

**MARRIAGE MENTORING PROGRAM AND MARITAL STABILITY : A CASE OF
WATOTO CHURCH CENTRAL IN UGANDA**

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**A DISSERTATION SUBMITTED TO THE FACULTY OF SOCIAL SCIENCES IN PARTIAL
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ABSTRACT

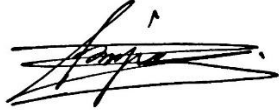
This research intended to establish a relationship between marriage mentoring program and marital stability using Watoto Church Central in Uganda as a case study. The research aim was to examine the link between the independent variable (marriage mentoring program) and the dependent variable (marital stability). The following were the research questions'; What is the nature relationship between mentoring in communication and marital at Watoto Church Main branch? What is the nature relationship between mentoring in managing differences in marriage and marital stability at Watoto Church Main branch? What is the nature relationship between mentoring in conflict resolution and marital stability at Watoto Church Main branch? What is the nature relationship between mentoring in managing finances and marital stability at Watoto Church Main branch? How does mentoring in raising Godly children relate to marital stability at Watoto Church Main branch? The research adopted a case study design to gather the data. Purposive and simple random sampling was utilized to gather data from a sample of 75 respondents. Primary data was gathered by the utilization of a survey questionnaire and an interview guide and secondary data was gathered by reviewing of documents. To ensure the quality of the research process, all the items included in the study were based on earlier studies and thoroughly reviewed by the supervisor before the data collection. In addition, a number of tests were conducted on reliability and validity of the data. In the case of reliability, Cronbach Alpha coefficient for all the variables was computed. All the scales in the study had a coefficient of 0.869 which is above the cut off of 0.70. In the context of validity, factor analysis was utilized. The factor loadings for the items included in the study were above 0.5 threshold and above which statistically means that, there was reasonable level of validity of the items included in tapping into the variables of earlier studies to ensure that no guess work is involved in conceptualizing the variables and or tap in their accepted meanings and operationalization. SSPS version 20 was used to analyze the quantitative data. The results showed that there was positive relationship between mentoring in communication, and marital stability. The results showed that a strong link existed between mentoring managing differences in marriage and marital stability. The findings revealed that there was a strong link between mentoring in conflict resolution and marital stability. Results revealed a strong link between mentoring in managing finances and marital stability among couples. Research findings revealed a strong connection between mentoring in raising Godly children and marital stability. Centering on the aforementioned discussions the

research makes the following conclusions. Mentoring in communication is essential in enhancing marital stability. Mentoring in managing differences in marriage is necessary in enhancing marital stability. Mentoring in conflicts resolution is critical in enhancing marital stability. Mentoring in managing finances is important in enhancing marital stability. Mentoring in raising Godly children is very critical to enhance marital stability. The following recommendations are made. Effective communication was very critical in steadying marriages (marital stability), thus efforts must be made by the leadership of Watoto church main branch to include in the mentorship program all aspects of effective communication skills in marriage. These should include skills which engrosses cautious paying attention, commiserating with a partner you are paying attention too and responding in non-cynical approach. The leadership at Watoto church main branch need to stress on packaging the content on mentoring to include teaching couples how to avoid behaviours such as being indifference, dominating conversations, sneering and criticizing each other. The leadership at Watoto church main branch should clearly include effective conflict resolution skills suitable to achieving marital stability. Efforts must be made by the leadership of the church to teach effective financial management skills. These should include but not limited to aspects such as transparency and accountability, budgeting, saving and investment. The leadership of the church as a core in this mentoring program include techniques to be impacted to the couples which encourage fellowshiping amongst parents and children. By doing this there would be harmony in the family and thus as the saying goes: a family which prays together stays together.

DECLARATION

I, Benigne Ndayahundwa Ejalu, solemnly declare that this research entitled: *Marriage Mentoring Program and Marital Stability: A Case of Watoto Church Central in Uganda* is my own work and to the best of my knowledge has never been submitted for any award in any institution

Signature:

A handwritten signature in black ink, appearing to be 'Benigne Ndayahundwa Ejalu', written over several horizontal lines.

Date: 17.04.2025

APPROVAL

This is to certify that; this research has been carried out by BENIGNE NDAYAHUNDWA EJALU (RM18M03/019) a Master of Arts in Counselling Psychology student of Uganda Christian University. It was carried out under my supervision and guidance and is now ready for submission to the University with my approval.

Signature: *Gooreka Okahaabwa*

Date: 19.04.2025

Gooreka Okahaabwa, PsyD.

Supervisor

DEDICATION

This study, is devoted to my dear family: Mr. Ejalu Kwame, Mr. Kofi Ejalu, Ms Gabriella Ejalu and Ms Sofia Ejalu; for being my greatest inspiration. You opened the inroads to my bright future.

Thank you for the choice made to invest in my intellectual growth and development.

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A study of this nature, could not have been completed without the guidance and support of a myriad of people. Primary thanks goes to my supervisor, Dr. Gooreka Okahaabwa, for the time she sacrificed to see me through. I will always reminisce the dot-to-dot guidance, professional touch and dedication she showed me amidst the many national and international obligations. More special is the knowledge of academic research that she imparted in me which boosted my confidence in conducting the research.

To the Department of the family at Watoto Church and all the marriage affairs institutes my appreciation. Thank you very much for permitting me to do the research in Church. I will always be indebted to you. It would not be complete without me acknowledging the following people Dr. Betty Enyipu, Rev. Henry Matutu, Mrs Miriam Kwesiga, Ms Edith, Mrs Viola Lutara, and Pastor Herbert Musoke, I will always be proud of the strong spirit you have built in me. “Minus you, minus me” is my closing remark. May the good Lord continue to bless you richly?

I cannot forget my colleagues in the Master of Arts in Counselling Psychology program, your inspiration and encouragement was second to none, GOD bless you.

Table of Contents

ABSTRACT	ii
DECLARATION	iv
APPROVAL	v
DEDICATION	vi
ACKNOWLEDGEMENTS	vii
LIST OF TABLES	vi
LIST OF FIGURES	vi
LIST OF ABBREVIATIONS AND ACRONYM	vii
CHAPTER ONE	1
INTRODUCTION	1
1.1 Introduction.....	1
1.2 Background to the Study.....	1
1.3 Statement of the problem.....	5
1.4 General objective of the study	6
1.5 Specific objectives	6
1.6 Research questions.....	7
1.7 Scope of the study.....	7
1.7.1 Subject scope	7
1.7.2 Geographical scope.....	8
1.7.3 Time scope.....	8
1.8 Justification of the study.....	8
1.9 Significance of the study.....	8
1.10 Theoretical framework.....	9
1.11 Conceptual framework.....	10
1.12 Operational definition of terms.....	11
CHAPTER TWO	12
LITERATURE REVIEW	12
2.0 Introduction.....	12
2.1 Theoretical perspectives.....	12
2.2 Conceptual review	14
2.2.1 Mentoring program	14

2.2.2 Marital stability	15
2.3 Actual thematic literature review	16
2.3.1 Mentoring in communication and marital stability.....	16
2.3.3 Mentoring in conflict resolution and marital stability	20
2.3.4 Mentoring in managing finances and marital stability	21
2.3.5 Mentoring in raising Godly children and marital stability.....	21
CHAPTER THREE	23
METHODOLOGY	23
3.0 Introduction.....	23
3.1 Research Approach	23
3.2 Research design	23
3.3 Study population	24
3.4 Sample size and Sample selection techniques	24
3.4.1 Qualitative Sample Size.....	24
3.4.2 Quantitative Sample Size.....	24
3.5 Data collection methods.....	25
3.5.1 Quantitative Data	25
3.5.2 Qualitative Data	25
3.6 Data collection instruments.....	26
3.6.1 Questionnaire	26
3.6.2 Interview guide	26
3.7 Validity and reliability of the study	27
3.8 Data Analysis and Management	28
3.9 Ethical considerations	28
3.10 Limitations of the Study.....	28
CHAPTER FOUR.....	29
PRESENTATION OF RESULTS	29
4.0 Introduction.....	29
4.2 Response rate	29
4.3 Background characteristics of the respondents.....	30
4.4.1 Relationship between mentoring in communication, and marital stability.....	31

4.4.2 Mentoring in managing differences in marriage and marital stability.....	33
4.4.3 Mentoring in conflicts resolution and marital stability among couples.....	35
4.4.4 Mentoring in managing finances and marital stability	38
4.5.6 Qualitative analysis	42
CHAPTER FIVE	44
DISCUSSIONS, OF FINDINGS	44
5.1 Introduction.....	44
5.2 Discussions of the findings	44
5.2.1 Mentoring in communication, and marital stability.....	44
5.2.2 Mentoring in managing differences in marriage and stability in marriage.....	45
5.2.3 Mentoring in conflict resolution and marital stability	46
5.2.4 Mentoring in managing finances and stability in marriage	47
CHAPTER SIX	50
CONCLUSIONS AND RECOMMENDATIONS.....	50
6.1 CONCLUSIONS	50
6.1.1 Mentoring in communication and marital stability.....	50
6.1.2 Mentoring in managing differences in marriage and marriage stability.....	50
6.1.3 Mentoring in conflicts resolution and marital stability.....	50
6.1.4 Mentoring in managing finances and marital stability	51
6.1.5 Mentoring in raising Godly children and marital stability.....	51
6.2 RECOMMENDATIONS.....	51
6.2.1 Mentoring in communication and marital stability.....	51
6.2.2 Mentoring in managing differences in marriage and marital stability.....	51
6.2.3 Mentoring in conflict resolution and marital stability	52
6.2.4 Mentoring in managing finances and marital stability	52
6.2.5 Mentoring in raising Godly children and marital stability.....	52
6.3 Areas of further research.....	52
REFERENCES.....	53
APPENDICES	59
APPENDIX A: QUESTIONNAIRE.....	59
APPENDIX B: STRUCTURED INTERVIEW GUIDE FOR COUPLES/KEY INFORMANTS	63

LIST OF TABLES

Table 1: Response rate.....39

Table 2 Gender, of the respondents 40

Table 3 Age of the respondents 41

Table 4 Education levels of the respondents 41

Table 4 Mentoring in communication 37

Table6:Mentoring in managing differences in marriage47

Table7:Mentoringin conflicts resolution..... 49

Table 8: Mentoring in managing finances56

Table9:Mentoring in raising Godly children60

LIST OF FIGURES

Figure 1: Conceptual framework relating to Marital mentorship program and marital stability
.....11

LIST OF ABBREVIATIONS AND ACRONYM

TA : Transactional Theory

MLGSD : Ministry of Gender Labor and Social Development

UK : United Kingdom

CHAPTER ONE

INTRODUCTION

1.1 Introduction

This research intended to establish a link between marriage mentoring program and marital stability using Watoto Church Central in Uganda as a case study. This chapter presents the background to the study, statement of the problem, general objective, specific objectives, and justification of the study, conceptual framework, scope of the study, and significance of the study.

1.2 Background to the Study

Traditionally, African religion without exception recognizes that God created the first man and the first woman, thus instituting marriage. It is believed that God made the husband first and then a wife for him so he would have someone with whom to communicate with; a helpmate for him. Egbo (2012), defined marriage as a legal union of mature man and woman for the purpose of living as husband and wife or couple. In other words, marriage is meant for people to understand the rudiments of marriage. Egbo also noted that marriage is a relationship between a man and a woman in which the independence is equal, the dependence mutual and the obligation reciprocal. Marriage is seen as an institution under which a man and a woman become legally united on a permanent basis. Marriage has been defined by Monroe (2003), as a religious duty and is consequently a moral safeguard as well as a social necessity. In fact, 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 (Satir, 2015). A successful marriage is like food. It depends on many key ingredients to be successful. These ingredients include such attributes as trust, love, tolerance, friendship, ability to manage conflict, loyalty, sincerity and, above all, effective communication. Ugulu (2016) stated that if marriage is meant to be a permanent relationship, there is need for happiness, love, joy, trust tolerance and couples' ability to manage their marital conflict for a

stable home. Ugulu stated that for a stable home couples must learn to communicate with each other effectively.

Marriage is the moral fiber of a healthy society. The ethical backbone of a well and strong and society is marriage. For a society to properly prosper marriage is very key. Wasanga and Ng'ang, (2018), state that marriage involves two individuals willing to partner. But as is seen, few individuals have any proper planning of happily living together successfully and attain their desired aspirations. As result instabilities in marriage have become the order of the day even in Christian marriages. In Genesis 2:18-26, the institution of marriage is a lifelong commitment between two individuals a man and a woman. Kepler, (2015) states that, the institution of marriage was designed by God to offer three devotions: partnership, pleasure and procreation, however according to Odewumi and Agbana (2011), marital instability distorts this whole thing more often than not resulting into divorce. Happiness in marriage, is the ardent desire of each and every one intending to get married. Marital instability is for eternity a human misfortune that is not preferred by any one.

Marital stability is defined by Kepler (2015) as when two individuals chose to remain legally married devoid of any divorce and physical separation. Marital stability can be defined as remaining legally married without divorce, physical separation, or legal separation (Kepler, 2015). According to Agabutwin (2015), the marriage institution is affected by numerous variables which include among others age, educational levels, and religion. Now education is an essential tool that influence marital stability although, sexual relationship is also equally important in marriage (Agbutuin, 2015). There is pressure, acrimony, disappointments but also accomplishment in marriage (Benson, 2005). Instabilities in marriage are also as a result of bareness, spouse's backgrounds, lack of effective communication and sometimes culture.

Just as the aforementioned, numerous researchers on insecurities in marriage such as (Ribera, 2015; Plat, 2015; Joplin, 2017; Sere, 2018 and Iowa & Sere, 2017) illustrate numerous aspects which results in marital instability, that's why couples have to be taught skills of maintaining successful marriages which are very stable. Mentoring programs came about when pastoral counselors recognized, that all efforts must be put into mentoring programs since there was enough couples entering into a union of marriage who required these services. Counselors, social workers and nurses plus psychiatrists were the ones offering these services in areas of communication, financial management, sexuality and conflict solving skills. Marriage mentorship programs, offered to spouses tending to get into a union aim at giving coping skills for preventing instabilities in marriages and promoting stability(Brunn,2024).

As put forth by Parhazar (2017), marriage mentorship program is meant to make marriages stable. They provide couples with techniques on having blissful marriages. They provide spouses with a chance to mold in the way they behave in their marriage unions. Mentorship programs for those intending to get married are meant to help them to avoid instabilities in their marriages resulting some times in divorce. Stanely, (2014) argues that the programs are a key element in having flourishing marriages and they include, strong communication, conflict, finance and skills among others (Benson, 2005). Marriage mentorship programs are classically planned to facilitate couples uphold comparatively high levels of marital stability (Kepler, 2015).

Marriage mentorship programs are presented with an objective of crafting more established and fulfilling marriages and accordingly thwarting divorce (Stahmann, 2017). These objectives are principally pertinent according to a study carried out by Ambert, (2019) on divorce and remarriage in Canada. The findings of this study showed that much as some of the divorce

cases were unavoidable some of them could have been saved. Consequences of instabilities in marriages make it a necessity to have marriage mentorship programs.

Uganda has encountered many failed marriages caused by lack of effective communication, promiscuity, finance management and the like (Kubania, 2018). As we know marital stability is a foundation of any good society. Stable families breed useful people in society hence when marital instabilities crop up it automatically affects the wellbeing of the society. It is the responsibility of the church to instill in couple's values of stable marriages. Much as the churches in Uganda have been implementing marriage mentorship programs, there is still scanty information in this area of relating these mentorship program and marital stability.

Family relationships are the most important building blocks in people's lives. Among many other things they provide love, care, security, income and prosperity. Human relationships are complex. This means that families and partnerships do not always work. People need to split and continue further with their lives. Forty-eight percent of the individuals who report a family problem had to deal with divorce or separation. If we look at the whole adult population of Uganda, we estimate that about 7% experience divorce and separation every 4 years. This translates to roughly 370,000 people every year! Considering that divorce and separation affect at least two persons (and many more in reality), this is a justice need that affects many people in Uganda (Divorce and Separations Report 2020 JILOS),

Seven percent of adult Ugandans encounter divorce or separation. Women are significantly more likely to name divorce or separation as their legal problem which is the most serious and difficult to resolve. Poor, uneducated and rural women and their children are the most vulnerable when the family relationship is falling apart. This requires a specific gender focus when discussing divorce and separation.

The impact of divorce or separation on people's lives is significant. The consequences of divorce and separation are experienced as harsher than most other types of legal problems. Especially in situations of domestic violence the existence of accessible paths to justice for divorce and separation might be a matter of life or death.

As is known the majority of marriages are carried out in church the study found it essential to establish the extent to which marriage mentorship programs contribute to marital stability at Watoto Church main branch. Watoto Church does not publicly release specific statistics on the number of marriages performed annually. Watoto Church offers wedding guidelines but doesn't include marriage statistics. The church's focus is on their weekly services, which have an average attendance of 37,000 people across multiple locations. The couples at the church are mentored in the following areas orientation into marriage, covenant love in marriage, communication in marriage, celebrating differences in marriage, conflict resolution in marriage, video teaching, health matters, managing finances, intimacy biblical roles, raising godly children and other emerging challenges in marriage. It is therefore imperative that concerns touching marriage stability are dealt with prior to a couple getting into marriage. Consequently, there is necessity to assess the effectiveness of existing marriage mentorship programs in relation to stability in marriage.

1.3 Statement of the problem

Marriage mentorship programs are vital for couples contemplating marriage, owing to the fact that they offer couples the required information on to how to maintain stable families by offering couples a route on how to attain marital stability. Current statistics indicate that between 40% and 60% of formed marriages in Uganda, are failing due to domestic violence, alcoholism, and promiscuity among others. Couples are separating and marriages are suffering from the lack

of a secure foundation. In an effort to prevent this, couples aspiring to tie a knot at Watoto church central main branch have to undergo a mentorship program. This includes orientation into marriage, covenant love in marriage, communication in marriage, celebrating differences in marriage, conflict resolution in marriage, video teaching, health matters, managing finances, intimacy biblical roles, raising godly children and other emerging challenges in marriage. Despite these efforts, separation and divorce still occur among Christians in the church, challenging the assumed relationship between the mentorship program and marital stability. It is authoritative to note that regardless of the theoretical contributions made by many scholars on the importance of marriage mentorship programs in churches and marital stability, it appears that within the Watoto Church Central context, there is a scarcity of research studies that have shed light on the effect of marriage mentorship programs and marital stability which this study intends to fill.

1.4 General objective of the study

The general purpose of the research was to analyze the link between the marriage mentorship program and marital stability drawing on the empirical context of Watoto Church Main branch.

1.5 Specific objectives

1. To analyze the link between mentoring in communication, and marital stability at Watoto Church Main branch
2. To find out the relationship between mentoring in managing differences in marriage and marital stability at Watoto Church Main branch
3. To find out the relationship between mentoring in conflicts resolution and marital stability at Watoto Church Main branch.

4. To examine the relationship between mentoring in managing finances and marital stability at Watoto Church Main branch.
5. To examine how mentoring in raising Godly children is related to marital stability at Watoto Church Main branch.

1.6 Research questions

- i. What is the nature relationship between mentoring in communication and marital at Watoto Church Main branch?
- ii. What is the nature relationship between mentoring in managing differences in marriage and marital stability at Watoto Church Main branch?
- iii. What is the nature relationship between mentoring in conflict resolution and marital stability at Watoto Church Main branch?
- iv. What is the nature relationship between mentoring in managing finances and marital stability at Watoto Church Main branch?
- v. How does mentoring in raising Godly children relate to marital stability at Watoto Church Main branch?

1.7 Scope of the study

1.7.1 Subject scope

The research, mainly dealt with components of the mentorship programs and their relationship to marital stability. In the mentorship program, the study particularly looked at components of the program such as communication, managing differences in marriage, conflict resolution, managing finances in marriage and how to raise Godly children at Watoto Church Main branch.

1.7.2 Geographical scope

The research was done at Watoto Church Main Branch. Choosing the branch was premised on the fact that, it had provided great opportunities for intensive marriage mentorship program for those intending to get married and on top of that the Branch marital mentorship program was the biggest amongst all the Watoto Church branches in Uganda.

1.7.3 Time scope

The research covered the period from the year 2020 -2023 because it is the period that saw the largest number of couples going through the mentorship program.

1.8 Justification of the study

There was a strong conviction that the marriage mentorship program, is important for marital stability. Consequently, the research was justified owing to the fact that, marriage insecurities are increasing. They lay in finding out what was going on in young couples mentoring programs at Watoto church Main branch to see if the mentorship programs are effective in contributing to marriage stability in Uganda. It was also fundamental owing to the fact that the church plays an important role in molding /mentoring young men and women into better citizens.

1.9 Significance of the study

- i. The research is vital in the Ugandan context because it offers appealing insights on how marriage mentoring programs are a requisite to couples marital stability and this would be of immense help to the churches in crafting strategies that would enhance the use of these mentoring programs (communication skills, conflict resolution, financial management and personal development)
- ii. Furthermore, the study is important for future researchers carrying out studies on a similar issue other than the factors of communication skills, conflict resolution, financial

management and personal development that can lead to marital stability in this study context.

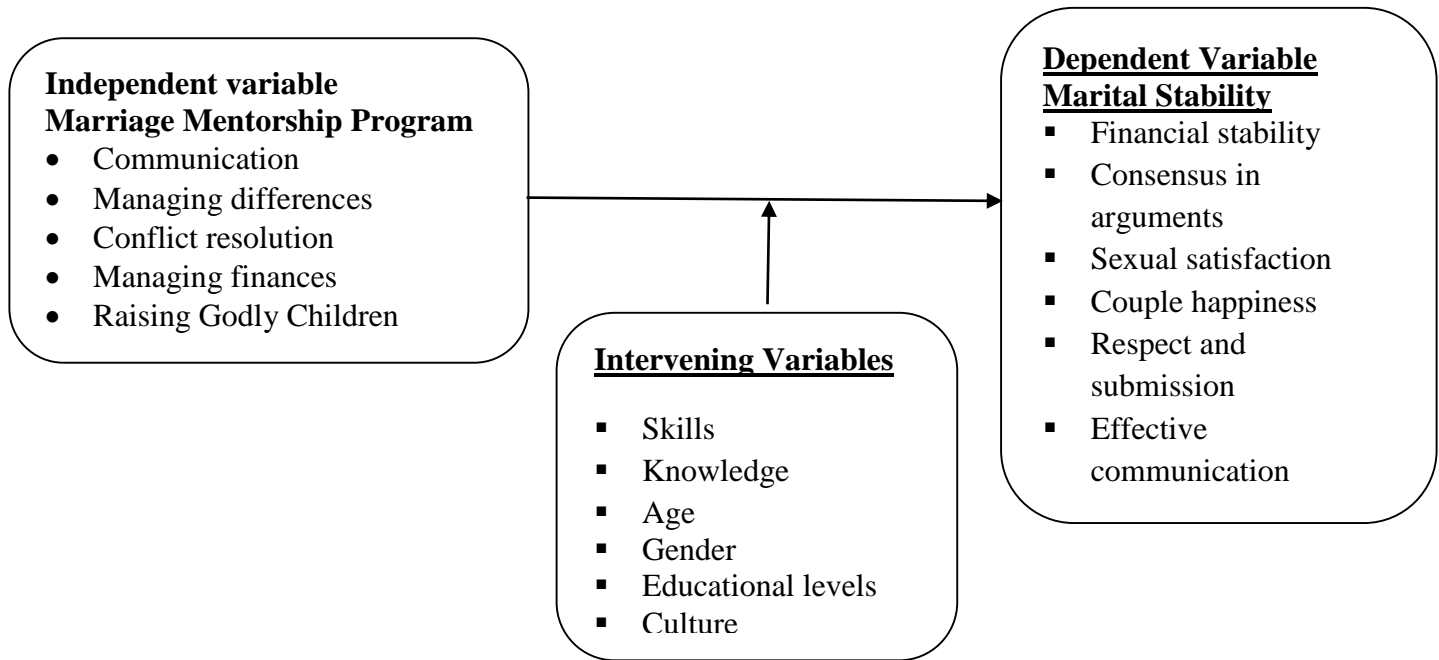
- iii. Finally, the findings and recommendations from this study would be an added literature source as well as reference materials for further academic discourse on the issue of marriage mentoring and marital stability in Uganda.

1.10 Theoretical framework

This study was grounded in neo-human relations theory (Berne 1961). This theory puts emphasis on informal relationships rather than monetary incentives. This theory was key for this study because it recognizes that individuals are dissimilar from each other and tries to explain what drives an individual to want to attain more in different situations. Churches in Uganda are very good at encouraging people to serve God in different capacities not for financial incentives but as volunteers in the churches because of their different talents which the theory emphasizes.

1.11 Conceptual framework

Figure 1 Conceptual Framework: Marriage mentoring programs and marital stability.



Source: Researcher 2024

The framework is based on the researcher's thoughts on marriage mentorship program and marital stability. In the conceptual framework depicted in the Figure 1 above, the framework portrays communication, celebrating differences in marriage, conflict resolution, managing finances and raising Godly children as important components of marital stability. The existing research studies indicate that if these components of mentorship programs are utilized by the church they should support a reasonable levels of marital stability in terms of financial stability; consensus in arguments; sexual satisfaction; couple happiness; respect and submission and effective communication. The intervening variables included skills, knowledge, gender, educational levels and culture. These intervening variables are very important because they affect how the couples at Watoto church interpret the mentoring program, depending on their different back ground in terms of culture, age, gender, knowledge, skills and education levels. Marital

stability was the dependent variable and it involves respect and submission, effective communication and care for one another among others.

1.12 Operational definition of terms

Mentoring: when an experienced person known as a mentor offers support to a junior person who has no experience (Benson 2005).

Informal mentoring: a partnership formed by just chance and not any organization (Benson, 2005).

Marriage mentors: Old and experience spouse who has partnered with a younger spouse with an intention of mentoring him or her (Parrot, 2013).

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviews the related literature according to research objectives and these are: analyzing the link between mentoring in communication and marital stability among couples at Watoto Church Main branch; finding out the relationship between mentoring in celebrating differences in marriage and marital stability; examining the relationship between mentoring in conflicts resolution and marital stability; examining the relationship between mentoring in managing finances and marital stability and examining how mentoring in raising Godly children is related to marital stability.

2.1 Theoretical perspectives

This study is embedded in Behavioral theory. Behavioral theories of marriage, like social exchange, have their roots in the work of Thibaut and Kelley, (1959) as espoused by (Gottman, 1993a) Behavioral theory. It is important to keep in mind the development of theoretical counselling perspectives in the mid-1900s. Prior to the 1950s, the predominant premarital counseling and psychotherapy approach was based on the psychodynamic theoretical perspective (Poulton & Andrews, 1992). In the 1950s, the client-centered, existential approach emerged as a powerful alternative to the more traditional medical model based on the psychodynamic view; this created divisions within and among the mental health professions (Steinberg & Silverberg, 1987). During the 1960s, the cognitive, behavioral and transactional theoretical perspectives gained prominence and the competition between these different "schools" led to a confused and often dogmatic search for the "right approach."

The 1970s saw the systems and transpersonal theoretical perspectives emerge as alternative views (Markman *et al.*, 1987). Recently, the premarital counselling literature reflects a more eclectic trend that attempts to integrate these disparate perspectives. Reiss' (1964) premarital sexual permissiveness model is one of the various tools that can be used by counselors to select the best counselling method yet it does not provide information on other aspects that are measured to depict marital stability. The limitations of the above called for the use of behavioral theories to explain how premarital counselling can affect marital stability Behavioral theories of marriage, like social exchange, have their roots in the work of Thibaut and Kelley, (1959). The focus of social exchange theory, however, is primarily intrapersonal. Marital satisfaction is understood to be the result of each individual's weighing of attractions and alternatives, and those attractions and alternatives are conceived to be "aspects of perception, not action" (Gottman, 1982; Newcomb & Bentler, 1981).

Although rewards and costs are also basic elements of behavioral conceptions of marriage, instead the focus is on the interpersonal exchange of specific behaviors. Research in this tradition has concentrated on behaviors exchanged during problem-solving discussions and has been guided by the premise that rewarding or positive behaviors enhance global evaluations of the marriage while punishing or negative behaviors do harm (Markman, 1981; Wills, Weiss, & Patterson, 1974). This basic framework has been expanded to include the attributions that spouses make for partner behaviors (Bradbury & Fincham, 1991). The behavioral model suggests that cognitive responses affect marriage through their influence on subsequent interaction behaviors. Over time, the accumulation of experiences during and after interaction is thought to gradually influence spouses' judgments of marital quality (Gottman, 1993a) Behavioral theory hence suggests that improving marital stability can be done with knowing each other's behavior and then marital counselors teach

the intending couple how to accept these behaviors and change them for the good of the marriage (Smith, Vivian, & O'Leary, 1990). This approach suggests a mechanism to explain how judgments of marital satisfaction change over time. Specifically, spouses learn on the basis of their interactions and the appraisals that follow from them whether or not they are in a rewarding relationship (Bradbury & Fincham, 1991).

For satisfied couples, each satisfying interaction justifies continued satisfaction, which in turn makes further satisfying interaction more likely. Marital distress, on the other hand, may be largely a consequence of a couple's difficulty dealing with conflict. However, the strong focus on interaction also can be viewed as a weakness of this model. Marital interaction, to be understood fully, probably needs to be examined within the broader context of spouses' lives (Davis, 1982). Within the behavioral tradition, micro-level analyses of interaction have been emphasized at the expense of considering the circumstances in which interaction occurs. From the above model, it is evident that premarital counselling should involve Emotionally Focused Counselling to improve the attachment and bond between the intending couples, leading to better communication and a stronger relationship; Cognitive behavioral Couples Counselling to assist romantic partners to get ready for distress in their relationship as well as Gottman Method.

2.2 Conceptual review

2.2.1 Mentoring program

Marriage mentorship of young men provides them with techniques of knowing what brings instabilities in marriage and how to resolve them. It is a normal practice for individuals to enter a marriage union with high expectations in terms of communication, managing their

differences, resolving conflicts and managing finances and above all raising Godly children. Now marriage mentorship program is the way to gain techniques of achieving these (Stahnmann, 2017).

Philip *et al.*, (2015) states that when the young people are mentored it enhances their confidence in marriage. Say, (2007) espouses that powerful mentoring adds value to the person who is being mentored which in turn results in marital stability. Mentoring also offers opportunities to the young couples to improve on their interpersonal skills and social accomplishments (Grafova, 2017).

Mentoring has the capacity of influencing young couples to attain good values in society which may turn out to be that they became role models and may help others to attain life skills of being resilient in complex situations (Nakonezny, *et a.*, 2008). Grafova, (2017), states that mentoring is an important ingredient to resolve insecurities in marriage for young couples.

2.2.2 Marital stability

Odewumi and Agbana, (2011) define this notion as having resilience to persevere under hard or easy situations. Mir-Mohammadali, *et al.*, (2011) consider the mental health of parents and valuable parenting as elements of stability in marriage. In addition, hospitality in a home including welcoming, stability of the family and pleasant home living environment are excellent ingredients of marital stability

Gottman, (2016), states that negative impassive retorts are bred by negative behaviors. Hence the dissimilarities between stable and unstable marriage unions are seen on how marriage partners respond to each other on the negative behaviors. Stable marriage unions are positive when it comes to respond to a partner's negative behavior. When cracks occur among the couples they begin to become distant to each other and might finally divorce. The major technique to

maintain stable relationships is to become cooperative and communicate effectively with each other to avoid the marriage insecurities. Thus marital stability is the couples' capacity to be resilient in both hard and easy situations and to be steady fast instead of thinking of divorcing. (Agabutwin, 2015).

2.3 Actual thematic literature review

2.3.1 Mentoring in communication and marital stability

Within the Christian tradition, the marriage institution starts with the story of creation of Adam and Eve. Hence marriage plays an important role in human society notwithstanding one's tribe, religious affiliation, society among others. In the view of Grafova, (2017), the institution of marriage is a Christian commitment in that case a moral preserve and a social need. The marriage union reins on sexual requirements of man, this is because via it families are created. Once people opt to get married, they desire to live blissfully in their marriage union. After this union and staying together for some time that when they start looking at each other defiantly and realize there are not the same. They also notice that the marriage union there are is not a bed of roses to maintain and sustain it requires the energies of both couples. In opinion of Angel, (2018) the most intricate web one will get lost in, is marriage. In support of Angel's, (2018) opinion, I also state that marriage is not a bed of roses, it takes two to tangle, meaning both couples have to put in more efforts to sustain it and stabilize it. Much as the marriage institution to sustain it requires many things such as sincerity, honesty, loyalty and partnership, the most major element is effective communication.

Communication is a process of expressing ideas and feelings or of giving people information. It is an act of conveying meanings from one entity or group to another through the use of mutually understood signs, symbols and semiotic rules. Communication according to

Esere, (2011) is a life wire of marriage relationship or any other meaningful relationship. Esere stated that it is the elixir for ailing marital relationship, noting that many problems escalate when there is no communication and many problems are resolved when there is effective communication. Communication can be said to be the glue that holds the world continents, countries, states, societies, communities, people and marriage generally, (Adekunbi, 2014). Marital communication is the study of the communication perspective in a broadly defined marriage, with intimacy and trusting relationship. The main goal of marital communication is to understand the interactions of marriage and the pattern of behaviour of couples. Open and honest communication creates an atmosphere that allows couples to express their differences as well as love and admiration for one another (Wickrama, 2012). Marital communication is seen as face to face communication between couples. Marital communication is seen as a process in which couples share information, ideas and feelings which involves not only the spoken and written word but also body language, personal mannerisms and styles. It is a pillar which maintains the structure of peaceful coexistence and mutual understanding. (Esere, 2011) noted that communication is very vital in all areas of human life especially the marriage relationship. Esere further stated that communication is a key to a stable relationship for it allows partners to experience, love, trust, tolerance, patience and management of conflict of marriage stability.

According to Idowu (2007), more than half of the failed relationships are due to the fact that there was a severe lack of communication between couples. Idowu stated that in order to have a stable marriage relationship with someone, one must have excellent communication skills. One must be able to know how to convey one's emotions and thoughts as well as being able to absorb one's partner's emotions and thoughts. Marital stability is defined as remaining legally married without divorce, physical separation, or legal separation. Marital stability is related to

marital adjustment, marital satisfaction and marital success. Scheen, (2002) stated that marital stability is associated with love, happiness, tolerance, trust, patience, ability to manage conflict etc. Marital stability can be defined as the endurance of a marriage due to the cooperation of both husband and wife. In fact, marital stability is viewed as a function of the comparison between one's best available marital alternative and one's marital outcome (Lenthal, 2009). A marriage without effective communication is very likely to crumble.

Couple means two people who are married or who have romantic or sexual relationship, two people who are together are called couple. When two adults come together in marriage, they are regarded as couple. Couples are expected to learn and grow in their relationship through effective communication. Egbo, (2012) stated that parties in marriage are male and female. In marriage, at times, men and women find it difficult to understand one another. There are many differences in issues of marital stability and communication. Marital relationship becomes stable when couple pay attention to each partner but when the reverse becomes the case, marital disharmony sets in.

Marital instability has been linked with more negatively and less positively usually as conflicts; negative reciprocity and difficulty getting out of the negative reciprocity cycle and more importantly, for the purpose of this study, non-verbal communication and verbal communication have been observed in unstable marriages. Unhappy couples display, among others, more criticism, dominance and withdrawal, and less support and problem-solving behaviours, and the demand-withdraw pattern of communication has been linked repeatedly to marital dissatisfaction and satisfaction (Lazarides, Belanger & Sabourin, 2010). These same set of people usually are unable to function well in their places as they carry their marital problems to their work places, constituting a nuisance to their employers. These and many more problems

escalate when there is no communication, and many problems are resolved when there is effective communication in a marriage, (Satir, 2015). The need for this present study, relationship between communication and marital stability among couples in Watato Church central becomes apparent.

Marriage is dependent on numerous diverse things to be blissful such as trust, love, time, friendship, understanding, honesty, loyalty, sincerity and outstandingly of all effective communication. Lack of this more often than not the marriage would disintegrate. In any meaningful marriage relationship, communication is a lifeline (Esere, 2016) and a medicine for poor marital relationship (Olagunju, & Eweniyi, 2012). With several marriages culminating heartbreakingly in separation (Esere, 2018), it is more imperative at the present couples to encourage effective communication amongst themselves. With no communication insecurities in marriage crop up, but with effective communication several hitches are put under control. Undisputable, the importance of communication in marriage cannot be understated, lack of it more likely will result into separation or even divorce (Jolin, 2017).

2.3.2. Mentoring in managing differences in marriage and marital stability

Huton and Vangeliti (2021), espoused that satisfaction in marriage was linked to the degree to which couples were promoting deeds that augmented pleasure amongst themselves. They added that couples who have augmented levels of satisfaction were close to each other than those without. The strong deeds might comprise accolades such as couples saying “I sweetheart I love you” and communicating things that result in one’s partner to die of laughter. Behaviors in marriage are important for stability in marriage. This is due to the fact that, these behaviors are the cause of day to day strain in marriage unions and may end up resulting in divorce. (Higginbotham, & Schramm, 2019).

2.3.3 Mentoring in conflict resolution and marital stability

Gottman (2016), exposed that conflict resolution in marriage are the numerous ways through which couples try to solve their conflicts. Basing on his study Gottman, established that for any marriage to last a long time depends of the couple's capacity to solve conflicts that are bound to happen in any partnership. Thus there is a need to strike a balance between positive and negative behaviors. This is known as couples who are well controlled. Spouses who have high levels of positive behaviours than the negative ones have a high and strong stable marriages and the ratio is always 5. Uncontrolled marriages have high levels of insecurity than the controlled ones and more often than not result into divorce or separation. Hence Gottman recommended conflict in marriage are of three types: these include avoidant, validating and volatile which he termed as controlled. There are controlled because spouses sustain high levels of flourishing partnerships. These he differentiated by the extent to which spouses endeavored to change each other through cajoling, and conversations and their timing. Avoidant spouses desire to diminish conflict more often by agreeing to disagree. Validating spouses resolve conflict by stressing the significance of putting more effort in each one of them comprehend their opinions and which should be respected. On the other hand, volatile spouses are not scared of honest discussions even it meant disagreeing with each other's views and also there are more passionate and vivacious.

With a research conducted by (Agbutwin, 2015) among married couples in Nigeria Ogoni state the results showed that management of conflicts are prevalent amongst successful married spouses. This finding is also consistent with findings of Congerr (2019) concerning the link between solving conflicts and flourishing marital bliss which indicated a strong link between fruitful resolution of conflict and marital stability

2.3.4 Mentoring in managing finances and marital stability

Chatzky (2017), stated that among the several facets of successful marriages, was through couples having conversations on financial matters in marriage. In that matters of managing finances should be advanced via discussions on the elements which may discourage or permit spouses to have fruitful marriages. Exactly how spouses have conversations on matters to do with finance has a big effect than what financial issue results into conflict (Bailey and Markman 2012). Further still in marriage partnerships issues to do with finances are very important, hence it is not a surprise that spouses going through divorce or separation feel key splits and conflict is as far as finance issues are concerned (Papp, 2018).

Results from Dew (2017) study revealed significant facets about issues to do with finance management in marriage. Firstly, issues to do with finance management play a major role in how couples relate to each other and also managing finances is an essential component of marital bliss. Secondly, managing finances is not a do or die but modest aspects for example determining how to spend money and on what to spend on and to save the money. Agreement on financial management matters is a key element to marital bliss.

2.3.5 Mentoring in raising Godly children and marital stability

Özgülven (2019), stated that the institution of marriage was primarily and institution which encompassed self-realization of individuals, and healthy interpersonal partnerships. Hence the marriage between two individuals looks like tending to augment the wellbeing of children and their growth. Additionally, the finding is supported by Ribar (2015) who espoused in his normal economic- rational choice model to reveal that *ceteris paribus* marriage ought to yield returns that must advance the wellbeing of children, including high levels of cooperation between parents. He also assessed particular ways via which marriage could function to advance the

wellbeing of children. These included, income, participation of father's in children wellbeing, the mental and physical health of parents, the quality of parenting, social support, health insurance, ownership of homes, partnerships of parents, and stability of families.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

The chapter covers the study design; population of the study, sampling techniques and sizes, data processing plus analysis, quality control, limitations, plus ethical considerations.

3.1 Research Approach

A mixed approach was embraced which according to Mugenda and Mugemda, (2003), involved a combination of qualitative and quantitative research approaches. The principle of embracing these approaches was to make sure that the study has comprehensive explanations. Cresswel, (2003), agrees and argued that the utilization of qualitative and quantitative approaches offered comprehensive explanations.

3.2 Research design

In the study, a cross-sectional research design was adopted. In this design data on all the variables in the study context is collected at one point in time. Despite the fact that this design gives a snap short, it has been widely accepted in earlier studies addressing similar issues. Subsequent in the footsteps of those studies, the design was deemed appropriate to be adopted in the current study. However, in recommending the results, the weaknesses of the were clearly highlighted such as failure to give an absolute description of causes and effects variables under study. Furthermore, the study was descriptive on establishing the motivation for and against adopting mentorship program components. Beyond that the study sought to also explain the links between the mentorship program and marital stability. The study utilized quantitative approach as the interest was in generalizability of the evidence collected

3.3 Study population

Study population is defined by Mugenda and Mugenda (2003) as total components in the world containing people based on which data is gathered. The study was carried out in Mukono central division. In consultation with the leadership of Watoto church central, it was apparent that there was a readily available register of couples of interest in this study. On this basis, a database was developed from which a sample of the study was drawn. This database comprised of 95 couples in different categories of years of marriage. The focus on the different years of marriage was to obtain a general picture regarding the issues under study as opposed to studying a single year. The database was developed by visiting the different couples and soliciting for their participation in the study. Essentially this constituted a sampling from which a sample of the study was obtained.

3.4 Sample size and Sample selection techniques

3.4.1 Qualitative Sample Size

Five (5) respondents (Church ministers and mentors) were chosen from the Watoto churches to describe the marriage mentorship program conducted by the church. This was on the understanding that they were well informed about the program. They were selected using purposive sampling technique, which is defined by Amin (2005) as selecting people with comprehensive knowledge on the subject under study.

3.4.2 Quantitative Sample Size

The researcher selected a sample of 75 respondents out of the total population of 95 couples, and the sample size was based on Krejcie and Morgan, (1970) guidelines for sample selection. According to these guidelines the size of the population and the amount of error, determines the size of randomly selected sample.

3.4.3 .1 Inclusion Criteria

Watoto church marriage mentorship program and registered and enrolled couples on marriage mentorship program and marriage mentors who consented to participate in the study.

3.4.2 Exclusion Criteria

Registered and enrolled couples on marriage mentorship program and marriage mentors who did not consent to join in the research.

3.5 Data collection methods

Quantitative and qualitative data gathering methods were embraced and instruments during the process of data collection as follows:

3.5.1 Quantitative Data

3.5.1.1 Survey questionnaire

The research embraced a survey questionnaire to gather data from respondents. This was premised on the fact that it was less costly and a research was able to collect data from a large number of respondents (Mugenda & Mugenda 2003). The questionnaire had both open and close ended sections which enabled the respondents to answer the questions very easily and was also easy to analyze.

3.5.2 Qualitative Data

3.5.2.1 Interviews

Five (5) informants were interviewed by the use of an interview guide, this was because the study wanted to get deeper analysis on the problem under study. The research was able to have a comprehensive interaction with the key informants who provided a deeper and thorough analysis of the study problem

3.5.2.1 Review of documents

The study carried out a review of documents such as program documents, news bulletins, the Bible and other Christian literatures, this was with a view of gathering information on the church program and how it was being implanted. This helped the study to get a broader and comprehensive view about the program and what it was meant for.

3.6 Data collection instruments

3.6.1 Questionnaire

The unit of study for administering the questionnaire was Watoto Church Main Branch and the 75 couples who participated in the study formed the study cases. The questionnaire was developed by the researcher and used, to collect data easily and from a bigger number of respondents and was easy to analyze. There were four parts in the questionnaire. The first measured the demographic characteristics of the respondents; the second part examined the opinions of the respondents on mentorship programs at Watoto Church Main branch and how they lead to marital stability. The questions were designed by the researcher per specific objectives. The current elements in Watoto church mentorship program (communication, celebrating differences, conflicts resolution, managing finances and raising Godly children) were assessed using 12 questions each utilizing a five point Likert scale (strongly agree, agree, not sure, disagree and strongly disagree). These were allocated a score on a scale of 1 to 5. One (1) being the highest score strongly agree and five (5) being the lowest score strongly disagree.

3.6.2 Interview guide

The preparation and use of the interview guide was informed by the acknowledgement of Mugenda and Mugenda, (2003) that interview guides provided interviewers with contextual goals, questions and adequate instruction that guides them to come up with coherent and

consistent interview results. An interview guide was used in the study because of the influenced and recommendations of Bowling, (2012) that use of an interview guide helped a researcher to collect a complete or whole story of event being interviewed on. The interview guide asked eight (8) questions such as key informants understanding of the mentorship program conducted at Watoto Church, respondents thinking about the mentorship program, what makes the mentorship program exceptional; what are the indicators of success of the mentorship program at Watoto church; how does the mentorship program influence marriage stability among young couples at Watoto church; what are the challenges encountered in this mentorship program and how can the mentorship program be improved upon for better performance (**refer to Appendix B**).

3.7 Validity and reliability of the study

To ensure the quality of the research process, all the items included in the study were based on earlier studies and thoroughly reviewed by the supervisor before the data collection. In addition, a number of tests were conducted on reliability and validity of the data. In the case of reliability, Cronbach Alpha coefficient for all the variables was computed. All the scales in the study had a coefficient of 0.869 which is above the cut off of 0.70. In the context of validity, factor analysis was utilized. The factor loadings for the items included in the study were above 0.5 threshold and above which statistically means that, there was reasonable level of validity of the items included in tapping into the variables of earlier studies to ensure that no guess work is involved in conceptualizing the variables and or tap in their accepted meanings and operationalization.

There were peer-review meetings with administrators at Watoto church Main branch done to fully understand the research and what it was intended to achieve. Additional control measures were conducting training of research assistants, pretesting the data collection tools and

instruments in order to be able to validate them and know that they contain the right questions for the study and ready to be administered to the respondents.

3.8 Data Analysis and Management

The data was analyzed qualitatively and quantitatively as per the research questions: This was by use of a questionnaire where data was sorted and coded and entered into Statistical Package for Social Sciences (SPSS-version 20). And data collected qualitatively using interviews involved the development of themes mainly content analysis was used to analyze the data

3.9 Ethical considerations

The researcher first got a letter of authorization from the University, introducing her to Watato church management. Additionally, a letter permitting the researcher to carry out the research was got from the University Ethical Committee. All the respondents who participated in the research were informed beforehand in their participation in the study. They were also informed about the involuntary nature of the research and could withdraw at any time. Those who accepted were given consent forms to sign. The researcher also used pseudonyms not the real names of the respondents.

3.10 Limitations of the Study

There was a challenge of bias and response errors by the respondents. This was due to the fact that some of them refused to answer out rightly others answered wrongly and others deliberately were not keen on giving the right information. As a mitigation measure, the researcher had to persuade and cajole them to make them participate in the study or they were at liberty to withdraw if they so wished.

CHAPTER FOUR

PRESENTATION OF RESULTS

4.0 Introduction

Research findings are presented, analyzed and interpreted under themes that are derived from the specific objectives. These were: to analyze the link between mentoring in communication, and marital stability at Watoto Church Main branch; to find out the relationship between mentoring in managing differences in marriage and marital stability; to analyze the link between mentoring in conflicts resolution and marital stability; to examine the link between mentoring in managing finances and marital stability and to examine how mentoring in raising Godly children is related to marital stability among couples at Watoto Church Main branch. The quantitative findings are presented and analyzed objective by objective. The key results of the research are herald by findings on answer proportion and background characteristics of the respondents.

4.2 Response rate

The calculation of the response rate was based on the suggestion by Cresswel, (2003), that studies must target high response rates for them to offer readers and research users guarantee that the study was of an excellent quality. The response rate for this study is indicated in Table 1 below:

Table 1: Response rate

Tool	Targeted #S	Real Participants	Response rate
Questionnaires	75	62	82.6%

Source: Field data

In the table above the response rate is shown. The study initially targeted 75 respondents to give their opinions on the different statements on the variables of the research. Questionnaires were

given out to 75 participants, however 13 respondents never returned the questionnaires, and only 62 actually returned the questionnaires making a response rate of 82.6%. Morton *et al.*, (2012), stated that in most cases when the response rate is 70% and above, the findings are considered to be more precise compared to rates below 50%. For the case of this study a response rate of 82.6% was considered high enough to produce more accurate results.

4.3 Background characteristics of the respondents

Table 2 below indicates background characteristics of respondents. It indicates that 42% of the respondents were male and 58% were females. More so the majority of the respondents 67.7% fell into the age bracket of 40 years. While respondents with 31-40 years were 25.8% and those of 20-30 years were 6.4%. In terms of gender 42% were males and 58% were females. Similarly, 77.4% of the respondents had attained a degree level of education; 14.5 % had attained a diploma; 8% had post graduate qualifications.

Table 2 Background characteristics of respondents

Age	20-30 years	4	6.4
	31-40 years	16	25.8
	40 years and above	42	67.7
Gender of the respondents	Male	26	42
	Female	36	58
Education qualification of respondents	Diploma	9	14.5
	Degree	48	77.4
	Post graduate	8	8

Source: Field data

4.4 Descriptive statistics

4.4.1 Relationship between mentoring in communication, and marital stability

The research asked respondents about link between mentoring in communication, and marital stability. The responses were rated on a five-point scale where 1 =strongly agree, 2=agree, 3=not sure, 4=disagree and 5=strongly disagree. The mean and standard deviations are indicated in table 3 below.

Table 3 Mentoring in communication, and marital stability

Statements on mentoring in communication and marital stability	Mean	Std Deviation
I feel close to my partner	4.21	0.89
I easily express my difference emotions towards my partner	3.98	0.56
I have been gifted to stimulate love plus care between me and my partner	3.76	0.61
I understand my partner and I maintain open and frank discussion with him/her	4.61	0.64
I feel elated in what I communicate and do with my partner	3.78	0.65
I understand verbal and nonverbal cues which promote peace and stability between me and my partner	3.67	0.58
I discuss any form of issues and I feel it has reduced conflict between me and my partner	3.65	0.59
I am comfortable talking about my sexual relationship matters freely with my partner	3.65	0.59
I promoted intimacy with my partner	3.41	0.85

I fulfill the sexual needs of my partner	3.76	0.58
I discuss with other married couples issues concerning marital stability	4.61	0.64
We discuss freely and fairly about anything with my partner	3.98	0.75

Source: Field data

The table above indicates responses on the various questions by respondents on mentoring in communication, and marital stability. Table 3 shows the Mean Scores for the various opinions together with their corresponding dispersions. There is evidence that mentoring in communication resulted in marital stability this is indicated by the following items which had the resulting mean tending towards 5 (strongly agree). This is indicated by the following: Respondents stated that mentoring in communication had made them understand their partners and maintained open and frank discussions with their partners (mean score 4.61). It had also helped them to discuss with other married couples' issues concerning their marital stability (mean score 4.61) and also after being mentored in communication they now felt closer to their partners (men score 4.21). The findings assist to show that most of the respondents were in agreement that through mentoring in communication as a couple felt close to each other. By being close to each implied that there was constant communication on various issues concerning the couple. This in turn solved the problem of communication breakdown between the partners which was a key source of marital instability. This in long run would result in having a stable family and hence marital stability. They freely expressed their difference emotions towards their partners (mean score 3.98). They discussed freely and fairly about anything with their partners (mean score 3.98). They felt elated in what they communicate and do with their partners (mean score 3.78). They have been able to promote love and care between themselves (mean score 3.76).

They fulfilled their sexual needs (mean score 3.76). They understood verbal and nonverbal cues which promoted peace and stability between themselves (mean score 3.67). They discussed any form of issues and felt it had reduced conflict between themselves as partners (mean score 3.65). They felt comfortable talking about their sexual relationship matters freely (mean score 3.65) and promoted intimacy with themselves (mean score 3.41).

4.4.2 Mentoring in managing differences in marriage and marital stability

The study asked the respondents about relationship between mentoring in managing differences in marriage, and marital stability. The responses were rated on a five-point scale where 1 =strongly agree, 2=agree, 3=not sure, 4=disagree and 5=strongly disagree. The mean and standard deviations are indicated in table 4 below.

Table 4 Mentoring in managing differences in marriage and marital stability

Statements on mentoring in managing differences in marriage and marital stability	Mean	Std Deviation
I try to reduce stress levels between me and my partner	4.33	0.56
I feel I have achieved or working towards my partner	4.58	0.48
I have stopped indifferences towards each other	3.75	0.58
I don't dominate my partner in our conversations, but I listen attentively	4.72	0.52
I don't sneer and criticize my partner	4.05	0.60
I have maintained excellent relationship behaviours	4.58	0.56
I have stopped hostility against my partner in marriage	4.66	0.61
I engage in behaviours that increase pleasure between me and my partner in our marriage	4.05	0.56

I complement my partner frequently in our marriage	4.54	0.54
I express unpleasant situations with kindness with my partner	5.00	0.98
I rarely experience bad quarrels with my partner	4.21	0.84
I don't overlook my partner but we make sure we respect each other	4.28	0.43

Source: *Field data*

Table 4 above shows the responses for the various questions by respondents on mentoring in managing differences in marriage, and marital stability. Table 4 shows the Mean Scores for the various opinions together with their corresponding dispersions. There is evidence that mentoring in communication resulted in marital stability this was indicated by the following items which had the resulting mean tending towards 5 (strongly agree). This is indicated by the following items: Respondents stated that mentoring in managing differences in marriage have helped them to express unpleasant situations with kindness with their partners (mean 5.00). It has helped them not to dominate their partners in their conversations, but they listened attentively (mean 4.72). It had helped them to stop hostility against their partners in marriage (mean 4.66). They felt they had achieved or working towards their partners (mean 4.58). They had maintained excellent relationship behaviours amongst themselves (mean 4.58). They could complement each other frequently in their marriage (mean 4.54). They try to reduce stress levels between themselves and partners (mean 4.33). They don't overlook each other but make sure they respect each other (mean 4.28). They rarely experienced bad quarrels (mean 4.21). They engaged in behaviours that increased pleasure between themselves as partners in their marriage (mean 4.05). They don't sneer and criticize each other as partners (mean 4.05) and they had stopped indifferences towards each other as partners (mean 3.75).

Generally, in all the variables on mentoring in managing differences in marriage and marital stability the respondents agreed that there was a positive relationship between mentoring in managing differences in marriage and marital stability as indicated by the high mean scores by the respondents.

When one of the marriage counsellors in an interview was asked about mentoring in managing differences in marriage and marital stability this is what she replied.

“..... This mentorship program guides the couples on decision making as a couple vs. individualism....” Marriage counsellor

Another counsellor in an interview commented that

“..... this mentorship program helps couples to understand and appreciate sex in a marriage context and also helps couples understand their family backgrounds and how it affects/influences their marriage.....” Marriage counselor

4.4.3 Mentoring in conflicts resolution and marital stability among couples

The study asked the respondents about relationship between mentoring in conflict resolution managing and marital stability. The responses were rated on a five-point scale where 1 =strongly agree, 2=agree, 3=not sure, 4=disagree and 5=strongly disagree. The mean and standard deviations are shown in table five below.

Table 5. Mentoring in conflicts resolution and marital stability

Statements on mentoring in conflict resolution and marital stability	Mean	Std Deviation
I ensure that I do what is required to elude impractical tensions in marriage	4.33	0.56
I soothe my partner's feelings to preserve our relationship in marriage	4.58	0.48
I avoid creating unpleasantness for myself in marriage.	3.75	0.58
I at times shun captivating situations which could bring problems in marriage	4.72	0.52
I in most cases delay concerns arising in marriage till we thought about them.	4.05	0.60
I solve the matters arising as soon as possible	4.58	0.56
I have learnt sometimes to discard my personal aspirations for the aspirations of my partner in our marriage	4.66	0.61
I always share the problems I encounter with my partner and work it out marriage	4.05	0.56
I discuss issues which I discard and promote those issues we both approve of in marriage	4.54	0.54
I find a compromise solution on any issue arising in our marriage	5.00	0.98
I show my partner the logic and benefits of our different positions in our marriage	3.65	0.59
I get all concerns and issues arising in our marriage out in the open.	3.65	0.59

Source: Field data

The table above reveals the responses for the various questions by respondents on mentoring in communication, and marital stability. Table 5 shows the Mean Scores for the various opinions together with their corresponding dispersions. There was evidence that mentoring in conflict resolution resulted in marital stability this is indicated by the following items which had the resulting mean tending towards 5 (strongly agree). This was indicated by the following items: couples found a compromise solution on any issue arising in their marriage (mean 5.00); I at times shun captivating situations which could bring problems in marriage (mean 4.72); I have learnt sometimes to discard my personal aspirations for the aspirations of my partner in our marriage (mean 4.66); I soothe my partner's feelings to preserve our relationship in marriage (mean 4.58); I solve the matters arising as soon as possible (mean 4.58); I discuss issues which I discard and promote those issues we both approve of in marriage (mean 4.54); I ensure that I do what is required to elude impractical tensions in marriage (mean 4.33); I in most cases delay concerns arising in marriage till we thought about them (mean 4.05); I always share the problems I encounter with my partner and we work it out in our marriage (mean 4.05); I avoid creating unpleasantness for myself in marriage (mean 3.75); I show my partner the logic and benefits of our different positions in our marriage (mean 3.65); and I get all concerns and issues arising in our marriage out in the open (mean 3.65)

Generally, in all the variables on mentoring in conflicts resolution and marital stability marital stability the respondents agreed there was a strong connection between mentoring in conflicts resolution and marital stability.

When asked to comment on mentoring in conflict resolution and marital stability one counsellor stated

“.....this mentoring program empowers couples with conflict resolution skills.....” Counsellor Watoto church.

4.4.4 Mentoring in managing finances and marital stability

The study asked the respondents about the relationship between mentoring in managing finances and marital stability at Watoto Church main branch the responses were rated on a five-point scale where 1 =strongly disagree, 2=disagree, 3=not sure, 4=agree and 5=strongly agree. The mean and standard deviations are indicated in table 6 below.

Table 6. Mentoring in managing finances and marital stability

Measurement of mentoring in managing finances in and marital stability		Mean	Std. Deviation
1	I know my partner’s financial position clearly	3.80	1.66
2	I talk freely about financial matters in our marriage	3.94	1.42
3	I rarely disagree on financial matters in our marriage	3.41	1.93
4	I know my financial obligations in our marriage	3.14	1.40
5	I have learnt to invest and save with my partner	3.72	1.65
6	I overcome challenges that financial difficulties spring into our marriage	3.78	1.93
7	I solve financial problems with my partner in our marriage	3.59	1.20
8	I trust my partner with our family finances	3.51	0.51
9	I have increased marital satisfaction and reduced tension over financial issues in our marriage	4.23	1.08
10	I consult my partner before spending money on any activities	3.77	1.05

11	I combine with my partner all our income to one joint account	3.75	1.01
12	I allow and respect my partner to spend portion of our money on personal needs	3.77	1.05

Source: Field data

The table above reveals the responses for the various questions by respondents on mentoring in financial management and marital stability. Table 6 shows the Mean Scores for the various opinions together with their corresponding dispersions. There was evidence that mentoring in financial management, resulted in marital stability. This was indicated by the following which had the resulting mean tending towards 5 (strongly agree). I have increased marital satisfaction and reduced tension over financial issues in our marriage(mean 4.23); I talk freely about financial matters in our marriage (mean 3.94); I know my partner’s financial position clearly (mean 3.83); I overcome challenges that financial difficulties spring into our marriage (mean 3.78); I consult my partner before spending money on any activities (mean 3.77); I allow and respect my partner to spend portion of our money on personal needs (mean 3.77); I combine with my partner all our income to one joint account (mean 3.75); I have learnt to invest and save with my partner (mean 3.72); I solve financial problems with my partner in our marriage (mean 3.59); I trust my partner with our family finances (mean 3.51); I rarely disagree on financial matters in our marriage(mean 3.41) and I know my financial obligations in our marriage (mean 3.14)

Generally, in all the variables on mentoring in managing finances and stability in marriage, the respondents agreed to the fact that there was a strong link between mentoring in managing finances and marital stability as indicated by the high mean scores by the respondents.

In an interview with a counsellor at the church on mentoring in managing finances and marital stability she replied

“..... the mentoring program empowers couples with financial knowledge and skills in a family and marriage setting.....” Marriage Counsellor

4.4.5 Mentoring in raising Godly children and stability in marriage

Research asked respondents about a link between mentoring in raising Godly children and stability in marriage at Watoto Church main branch the responses were rated on a five-point scale where 5 =strongly agree, 4=agree, 3=not sure, 2=disagree and 1=strongly disagree. The mean and standard deviations are indicated in table 7 below.

Table 7 Mentoring in raising Godly children and marital stability

Measurement of mentoring in raising Godly children and marital stability		Mean	SD
1	I working on our children wellbeing and development in our marriage	4.70	0.77
2	I coordinate better and agree on how to raise our children in our marriage	3.98	0.81
3	I am involved with children activities in our marriage	3.27	0.76
4	I pay attention to our children physical and mental health in our marriage	3.76	0.87
5	I seek parental guidance to improve on parenting style in our marriage	4.90	0.76
6	I am satisfied with our children social support in our marriage	3.67	0.77

7	I have improved family stability and our children are happy	4.00	0.72
8	I instill values and beliefs that are acceptable to both me and my partner in our children in our marriage	3.79	0.80
9	I have improved parent children relationship in our marriage	3.64	0.88
10	I have improved good children social networks	3.80	0.56
11	I create time for family fellowship where we read the word of God together	3.50	0.83
12	I have instilled Christian values in children in our marriage	3.55	0.77

Source: Field data

The table above reveals responses for various questions by respondents on mentoring in financial management and marital stability. There was evidence that mentoring in rising Godly children results in marital stability this is indicated by the following which had the resulting mean tending towards 5 (strongly agree). I seek parental guidance to improve on parenting style in our marriage (mean 4.90); I work on our children wellbeing and development in our marriage (mean 4.70); I have improved family stability and our children are happy (mean 4.00); I coordinate better and agree on how to raise our children in our marriage (3.98); I have improved good children social networks (mean 3.80); I instill values and beliefs that are acceptable to both me and my partner in our children in our marriage(mean 3.79); I pay attention to our children physical and mental health in our marriage(mean 3.76); I am satisfied with our children social support in our marriage(mean 3.67); I have improved parent children relationship in our marriage (mean 3.64); I have instilled Christian values in children in our marriage (mean 3.55); I create time for family fellowship where we read the word of God together (mean 3.50) and I am involved with children activities in our marriage (mean 3.27)

Generally, in all the variables on mentoring in raising Godly children and marital stability among couples a large number of the respondents settled that there was a positive relationship between mentoring in raising Godly children and marital stability as indicated by the high mean scores by the respondents.

When one of the counsellors was asked in an interview to comment about mentoring in raising Godly children and marital stability, she replied thus

“..... this mentoring program helps to equip couples with parenting skills.....” Marriage Counsellor

4.5.6 Qualitative analysis

Structure of the program

The marriage mentorship program at Watoto church was one of the only programs that were well structured with quality content and approaches that fully equipped marrieds who are getting ready to marry. In fact, many couples from different churches attended the Watoto church pre-marital counseling before they were wedded. The program ran for 3 months and it constituted 12 modules that they had to complete before the couples were married. The couples were not married if they had not completed at least 10 modules. Experienced marriage counselors, family pastors and other qualified teachers were invited to teach couples on different topics. The program connected the couples who intended to marry to a mature married couple to engage in real conversations of how the marriage life was and what are the real expectations from both couples. They discussed the medical aspects of life and how to go about them. They are taught about parenting to help the couples think on a deeper level on how they wanted to raise their children. Thus via this well-structured and comprehensive program, the couples ended up with good understanding of what led to marital stability and why it was important to have stable marriages.

Exceptionality of the mentorship program

The Watoto mentorship program was attended by the young couples who wanted to get married. It was deep in its teaching, very intentional and Godliness was at the center of it. People were attached to mentors to engage on one on one mentorship, this allowed the couples to talk freely ask questions. The facilitators of the marriage program were very passionate while teaching the people getting married. After getting married the couples were asked to join a marriage cell for follow up. This follow up program was good due to the fact that the counsellors were able to know how the program was faring amongst the couples and if there was a problem a solution could easily be found. The program was exceptional because it allowed the mentors/counselors to continue mentoring the couples before, during and after the marriage. After marrying our couples were normally checked after 6 months, one year and so on, to ask them how they were doing as a couple.

Success of the mentorship program

The indicators of success were firstly the number of marriage cells that kept multiplying. So far the program had 200 marriage cells planted and this had continued to increase. Secondly the majority of the couples after pre-marital counseling going ahead to get married after the classes' showed that the couples were ready and committed. Thirdly an increase of Watoto church couples intending to get married; fourthly an increased number of none Watoto church couples registering to do pre-marital counselling classes. Fifthly there had been an increase of stable marriages among Watoto church families. And lastly an increase of volunteers applying to become marriage mentors at Watoto church.

CHAPTER FIVE

DISCUSSIONS, OF FINDINGS

5.1 Introduction

This chapter indicates the discussion of findings as presented in chapter four, conclusions and recommendations are made.

5.2 Discussions of the findings

5.2.1 Mentoring in communication, and marital stability

The results showed that there was positive relationship between mentoring in communication, and marital stability. This was indicated by the positive responses of the respondents on all the variables on mentoring in communication and marital stability as the high mean scores indicated. Which implied that Watoto Church Main Branch mentorship program according to the respondents had resulted into marital stability for the couples who passed through the program. In that this program had made couples to feel closure, expressing their difference emotions freely and having open and frank discussions. All these holistically resulted into marital stability.

These findings are supported by Esere, (2016) who stated that in any meaningful marriage relationship, communication was a lifeline and a medicine for poor marital relationship (Olagunju, & Eweniyi 2012). With several marriages culminating heartbreakingly in separation (Grafova 2017), it was more imperative at the present to put more efforts on encouraging effective working together amongst couples. It should be noted that numerous challenges crop up when effective communication is lacking, with effective communication numerous hitches are solved. This finding was also in conformity with Jolin (2017), who argued that undisputable, communication is vital to the efficacious stability in marriages with effective commutation

marriages and be resilient in times of crisis such as divorce. Thus communicating effectively was very vital in steadying marriage. Devoid of communicating effectively, it is challenging to decide of fights or nurture cooperation. In human life more particularly in marriage communicating effectively is very essential (Esere, 2018), due to the fact that it is vital to a steady relationship, since it permits spouses to love and care for each other. In view of Idowu and Esere (2017), marriages were failing because of lack of effective communication amongst couples. Numerous promising marriages end up plummeting into ruin merely, due to lack of effective communication. Effective communication was vital to couples because it results into a feeling of intimacy plus the sustainability of the intimacy for a long time. Accordingly, communicating effectively is essential for couples to understand each other. Effective communication is important to the interfaces of human beings plus closeness of individuals in a partnership, because it way through which couples understand each other emotionally and physically.

5.2.2 Mentoring in managing differences in marriage and stability in marriage

The results showed that a strong link existed between mentoring managing differences in marriage and marital stability. Indicated by positive responses of the respondents on all the variables on mentoring in managing differences in marriage and marital stability as high mean scores indicated. Which implied that Watoto Church Main Branch mentorship program in terms of mentoring couples in managing differences according to the respondents had resulted into marital stability for the couples who passed through the program. This was in terms of teaching them how to reduce stress levels, stopping indifferences, constructive listening, not sneering and criticizing each other and engaging in constructive criticism holistically resulting in marital stability.

In support of this finding Huton and Vangeliti (2021) espoused that satisfaction in marriage was linked to the degree to which couples were promoting deeds that augmented pleasure amongst themselves. They added that couples who have augmented levels of satisfaction were close to each other than those without. The strong deeds might comprise accolades such as couples saying “I sweetheart I love you” and communicating things that result in one’s partner to die of laughter.

5.2.3 Mentoring in conflict resolution and marital stability

The findings revealed that there was a strong link between mentoring in conflict resolution and marital stability. This was indicated by the positive responses of the respondents on all the variables on mentoring in conflict resolution and marital stability as indicated by the positive mean scores by the respondents. Which implied that Watoto Church Main Branch mentorship program in terms of mentoring couples in conflicts resolution, according to the respondents led to marital stability for the couples who passed through the program. This was in terms of teaching the couples how to avoid useless tensions in marriage, avoiding unpleasantness in marriage, avoiding making decisions that develop into disagreements in marriage and finding compromise on issues which bring conflict.

The above finding was also supported by Gottman (2016), who exposed that conflict resolution in marriage are the numerous ways through which couples try to solve their conflicts. Basing on his study Gottman, established that for any marriage to last a long time depends of the couple’s capacity to solve conflicts that are bound to happen in any partnership. Thus there is a need to strike a balance between positive and negative behaviours. This is known as couples who are well controlled. Spouses who have high levels of positive behaviours than the negative ones have a high and strong stable marriages and the ratio is always 5. Uncontrolled marriages have

high levels of insecurity than the controlled ones and more often than not result into divorce or separation. Hence Gottman recommended conflict in marriage are of three types: these include avoidant, validating and volatile which he termed as controlled. There are controlled because spouses sustain high levels of flourishing partnerships. These he differentiated by the extent to which spouses endeavored to change each other through cajoling, and conversations and their timing. Avoidant spouses desire to diminish conflict more often by agreeing to disagree. Validating spouses resolve conflict by stressing the significance of putting more effort in each one of them comprehend their opinions and which should be respected. On the other hand, volatile spouses are not scared of honest discussions even it meant disagreeing with each other's views and also there are more passionate and vivacious.

In addition, this finding is in conformity with a research conducted by (Agbutwin, 2015) among married couples in Nigeria Ogoni state. The results showed that management of conflicts are prevalent amongst successful married spouses. This finding is also consistent with findings of Congerr (2019) concerning the link between solving conflicts and flourishing marital bliss which indicated a strong link between fruitful resolution of conflict and marital stability.

5.2.4 Mentoring in managing finances and stability in marriage

Results revealed a strong link between mentoring in managing finances and marital stability among couples. This is indicated by the positive responses of the respondents on all the variables on mentoring in managing finances and marital stability among couples as the high mean score values indicated. Which implied that Watoto Church Main Branch mentorship program in terms of mentoring couples in managing finances according to the respondents was resulting into marital stability for the couples who pass through the program. This is terms of

teaching couples how to have conversations on financial issues freely which enhances marital stability.

The above finding was supported by (Chatzky, 2017) who stated that among the several facets of successful marriages, was through couples having conversations on financial matters in marriage. In that matters of managing finances should be advanced via discussions on the elements which may discourage or permit spouses to have fruitful marriages. Exactly how spouses have conversations on matters to do with finance has a big effect than what financial issue results into conflict (Bailey and Markman 2012). Further still in marriage partnerships issues to do with finances are very important, hence it is not a surprise that spouses going through divorce or separation feel key splits and conflict is as far as finance issues are concerned (Papp, 2018). Results from Dew (2017) study revealed significant facets about issues to do with finance management in marriage. Firstly, issues to do with finance management play a major role in how couples relate to each other and also managing finances is an essential component of marital bliss. Secondly, managing finances is not a do or die but modest aspects for example determining how to spend money and on what to spend on and to save the money. Agreement on financial management matters is a key element to marital bliss (Dew 2017).

5.2.5 Mentoring in raising Godly children and marital stability

Research findings revealed a strong connection between mentoring in raising Godly children and marital stability. This was indicated by the positive responses of the respondents on all the variables on mentoring in raising Godly children and marital stability among couples. Which implied that Watoto Church Main Branch mentorship program in terms of mentoring couples in raising Godly children according to the respondents led to marital stability for the couples who passed through the program. This was terms of improvement of the children

wellbeing, involvement in children activities, paying attention children physical and mental health, having time to fellowship as a family and effectively instilling Christian values in the children. All these holistically resulted into marital stability.

This above finding was supported by (Özğüven, 2019), who stated that the institution of marriage was primarily an institution which encompassed self-realization of individuals, and healthy interpersonal partnerships. Hence the marriage between two individuals looks like tending to augment the wellbeing of children and their growth. Additionally, the finding is supported by Ribar (2015) who espoused in his normal economic- rational choice model to reveal that *ceteris paribus* marriage ought to yield returns that must advance the wellbeing of children, including high levels of cooperation between parents. He also assessed particular ways via which marriage could function to advance the wellbeing of children. These included, income, participation of father's in children wellbeing, the mental and physical health of parents, the quality of parenting, social support, health insurance, ownership of homes, partnerships of parents, and stability of families.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS.

In this chapter the conclusion and recommendations of the study are presented

6.1 Conclusions

Centering on the aforementioned discussions the research makes the following conclusions.

6.1.1 Mentoring in communication and marital stability

Mentoring in communication is essential in enhancing marital stability. In that, when the Watoto church main branch marriage mentorship program on commutation offers advice on how couples can come closure, how to express their different emotions freely and how to have open and frank discussions it would lead to effective communication amongst couples which in turn would lead to enhanced marital stability.

6.1.2 Mentoring in managing differences in marriage and marriage stability

Mentoring in managing differences in marriage is necessary in enhancing marital stability. In that when couples learn how to reduce stress levels, stopping indifferences, constructive listening, not sneering and criticizing each other and engaging in constructive criticism would holistically result in marital stability.

6.1.3 Mentoring in conflicts resolution and marital stability

Mentoring in conflicts resolution is critical in enhancing marital stability. In that when couples are taught how to avoid useless tensions in marriage, avoiding unpleasantness in marriage, avoiding taking positions which cause conflicts and finding compromises on issues likely to breed conflict will result into marital stability.

6.1.4 Mentoring in managing finances and marital stability

Mentoring in managing finances is important in enhancing marital stability. In that when couples are taught how to talk about financial matters freely in their marriage it enhances marital stability.

6.1.5 Mentoring in raising Godly children and marital stability

Mentoring in raising Godly children is very critical to enhance marital stability. In that when the couples are taught how to improve their children wellbeing holistically it would enhance the prospects of attaining marital stability.

6.2 Recommendations

Based on the study's findings, the following recommendations were made

6.2.1 Mentoring in communication and marital stability

Effective communication was very critical in steadying marriages (marital stability), thus efforts must be made by the leadership of Watoto church main branch to include in the mentorship program all aspects of effective communication skills in marriage. These should include skills which engrosses cautious paying attention, commiserating with a partner you are paying attention too and responding in non-cynical approach.

6.2.2 Mentoring in managing differences in marriage and marital stability

The leadership at Watoto church main branch need to stress on packaging the content on mentoring to include teaching couples how to avoid behaviours such as being indifference, dominating conversations, sneering and criticizing each other. The mentoring content should concentrate on teaching couples behaviours that increase pleasure amongst themselves.

6.2.3 Mentoring in conflict resolution and marital stability

The leadership at Watoto church main branch should clearly include effective conflict resolution skills suitable to achieving marital stability. These could include techniques aimed at avoiding conflicts in marriage.

6.2.4 Mentoring in managing finances and marital stability

Finance management is very essential aspect in marriage relationships. Efforts must be made by the leadership of the church to teach effective financial management skills. These should include but not limited to aspects such as transparency and accountability, budgeting, saving and investment.

6.2.5 Mentoring in raising Godly children and marital stability

Harmony between husband and wife is critical for constituting a happy society. The leadership of the church as a core in this mentoring program include techniques to be impacted to the couples which encourage fellowshiping amongst parents and children. By doing this there would be harmony in the family and thus as the saying goes: a family which prays together stays together.

6.3 Areas of further research

The research findings assessed the relationship between marriage mentorship program and marital stability utilizing a case study research design. Fascinated prospective scholars possibly will articulate research objectives by utilizing the research results via diverse research designs rather than the case study design. This might give the researchers different results other than the ones in this study.

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APPENDICES

APPENDIX A : QUESTIONNAIRE

Dear Répondent,

I am **BENIGNE NDAYAHUNDWA EJALU** a Student of Uganda Christian University Mukono pursuing a **MASTER OF ARTS IN COUNSELING PSYCHOLOGY DEGREE** undertaking a research study on the topic: **MARRIAGE MENTORING PROGRAM AND MARITAL STABILITY IN UGANDA: A CASE OF WATOTO CHURCH MAIN BRANCH**. In view of this I request you to participate in this study. Kindly answer this questionnaire without leaving any questions unanswered. Please be assured that the information you will give will be treated with uttermost confidentiality.

SECTION A

Please tick in the appropriate box

1. Gender of the Respondents

Male Female

2. Age

20-30 years
31-40 years
Over 50 years

3. Education Qualifications

Post Graduate
Bachelor's Degree
Diploma

SECTION B

4. *For sections B to F, you may select appropriately the extent to which you agree with the statement provided by ticking 1. Strongly Agree, 2. Agree, 3 not sure 4. Disagree 5. Strongly disagree The degree of strength of point is denoted as below:*

COMMUNICATION

Statements on mentoring in communication and marital stability		1	2	3	4	5
1	I feel close to my partner					
2	I easily express my difference emotions towards my partner					
3	I have been gifted to stimulate love plus care between me and my partner					
4	I understand my partner and I maintain open and frank discussion with him/her					

5	I feel elated in what I communicate and do with my partner					
6	I understand verbal and nonverbal cues which promote peace and stability between me and my partner					
7	I discuss any form of issues and I feel it has reduced conflict between me and my partner					
8	I am comfortable talking about my sexual relationship matters freely with my partner					
9	I promoted intimacy with my partner					
10	I fulfill the sexual needs of my partner					
11	I discuss with other married couples issues concerning marital stability					
12	We discuss freely and fairly about anything with my partner					

MANAGING DIFFERENCES IN MARRIAGE

		1	2	3	4	5
1	I try to reduce stress levels between me and my partner					
2	I feel I have achieved or working towards my partner					
3	I have stopped indifferences towards each other					
4	I don't dominate my partner in our conversations, but I listen attentively					
5	I don't sneer and criticize my partner					
6	I have maintained excellent relationship behaviours					
7	I have stopped hostility against my partner in marriage					
8	I engage in behaviours that increase pleasure between me and my partner in our marriage					
9	I complement my partner frequently in our marriage					
10	I express unpleasant situations with kindness with my partner					
11	I rarely experience bad quarrels with my partner					
12	I don't overlook my partner but we make sure we respect each other					

CONFLICT RESOLUTION

		1	2	3	4	5
1	I ensure that I do what is required to elude impractical tensions in marriage					
2	I soothe my partner's feelings to preserve our relationship in marriage					
3	I avoid creating unpleasantness for myself in marriage.					
4	I at times shun captivating situations which could bring problems in marriage					
5	I in most cases delay concerns arising in marriage till we thought about them.					
6	I solve the matters arising as soon as possible					

7	I have learnt sometimes to discard my personal aspirations for the aspirations of my partner in our marriage					
8	I always share the problems I encounter with my partner and work it out marriage					
9	I discuss issues which I discard and promote those issues we both approve of in marriage					
10	I find a compromise solution on any issue arising in our marriage					
11	I show my partner the logic and benefits of our different positions in our marriage					
12	I get all concerns and issues arising in our marriage out in the open.					

MANAGING FINANCES

		1	2	3	4	5
1	I know my partner's financial position clearly					
2	I talk freely about financial matters in our marriage					
3	I rarely disagree on financial matters in our marriage					
4	I know my financial obligations in our marriage					
5	I have learnt to invest and save with my partner					
6	I overcome challenges that financial difficulties spring into our marriage					
7	I solve financial problems with my partner in our marriage					
8	I trust my partner with our family finances					
9	I have increased marital satisfaction and reduced tension over financial issues in our marriage					
10	I consult my partner before spending money on any activities					
11	I combine with my partner all our income to one joint account					
12	I allow and respect my partner to spend portion of our money on personal needs					

RAISING GODLY CHILDREN

		1	2	3	4	5
1	I working on our children wellbeing and development in our marriage					
2	I coordinate better and agree on how to raise our children in our marriage					
3	I am involved with children activities in our marriage					
4	I pay attention to our children physical and mental health in our marriage					
5	I seek parental guidance to improve on parenting style in our marriage					
6	I am satisfied with our children social support in our marriage					
7	I have improved family stability and our children are happy					
8	I instill values and beliefs that are acceptable to both me and my partner in our children in our marriage					
9	I have improved parent children relationship in our marriage					
10	I have improved good children social networks					
11	I create time for family fellowship where we read the word of God together					
12	I have instilled Christian values in children in our marriage					

QUESTIONS ABOUT MARITAL STABILITY

		1	2	3	4	5
1	We are happy with our marriage					
2	Our relationship might be in trouble					
3	We are satisfied with our marriage					
4	As a couple we talked about consulting an attorney about a possible separation or divorce					
5	As a couple we have a wonderful sex life					
6	As a couple we face challenges head on that happen in our marriage					
7	As a couple we struggle hard times together					
8	As a couple we have troubled relationship					
9	As a couple we feel insecure					
10	As a couple we feel depressed					
11	As a couple we care for each other					
12	We sometimes wish we were not married to each other					

Thank you for participating in the study

APPENDIX B: STRUCTURED INTERVIEW GUIDE FOR COUPLES/KEY INFORMANTS

1. Briefly tell me about yourselves
2. In your understanding, explain the mentorship program conducted at Watoto Church?
3. What makes this type of mentorship program exceptional?
4. What are the indicators of success of the mentorship program at Watoto church?
5. How does the mentorship program influence marriage stability among couples at Watoto church?
6. What are the challenges encountered in this mentorship program?
7. How can the mentorship program be improved upon for better performance?

Thank you for participating in the study



26th June, 2023

Benigne Ndayahundwa Ejala
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UG-REC-026 APPROVAL NOTICE

To: Benigne Ndayahundwa Ejala, Principal Investigator

Re: UCU-REC Application titled: Marriage Mentoring Program and Marital Stability in Uganda. A case of Watoto church main branch

Application Number: UCUREC-2023-544-1

Version: 4.0

Type: Initial Review
 Protocol Amendment
 Letter of Amendment (LOA)
 Continuing Review
 Material Transfer Agreement
 Other, Specify:



I am please to inform you that the **UG-REC-026**; UCUREC approved the above referenced application.

Approval of the research is for the period from **16th June 2023**, to **16th June, 2024**.

This research is considered minimal risk category.

As Principal Investigator of the research, you are responsible for fulfilling the following requirements of approval:

1. All co-investigators must be kept informed of the status of the research.
2. Changes, amendments, and additions to the protocol or the consent form must be submitted to the REC for re-review and approval **prior** to the activation of the changes. The REC application number assigned to the research should be cited in any correspondence.
3. Reports of unanticipated problems involving risks to participants or other must be submitted to the REC. New information that becomes available which could change the risk: benefit ratio must be submitted promptly for REC review.


1 of 2

4. Only approved consent forms are to be used in the enrollment of participants. All consent forms signed by subjects and/or witnesses should be retained on file. The REC may conduct audits of all study records, and consent documentation may be part of such audits.
5. Regulations require review of an approved study not less than once per 12-month period. **Therefore, a continuing review application must be submitted to the REC eight weeks prior to the above expiration date of 16th June, 2024 in order to continue the study beyond the approved period.** Failure to submit a continuing review application in a timely fashion may result in suspension or termination of the study, at which point new participants may not be enrolled and currently enrolled participants must be taken off the study.
6. The REC application number assigned to the research should be cited in any correspondence with the REC of record.
7. Your research details have been shared with the Executive secretary of Uganda National Council for Science and Technology (UNCST) and you are **not** required to get clearance since you are a Masters Degree research. Refer to UNCST Research registration and clearance Policy and guidelines (July 2016) in Uganda section 6(e).

The following is the list of all documents approved in this application by UG-REC _026:

	Document Title	Language	Version	Version Date
1.	Protocol	English	1.0	2023-06-07
2.	Data collection tools	English	1.0	2023-06-07
3.	Informed Consent forms	English	1.0	2023-06-07

Signed and Stamped



Prof. Peter Waiswa.
UCUREC Chairperson,
pwaiswa@musph.ac.ug

