution. Research suggests (Holmes, 2009) that approximately 75% of premarital education is provided by clergy, many of whom have no training. Premarital education/preparation is not covered in a great number of seminaries, and a significant number of African American clergy never attended seminary. Nonetheless, counseling services are provided by the very clergy.

The marital problem areas which have seriously placed marital stability into jeopardyin Kisumu Arch-Diocese include: balance of job and family, lack of transparency and accountability in the management of finances, abuseof alcohol, inadequate spousal communication and negative cultural stereotypes of gender roles. Unfaithfulness, wifebattering, problems with parent in-laws, inadequate time spent together, childlessness, and general disrespect for women still characterizes marital instability in Kisumu Arch-Diocese.These problems are witnessed despite the fact that the Archdiocese has invested in and adopted the premarital education programme. It is in this light that this study sought to investigate the premarital education programs and its relevance to marriage stability in the Archdiocese of Kisumu.

1.3. Research Questions
- To what extent is involvement in premarital education linked to marital stabilityin the Arch-Diocese of Kisumu?
- Do the themes inthe Catholic Premarital Education programmesadequately address local needs for marital stability in the Arch-Diocese of Kisumu?
- How does programme implementers'training background affect implementation of their preparation of couples for stable marriages?
- In what ways does Catholic premarital education programme attempt to reduce the perceived social differences between couples in the Catholic Archdiocese of Kisumu?

1.4. Objectives of the Study
The general objective of the study was to assess the influence of the Catholic premarital preparation on marriage stability among the wedded in Kisumu Arch-Diocese-Kenya.

1.4.1. Specific Objectives
Specifically, the study set to:
- Determine the extent to which the Catholic Premarital Education programmes contribute to marital stability in the Arch-Diocese of Kisumu
- Analyze the relationship between the themes of Premarital Education programmes to the status of marital stability in the Arch-Diocese of Kisumu
- Assess the capacity of the Premarital Education programmes agents to foster marital stability in the Catholic Arch-diocese of Kisumu
- Explore the extent to which Catholic premarital education programme reduce the perceived social difference between couples Catholic Arch-diocese of Kisumu.

1.5. Significance of the Study
This study might be of great importance to several stakeholders in the Christian Marriage ministry. The findings may help the couples, the pastors, the government and members of the academia to effectively train the marriage candidate in order to prepare them for the challenges in marriage. Local religious organizations which engage in premarital training services to unwedded couples can make use of the research findings to iron out the personal difference that they affect in marriages. The relatively few marriage trainers, psychologist and researchers on marriage in the Catholic Church in Kenya can also use the findings of this study may be used to promote their activities for the good of society.

The premarital preparation is believed to have resulted in a 30% drop in divorce in other countries (Stanley, Amato, Johnson & Markman, 2006). Conducting similar research in Kenya can possibly contribute to reduction in divorce rates and of marital instability. The findings of this study were of great use to clergy and the church, the policy makers in all the organizations that tackle family and marriage matters in Kenya and beyond in understanding the institution of marriage today and enable all the stakeholders work together for possible solutions to the challenges facing the modern family and marriage.

This study has several limitations. First, the sample was purposive rather than representative. The couples were chosen based on their marital status at the follow-up. This means that no conclusions can be drawn from this study regarding the rates of canceling marriage, separation, or divorce in the early years of marriage (Fowers & Olson, 1986; Larsen & Olson, 1989). Comparisons across couple types within the relationship outcome categories were quite instructive, but less can be said about comparisons across the marital status categories.

1.6. Scope of the Study.

The study was conducted within Archdiocese of Kisumu, in the County of Kisumu and Siaya. It focused on the premarital education programme and its relevance to marriage stability. The study design was a survey with intention to determine the relevance of premarital education programme on marriage stability. The main aim of considering Kisumu Arch-Diocese is that, the Arch-Diocese has a specific premarital programme with a syllabus which has been piloted for the past three years. Moreover, there is also limited evidence of such studies to have been conducted in the Diocese. Though the study is focused on Kisumu, it can be generalized to the entire Catholic Church in Kenya and beyond, this is because, marriage stability is a major concern for all.

The Archdiocese of Kisumu is a metropolitan diocese with people from other dioceses like Kakamega, Bungoma, Kisii, Homa-Bay, Kitale and Lodwar, so there is no need doing the research in the metropolitan which include the other six listed dioceses.

1.8. Conceptual Framework
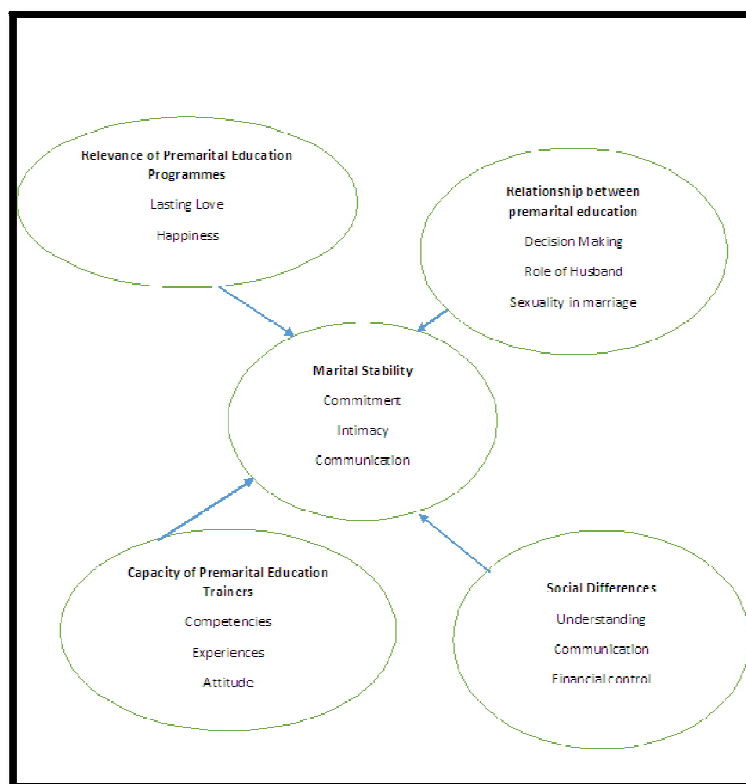
1.8.1. Catholic Premarital Education

Figure 1: Conceptual Frameworks
Source: Researcher 2017

This Conceptual Model is adapted from Dean & Sharkey, (2011) who used it as an analytical tool with several variations and contexts. It is used to make conceptual distinctions and organize ideas. Strong conceptual frameworks capture something real and do this in a way that is easy to remember and apply. It seeks to demonstrate the relevance of the Catholic Premarital education programmes to marital stability. All the four independent variables are related to the dependent variable at the middle of the framework.

The conceptual framework above effectively addresses the relationship between independent Variable (Premarital Preparation), with the dependent variable which is marriage stability. The independent variable was measured with marital stability, themes of premarital preparation, implementers training and reduced social differences. The dependent variable which is marriage stability was measured against the following indicators, commitment to marriage, intimacy between the couples, communication and problem-solving techniques of the couples. The study analyzed how preparation influences marriage preparation. The arrows show the direction of dependency between the key research variable and objectives. This conceptual framework clearly shows that marriage stability is basically dependent on Catholic Premarital Education programmes.

1.9. Definition of Key Terms

1.9.1. Premarital

Occurring or existing before marriage it is used in this study to refer to the relations between two people prior to marrying each other.

1.9.2. Education

The process of receiving or giving systematic instruction, especially at a school or university or in a formal environment

1.9.3. Premarital Education

This is the formal process of disseminating and instructing couple prior to their marital union. In most in religious sense, this is done to the couples who have registered for the matrimony

1.9.4. Relevance

The quality or state of being closely connected or appropriate, it is the concept of one topic being connected to another topic in a way that makes it useful to consider the first topic when considering the second

1.10. Operational Definition of Variables

1.10.1. Dependent Variable

1.10.1.1. Marriage stability

In this study marriage stability is viewed as a function of the comparison between one's best available **marital** alternative and one's marital outcome. It was measured by respondents' perceived satisfaction and longevity of marriage.

1.11. Independent Variables

1.11.1. Premarital Education Programme

Synonymous with marriage counseling and marriage preparation, it is therefore, a process that enhances and enriches premarital relationships in order to promote more satisfactory and stable marriages and less divorce. The goals of premarital Education include easing the transition from single to married life, increasing couple stability and satisfaction, increasing friendship and commitment to the relationship, increasing couple intimacy, and enhancing problem solving and decision making skills concur noting that marriage preparation provide couples with the opportunity to examine important aspects of their relationship and to develop skills necessary for communication and negotiation around areas critical to the development of intimacy. This is the pastoral role offered by the catholic church to her marriage candidates before they make a covenant where a man and a woman come together to form a new union as a Married Good Skills and experience that one has in effectively doing a particular work.

1.11.2. Premarital Preparation Themes

These are the appropriate topics aimed at helping the engaged couple to understand what marriage is and its purpose in Christian Marriage

1.12. Conclusion

This chapter sought to introduce the central question of this study, which is the Catholic Premarital Education programme and its relevance on marriage stability in Kisumu Arch-Diocese. In an elaborate manner, the chapter addressed the background to the study, the specific questions that guided the study, the significance of the study, the theoretical framework upon which the study was anchored and the perceived relationship between the variables in the conceptual framework.

2. Literature Review

2.1. Introduction

This chapter covered a review of literature related to the study. The chapter is organised according the study specific Questions which were organised in the following themes: Premarital Education, Premarital Education and Marriage stability, Premarital Education themes, implementation of premarital education programmes and the competencies.

2.2. Theoretical Framework

The study will be anchored on dialectical theory. According to Rob Anderson (2002), dialectical theory examines how relationships develop from the interplay of perceived opposite forces or contradictions and how communicators negotiate these ever-changing processes. According to Leslie Baxter (1998) dialectical theory is about both unity and

difference within relationships. The dialectical theory holds that, relationships present varying set of difficulties, especially in the realm of communication. There are constant pushes and pulls on individuals when trying to communicate and build a relationship with another. One day a person may feel the desire to have time to him or herself. The next day the same person may feel lonely and want his/her partner to spend more time with him/her. These two separate desires may seem conflicting; however, this is a normal scenario in which many have found themselves(Trenholm, 2000).

Relationships come with their own set of difficulties, especially in the realm of communication. There are constant pushes and pulls on individuals when trying to communicate and build a relationship with another. One day a person may feel the desire to have time to him or herself. The next day the same person may feel lonely and want his/her partner to spend more time with him/her. These two separate desires may seem conflicting; however, this is a normal scenario in which many have found themselves (Anderson, 2002).

One may experience these tensions on a day-to-day basis within his/her relationship. One may want a partner to be closer to them or he/she may want more independence. One may wish for a steady routine with his/her partner or he/she may feel that the relationship is dull and want something new and exciting. One may open up to a partner about things or he/she may feel the need to not tell that partner about certain other things.

All of these conflicting tensions can have a huge effect on romantic relationships. The tensions may often place strain on the health of the relationship or cause confusion in the minds of one or both individuals. Therefore, in order to truly gain an understanding of why these tensions occur, how they affect relationships, and how one can go about solving conflicts which occur as a result, one can explore the dialectical theory of communication. The assumptions of the theory are that human relationships are linear and change characterizes relational life, however, contradiction is fundamental fact of relational life and communication is central to organizing and negotiating contradiction. (Anderson, 2002).

This theory is relevant to this study in that, it attempts to address the contribution of premarital education to marital stability and also address the role of premarital agents to effective delivery of premarital education. For instance, in order to reduce the differences between the couples' background as is envisaged in the theory, couples need to undergo the preparation process to enhance communication and understanding. Most of the dialectical challenges that come as a result of differences in background and gender are better addressed through a formal procedure of premarital education. Disqualification is when a couple hints toward solving problems; however, they never discuss problems openly. Finally, reframing is when the couple completely changes the issue so that it has new meaning. The example Trenholm (2000) gives is that a couple may redefine autonomy as meaning an enhancement of time spent together instead of as the opposite of togetherness (Anderson, 2002). That couples come from different backgrounds and different environments, it is good to take them through premarital preparation programme before they begin life together as married couples.

2.3. Premarital Education

Ideally, premarital education should be provided by a licensed or ordained minister of any religious denomination or their designee (which could include lay/mentor couples, family life educators or other persons) or a person licensed to practice marriage and family therapy, Alludo (2012). Pre-marital education and marriage skills training for engaged couples and for couples' persons interested in marriage is a program through which persons interested in marriage receive education on topics relevant to marriage such as, but not limited to, communication, relating with in-laws, sex, finance, and spouse roles in order to enhance the marital relationship. Persons are also introduced to useful marriage skills such as, but not limited to, conflict resolution, open communication, and budget preparation. The education and skills training are most often done by professional Trainers, spiritual leaders, or others specifically trained in this area.

With over 3,900 articles on marital satisfaction appearing on pyschinfo (a search of electronic journals in the social sciences field) it shows that marital satisfaction is an important topic in marital studies. Marital satisfaction has been defined as "...a subjective evaluation of the overall quality of marriage...the degree to which needs, expectations, and desires are met in marriage" (Bahr, Chappell, & Leigh, 1983, p. 797). Marital satisfaction is a term that is often referred to as marital quality, and/or happiness in the literature (Bahr et al.).

Glenn (1990) found that newlywed couples often have high levels of satisfaction and quality that often decreases in the first years of marriage. Glenn's assumption was that couples had yet to make some of life's most stressful transitions such as parenthood, large financial decisions, and have not had to negotiate the roles and expectations to the same extent that couples married for longer periods have. A reason newlywed couples have higher levels of satisfaction because they have not had to deal with as many everyday stressors as couples that have been married longer. Glenn's data were gathered by analyzing the results from several different surveys, giving a general overview of the newlywed population. Research has described how to assess if a marriage is problematic; however, research has done little to explore why newlyweds have high levels of satisfaction, why this satisfaction decreases so quickly, and what information they are using to create their criteria for a satisfying marriage.

The institution of marriage is as old as the creation of man. It dates back to the time of Adam and Eve. It is an essential phenomenon in human life irrespective of tribe, society and religious affiliations. In the opinion of Munroe (2003), marriage is a religious duty and is consequently a moral safeguard as well as a social necessity. It has been observed that marriage serves as a moral safeguard because it acts as an outlet for sexual needs and regulates man's sexual desire/expression so that man does not become a slave to it. The assumption for its social necessity is rested on the premise that through it, families are established and the family is the fundamental unit of human society. When people make choices to marry, they want to live happily ever after. They want a loving, happy, successful marriage. After they have been married for a while, and the novelty has worn off, they tend to discover that marriage does not maintain itself. Marriage takes work from both spouses to stay.

Marriage is the most difficult maze one will ever get lost in (Angel, 2008). Marriage can equal either bliss or chains. It all depends on what one makes of it. Marriage depends on many different things to be successful: trust, love, time, friendship, understanding, honesty, loyalty sincerity and above all effective communication. A marriage without effective communication is likely to crumble. Communication is a life wire of marriage relationship or any other meaningful relationship (Esere, 2002, 2006). It is the elixir for ailing marital relationship (Olagunju & Eweniyi, 2012). With so many marriages ending tragically in divorce (Adegoke & Esere, 2008), it is more important now to work on the communication between husband and wife. So many problems escalate when there is no communication, and many problems are resolved when there is effective communication.

For sure, communication is the key to successful marriage, and without communication no marriage can survive in this divorce - filled world we live in (Jolin, 2007). Toward this end, this research is aimed at investigating influence of spousal communication on marital stability. Communication is very essential in stabilizing a marriage. Communicating effectively takes practice and a great deal of effort. Without communication, it is nearly impossible to resolve conflicts or grow a partnership. Communication is seen by Hybels and Weaver (2011) as any process in which people share information, ideas and feelings which involve not only the spoken and written word but also body language, personal mannerisms and style. Communication is an integral feature of human activities.

Imagine setting-out on a long journey without an idea of where you are going or how to get there. Before the trip, you would most likely have a map, and the necessary items to make your journey a success. In much the same way, engaged couples and persons interested in marriage need some idea of where they are going and how they plan to get there. Religious organizations, private organizations, and state governments have begun initiatives to improve marriages and premarital education needs to be part of these initiatives. One helpful aspect of premarital work is that couples have time to stop and reflect over their time together. This slows down the relationship process making it more difficult to rush into a decision. After deliberation, some couples decide not to get married, and taking time to evaluate their relationship was important in that decision. Deciding to end the relationship before marriage could have prevented a potentially painful and expensive divorce process. This underscores a major benefit of premarital education and skills training – the reduction in the odds of divorce.

Also, a study from Austin, Texas showed that married couples who did not have pre-marital education and skills training thought the education and training would have improved their current satisfaction. Marriage education and skills training also conveys a sense of respect for the institution of marriage and encourages couples considering marriage to evaluate the magnitude of what they are about to undertake. A deeper level of respect for marriage leads to more care in making sure the marriage relationship grows and thrives. The attitude toward marriage greatly influences the quality of that relationship.

That's important, because research conclusively shows that couples who succeed, gain the knowledge they need before they settle into destructive patterns that often lead to divorce. In fact, you're 31 percent less likely to get divorced if you get some sort of premarital training before you marry. Another study by marriage expert David Olson reports that 80 percent of the couples that did premarital training, stayed together. Premarital education can also reduce the stress of the pre-wedding period. Finally, according to marriage experts Dr. Jason Carroll and Dr. William J. Doherty, couples who participate in premarital programs experience a 30 percent increase in marital success over those who do not participate.

These factors are important because studies have shown that, "husbands' and wives' perceptions of their families of origin emerge as significant factors in their own marital adjustment" (Sabatelli & Bartle Haring). Thus, newlyweds collect information from their own perceptions of their family of origin to help them negotiate roles within their own marriages. What couples see enacted in their own families gives them a base of knowledge to pull from when they adjust in their own marriage (Larson & Holman, 1994). According to Odell and Quinn (1998) most people approach marriage with a set of expectations and personal values that are formed from their prior experience in relationships and based on observations of marital relations in their own family-of-origin. Couples draw from their experiences, advice, and information family members have given them on marriage and marital roles. Couples use information and advice received from their family to manage everyday issues. This article also explores the idea that information from their family as well as our cultural myths and values found in our families is what newlywed couples draw upon for information to organize and evaluate their own relationship.

Such couples report improved communication, better conflict management skills, higher dedication to one's mate, greater emphasis on the positive aspects of a relationship, and improved overall relationship quality. These benefits appear to hold for six months to three years after the program is over, and extend to couples who enter marriage with greater risks, such as those coming from homes where parents had divorced or had high levels of conflict.

From the above literature, it is clear that most researchhas failed to lay emphasis on a cross-cultural perspective in premarital education (Britzman & Sauerheber, 2014). Premarital education is mostly viewed as a foreign concept that does not factor in the local culture of the African church, this study therefore seeks to fill this Literature gap the by assessing the relevance of the Premarital Education programme in Catholic Arch-Diocese of Kisumu. Each of the three central questions of this study has however not been handled, by previous scholars.

This study on the premarital education programme and its relevance on marital stability lay more emphasis in making these programme multi-culturally and multi-linguistically sensitive in several ways. Language makes up only a small part of any individual or couple's culture. These instruments and inventories need to be revised in light of the values, belief, and customs of each culture. This study makes powerful assertions regarding this issue.

2.4. Catholic Premarital Programmes and Marriage Stability

The catholic premarital education has been described by scholars as Preventive in nature, Albee and Ryan (2008), defined prevention as (1) doing something now to forestall or prevent something undesirable from happening in the future, and (2) doing something now that will increase desirable outcomes in the future. (Bagazori & Rauen, 1997), defines prevention as any approach, method, or procedure designed to improve interpersonal competence and functioning for people as individuals, partners, and parents (Berger & Hannah, 1999). Prevention has typically focused on assessing self and other awareness, providing knowledge for decision-making, and enhancing interpersonal skill Several studies have pointed to the factors that lead to stable marriage (Carrere, 2010). There is a marked increase in marital satisfaction and stability for those who participate in premarital education programmes, (Carroll & Doherty, 2003). Yet, only 30% of couples are reported to have been involved in premarital prevention programs in the catholic diocese of Addis Ababa (Carroll & Doherty). The majority of couples have not taken part in a premarital prevention program, thus leaving a large group of couples that gather their knowledge about marriage from other places.

The attempt to reduce the rate of divorce has given rise to numerous premarital Education and educational programs, self-help readings, structured group Education, and interpersonal training program (Fournier & Olson, 2016). Unfortunately, the majority of these programs have been developed without a firm basis in theory and research (Bagarozzi & Rauen, 2011; Fowers & Olson, 2006; Olson, 2010). There are several notable exceptions to this. Markman et al (2012) have developed a premarital intervention program (PREP) that builds directly on the results of their research. Guerney and his colleagues (Guerney & Guerney, 2008) have also developed a highly effective series of programs called Relationship Enhancement that are designed to improve communication skills in couples and families. The Couples Communication Program is another well-researched intervention system for couples (Miller, Miller, Nunnally, & Wackman, 2011).

There is a growing literature that has linked the quality of the premarital relationship to marital satisfaction and stability. Several studies have shown that relationship satisfaction declines in the first 2 to 3 years of marriage (Markmen et al., 2008). Moreover, the degree to which the partners are willing to work to resolve relationship problems decreases during that time, particularly in distressed marriages (Hutson et al., 2006). Several studies have shown that group differences in marital stability and satisfaction can be predicted by the quality of couples' premarital relationships (Fowers & Olson, 1986; Larsen & Olson, 1989; Markman, Ressick, Floyd, Stanley, &Clements, 2013).

It has also become clear that marital satisfaction and stability are not synonymous (Fowers, 2010). Although the majority of satisfactory marriages are stable, marital dissatisfaction does not always lead to marital instability (Johnson et al., 1986). Two recent studies (Gottman, 2011) found that marital satisfaction did not adequately predict separation or divorce among couples because a large number of dissatisfied couples stayed married. These authors were able to predict group differences in divorce among dissatisfied couples by focusing on specific interaction styles of the husband and wife. These results suggest that there may be different premarital predictors of marital satisfaction and stability. Therefore, it is important to examine whether there are different premarital antecedents for couples who subsequently divorce, are dissatisfied with their marriages, or are satisfactorily married.

A premarital typology could assist in such an endeavor by identifying couple types based on their relationship patterns. In this way, empirically based typologies of relationships can help to bridge the gap between theory, research, and practice by providing the basis for tailoring premarital interventions to fit the specific needs of these couples. Classification or cluster methods have several important advantages over standard aggregate analyses (Olson, 1981). First, they are couple centered rather than variable oriented. This allows a variety of relevant differences among couples to emerge rather than assuming that couples differ from each other only in the degree of their satisfaction or distress. Indeed, there appear to be important qualitative differences in the pattern of relationship quality among couples that have been captured in typological studies (Fitzpatrick, 2008). These important distinctions are obscured in aggregate analyses because they arise only when groups of similar couples are separated from each other. Second, typologies require a multivariate approach, which helps to address the complexity of dyadic relationships. Third, empirical typologies can provide direction for theory regarding the combinations of variables that are most relevant in understanding differences in how marriages are constituted.

Larson and Holman (1994) report that predicting marital success has been an interest of family scholars and researchers for over half a century. The authors cite major studies with premarital prediction components (Adams, 1946; Burgess & Cottrell, 1939; Burgess &Wallin, 1953; Terman & Oden, 1947). Although marital prediction research in its beginnings was atheoretical in nature, marital prediction research has evolved today with theoretical developments and advances in methodologies. Studies show that the quality of interaction between the couple is highly predictive of future outcomes and associates have been conducting longitudinal research regarding marriage prediction for over ten years. (Fowerse, 2010). Studied over 700 couples in evaluating what contributes to their marital success and failure.

There is a growing literature that has linked the quality of the premarital relationship to marital satisfaction and stability. Several studies have shown that relationship satisfaction declines in the first 2 to 3 years of marriage. Moreover, the degree to which the partners are willing to work to resolve relationship problems decreases during that time, particularly in distressed marriages. (ADPR, 2015) Several studies have shown that group differences in marital stability and satisfaction can be predicted by the quality of couples' premarital relationships. It has also become clear that marital satisfaction and stability are not synonymous although the majority of satisfactory marriages are stable, marital dissatisfaction does not always lead to marital instability. (Holmes, 2009). Two recent studies found that marital satisfaction did not adequately predict separation or divorce among couples because many dissatisfied couples stayed married.

These authors were able to predict group differences in divorce among dissatisfied couples by focusing on specific interaction styles of the husband and wife. These results suggest that there may be different premarital predictors of marital satisfaction and stability. Therefore, it is important to examine whether there are different premarital antecedents for couples who subsequently divorce, are dissatisfied with their marriages, or are satisfactorily married. (Hill, 2011). Evidence is also accumulating that there is substantial diversity in premarital relationships. Couples show marked differences in the level and pattern of relationship quality their social network activities and in the length and trajectory of their courtships. These results indicate that there are important differences among engaged.

2.5. Premarital Education Programme Themes

Pope Francis in his latest interview reflected on October's Extraordinary Synod on the Family, dismissing fears of doctrinal "collapse" while considering difficult topics like marriage preparation and the treatment of divorced and remarried Catholics. "The prevailing feeling was a brotherly one, trying to find a way to tackle the family's pastoral issues. The family is so beaten up, young people don't get married," he said in the second part of his interview with the Argentine daily "La Nacion," published on Sunday. He also noted difficulties in marriage preparation for young people.

"When they finally come to get married, having already moved in together, we think it's enough to offer them three talks to get them ready for marriage. But it's not enough because the great majority are unaware of the meaning of a lifetime commitment "Citing Benedict XVI, Pope Francis said each spouse's faith at the time of marriage is something to take into account and the Church should give this an "in depth" consideration to "analyze how we can help." Pope Francis said many engaged couples focus too much on getting married as "just a social event, "The religious element doesn't surface in the least. So how can the Church step in and help? If they are not ready, do we slam the door in their face? It is no minor issue."

The Pope also touched on some of the controversies related to the Extraordinary Synod on the Family, such as an interim report that included a synod father's discussion of the "positive aspects" of unmarried couples living together and homosexual couples. Pope Francis said this was "just that, the opinion of a synodal father," and the interim report was "merely a first draft meant to record it all."

"Nobody mentioned homosexual marriage at the synod, it did not cross our minds," the Pope said. "What we did talk about was of how a family with a homosexual child, whether a son or a daughter, goes about educating that child, how the family bears up, how to help that family to deal with that somewhat unusual situation. "He said that the relationship of homosexual persons to their families is a reality clergy deal with "all the time in the confessional.""We have to find a way to help that father or that mother to stand by their son or daughter," he said.

Pope Francis also stressed the need for debate, saying that each bishop at the synod "must be free to speak up without having to keep anything to himself, though nobody needs to know that he said this or the other." There were "different bishops who had different approaches, but we will all move on together," he explained. Pope Francis responded to fears of a doctrinal "collapse" by saying: "some people are always afraid because they don't read things properly, or they read some news in a newspaper, an article, and they don't read what the synod decided, what was published." He encouraged people to focus on the post-synodal relation and his own post-synodal address. The Pope said he is not afraid to follow "the road of the synod.""I am not afraid because it is the road that God has asked us to follow," he said."I pointed out that we had not addressed any part of the doctrine of the Church concerning marriage," he continued. At the same time, he said the synod is concerned for those who have divorced and civilly remarried.

"What door can we allow them to open? This was a pastoral concern: will we allow them to go to Communion? Communion alone is no solution."He said the solution is "integration" of these Catholics. While these Catholics have not been excommunicated, the Pope lamented that sometimes it seems that they "have been excommunicated in fact."
He noted that Catholics who have divorced and remarried cannot serve as godparents to children, cannot be extraordinary ministers of Holy Communion, and cannot teach Sunday school. Thus, let us open the doors a bit more," Pope Francis said. "Why can't they be godfathers and godmothers?"

To concerns about what kind of witness a divorced and remarried godparent will give a godchild, the Pope said such a person can give the testimony of saying "my dear, I made a mistake, I was wrong here, but I believe our Lord loves me, I want to follow God, I was not defeated by sin, I want to move on.""Anything more Christian than that?" the Pope asked. He also pondered how "political crooks" and "corrupt people" can be chosen to be a godparent.

"They are properly wedded by the Church, would we accept them? What kind of testimony will they give to their godson? A testimony of corruption? Things need to change; our standards need to change."Pope Francis also discussed the controversial Feb. 20 address of Cardinal Walter Kasper, in which the cardinal advocated a change to Catholic teaching that Catholics who have divorced and remarried civilly should not receive Holy Communion.

The Pope said that four of the five chapters of this address "are a jewel." The fifth chapter concerns the treatment of divorced Catholics who have remarried, "Kasper's hypothesis is not his own. Let's look into that. What happened? Some theologians feared such assumptions and that is keeping our heads down," Pope Francis said.
He said that Cardinal Kasper "made the first move" and some people "panicked" and "went as far as to say: Communion, never, only spiritual Communion.""And tell me, don't we need the grace of God to receive spiritual communion?" Pope Francis said. The Pope said that spiritual communion "obtained the fewest votes" in the synod relation "because nobody was in agreement."

The first part of the Pope's interview focused on reform of the Roman Curia. He said a difference of opinion is "normal" and said it is "a good sign" that there is open resistance and not "stealthy mumbling. "He also discussed his

health, his future travels and his birthday plans, as well as the reassignment of American Cardinal Raymond Burke to the Sovereign Military Order of Malta from the Supreme Tribunal of the Apostolic Signatura.

All premarital programs, such as counseling and education, have a similar goal in mind. Premarital counseling does not only provide couples who may not be very dedicated an opportunity to improve their bond. It also allows couples that are deeply committed, to live out this commitment to each other and continue to expound upon the already healthy relationship (Blair & Cordova, 2009). There are multiple ways of going about reaching these premarital counseling goals. When reaching for these goals, counselors utilize the topics of communication between partners, resolution of conflict, commitment, and managing expectations as parts of discussion (Blair & Córdova, 2009). In tackling these difficult topics of conversation, couples are pushed to their limits in a gentle way. Talking through these issues among couples allows them to look at their relationship, see where they need improvement, learn how to apply the tools they are given, and then finally, apply them in their everyday lives.

Premarital education content is one of the most researched and published aspects of premarital Education. Various authors write about the content of premarital Education. Risch, Riley, and Lawler (2003) note that content areas for Premarital Education programme themes include: communication, conflict resolution, marital expectations, role differentiation, sexuality, finances, parents and in-laws, parenting, leisure, and religion. (Jim & Sally, (2011)), asserts that important topics include marriage quality/stability, family of origin influences, finance/budgeting, communication, decision-making, intimacy, parenting, and sexuality. Stanley and Markman (2007) report a survey study by the Center for Marriage and Family noting that the top three content areas for Premarital Education programme themes in rank order are communication, commitment and conflict resolution. The Center for Marriage and Family also reports research that asserts the role of religion, values and children are important topics for children.

Marriage takes hard work prior to and then continual work after wedding to maintain and improve the relationship. Couples should do soul-searching, honest evaluation and be willing to look at the past to determine if they are ready to commit for life to another individual. The amazing aspect of marriage though, is that it is a skill-based relationship where men and women can learn how to have a good marriage if they are given the right tools and taught how to use them (Schaffer, 2012).

Scott and colleagues (2013) believe that couples gain more out of premarital Education when they seek out the assistance themselves rather than being pushed to attend. Couples may not seek it when they truly need it the most. They could be blind to their needs or in denial about the issues they face. Another possibility is that they may not have anyone to encourage them to do it. Couples could lack support from friends and family. Not to say that successful marriages depend on premarital Education or education, but they can greatly benefit from it. Many couples are experiencing these benefits and are more easily entering into a marriage consisting of harmony and unity.

Research in Premarital Education has provided couples andTrainers with a vast amount of tools, techniques, assessments, and programs. Williams, Riley, Risch, and Van Dyke (2000), found that using a premarital Education inventory along with discussion between partners is reported as the most helpful component of premarital Education. Silliman and Schumm (1999) assert that individual and couple strengths and needs should be assessed in premarital Education. The authors further posit that this assessment can be formal or informal but it should address couple dynamics that predict marital outcomes and are amenable to behavioral change (i.e. conflict resolution and patterns of communication). Larson and Holman (1995) note that an adequate assessment should be 1) primarily or exclusively designed for assessing the premarital relationship, 2) reliable and valid, and 3) easy to administer and interpret.

2.6. Implementation of Premarital Education Programmes

Several documents have been prepared to help implement these programmes, these include: PREPARE, PREP-M and FOCCUS. PREPARE is a 125-item inventory designed to identify relationship strengths and work areas in 11 different relationship areas. These areas include: realistic expectations, communication, conflict management, children and marriage, sexual relationship, family and friends, leisure activities, equalitarian roles, religious orientation, personality issues and financial management (Fowers & Olson, 1986).

According to Larson and his associates, a major strength of PREPARE is that it is short and comprehensive. In contrast, the authors contend that a weakness is that PREPARE is an expensive measurement inventory (Larson & Holman, 1995). PREPARE is proven to be valid. PREPARE is also proven to be reliable with an internal consistency reliability (alpha) averaged .70 and a test retest reliability average of .78 (Fowers & Olson, 1986).

In Shulman, Rosenheim, and Knafo (1999), they studied the effect of family-of-origin experiences through the generations, and how it affects marital expectations. The results of this study have shown that parental marital expectations of an adolescent's mother and father account for the marital expectations of the adolescent (Shulman et al.). The information teens gather from their family-of-origin about marital expectations, translates in some way to the expectations the teen has for their own marriage.

The relation between individuation from parents, parents' expectations and expressiveness, and marital satisfaction, expectations, and adjustment show the importance of studying newlywed's family relationships, as well as the advice given from their families. This study explores if and how advice from family effects marital satisfaction. The topic of family-of-origin will be one factor in answering the research question "Where do newlywed couples receive their information and does it affect marital adjustment."

The participants in the original study consisted of 164 couples (328 individuals). The average age of the husbands was 25.2 and the average age of the wives were 23.2. The median income was $14,400 annually. Couples were primarily white and were Christian (Fowers & Olson, 1986). Presently over 1,000,000 couples have used PREPARE

(www.lifeinnovations.com). There are other versions of PREPARE available to couples. There is a version for couples with children (PREPARE-MC) as well as for couples who are cohabitating together (PREPARE-CC). There are also several different translations for the PREPARE, including those in German and Japanese. The Catholic Church in Kisumu has endeavored to translate this programme into the local languages in Kisumu especially Luo and Kiswahili.

The PREP-M is another well-known inventory that is used in as a premarital education programme. The PREP-M was developed in 1980 and originally called 'The Marital Inventories'. During this time the test had over 350 items that were designed for unmarried couples. The 1986 revision of the marital inventories became known as the PREP-M (Holman, Larson, & Harmer, 1994). The PREP-M measures factors in five broad areas: couple unity in values, attitudes, and beliefs; partner readiness for marriage; background and home environment factors; personal readiness for marriage; and couple readiness for marriage (Larson & Holman, 1995). According to Larson and Holman, the PREP-M is one of the most comprehensive and least expensive instruments available to premarital couples and others (Larson & Holman, 1995). In 1989 the PREP-M was a 204-item test that took about 45 minutes to complete.

Something different about PREP-M is that it could be used with friends, family, or even strangers as well as dating or engaged couples (Holman, Larson, & Harmer, 1994). The PREP-M was also found to be reliable and valid. There were 103 couples (206 individuals) that participated in the development of the PREP-M. Sixty-eight percent of the participants grew up in the western United States. Seventy-two percent of the participants had some form of college education. The ages of the participants ranged from 17-48 years old. The mean age of all the participants was 22 years old. Ninety-five percent of the participants in this study were Caucasian. Eighty percent of the participants were Mormon (Holman, Larson, & Harmer, 1994).

The PREP-M has now developed further and in 1997 the name changed to RELATE (Relationship Evaluation) assessment. Carroll (2001) notes that RELATE is divided into four main subsystems: the individual subsystem (personality characteristics, styles of interacting, values, and beliefs); the couple subsystem (couple communication, pattern of interacting, conflictre solution); the familial context (parents couple relationship, parent-child relationships, overall family tone); and the cultural context (social support, race, socioeconomic status, religion, cultural beliefs) (Carroll, 2001).

FOCCUS is a 156-item assessment that was published by the Archdiocese of Omaha Nebraska. FOCCUS was designed to help couples learn and explore more about themselves and their relationship. It was designed to help couples work through certain pertinent issues before marriage. Larsen and Holman (1995) write that the inventory covers several areas including: lifestyle expectations, personality match, personal issues, problem solving, religion and values, parenting issues, marriage covenant, financial issues, and readiness issues (Larson and Holman, 1995). FOCCUS can be administered to groups or individuals and is available in Spanish, Chinese, Korean, French, Portuguese, Polish, and Italian. FOCCUS is also available in Braille, on audiotape, and in sign language on video (www.foccusinc.com). FOCCUS has been used many times in a variety of contexts and has proven to be valid and reliable (www.foccusinc.com). FOCCUS was updated in 1997 with cohabitating couples' items and was revised in 2000 based on items related to spirituality and religion (www.foccusinc.com).

2.5. Competencies of Premarital Education Trainers

Teachers play a large role in setting the mood and environment in which programme implementation becomes effective. The positive outlook of teachers, or educators, reflects on the couples. Those attending premarital Education are highly influenced by professionals who they look to when desiring help with their future marriage. A warm, positive attitude of Trainers can help motivate couples. Trainers can introduce a sense of hope and participate in promoting success of the marriage (Britzman & Sauerheber, 2014). As mentioned previously, it is all about the environment and the tone set within that environment to welcome clients. It is clear that Trainers and educators influence couples by the advice or guidance they give. Also, in how they listen and acknowledge the feelings and thoughts of their clients, Trainers can help bring much life change.

Specialized practice skills for trainers should be developed individually for each competency area a trainer is approved to teach. Specialized practice skills generally reflect the application of generic practice competencies to very specific service areas. Specialized practice competencies assure that trainers are sufficiently informed about the practice field in which trainees work to promote a high degree of relevance in the training, and the ability to help learners appropriately apply training content to their jobs, (ADPR 2015).

Scott and colleagues (2013) believe that couples gain more out of premarital Education when they seek out the assistance themselves rather than being pushed to attend. Couples may not seek it when they truly need it the most. They could be blind to their needs or in denial about the issues they face. Another possibility is that they may not have anyone to encourage them to do it. Not to say that successful marriages depend on premarital Education or education, but they can greatly benefit from it. Many couples are experiencing these benefits and are more easily entering into a marriage consisting of harmony and unity. The interest in marriage preparation during the latter half of the 20th century would seem to have been in response to the perceived crisis of marriage, notably in the light of the escalating divorce rate. Christian writers had become fearful that marriage was breaking down on an unprecedented scale (Mace 1975). At the same time, the purported changing nature of modern marriage with its greater emphasis on the relationship had seen Christian marriage preparation writers focusing on how to help couples "with learning how to cope with change and acquiring and developing the necessary skills with which to build up their relationships" (Stevens 1986).

Larson and Holman (1994) report that predicting marital stability depends on the competency of the trainer. The authors cite major studies with premarital prediction components (Adams, 1946; Burgess & Cottrell, 1939; Burgess &

Wallin, 1953; Terman & Oden, 1947). Although marital prediction research in its beginnings was a theoretical in nature, marital prediction research has evolved today with theoretical developments and advances in methodologies. Studies show that the quality of interaction between the couple is highly predictive of future outcomes (Stanley & Markman, 1997) John Gottman (1999) and associates have been conducting longitudinal research regarding marriage prediction for over ten years. Gottman (1999) studied over 700 couples in evaluating what contributes to their marital success and failure. In an article Gottman co-authored with his research.

The institution of marriage is as old as the creation of man. It dates back to the time of Adam and Eve. It is an essential phenomenon in human life irrespective of tribe, society and religious affiliations. In the opinion of Munroe (2003), marriage is a religious duty and is consequently a moral safeguard as well as a social necessity. It has been observed that marriage serves as a moral safeguard because it acts as an outlet for sexual needs and regulates man's sexual desire/expression so that man does not become a slave to it. The assumption for its social necessity is rested on the premise that through it, families are established and the family is the fundamental unit of human society. When people make choices to marry, they want to live happily ever after. They want a loving, happy, successful marriage. After they have been married for a while, and the novelty has worn off, they tend to discover that marriage does not maintain itself. Marriage takes work from both spouses to stay. Marriage is the most difficult maze one will ever get lost in (Angel, 2008). Marriage can equal either bliss or chains. It all depends on what one makes of it. Marriage depends on many different things to be successful: trust, love, time, friendship, understanding, honesty, loyalty sincerity and above all effective communication. A marriage without effective communication is likely to crumble. Communication is a life wire of marriage relationship or any other meaningful relationship (Esere, 2002, 2006). It is the elixir for ailing marital relationship (Olagunju & Eweniyi, 2002). With so many marriages ending tragically in divorce (Adegoke & Esere, 1998), it is more important now to work on the communication between husband and wife. So many problems escalate when there is no communication, and many problems are resolved when there is effective communication. For sure, communication is the key to successful marriage, and without communication no marriage can survive in this divorce - filled world we live in (Jolin, 2007). Toward this end, this research is aimed at investigating influence of spousal communication on marital stability. Communication is very essential in stabilizing a marriage. Communicating effectively takes practice and a great deal of effort. Without communication, it is nearly impossible to resolve conflicts or grow a partnership. Communication is seen by Hybels and Weaver (2001) as any process in which people share information, ideas and feelings which involve not only the spoken and written word but also body language, personal mannerisms and style. Communication is an integral feature of human activities.

In conclusion, researchers, Trainers, and family life educators are faced with the question of the long-term effectiveness of premarital Education because little longitudinal research has been conducted evaluating marital satisfaction among those who received premarital Education. However, there is evidence of effectiveness in premarital Education in some studies, notably the landmark meta-analysis by Giblin, Sprinkle, and Sheehan, in (1985).

Reflecting on this literature review, it is notable, in the first place, that Christian marriage preparation is rooted in the theological position that marriage is "a God-given institution" (Krömker 1994), that "is communion of the deepest sort" (ACK 1989) where the couple helps one another to love (Marriage Encounter 1999).

Review of the literature has shown that marriage preparation had increasingly become focused on "sexual adjustment, marital roles, in-law relationships, religious concerns"; and "relationship problems (e.g. conflict resolution and problem-solving skills" (Klassen 1983). Accordingly, there exists a controversy on the relevance of the marital preparation programmes on the marital stability. According to Idowu and Esere (2007), more than half of the failed relationships are due to the fact that there was a severe lack of communication between couples. In order to have a long and lasting relationship with someone, one must have excellent communication skills.

One must be able to convey one's emotions and thoughts, as well as being able to absorb one's partner's emotions and thoughts. The art of listening is probably even more important than the art of talking. Couples will learn and grow far more in their relationships if they sit down and listen to their partners, instead of talking and voicing all of their opinions at once. This is not to say that one will not voice one's opinions. But one must listen to the other's opinions as well, and take them into consideration. Some people do not communicate with words, they communicate through actions. If one pays close attention, one will get what he/she wants from his/her partner. But the problem is most couples do not pay close attention to each other, thereby causing marital disharmony. In this study, an attempt will be made to investigate the influence of spousal communication on marital stability. This study is pertinent especially at the wake of increases in marital instability.

3. Methodology

3.1. Introduction

This chapter describes the methodology to be adopted for the study. It covers an explanation of research design, target population, sample size, sampling techniques, research instruments, validity and reliability of the instruments, data collection procedures, data analysis procedures and ethical considerations.

3.2. Research Design

The researcher adopted descriptive survey research design during the study. This research design was used in this study to obtain information concerning the current status of the marriage stability among the wedded couples in Kisumu Arch-Diocese. This descriptive survey design best suits this study because the researcher carried out an intensive

and fast study, and as recommended by Osoo & Onen (2009), this design helped in explaining the phenomena rather than predict. The study used mixed method approach to adequately address the research questions.

3.3. Site Description

The study was situated in the Catholic Archdiocese of Kisumu. The foundations of the Archdiocese of Kisumu dates back to 1903 with the arrival of the First Mill Hill missionaries in Western Kenya; this became the cradle of the seed of faith that has grown into the greatest hub of evangelization in the region including Uganda. On 17th July, 1925 the Diocese of Kisumu assumed its administrative status with the erection of the vicariate of the Upper Nile which covered Eastern Uganda, this later became a prefecture apostolic of Kavirondo on 27th May, 1932 and vicariate apostolic of Kisumu on 25th May, 1953. On 29th of June 1953 the Diocese of Kisumu was formally created. This covered an expansive area including parts Nakuru and Ngong dioceses.

The Diocese of Kisumu was elevated to a Metropolitan see on 21st May, 1990, since then the Archdiocese has witnessed tremendous growth in terms of faith and other social developments within and in its 7 suffragette dioceses which include; Kakamega, Bungoma, Eldoret, Kitale, Lodwar, Kisii, Homabay. There are currently in the whole metropolis about 2,649 primary schools, 700 secondary schools, 40 middle level colleges, polytechnics and other institutions sponsored by the Church, these institutions are currently offering artesian courses.

The metropolitan see also has approximately 320 hospitals and dispensaries serving its population which is about 18 million people. The See of Kisumu itself hosts a larger share of these institutions. Currently there are 250 secondary schools, 1,020 primary schools, 53 hospitals and dispensaries, 15 polytechnics,36 parishes,20 special Education centres including small homes for the disabled,42 religious houses including convents these are directly under the influence of the Archbishop and managed under the auspices of the Archdiocese of Kisumu. The Archdiocese was purposively selected because it has implemented premarital Education Programmes for the past three years, between 2014 and 2017. The diocese boasts of a metropolitan nature with the ethnic extraction from all the remaining six dioceses.

3.4. Target Population

Uma (2003) defines target population as the entire group of people, events or things of interest that the researcher wishes to investigate. According to Kisumu Arch-Diocese pastoral report (2016), 600 couples have undergone premarital education programme. In this regard the study targeted 600 catholic couples who have undergonethe premarital Education programme in the Arch-diocese in the past three years between 2014 and 2017 in which the programme was implemented. The study also targeted the parish priests in charge of implementing the premarital education programme in the diocese, the catechists and the marriage counselors from the parishes where the programme has been implemented.

3.5. Sample Size

A sample is part, a portion or a sub-set of the target or accessible population that has been procedurally selected to represent the population, (Onen, & Oso, 2011). In social sciences Bryman (2012) recommends a 30% sample size for a population less than 1000. This study therefore sampled 30% of the target population of 600 couples who have undergone through the programme of premarital education programme in the Arch-Diocese of Kisumu; the sample size was:

$\frac{30 \times 600}{100} = 180$

Therefore, the sample size was 180 couples who have attended the Premarital Education programme.

	Population Category	Population	Sample Size
1	Engaged Couples	600	180
2	Parish Priests	5	5
3	Catechists	5	5
4	Marriage Counsellors	10	10
	Total	620	200

Table 1: Sample Size
Source: Pastoral Coordinator Kisumu Arch-Diocese (2016)

3.5. Sampling Techniques

The sampling technique that was used was simple random sampling technique to select the couples and Purposive sampling technique to select at the intended number of priests, catechists and marriage counsellors, the study also purposively sampled the couple who participated in the pilot programme and the parishes that participated in the pilot programme. Onen et al. (2009), says that, in purposive sampling technique, the researcher decides on whom to include to be the respondents in the sample based on their typicality and the value they add to the study.

3.6. Data Collection Tools

3.6.1. Questionnaire
        This is a collection of items to which a respondent is expected to react, usually in writing; it is used to collect a lot of information over a short period Yuko (2011). This tool was administered to the couples to collect quantitative data through closed ended questions. Questionnaire was used in this study because it is the best tool to collect quantitative data.
        Questionnaires   for the Married couples and engaged youth was formulated to contain both open ended and closed ended items; Open ended questions were used to solicit in depth views of the respondents about the effectiveness of premarital preparation for the youth in the Catholic Church. The questionnaire was made up of the following sections. A: Demographic information of the respondents and section B that sought to address the research questions and objectives namely the link between premarital education and marital stability, the premarital education programmes and lastly the trainings that programme implementers undergo.

3.6.2. Interview Guide for the Priests/Catechists.
        Interview guide was used to collect information from the Priests and Catechists selected to participate in the study. According to Cohen, Manion and Marrison (2007), the interview guide is a flexible tool for a data collection, enabling multisensory channels to be sued; verbal, non-verbal to be used, verbal, non-verbal, spoken and heard. They further explain that the interviews may be controlled while giving space for spontaneity and the interview can ask for responses about complex and deep issues. Interview guides were preferred because they are flexible, can give the researcher chance to probe further lastly it yield high responses rates.
        The interview guide for priests/catechists was employed to elicit in depth information from the purposively sampled in order to get their experiences and interpretation on effectiveness of the premarital preparation of the wedded couples in Kisumu Arch-Diocese.

3.7. Data Collection Procedures
        The researcher sought the consent and approval from the local the local parish priests before the data is collected. This was done by writing an introductory letter a head of the intended data collection to the parishes. The researcher also trained the data collection clerks who were then commissioned to the field to administer the questionnaires.
The researcher administered interviews herself to the respondents as this required in depth inquiry into the substance of discussion

3.8. Data Analysis and Presentation
        The data collected from the field were first to be sorted out, cleaned, coded and keyed in Scientific Package for Social Scientists (SPSS). The researcher descriptively analyzed the data and presented using modes, mean and standard deviation; the researcher reported the findings using frequency and percentage tables and pie-charts. Whereas the open-ended questions and qualitative data was described and discussed in details to offer support to the quantitative data which was presented in prose.

3.9. Validity and Reliability of Instruments

3.9.1. Validity of the Instruments
        According to (Mugenda and Mugenda 2003), validity is the degree to which results obtained from the analysis of the data represent the phenomena under study. External validity is the extent to which the results of a study can be generalized from a sample to a population, or the degree to which a sample represents the population. This ensured getting a representative sample. Content validity refers to the appropriateness of the content of an instrument. In other words, do the measures (questions, observation logs, etc.). It ensured accurately assessing what the study intends to know? This is particularly important with achievement tests. This would involve taking representative questions from each of the sections of the unit and evaluating them against the desired outcomes.

3.9.2. Reliability of the Instruments
        Reliability is a measure of the degree to which a research instrument yields consistent results after repeated trials (Mugenda and Mugenda 2003). To test the reliability of instruments, the researcher adopted a test-retest with an extra sample that was drawn from a neighboring portion of the population which is not part of the sample. The researcher was aware of the four main tests of reliability, noted as: Inter-rater, which evaluates reliability among different participants; Test- Re-test, which evaluates reliability across time; Parallel Forms, which evaluates question that seek to assess the same construct with the out most consistency; Internal Consistency, which evaluates individual questions in comparison with one another for their ability to give consistently appropriate results.
        Since the research instruments were mainly quantitative in nature, triangulation was employed for dependability and trustworthiness of collected data. Reconfirming test was also done with interview guide participants by allowing each participant to reconfirm whether what the researcher recorded are what they said (Creswell & Miller, 2000). This was done before data analysis to avoid misrepresentation of participants or the church represented.

Triangulation is typically a strategy (test) for improving the validity and reliability of research or evaluation of findings (Nahid, 2003). Mathison (1988) elaborates this by saying: "Triangulation has raised an important methodological issue in naturalistic and qualitative approaches to evaluation (in order to) control bias and establishing valid propositions because traditional scientific techniques are incompatible with this alternate epistemology" (Creswell and Miller, (2000).

3.10. Ethical Considerations.

The study adopted the acceptable research ethics as articulated in literature (Bell, 1999; Clark, 1997; Creswell, 2003; Johnson & Christensen, 2008). Upon approval of the research Thesis, the researcher sought permission to conduct research from the Catholic University of Eastern Africa, and the Cathedral. The research permit enabled the researcher to proceed to the field for data collection. The researcher then presented a letter of consent to each participant in the study. In the letter, the researcher informed the research participants about the purpose and procedure of the study so that they understand the nature of the research and any likely impact it would have had on them (Creswell, 2003).

Participants were informed of the fact that their participation was voluntary and they would not be coerced to participate in the study. The study ensured that the confidentiality of data, anonymity, privacy and safety of participants was observed and maintained. The research participants were assured that the data they provided would remain confidential and were not to be disclosed in any manner without their consent. Kombo and Tromp (2006), hold that the identity of the research participants should not be disclosed in the study.

4. Data Analysis, Presentation, Interpretation and Discussion

4.1. Introduction

This chapter presents the findings of the data collection activity. Data was collected mainly from the couples who had gone through premarital education programme in the Archdiocese; the chapter is organized around the objectives of this study. First, the report summarizes the main demographic characteristics of the sample that was selected; secondly, it addressed the study objectives. Data was collected with the help of questionnaires, interview schedules and presented in frequencies and percentages, tables and pie charts.

4.2. Response Rate

The study sought to collect data from 180 respondents who had undergone the premarital education programme within the Archdiocese of Kisumu, this sample was proportionately distributed among the five parishes that the programme had been piloted. The researcher managed to get back a total of 166 questionnaires which represented which represented 92% response rate; this was deemed adequate for a scientific study. Onen and Yuko (2011), recommends a response rate of 80% as good enough for a scientific study.

4.3. Demographic Information

The study considered the following demographic information of the respondents: age, gender and the highest Education attained by the respondents. The findings were summarized in the Table 2

Characteristics	Percentage
Age	
20-24	18
25-29	32
30-34	30
Above 35	20
Education Level	
Primary	14
Secondary	46
Tertiary	40
Gender	
Male	50
Female	50

Table 2: Demographic Information

The study found that 30 percent of the respondents who had taken part in the premarital education programme were aged between 30 to 34 years old and were couples who had cohabited before engaging in the sacrament of matrimony. The study went ahead to test for the highest educational level attained, the study found that 86 percent of the couples had attained post-secondary education. Education is the amount of schooling an individual has before marriage (Gavin, 2004), Studies have shown that men who have more education before marriage and do not suffer unemployment are more likely to be married longer than their counterparts who never went through premarital education. (Larson &Holman 2011).

Conversely, women with graduate degrees rather than undergraduate degrees are found to have higher rates of separation (Larson & Holman). Jose and Alfons (2007) say that highly educated people can have more stressors in their marriages, but if both couples are educated, it reduces their marital adjustment problems. Watson and colleagues (2004)

commented that couples use similarities in education to help guide them in their mate selection process. It is of importance to use education as a variable given that education, not only is a way couples evaluate relationships, it also affects their relationship after marriage. Given this link between education and marital stability as well as its implications for role construction and expectations, this may be an important variable to use to gain a better understanding of newlywed couples.

4.3. The Adequacy of Catholic Premarital Education Programme on Marital Stability
The study sought to determine the extent to which the Catholic Premarital Education programmes contribute to marital stability in the Arch-Diocese of Kisumu. In order to achieve this specific objective, they used a questionnaire to examine whether the Catholic Premarital Education Programme adequately prepares young couple for marriage. The findings are summarized in Figure 2
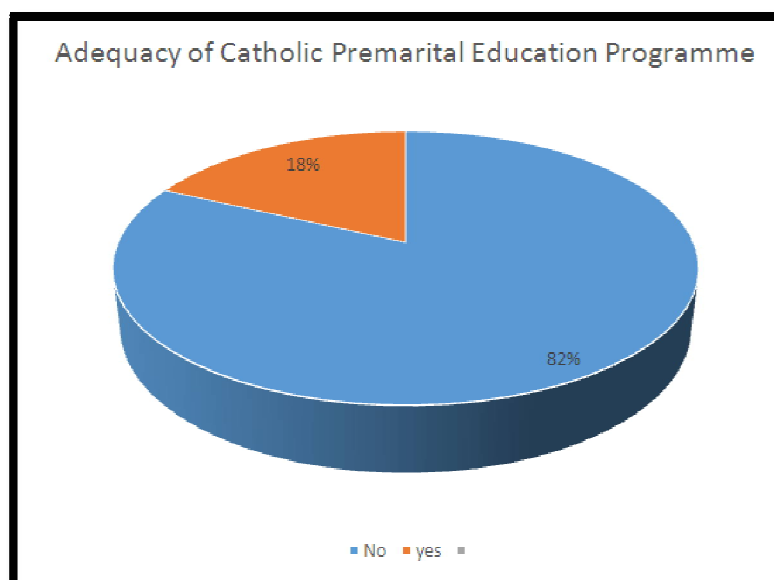

Figure 2: Adequacy of Catholic Premarital Education Programme

Eighty-two percent of the sampled respondents said that the programme did not adequately responded to their marital needs and felt that it should be rolled to the entire Archdiocese to help young couple understand the sacrament of marriage, the challenges and how to overcome them. This was further confirmed through an interview, when one of the respondents said:

'Getting married without pre-marriage preparation is like starting a business or any important   venture   without preparing.'

These findings confirm a previous study by (Holmes, 2009), was found that Half of all marriages end in divorce and only half of those that endure are truly happy in the long run. Many happy engaged couples assume that they won't be contributing to these statistics. Some mistakenly believe that having lived together or known each other for a long time will prepare them for marriage. Surprisingly, research shows that cohabiting couples have no better chance at marriage success than others.

According to Holmes (2009), most couples just don't realize that good, skill-based pre-marriage education can reduce the risk of divorce by up to thirty percent and lead to a significantly happier marriage, according to marriage research. It can also reduce the stress of the pre-wedding period. Just a little effort now can make your odds a whole lot better over the long run. You want to do everything you can to ensure that your dreams of a great marriage and a great life are realized. Pre-marriage preparation is based on the reality that it's important to strengthen your relationship and prepare constructively for future challenges and conflicts that everyone will inevitably face at some point in their marriage, now while you have so much fresh positive energy in your relationship.

This study in line with the research findings by (ADPR, 2015), that shows that there is a window of opportunity during the year before the wedding and the six months or so after when couples get the optimum benefit from marriage preparation. Later, under stress, negative habits and relationship patterns may become established and be much harder to resolve. (Gopee, 2015).

Couples now face more demands and have fewer supports than ever before. The typical complex marriage - managing two careers while rearing children - really requires that couples have very strong, well-established abilities to communicate, resolve issues, maintain mutuality and set goals. Without this foundation, it's easy to feel overwhelmed by stress and time pressures. Problems can intrude much more easily than most couples realize. As much as it's important to come to terms with unrealistically positive expectations, those who grew up with divorced or unhappily married parents may find that they have unacknowledged and unexplored expectations that their marriage, too, may become unhappy. Marriage preparation functions as an immunization that boosts your capacity to handle potential difficulties. Couples need every advantage to succeed in today's marriages.

Most couples enter into marriage expecting to succeed. They look at the divorce statistics and believe those figures won't apply to them. And yet, somewhere between 40 and 50 percent of those marrying today will become part of the statistics. To adequately address this question, the study sought to establish the specific problems that affect marriage in this area; the problems were thematically analyzed and presented in prose form. The findings were listed according to the frequency of occurrence. Even before the marriage begins, several factors influence a couple's chances for success. Some are under the couple's control; others are not.

- Parent's Marriage. If a couple's parents were happily married, the couple is more likely to be happily married and less likely to divorce. Of course, many individuals whose parents divorced are able to establish happy marriages, but the odds favor those with happily married parents.
- Childhood. An individual who had a happy, "normal" childhood is more likely to be successful in marriage.
- Length of Acquaintance. Generally, the longer the acquaintance, the more likely the marriage will be successful. Those who have known each other over one year have better odds than those with acquaintanceships less than a year.
- Age. In general, those who are older when married have more stable marriages. For example, those who marry at 20 years or older have marriages that last twice as long as those who marry under age 20.
- Parental Approval. Parental approval is related to marriage success for two reasons: a) approving parents are more supportive, and b) disapproving parents may be seeing real problems that will create difficulties for the couple.
- Premarital Pregnancy. Marriages that are the result of pregnancy have a high rate of failure. Fifty percent end within five years.
- Reasons for Marriage. Marriages begun because of genuine understanding and caring have better success than those started for the "wrong reasons," such as getting away from home, rebellion, or wanting to be "grown up."

4.4. Relationship between the Themes of Premarital Education Programmes to Marital Stability in the Arch-Diocese of Kisumu
In order to adequately address this objective, the study first established whether the participants had been provided with the Premarital Education Curriculum, it then established the key areas and their appropriateness in addressing marital problems and lastly, it established the challenges of premarital education programme. The study used questionnaire to get this data from the respondents.
The study found that, 90 percent of the respondents had been provided with the curriculum and that only 10 percent had not been provided. The findings are summarized in the Figure3 below.
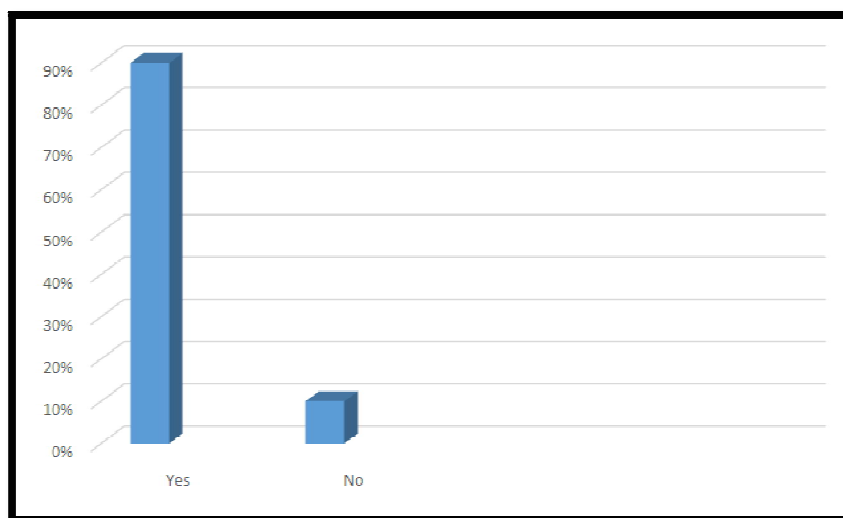

Figure 3: Have You Been Provided with Curriculum

The findings are in line with that of all premarital programs, such as counseling and education, have a similar goal in mind. Premarital counseling does not only provide couples who may not be very dedicated an opportunity to improve their bond. It also allows couples that are deeply committed, to live out this commitment to each other and continue to expound upon the already healthy relationship (Blair & Córdova, 2009). There are multiple ways of going about reaching these premarital education goals. When reaching for these goals, educators utilize the topics of communication between partners, resolution of conflict, commitment, and managing expectations as parts of discussion (Blair & Córdova, 2009). In tackling these difficult topics of conversation, couples are pushed to their limits in a gentle way. Talking through these issues among couples allows them to look at their relationship, see where they need improvement, learn how to apply the tools they are given, and then finally, apply them in their everyday lives.
The study then sought to establish the areas covered and their appropriateness to marital stability. The findings are summarized in the Table 3below;

#	Area Covered	Percentage
1	Marriage	10
2	Love	4
3	Children	15
4	Family life	41
5	Responsibilities	24
6	Finances	6
	Total	100

Table 3: List of Topics Covered

The most frequently covered area according to the summary above was family life 41 percent of the respondents said that family life was adequately covered in the catholic premarital education programme. However, only 4 percent said that love was covered and they got the feeling that love should be at the center stage of marriage. These findings are opposed to a previous study by (Hill, 2011) who found that all premarital programs, such as counseling and education, have a similar goal in mind. Premarital counseling does not only provide couples who may not be very dedicated an opportunity to improve their bond. It also allows couples that are deeply committed, to live out this commitment to each other and continue to expound upon the already healthy relationship. There are multiple ways of going about reaching these premarital education goals. When reaching for these goals, counselors utilize the topics of communication between partners, resolution of conflict, commitment, and managing expectations as parts of discussion. In tackling these difficult topics of conversation, couples are pushed to their limits in a gentle way. Talking through these issues among couples allows them to look at their relationship, see where they need improvement, learn how to apply the tools they are given, and then finally, apply them in their everyday lives.

On Children, the study found that 15 percent of the respondents reported that there were topics that covered on the proper upbringing of children. This was in line with a previous study that established that, the children living in married parent homes see benefits as well. Children of divorce are more likely to drop out of school, be poor and commit suicide (McManus, 2002). According to Benefits of Healthy Marriages (2005), it has been observed that the children of healthily married parents: are more likely to attend college, are more likely to succeed academically, are physically healthier, are emotionally healthier, are less likely to attempt or commit suicide, demonstrate less behavioral problems in school, are less likely to be a victim of physical or sexual abuse, are less likely to abuse drugs or alcohol, are less likely to commit delinquent behaviors, have a better relationship with their mothers and fathers, decreases their chances of divorcing when they get married, are less likely to become pregnant as a teenager, or impregnate someone, are less likely to be sexually active as teenagers, are less likely to contract STD's, and are less likely to be raised in poverty. In a divorce situation, the children are often the reason the parents stay together or a reason the parents use for carrying through with the divorce. Many times a husband and wife will believe the lie that their children would be emotionally healthier if they did not have to live in a house where mom and dad fight all the time, unhappy marriages are better for children than divorce (Bagazori & Rauen, 1997), Children thrive in non-argumentative environments. If the parents are able to resolve their differences and strive toward a healthy marriage, all individuals in the family are positively impacted.

4.5. The Capacity of the Premarital Education Programmes Agents

The study also sought to determine the capacity of the premarital education agents to effectively deliver a credible programme that meets the needs of the couples. The study found that, topics addressed in premarital education are intended to bring about positive changes in the premarital relationship in order to enhance the marriage. The premarital education programs that are described in the literature incorporate numerous topics, and topics vary among programs.

Commonly addressed topics that the study found include the following: careers, finances, friendship and social support, parenting and children, religion, family of origin issues, attitudes and beliefs toward marriage, gender role expectations, personality characteristics, values, adjusting to married life, commitment to marriage, communication skills, conflict resolution skills, coping skills, emotional management, fun and leisure, the importance of spending time with one's partner, problem-solving, romance, and the sexual relationship. In addition to these topics, counselors may address client motivation for participating in interventions such as premarital counseling. Premarital agents can address motivation by attending to the couple's reasons for coming to premarital counseling and discussing the benefits of premarital counseling.

The results of this study suggest that couples do not value all potential premarital education topics equally. However, the topics that previous researchers have found to be important vary. Because couples enter premarital counseling with unique life experiences and relationship histories, each couple may exhibit preferences in the topics they wish to address. The present study involves further exploration of the relative importance of topics in premarital counseling programs, based on the preferences of providers. Clergy often have extensive experience in providing premarital counseling. For example, one respondent said that:'Clergy who participated in the programme had many years of experience providing premarital education, Therefore, in this study, the perspective of clergy is sought in an effort to identify trends across couples related to the topics that are important to   address   in   premarital counseling.'

On the professional qualities of the Trainers, the trainer understands and can apply principles of adult learning to training development and delivery. This includes engaging learners to identify their own learning needs; helping trainees set personal learning objectives; drawing on and incorporating trainees' past experiences and expertise; using experiential

and interactive training techniques; helping trainees apply training content to their jobs; and creating practice opportunities during the training session.

The trainer can create and orient trainees to a comfortable physical learning environment, including preparing the training room, greeting and engaging trainees, and attending to the social, emotional and comfort needs of the learners. The trainer knows the conceptual frameworks for describing learning styles; can recognize differences in trainee learning preferences and styles; understands howindividual development and cultural background can impact learning preferences; and can develop and use training strategies that address a variety of learning styles and preferences.

The trainer understands the typical stages in the development and mastery of new knowledge and skills; understands the adult learning paradigms that represent these steps (i.e. levels of learning, conscious/unconscious competence) and can develop training materials that promote sequential development.

The trainer recognizes the impact of the physical training environment in facilitating or impeding learning; can arrange the training room to promote comfort, interaction, and group development; and can assure that training facilities are easily accessible to persons with disabilities. The trainer can use a variety of self-management strategies to reduce personal stress and stage fright associated with public speaking. The trainer understands the impact of personal appearance and dress, physical positioning in relation to trainees, hand and body movements, positioning of a podium or tables, and tone of voice, on both the quality of the presentation, and receptivity by trainees. The trainer knows how to use name tags/name tents, "ice-breaker" exercises, introductions, and other activities at the beginning of a session to create a positive group climate and begin the engagement process.

Even more startling than the lack of formal exposure to marriage preparation programs in seminary, was the fact that the pastors in this study overwhelmingly felt that the seminary did not do a credible job in equipping them to deal with the varied content typically covered in premarital counseling. Utilizing a Likert scale of 1 to 5, with 1 being not very good, and 5 being very good, the highest number on any premarital education topic was a 3. This was in the area of religious faith. Husband and wife roles came in a close second, followed by couple communication skills, marital expectations, and couple conflict skills. Still, all of the means for these topics likewise were lower than what was anticipated by the researcher.

Financial management and sexual relationship were near the very bottom of the table, with mean scores under 2. These scores strongly suggested that those who attended seminary during these two decades received very little formal instruction or training on the subject matter of premarital education. The priests who participated in this earlier study felt unprepared to address these topics. This led the researcher to another important conclusion—that the seminary needed to cover the basic content of premarital education in a unit on marriage preparation in the required marriage and family course In addition, there was a need for further research to be conducted on what other seminaries across the country include in the content component of premarital education the researcher identified eight pastoral roles based on previous research by (Gottman, 2011). There was no point in reinventing the wheel. (Jim & Sally, (2011)), claimed that their research showed that pastors viewed their primary role in premarital education as providing moral teaching or, in this context, the biblical basis of marriage to an engaged couple on marriage. According to this earlier study (Buikema, 1999), the informants ranked moral teaching first, followed by facilitator, evangelist, enricher, and educator. The last four were identical in score. However, the previous research project found that the spiritual development of an engaged couple was listed third as a reason for providing premarital counseling behind enhancing the early years of marriage and preventing divorce.

It was interesting to note that the role of facilitator and providing enrichment ranked above moral teaching in Jones and Stahmann's study (2011). This survey also asked if the pastors would like to participate in a workshop on premarital counseling. Only 40% of the priests responded in the affirmative and chose to attend the workshops. It was not altogether clear from the dissertation that all priests, who filled out the survey, were invited to participate in the premarital counseling training seminar. The seminar covered the theological/biblical basis for marriage. There was a discussion of what is adequate premarital education. They were given a guide to premarital education programme, outlining a four one-hour session program. The content included many of the common subjects covered in premarital education programs by pastors: the couple's backgrounds, expectations, communication, marital dynamics, and issues concerning sexuality, work, children, friends, relatives, community, and faith.

The findings contradicted earlier studies that maintained that premarital counseling that used enhancement-based programs had a more positive outcome on relationship adjustment than did information-based programs.(Katzenbach & Smith, 2003) Trathen found no statistical difference between the two experimental groups on any of the seven measures. Davis, conducting similar research, reached the same conclusion (2002). As a result, Trathen concluded that long-term follow-up with couples was necessary to determine lasting relationship change. Furthermore, more research would be needed to determine if one program was truly more effective than another. One of Trathen's final remarks was relevant to the present study: "such findings may impact the time and energy that seminaries spend in providing future pastors with premarital preparation training" (Suko, 2011). If a program could be shown to be more effective than another, it would behoove the seminaries to consider using it to train clergy in premarital Education.

This study is however, in line with a study conducted in 2009 by doctoral students at Brigham Young University. Together, they sought to investigate three aspects of premarital counseling: beliefs, practices, and training of the pastors. Their research was an attempt to fill in the gap in the literature on clergy and premarital counseling. The data on the actual premarital counseling practices of these respondents was enlightening and pertinent to this researcher's new study. Jones and Stahmann's study reported that over 60% of the clergy claimed to be using inventories and assessment instruments in

their pre-wedding ministries. This is much higher than this author would have anticipated, and it raised the question about what the clergy in these four denominations were introduced to by way of assessment aids in seminary.

That specific question was not included on their questionnaire. These two researchers concluded from this finding that clergy needed to be trained in using test and assessments. Data collected from respondents in the study sample has led the writer to conclude that most pastors of the Wesleyan Church believe their educational program for the ministry has not adequately prepared them for premarital counseling. This has resulted in more pastors with less confidence in their ability to effectively perform the tasks of premarital counseling. The implication was that the Wesleyan Church should adequately prepare and train its pastors for premarital Education. Although approximately 75% of premarital Education is provided by clergy, most assert that many clergy feel ambivalent about their preparation for premarital counseling. Over 60% of clergy in this study had no specialized training in premarital counseling.

4.6. Catholic Premarital Education on Social Difference between Couples

In order to successfully achieve this objective, the study first sought to establish the view of the respondents on the catholic premarital education programme, the findings are summarized in table 4. 3

#	View on Catholic Premarital Education Programme	Percentage
1	Reliable	24
2	Credible	27
3	Attractive	26
4	Desirable	23
	Total	100

Table 4: View on CPEP

Credibility of the programme was considered by the respondents as the best way to refer to the catholic premarital education programme, 27% of the respondents felt that the programme was very credible. Conversely, desirability was considered to be low at 23%. This is in line with a previous study by (Gopee, 2015), which considered Couples who had a high degree of overall relationship satisfaction.

Their scores indicated a very high level of comfort with their ability to discuss feelings and resolve problems together. These couples reported satisfaction in how they relate to one another affectionately and sexually. They were also happy with how they spend free time together and they reported agreement on financial and parenting matters as well. These couples saw religion as important to their marriages and indicated a strong preference for an egalitarian role pattern.

Harmonious couples had a moderate level of overall relationship quality. Their scores suggested that they were relatively satisfied with one another's personality and habits, felt understood by their partner, thought they could share feelings with one another, and were able to resolve differences with one another. Harmonious couples also felt comfortable with one another's friends and family. These couples tended to be somewhat unrealistic in their view of marriage and had not come to a consensus on child related issues, however. They also indicated that religion was not an important part of their relationships.

Traditional couples had a PREPARE profile suggesting moderate dissatisfaction with interactional areas of their relationship. They reported some dissatisfaction with their partner's personal habits and reported some discomfort discussing feelings and dealing with conflict. Traditional couples had strengths in areas that involve decision making and future planning. These couples tended to be realistic in their view of marriage and saw religion as very important in their marriages. This couple type was the least likely to be marrying while the female was pregnant and among the least likely to have cohabited prior to marriage.

 Conflicted couples scores showed distress on all of the PREPARE scales. They reported dissatisfaction with their partner's personality and habits. Problems existed in their ability to communicate and discuss problems in the relationship, as well as in the areas of leisure activities, their sexual relationship, and relating to one another's family and friends.

Although typologies of marriage can be very useful in both theory and practice, there are two major criticisms of typological studies. First, the results can be overly dependent on the sample because cluster analysis methods are best fit analyses. Second, the results of cluster analysis can differ depending on the specific classification methods used to derive the typology. There are four ways to deal with these issues (Olson & Fowers, 1993). First, classificatory analyses can be performed with multiple samples to determine which couple types are stable and reliable. Second, different methods of analysis can be used to avoid overdependence on a particular method. Third, cross validation designs can support the validity of a given typology. Fourth, the validity of the cluster model can be assessed with external validity criteria to show that it has meaning beyond the measures used in its development.

Fowers and Olson (1992) addressed the validity of their typology in three ways. First, they randomly divided their sample into three groups, an exploratory analysis subsample, a derivation (primary analysis) subsample, and a validation subsample. Conducting separate analyses with the three subsamples was important because it reduced the extent to which the cluster analysis results were dependent on one particular subsample. Second, they used both hierarchical agglomerative and k-means cluster analysis methods to address to tendency for the results to be overly dependent on the method used. Third, they conducted a validation analysis with a hold-out sample.

5. Summary of Findings, Conclusion and Recommendations

5.1. Introduction

This chapter shows the importance of the findings and the relevance of the study for implementation and decision making. It will also include conclusion of the research findings as guided by the research objectives and give recommendations for further research.

5.2. Summary of the Findings

The study sought to establish the catholic premarital Education programme, specifically, the study, Determined the extent to which the Catholic Premarital Education programmes contribute to marital stability in the Arch-Diocese of Kisumu; Analyzed the relationship between the themes of Premarital Education programmes to the marital status; Assessed the capacity of the Premarital Education programmes agents to foster marital stability and lastly, the study explored the extent to which Catholic premarital education programme reduce the perceived social difference between couples in the Catholic Arch-diocese of Kisumu. On the extent to which the Catholic Premarital Education programmes contribute to marital stability in the Arch-Diocese of Kisumu, the study found that 82 percent of the respondents said that the programme was satisfactory and met most of their marital needs and family life.

The most important comparison was an in-depth examination of differences between Harmonious and Traditional couples. These couple types had similar levels of overall relationship satisfaction, but they differed in which areas of the relationship were strong. Therefore, the validity of the typology of engaged couples rests upon whether these two types have different relationship outcomes over time. Harmonious couples had strengths in areas of their relationships emphasizing satisfying dyadic processes (e.g., communication, sexual relationship), whereas Traditional couples' strengths were in more structural aspects of the relationship (e.g., children and parenting, family and friends) and in religion. Thus, Harmonious couples seem to place greater emphasis on relationship satisfaction and their interpersonal interactions whereas Traditional couples appear more likely to emphasize factors associated more with marital stability. Therefore, this study investigated whether the relative emphasis on communication and relationship satisfaction of the Harmonious couples resulted in greater marital satisfaction than would be found among Traditional couples.

The second objective was to analyze the relationship between the themes of Premarital Education programmes to the marital status; the study found that 90 percent of the respondents had been provided with the curriculum. However, the curriculum dwelt much on the family life as opposed to marriage, responsibilities, financial management and sexual life. On the credibility of the programme, 27 % of the respondents felt that the programme was credible and attractive.

Lastly, the study sought to establish the competencies of the programme implementers. The study found that the programme implementing agents were not well equipped with the necessary knowledge to handle the Catholic Premarital Education programme. In fact, the programme implementers themselves said that they lacked the wherewithal and the right background to handle the programme. However, they outsource some services from marriage counsellors to bring on board the professional touch in the implementation of the programme. Another interesting finding of this study was that many participants repeatedly made reference to assessment instruments, personality inventories, and other investigative tools.

But, significantly, only two were introduced to any assessment tool during seminary, and that one was the Taylor-Johnson Temperament Analysis. Yet, half of the participants claimed that exposure to assessment tools should be an integral component of premarital counseling. They expressed willingness and need to be trained in the use of them. In describing their current premarital counseling practices, only four pastors were using any kind of assessment tool. Two were using PREPARE; one was the Taylor-Johnson Temperament Analysis, and one was using Wright's Family History Analysis

5.3. Conclusion

The most important comparison was an in-depth examination of differences between Harmonious and Traditional couples. These couple types had similar levels of overall relationship satisfaction, but they differed in which areas of the relationship were strong. Therefore, the validity of the typology of engaged couples, rests upon whether these two types have different relationship outcomes over time. Harmonious couples had strengths in areas of their relationships emphasizing satisfying dyadic processes (e.g., communication, sexual relationship), whereas Traditional couples' strengths were in more structural aspects of the relationship (e.g., children and parenting, family and friends) and in religion. Thus, Harmonious couples seem to place greater emphasis on relationship satisfaction and their interpersonal interactions whereas.

This study provides additional evidence that group differences in marital distress and dissolution are relatively predictable on the basis of premarital relationship quality. We can say with some confidence that couples with the Conflicted pattern of PREPARE scores are much more likely to experience marital dissatisfaction and/or divorce than other couples. Divorce has become a critical social problem with serious consequences for the physical and mental well-being of spouses and children. Therefore, as our knowledge of the precursors of divorce has increased, so has our responsibility as professionals to become more involved in attempting to help couples prevent their own marital dissolution. Marriage and family therapists cannot afford to focus solely on alleviating the discomfort of distressed couples or members of divorced families. It is important for us to work proactively to help couples build strong and lasting relationships.

There are a variety of ways in which marriage and family therapists can work proactively to help premarital and

married couples. First, therapy can be seen as preventive as well as remedial. Marriage and family therapy are tertiary prevention because it helps to prevent current problems from becoming worse and helps to avoid future difficulties. Tertiary prevention is limited because marital distress has already created some significant negative impact, providing the impetus for marriage or family therapy.

Second, therapists can help to prevent future relationship difficulties with those who have experienced divorce. Helping ex-spouses and children to learn from the divorce is common therapeutic practice. This can be extended by helping members of divorced families to prepare for future relationships. This may include both learning from the difficulties experienced in the previous marriage and encouraging divorced individuals to participate in premarital preparation for their next relationship.

Traditional couples appear more likely to emphasize factors associated more with marital stability. Therefore, this study investigated whether the relative emphasis on communication and relationship satisfaction of the Harmonious couples resulted in greater marital satisfaction than would be found among Traditional couples. Very few of the studies or literature regarding premarital counseling addresses the unique factors affecting the married. Based on the above findings the study therefore makes the following conclusions: The catholic premarital education programme as is being implemented in the catholic archdiocese of Kisumu is relevant and is capable of addressing most of the challenges that arise in marriages. The implementers are not well trained to handle the emerging issues as a result of marriage life. The topics covered are credible, reliable and desirable in addressing the perceived social differences among the couples in Kisumu Archdiocese.

5.4. Recommendations
The study therefore recommends that the church:
- Should invest more on training the premarital programme implementers to meet the need and challenges of the 21st century,
- Redesign the programme to focus on love, sexuality and responsibility in marital life
- To bring on board professionals to handle the programme

5.5. Topics for Further Studies
Finally, given that the study did not cover every aspect in this area, the study proposes that further research be conducted:
- An Empirical Study on the Causes and Effects of Communication Breakdown in Marriages
- Predicting Marital Success for Premarital Couple Types Based on PREPARE.
- Exploring the Attitudes, Beliefs, Preparation, and Practices of African Clergy in Premarital Counseling.
- The preparation of pastors in premarital counseling.
- The role of follow ups in marital stability.

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Appendix

Questionnnaire for Engaged Couples

I am Sr. Margaret Buore, a final year student at the Catholic University of Eastern Africa Pursuing Masters in Religious Studies. I am conducting a study on The Catholic Premarital Education Programme and Its Relevance to Marriage Stability in Kisumu Arch-Diocese, Western Kenya Please help me in filling this research questionnaire that will only be use for analyzing this research. All information provided will be treated with utmost confidentiality.

Section A; Consumer Demographic

Instruction: Please tick (√) and fill in the appropriate spaces *required

Personal Information

1. What is the name of your Parish: ....
2. How old are you?
   20-25   ☐
   26-30   ☐
   Above 30   ☐
3. What is your Occupation: ....
4. What is your gender
   Gender: ☐   Male ☐ Female   ☐
5. What is the highest Level of Education?

Primary ☐ Secondary ☐ College   ☐ University   ☐

Section B; Premarital Education Programme

1. Have you ever heard of the catholic premarital Education?
Yes {   } No {   }

2. Did you participate in the programme?
   Yes {   } No {   }

3. Do you think the Catholic Premarital Education Programme adequately prepares the youth for stable marriages?
Yes [   ] No [   ]
Please explain your answer...

4. Describe what you understand the catholic Marital Programme...
5. What specific problems affect marriages in this area? ....

Objective Two:
6. Do you think the Premarital Education Programme Prepares couples adequately to deal with the problems?
Yes [   ]   No [   ]
Explain your above ....
7. Which problem challenges the Premarital Education Most? ....
8. Is the premarital Education Curriculum and Content appropriate in dealing with marital Problem?
Yes [   ]   No [   ]
Please Explain your answer..
9. What is covered in the premarital program that you have enrolled
☐ Marriage
☐ Love
☐ Children
☐ Family life
☐ Responsibilities
☐ Finances
Other: ____
10. Have you been provided with the curriculum for the program?
    Yes ☐   No ☐

Objective Three
11. What do you think are the social qualities of a good premarital education programme?
....
12. Explain the values that that should protected by Premarital Education Trainers. ....
13. What professional Qualities should a premarital education trainer have? ....
14. Are the premarital education trainers in this area suitable for the work?

Objective Four
15. Do you think social differences causes Marital Instability in this area?
Yes [   ]   No [   ]
Please explain your answer above..
16. In your view does the catholic Premarital Education Programme address social differences that cause Marital instability? Yes [   ]   No [   ]
Please explain your answer above ....
17. Are the Catechists handling the program doing it to your expectations?
    Yes ☐

    No ☐
18. Please give any compliments or complaints here...
Would you recommend this program to the newly engaged in preparation for Christian Marriage?
    Yes ☐   No ☐
19. What would you say about this program
Reliable ☐
Credible ☐
Attractive ☐
Desirable ☐
20. Briefly give a short comment about this program...
21. In your opinion, what themes can be included to make the programme more relevant?
....
Interview Schedule Catechists and Priests
1. How long have you served in this parish?
2. Do you have a program that is approved by the church t for premarital preparation?
3. Who conducts the program?
4. How long have you been conducting the premarital preparation program?
5. What are the qualifications requirements for the Catechists conducting the program?
6. Is there a curricular designed for the premarital preparation program?
7. How many engaged couples attend the program for a year?
8. What would you say about the current marriage situation in your parish?
9. Do you think the program is achieving its intended purpose?
10. What are the topics covered in the premarital preparation program?
11. Are there any challenges experienced in preparing engaged couples for marriage?

12. Given a chance what would you change about this program?
13. Any recommendations for improvements?

Time	Agenda
August – November 2016	Thesis writing
November – December 2016	Thesis Defense
January – February 2017	Data Collection
1st March 2017	Data analysis and Presentation
15th March 2017	Defense of the Research Project
30th March 2017	Present the Complete Research to the Department

Table 5: Research Project Plan and Schedule