

UNIVERSITY OF CAPE COAST



RELATIONSHIP BETWEEN MARITAL EXPECTATIONS AND
MARITAL SATISFACTION AMONG MARRIED INDIVIDUALS IN THE
SEVENTH - DAY ADVENTIST CHURCH IN JOMORO MUNICIPALITY,
GHANA

DAVID KOJO ROCKSON

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GHANA

BY
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Thesis submitted to the Department of Guidance and Counselling of the
Faculty of Educational Foundations, College of Education Studies, University
of Cape Coast, in partial fulfilment of the requirements for the award of
Master of Philosophy degree in Guidance and Counselling

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DECLARATION

Candidate's Declaration

I hereby declare that this thesis is the result of my own original research and that no part of it has been presented for another degree in this university or elsewhere.

Candidate's Signature: Date:

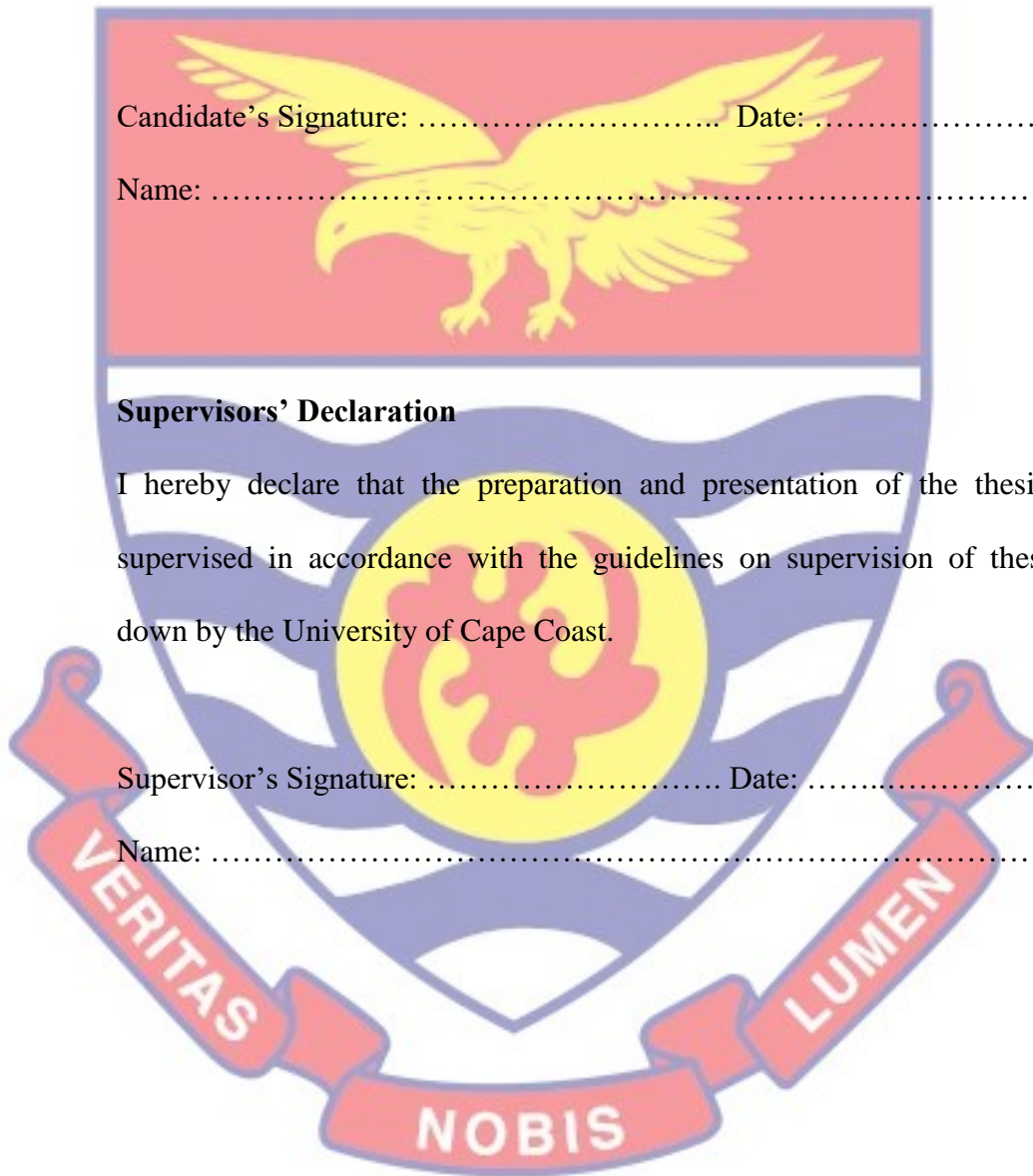
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Supervisors' Declaration

I hereby declare that the preparation and presentation of the thesis were supervised in accordance with the guidelines on supervision of thesis laid down by the University of Cape Coast.

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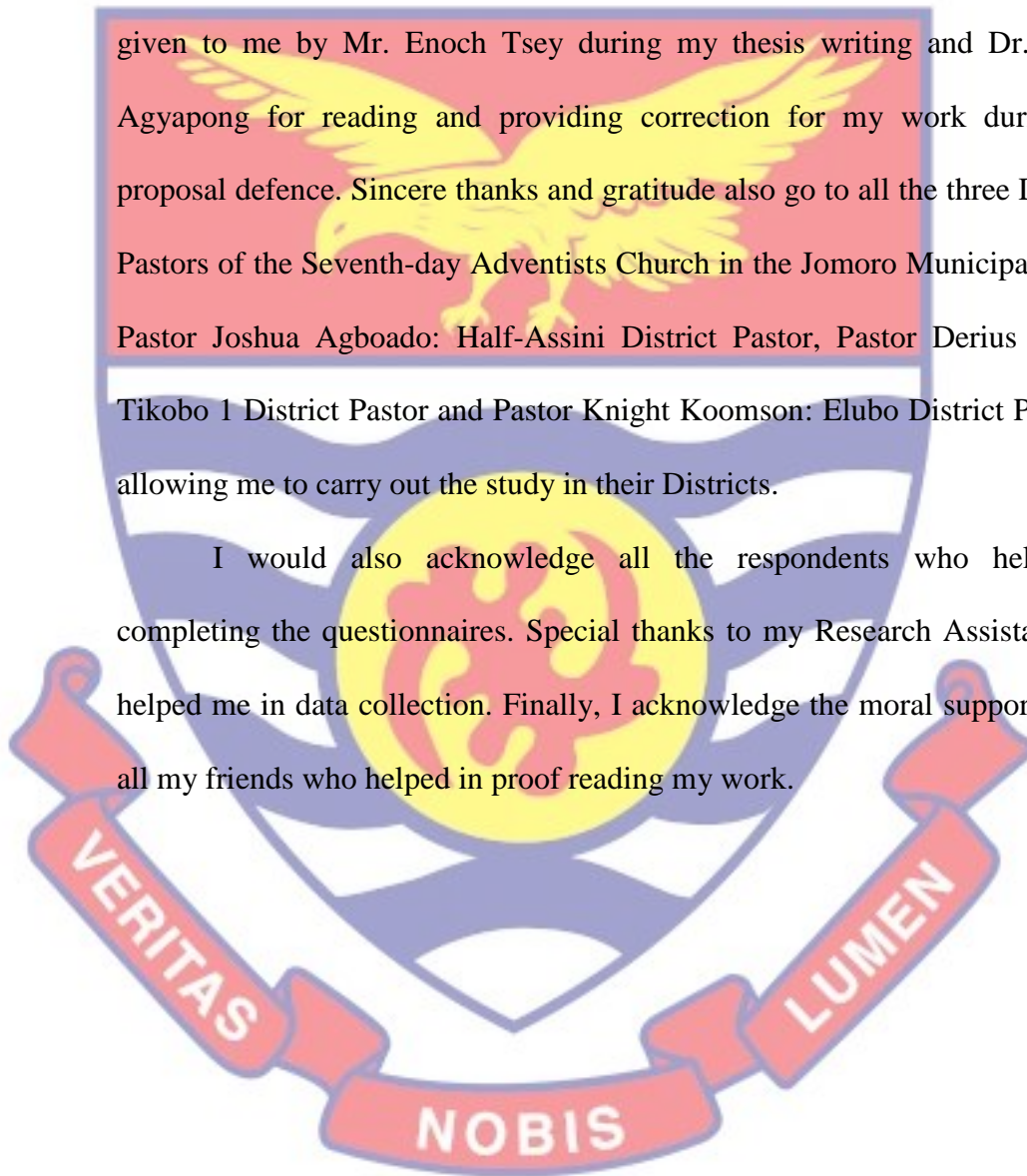
ABSTRACT

The link between marital expectations and marital satisfaction amongst husband and wife in the Seventh-day Adventist Church in the Jomoro Municipality was explored in this study. Participants included married adults of the Seventh-day Adventist church from the Jomoro Municipality. Two research questions and two hypotheses served as the basis for the investigation. For the purpose of conducting the study, the correlational research design with a quantitative approach was used. The target audience consisted of all married Seventh-day Adventists in the Jomoro Municipality, which had a total population of 621 people. A multi-stage sampling technique was used to engage 434 married individuals in the study. A standardized questionnaire on marital expectations and marital satisfaction were used to gather data from the respondents. Data on research questions 1 and 2 were analysed using means and standard deviations. Data on hypotheses 1 and 2 were however tested using simple linear regression and the PROCESS moderation analysis proposed by Hayes, using bootstrap samples. The study found a positively weak relationship between marital expectations and marital satisfaction. It was further discovered that although respondents had high levels of marital expectations and marital satisfaction, Seventh-day Adventist married individuals were not satisfied with their partner's character, temperament as well as the interference of in-laws in their marriages. It was recommended that in-laws of married individuals should avoid excessive interferences into the marriage of Seventh-day Adventists married individuals, since excessive in-law interferences could result in marital dissatisfaction which could in turn lead to divorce or separation on the part of the married individuals.

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DEDICATION

To my family



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LIST OF ABBREVIATIONS

SDA	Seventh-Day Adventist Church
ME	Marital Expectations
MS	Marital Satisfaction



CHAPTER ONE

INTRODUCTION

The reasons for desiring to enter into a joyful and satisfied marriage are unquestionably many. Researchers have discovered that a happy marriage has numerous benefits, including mental, physical health and longevity. Even though many marriages break up, they don't all collapse for the very same circumstances. A lot of causes contribute to the breakup of a marriage. Poor interaction, financial constraints, infidelity, divergent expectations, gender roles, commitment, child-rearing concerns, and employment are all major reasons for divorce. Marriage success is not only about finding the right match; it includes becoming the right mate (Sambo, 2014). Marital expectations, according to the researcher is considered as a major factor of marital satisfaction. Fulfilment of physical needs, social needs, emotional needs and financial safety are some of the factors of marital expectations would-be married individual would desire to achieve and hence marital satisfaction.

Background to the Study

Marriage and established family life are unique human characteristics that make them an important part of societal life. Marriage, considered as an institution, plays a critical function in helping a married individual in achieving personal growth and enrichment through a stable family life (Abdul, 2013). Love and marriage, according to Fowers (1995), are the fundamental sources of individual satisfaction and aspiration in life. Positive development,

feeling happy and content will only be achievable if the married individual's connection is stable and satisfying. Marriage has traditionally been an element of family socialization, with religious and social education on spouse selection and marriage role fulfillment being part of the process. It is a complex system, which is hard to explain. Marriage, according to Olayinka (2001), is an

institution which is socially accepted that brings a man and a woman together as body and spirit. Marriage, according to the definition above, is an interpersonal interaction of a husband with his wife. The desire to acquire marital satisfaction is among the most essential goals that married individuals strive to achieve during their marriage. Fincham (2006) asserted that, averagely, individuals that are not married are less healthier than those who are married. This assertion suggests being happy married individuals is essential for healthy life as well as a healthy society.

Many elements, including academic level, socioeconomic status, affection, commitment, communication, disputes, gender roles, length of marriage duration, the available children, sexual interactions, finance, employment, and labour division, have been thought to influence marital satisfaction over time (Hendrick & Hendrick, 1992). The issue of marital expectation is another important factor as far as the institution of marriage is concerned. In their view, Deressu and Girma (2019) explained that marital expectations are basically what “would be” married individuals anticipate to see in their marriages. It is a want that must be fulfilled by someone else, and as a result, its fulfillment is mostly out of their hands. When we anticipate something happen, it is not a big issue when it occurs. When it does not, though, it can be extremely disappointing or frustrating. As a result, having

aspirations when in a relationship that is long-term can be problematic, regardless of whether expectations are satisfied. If they are not satisfied, one may develop negative feelings toward his or her relationship and may treat the other partner badly. When a person's expectations are met in a marriage, on the other hand, he or she is likely to be fulfilled and satisfied (Deressu & Girma, 2019). It was revealed by Vangelisti and Daly (1997) that the marital expectations of would-be partners have a vital role in determining the amount of fulfilment experienced in a specific marriage. Preconceptions about what actions can or cannot occur in a marriage are known as marital expectations. They include opinions on how closely married individuals should apportion values, and how often married individuals should stay together, how conflicts should be resolved, and a variety of other topics that an individual considers to be significant to the relationship that exist in the marriage (Alexander, 2008; Vangelisti & Daly, 1997). Marriage counselors and educators have long maintained the illusion of having elevated marriage anticipations might be detrimental to the success the marriage (Lederer & Jackson, 1968; Sharp & Ganong, 2000). It is said that those who have high hopes for their marriage are putting themselves at a disappointment or at a risks when the marriage realities does not meet their expectations (Sharp & Ganong, 2000).

McNulty and Karney (2004) discovered two factors that influence this dynamic. When person with greater expectations had a positive attributional style (i.e. individuals that focus on the good side of the relationship of the marriage) and also displayed healthy habits throughout a problem-solving session with their spouses, they were far more satisfied in the marriage union, according to their research. People who had great expectations but had an

attributional style (i.e. individuals that focus on the good side of the relationship of the marriage) which was negative and negative communication, who always speak bad about their partner were less satisfied in the marital union. The authors came to the conclusion that those married individuals who had fulfilment their marriages, lofty hopes were an aim that the happy married individuals actively pursued. To achieve this purpose, the spouses would act in ways that would strengthen their connection and give their partner the benefit of the doubt.

More time spent in courtship allows married individuals to discuss responsibilities and expectations, as well as acquire information, resulting in less anxiety and turmoil when they begin their married life together (Knoblock & Donovan-Kicken, 2006). According to Larson and Holman (1994), expectancies have an impact on marital relations as well as marital satisfaction. In all other terms, people interpret knowledge or guidance in order to construct their personal assumptions, which they then use to judge their own level of marital satisfaction.

Marriage expectations have been identified and have demonstrated as a strong indicator of marital satisfaction. Marital expectations encompass various topics, including intentions, attitude to values and beliefs, and gender responsibilities. Similar or complimentary perspectives on each of these topics are considered to improve marital performance and longevity (Larson & Holman, 1994). There have been researches on marriage contentment and how it influences marital satisfaction and marital expectation. To attain a more intimacy, affection, and devoted marriage, today's married people face a number of obstacles that necessitate renegotiating formerly "taken-for-

granted" marital responsibilities and expectations (Baker, Kiger, & Riley, 1996). Gender equality initiatives have had an impact on marital expectations. Both men and women expect more interpersonal contact, intimacy, and sexual fulfillment when they marry. Many married individuals say they expect friendship, closeness, and emotional bonding. A strong foundation is essential for a healthy marriage. That foundation is based on many things - common interests, similar views, selflessness, and, of course, love - but the main issue facing many married individuals is that excessive expectations often hold them back. If marriage aspirations have risen, it is reasonable to believe that the end goal of these higher expectations is a more fulfilling marriage. Given the broad public alarm with the increase rate of divorce, it is critical to comprehend the aspects that may influence marital satisfaction so to devise strategies that would aid married individuals in distress and those contemplating divorce (Bradbury, Fincham, & Beach, 2000). As a result, the current research focuses on the association between marital expectations and marital satisfaction among married individuals of the Seventh-day Adventists Church in Jomoro Municipality.

Statement of the Problem

The alarmingly high percentage of marriage breakup and separation of married individuals that exists in today's society is a particular concern to everyone. Marriage happiness is critical in light of the alarmingly high divorce rates and the ramifications of such a divorce on children and other family members. According to Markman, Stanley, and Blumberg (2010), a study discovered that the majority of unions start with husbands and wives having

high anticipation of positive relationship for a long-term happy marriage from the outset.

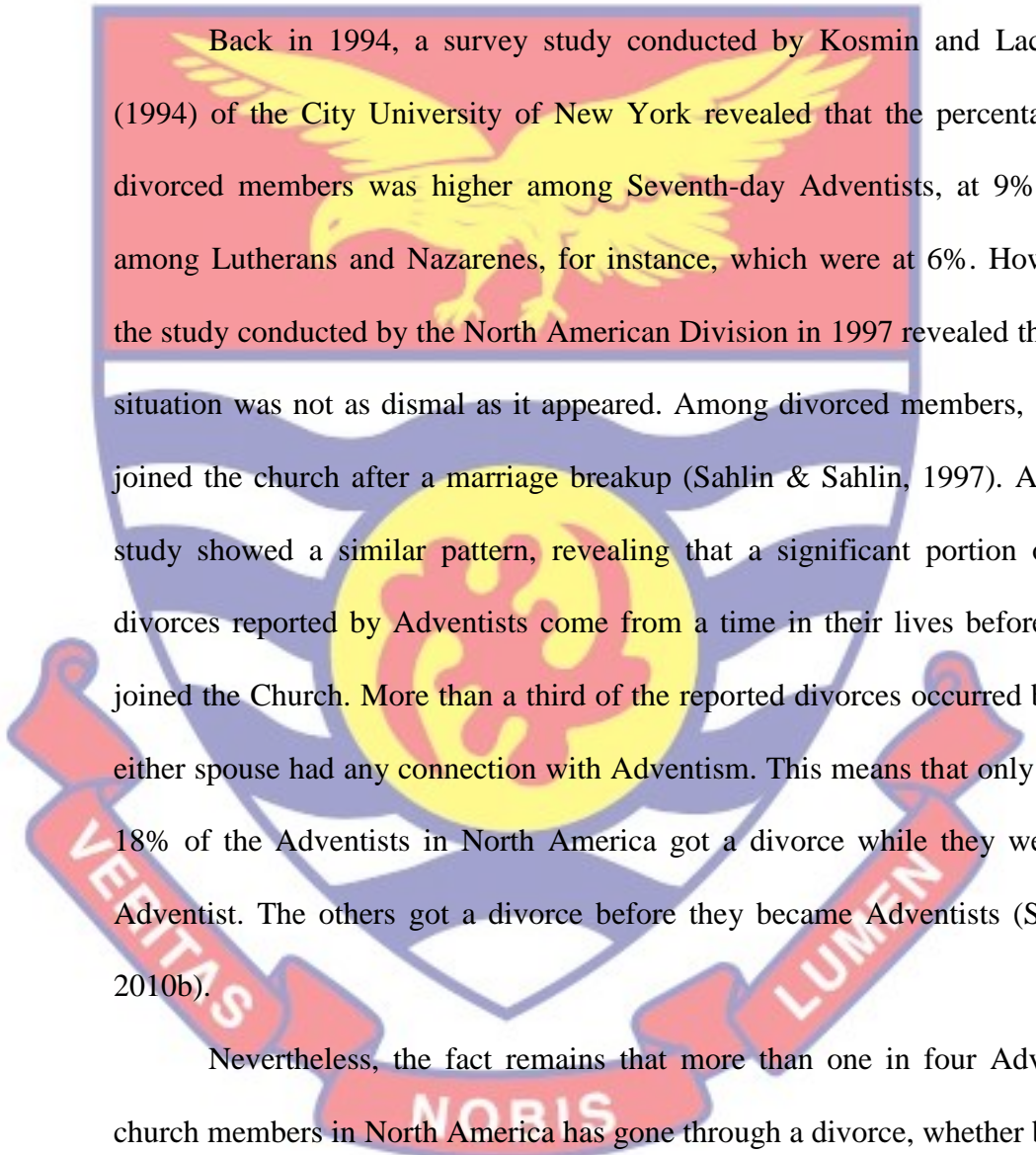
Many "conservative" Christian groups including Seventh-day Adventists, are alarmed by high divorce rates in the world at large and especially among their own members (Eva, 1999). The 2010 "Adventist Family Study" conducted by the Center for Creative Ministry revealed that the number of those who are divorced and remarried in the Adventist Church has increased significantly over the past 35 years. Also, there has been a decline in the percentage of married people and an increase in the number of single adults among Adventists (Sahlin, 2010a).

Like the population at large, low income, less educated respondents were more likely to have gone through a divorce than higher-income, more educated respondents (General Conference, 1999). The 2010 study supports this idea informing that divorced singles are more likely to be middle-aged and from homes with low annual incomes (Sahlin, 2010a). The study further informed that less education at the time of marriage correlates with a greater likelihood of divorce among Adventists (Sahlin, 2010a).

On the effects divorce has on children and society, seven in 10 respondents reported that at the time of their first divorce they had children in the home under 18 years of age. Monte Sahlin (2010b) informs that divorce as experienced by Adventists in North America has had a significant element of impact on children.

Nevertheless, statistics seem to show that Seventh-day Adventists fare better than the general population in the area of marriage and divorce. About one in four who have gone through a divorce have had two or more divorces

over their lifetime. That is about “six percent of the total Adventist membership and therefore quite rare” (Sahlin, 2010b, p. 18). Recent studies also show that “58 percent of Adventists are in their first marriage. Fifteen percent divorced sometime in their life but are currently remarried and only 3 percent remarried and divorced” (Sahlin, 2010a, p. 1).



Back in 1994, a survey study conducted by Kosmin and Lachman (1994) of the City University of New York revealed that the percentage of divorced members was higher among Seventh-day Adventists, at 9%, than among Lutherans and Nazarenes, for instance, which were at 6%. However, the study conducted by the North American Division in 1997 revealed that the situation was not as dismal as it appeared. Among divorced members, 1 in 3 joined the church after a marriage breakup (Sahlin & Sahlin, 1997). A 2010 study showed a similar pattern, revealing that a significant portion of the divorces reported by Adventists come from a time in their lives before they joined the Church. More than a third of the reported divorces occurred before either spouse had any connection with Adventism. This means that only about 18% of the Adventists in North America got a divorce while they were an Adventist. The others got a divorce before they became Adventists (Sahlin, 2010b).

Nevertheless, the fact remains that more than one in four Adventist church members in North America has gone through a divorce, whether before or after joining the church, revealing that divorce is a significant issue within Adventism (Sahlin, 2010b). These statistics are important, because intervention through pastoral ministry is most likely, and thereby would have its greatest effect, among Adventist congregants. Seventh-day Adventists

married Individuals in the Jomoro Municipality experience marital challenges faced by most Seventh-day Adventist married individuals globally. Married individuals of the Seventh-day Adventist Church have high hopes of achieving marital happiness and marital satisfaction.

Who knows what factors have contributed to the varied degrees of marital happiness and changes in relationship satisfaction that married individuals have experienced throughout the course of their marriage? The factors contributing to the diverse levels of satisfaction in marriages and the changes in the quality of marital relationship that spouses experience in the stages of their marriage remain uncertain. There are a variety of factors that contribute to marital satisfaction, one of which is spouse expectations. Among some of these factors include financial expectations, varying in religious backgrounds of married individuals, among others.

Although study has shown that if married individuals' expectations are met in their marriages, most report higher marital happiness and hence satisfaction in marriage, there are less knowledge on how married individuals satisfy their marital expectations and what factors contribute to this. According to some study, when marital expectations are excessively high, married individuals are more likely to be dissatisfied and divorced (Eidelson & Epstein, 1982; McNulty & Karney, 2004; Sharp & Ganong, 2000; Sullivan & Schwebel, 1995). Individuals who anticipate to obtain a tremendous deal out of their marriages are much more likely to obtain a good alliance in return, according to a prior study (Baucom, et al. 1996; McNulty & Karney, 2004; Vangelisti & Daly, 1997). It's also clear that having high expectations is not necessarily harmful to the marriage relationship. To assess marital satisfaction,

various elements interact with the level of expectations (Eidelson & Epstein, 1982; McNulty & Karney, 2004).

Expectations for a future marital relationship appear to have an impact on person perspectives in marriage. Failure to meet one's expectations for a spouse's behaviour change may result in an inaccurate appraisal of the conduct. This type of behaviour will have a detrimental influence on the marriage in the long run (Dixon, Gordon, Froussakis, & Schumm, 2012). As part of his research on the definitions of marriage for young people, they had assumptions predicated on ideologies that had built up over the years, several of them being impacted by their early life interactions with their families. The young people had some of these expectations in marriage: to them, for someone to enter into marital relationship is not a compulsory but a deliberate decision or act performed by the married individuals, including decision concerning whether to get marry to only one person, and to cater for children. The study referred to above showed that expectations in marriage have a significant part to play in how married individuals acquire marriage experiences (Hall, 2006).

A number of studies on marital satisfaction have been undertaken in Ghana. A research undertaken by Ahene (2010) to evaluate the rate of marital quality among Cape Coast Pentecostal and Charismatic churches yielded useful understanding marriage and marital satisfaction in the Cape Coast Metropolitan Area. On the other hand, he did not take into account the goals that "would-be spouses" hope to attain in their marriages. His research focused solely on church members. Dabone (2012) conducted another survey to indicate the degree of marital satisfaction among married persons in Sunyani

Municipality in the Bono Region of Ghana. This study also added up to the field; however, he was not concerned with marital expectation as a factor that contribute to marital satisfaction. His study was a more general study. In addition, Arthur-Norman (2015) did a research on the happiness of the officials of the congregation who are married in the Pentecostal chapels in the Cape Coast Zone.

A critical assessment of literature proved that a chain of studies have examined the issue of marital satisfaction, whether among church leaders or among married individuals in general. It is quite intriguing to state that among the literature reviewed, it appears majority of the studies explored only marital satisfaction as a variable (Ahene, 2010; Dabone, 2014; Arthur-Norman, 2015).

In the case of marital expectations and marital satisfaction, it appears much has not been documented, especially in the Ghanaian context. This gap therefore triggers the need for this study. The current study therefore, examines the association between expectation of married individuals and the satisfaction level among Seventh-day Adventist married individuals in the Jomoro Municipality of Ghana.

Purpose of the Study

The purpose was to examine the relationship between marital expectations and marital satisfaction among married individuals in the Seventh-day Adventist Church in the Jomoro Municipality. Specifically, this research seeks to:

1. Explore the level of marital expectations among Seventh-day Adventist married individuals in the Jomoro Municipality.

2. Assess the marital satisfaction level of Seventh-day Adventist married individuals in the Jomoro Municipality.
3. Evaluate the connection between marital expectations and marital satisfaction among Seventh-day Adventist married individuals in the Jomoro Municipality.
4. Evaluate the moderating role of gender in the link between marital expectations and marital satisfaction.

Research Questions

These research questions served as the basis for this investigation:

1. What is the level of marital expectation among Seventh-day Adventist married individuals in the Jomoro Municipality?
2. What is the level of marital satisfaction among Seventh-day Adventist married individuals in the Jomoro Municipality?

Hypotheses

This research seeks to test the following hypotheses:

H₀ 1: There is no significant relationship between marital expectations and marital satisfaction among Seventh-day Adventist married individuals in the Jomoro Municipality.

H₁ 1: There is a significant relationship between marital expectations and marital satisfaction among Seventh-day Adventist married individuals in the Jomoro Municipality

H₀ 2: Gender will not significantly moderate the relationship between marital expectations and marital satisfaction among Seventh-day Adventist married individuals in the Jomoro Municipality

H₁ 2: Gender will significantly moderate the relationship between marital expectations and marital satisfaction among Seventh-day Adventist married individuals in the Jomoro Municipality

Significance of the Study

The information gathered in this study might be used to further the literature on marital satisfaction and understanding of what makes a marriage healthier. According to the findings of this study, specialists such as marriage therapists may be able to use appropriate coping skills to tackle the problems of higher marital expectations. In addition, the research results may provide insight into the psychosocial and physical factor that affect married individuals. The results from this study might possibly be a platform for future research in the subject of marital expectations and satisfaction, if they are confirmed. Insight into the worth of marital satisfaction could be extremely useful to policymakers, since it could lead to decisions about marriage assessment, measurement, and improvement. The results of the study would be beneficial to the married individuals and the would-be couples of the Seventh-day Adventist Church.

Delimitation

This study was delimited to only Seventh-day Adventist married individuals within the Jomoro Municipality. The constructs of the study focused on the link that exist between marital expectations and marital satisfaction. Further, the quantitative correlational design was employed in the study. Standardised questionnaire was used to seek information of respondents. Also, descriptive statistics like percentages, frequencies, mean

and standard deviations, simple linear regression and Hayes' moderation analyses were adopted for the data analysis.

Limitations

During the research, difficulties encountered included adoption of a self-rating questionnaire to obtain data on marital expectation and satisfaction from married individuals in various churches, which was limited due to the issue of respondents' honesty in situations that required talking about their marriages. This is because marital issues are highly sensitive issues and the issue of marital expectation and satisfaction of married individuals made it even more difficult. Finally, since the respondents were given the questionnaire to take home and respond to it, some of the respondents did not return the questionnaire and so measures had to be put in place to give additional questionnaires to other people within the population so as to make up for the unreturned questionnaires.

Definition of Terms

Marriage: It is an affectionate tie and equal engagement between a man and woman.

Marital married individuals: Two persons (usually a gentleman and lady) who are married for a long period of time; commonly a father and mother. In this study, married individuals have been conceptualised as individuals who has been married in the Seventh-day Adventist church or as Seventh-day Adventist.

Marital expectations: These are the expectations that each spouse carries to the marriage. They may have increased over the years before or after marriage, or based on early life in the original families.

Marital Satisfaction: Is a cognitive state that shows a person's perceptions of the rewards and expenses of marriage.

The Seventh-day Adventist Church is a protestant religious Christian group best known for its dedication to the Sabbath on Saturday and its emphasis on the impending return of Jesus Christ to the earth (advent).

Organization of the Study

The research report was put into five (5) sections, which were organized as follows: The first chapter focused on the research's historical context as well as the problem statement, aims and hypotheses, importance of study, restrictions and delimitations, and operational concepts. The theoretical, conceptual and empirical literature, with the viewpoints of writers who have contributed to the research, are discussed in the second chapter. The third chapter provided a description of the methodology used in the research. The research design, demographic and sampling strategy, research tool, data collecting procedure, and data analysis were all examined in depth throughout the course of the study. The conclusions of the study were placed in the fourth chapter. Finally, the fifth chapter contained a summary, a conclusion, and suggestions, as well as areas for additional investigation.

CHAPTER TWO

LITERATURE REVIEW

Introduction

The purpose of this chapter is to give an overview of related literature on the subject under consideration. The literature review includes theoretical considerations, conceptual concerns, empirical considerations, and the conceptual framework.

Three theories influenced the study's conduct, according to the theoretical review. The theories include; dynamic goal theory, interdependence theory and the epigenetic model of marital expectations. The conceptual review highlighted issues such as the concept of marriage, the issue of marital expectation concept of marital satisfaction, Seventh-day Adventist as a concept among other variable used in the conduct of the study. Similarly, issues such as level of marital expectation, level of marital satisfaction, factors that determine marital satisfaction, and the link between marital expectation, gender and marital satisfaction were captured under the empirical study. In all, the empirical review was objectives based that guided the conduct of the study. Lastly, the conceptual framework presented a visual representation of the study's main variables, as well as the relationships that exist between them

Theoretical Review

There are a series of ideas that expatiate the concept of marital expectations and fulfilment which have been proposed by different theorists.

Some of these theories include the dynamic goal theory, interdependence theory and the epigenetic model of marital expectations.

Dynamic Goal Theory of Marital Satisfaction

In today's society, marital satisfaction is becoming increasingly important (Li & Fung, 2011). The Dynamic Goal Theory was introduced by Li and Fung (2011). The Dynamic Goal Theory of marital satisfaction includes marital goal as one of its key components. According to Li and Fung (2011), marriage goals, or goals that married individuals anticipate and aim to achieve in their marriage, play a substantial role in marital satisfaction. The Dynamic Goal Theory of marriage satisfaction considers marital goals to be one of the most important components in the theory. According to the theory, the most important factor of marital satisfaction is whether or not marriage goals, particularly those that are prioritized, are met in the marriage, is the most significant determination of satisfaction in marriage. The Dynamic Goal Theory of marital satisfaction is stated in four main elements: 1. people have variety of purposes in their marriage that they desire to fulfil, 2. the importance of various marriage goals alters over time as the person progresses in the stages of adult life.

Finally, marital satisfaction is defined by whether or not the prioritized married aspirations in a specific growing period are met throughout the course of a given relationship. Finally, additional factors can have an impact on marriage enjoyment by modifying the relative importance of various marital objectives or by making it simpler to achieve the marital goals that are given higher priority. Based on their examination of the literature, Li and Fung divided marital goals into three categories. Companionship ambitions, self-

development goals, and functional goals are among them. In a marriage, companionship aims refer to people's desires for affiliation and similarity. Connectedness is considered as one most fundamental mental requirements of human beings, according to the self-determination paradigm (Deci & Ryan, 2000).

Along the same lines, the integrative socialization aims (Austin and Vancouver, 1996) and the goals of affiliation (Lang, 2004) are similarly key social relationship goals that hint to people's need to have a sense of belonging to others and the two goals are considered as a significant social connection aspiration. The details are discussed more below. The triangle paradigm of love developed by Sternberg (1986) identifies proximity and devotion as crucial and useful components of love in the marriage setting, and they are both strongly related to the need for intimacy in the marriage. When people talk about their personal growth ambitions, they are referring to their desire to improve or fulfil themselves in their marriage. Personal goals can be achieved with the help of social ties. Activating a target goal, according to Fitzsimons and Shah (2008), increased the availability and evaluation of involved parties who could assist in achieving the purported aim.

A deeper link has developed amongst relevant stakeholders who have assisted in achieving their long-term individual objectives once more. (Fitzsimons & Fishbach, 2010). Self-serving goals, according to Austin and Vancouver (1996) and Lang (2004), are a substantial aspect of social interaction goals. Expansion of one's own self is the method of obtaining different personality traits, experiences, understanding, and personal connections. Expansion of one's own self has already been identified as a

critical aspect in the establishment and maintenance of marital partnerships (Aron, Norman, Aron, & Lewandowski, 2002). A healthy marriage also makes it easier for people to achieve their personal ambitions. The "Michelangelo phenomenon" describes how a spouse might assist an individual in achieving one's ideal self by that ideal-self affirmation (Rusbult, Finkel, & Kumashiro, 2009).

In particular, when the imagined personalities (ideal self) of the two married individuals are in congruence, this tendency becomes more apparent (Rusbult, Kumashiro, Kubacka, & Finkel, 2009). Aside from that, according to study, most married individuals have positive notions concerning their significant other (Miller, Niehuis, & Huston, 2006). A significant component of marital aims is the achievement of self-improvement ambitions. In addition to the married individual and their relationship, marriage is about creating a caring atmosphere for self-growth. Instrumental goals are those that are focused with the realistic knowledge of a union. Housework, managing family finances, and raising children are all obligations that spouses must share with one another. The spouse's instrumental support helps to marital contentment (Mickelson, Claffey, & Williams, 2006). Inequitable home labour division, on the other hand, is a significant contributor to marital strife, particularly in today's dual-earner households (Frisco & Williams, 2003).

It is important to achieve instrumental aims, in this view, a fundamental aspect of a good marriage. While all three marriage goals are significant, the order in which they are prioritized changes as one progresses as an adult. Marital satisfaction can be explained using the dynamic marital goal theory. The degree to which a married individual's marital satisfaction,

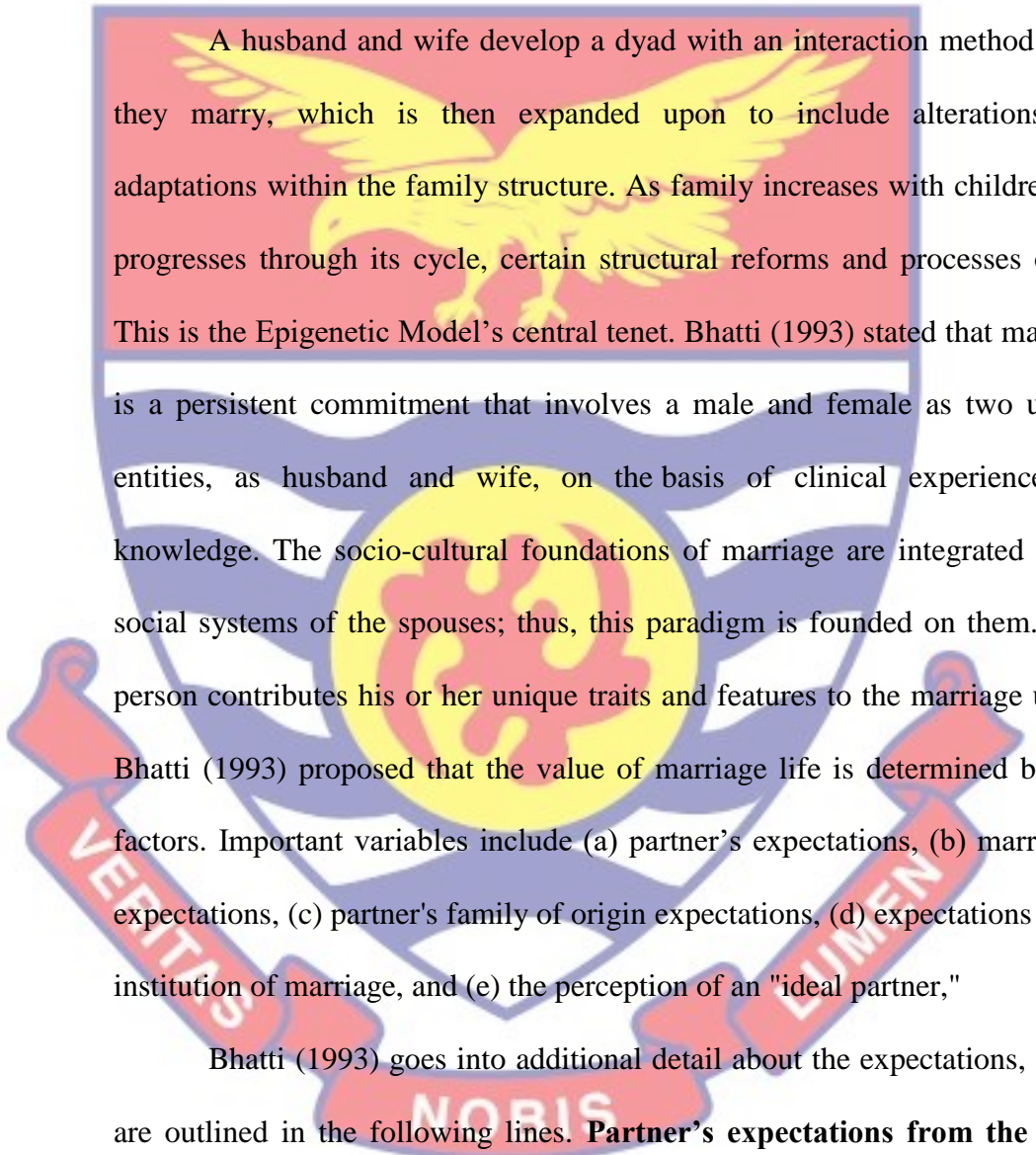
particularly those that are emphasized at a given developmental stage, are met in their marriage is a measure of their contentment with their marriage.

In previous study, it was revealed that whether or not a married individual's marital expectations or needs are met has an influence on their level of expectations and satisfaction in their marriage (Campbell, Simpson, Kashy, & Fletcher, 2001; Dainton, 2000; Fletcher, Simpson, & Thomas, 2000). Furthermore, it has been established that a wide range of relationship aspirations and desires have various degrees of effect on the quality of a romantic relationship. Campbell and colleagues (2001) looked into the association between (1) gap in-between romantic partner aspirations and real partner perceptions, (2) the adaptability of such objectives, and (3) the level of satisfaction in a relationship with that partner. They discovered that whether or not the partner could match the ideal expectations had a stronger influence on relationship happiness among those who had inflexible beliefs about their spouse. Therefore, it is obvious that prioritizing marriage goals over a period of time has the strongest influence on marital satisfaction.

Epigenetic Model of Marital Expectations

Bhatti's Epigenetic Model of expectations in marital affairs is pivoted on the areas of (1) partner's expectations from the other party, (2) individual's expectations from marriage, (3) partner's expectations of or from other parties family of origin, (4) expectations of the institution of marriage, and (5) the perception of an "ideal partner," and aids in acknowledging how marital expectations are impacted by multiple circumstances in the life of a person. Basic presumption is that both partners join the marriage with expectations on above-mentioned categories, which are realities and exist in the social world

on a level of conscious awareness. Throughout the marriage, these indications continue to evolve, refine, and change. The idea has indeed been utilized to the creation of fundamental human institutions such as marriages, beginning with its conception and proceeding through many life phases (Juvva & Bhatti, 2006).



A husband and wife develop a dyad with an interaction method when they marry, which is then expanded upon to include alterations and adaptations within the family structure. As family increases with children and progresses through its cycle, certain structural reforms and processes occur. This is the Epigenetic Model's central tenet. Bhatti (1993) stated that marriage is a persistent commitment that involves a male and female as two unique entities, as husband and wife, on the basis of clinical experience and knowledge. The socio-cultural foundations of marriage are integrated in the social systems of the spouses; thus, this paradigm is founded on them. Each person contributes his or her unique traits and features to the marriage union. Bhatti (1993) proposed that the value of marriage life is determined by five factors. Important variables include (a) partner's expectations, (b) marriage's expectations, (c) partner's family of origin expectations, (d) expectations of the institution of marriage, and (e) the perception of an "ideal partner,"

Bhatti (1993) goes into additional detail about the expectations, which are outlined in the following lines. **Partner's expectations from the other party.** There is a focus with libidinal satisfaction with the initial stages of marriage, accompanied by intellectual and social activities. At this stage, there is also an anticipation of mutual acceptance. These expectations frequently reflect the personality's id manifestations. In modern marriages, equality

between the married individuals is the most desirable value, in contrast to the former societal subjugation of the wife to the husband. In a relationship, women want equality. Sex in marital life, which was once seen to be an afterthought in traditional society, has now become a major factor linked to marital adjustment and contentment.

Individual's expectations from marriage. Marriage aspirations are frequently linked to social status and exhibit ego-related behaviours. Financial security, for example, is given equal weight to physical, social, emotional, and intellectual requirements. The societal recognition and accomplishment of the social term of "married person," that is, husband or wife, comes next in line.

Marriage is a significant milestone in one's life. Marriage, on the whole, leads to a sense of security. A woman today expects to develop in her marriage. She is learning a lot of new things and wants to represent the new woman in some way. She does not want to take on the role of her husband's mother. She aspires to be a symbol for the new woman, a breakaway from traditional marriage.

Expectations from the partner's-oriented family. Apart from the financial benefits, traditional marriage helps the growth of the social connection and the expectation of social advancement. The assumption that assistance will be accessible when the transiting through the stages of marriage is also evident. However, a new tendency in mate selection has emerged. This pattern has resulted to young married individuals wanting to live separately to develop their own set of norms to guide and manage their behaviour away from their extended families. The young married individual is looking forward to starting their own family, separate from their families of

origin. Despite current improvements, in-laws continue to have a crucial impact on the reproductive family. Mostly because the in-laws' expectations of the young married individual regulate and influence a lot of our activities and relationships. This is a distinct feature of collectivist civilizations, such as India's, where the knowledge of the older generation is highly valued.



Expectations of the marriage institution. Within the concept of marriage, the married individuals are required to help each other grow as a marriage entity, to help one another in times of need, to stay sincere, faithful, and truthful, and to honour each other, as well as to meet specific responsibilities owed to the marriage institution, such as socialization, reproduction and child care. The elements of superego are reflected in the expectations of marriage institution. This reflects the changing nature of society. Today's lady aspires to discover her inner woman. Instead of compromise, this requires the necessity for semblance. The marriage institution reflects the position of the changed woman as observed in today's society where the emphasis is on interdependent growth and the spouses' equality rather than submission, and on the balanced and equal roles, with equitable and distributed responsibility in the administration of the family. An image or notion of an **"ideal spouse"**. Mate choosing is not an individual issue in Indian culture. An individual, on the other hand, forms a perception of an ideal spouse based on his or her experiences in life. When image and reality are in congruence with each other, there is a higher level of marital embedment.

It has been noticed that an ideal or perfect partner is someone who is certainly interested with the non-material and material components of life on a

conceptual level. This is a significant shift from the typical definition of a perfect relationship. Expectations are social truths in this concept, and they are believed to exist in real life. These expectations constantly present at a conscious level. As a result, there are disturbances in the marriage union: When a partner is not able to fit the spouse's subjective impression, or when a

partner's expectations are inconsistent, or when the marriage institution's expectations are flouted, or when a spouse's family of alignment expectations are unfulfilled, and when there is discontinuity at the level of marital expectations.

Interdependence Theory

The interplay between the two married partners in providing results in terms of cost and benefit in the partnership is the subject of interdependence theory. Pleasure and satisfaction are instances of rewards, while shame and pain are examples of costs (Thibaut & Kelley, 1959). The interdependence idea highlights each spouse's reliance on the marital connection, as well as the relationship's capacity to achieve individual needs. People establish and sustain relationships partly because of the expected rewards that will come from the exchanges in the connection, which is similar to other social exchange ideas (Blau, 1967). The interdependence framework between individual partners within a relationship is investigated by interdependence theory: each partner's degree of dependence, partners' mutual dependence, the basis of dependency and the concordance of outcomes (Rusbult & Buunk, 1993). Again, it also describes how additional global factors influence the connections between different partners; factors include long-term goals and care and consideration of the interests of each other (Rusbult & Van Lange,

2003). The individual assesses the consequences of a relationship's exchanges and determines if he or she is fulfilled (Rusbult & Buunk, 1993). This suggests that the individual has established criteria by which he or she determines the level of achievement and contentment with the relationship.

Kurdek (1993) hypothesized that married individuals with low degrees of relational reliance in one or both partners were more likely to divorce. Levinger (1979) developed this theory further, claiming that success or failure a marriage is determined by the relationship's attractions, barriers to leaving it, and the presence of prospective alternatives. Rewards connected with a relationship are thought to be positively related to its appeal. Family income, companionship, and sex are all examples. Furthermore, the beauty of a bond is seen as positively linked to the rewards associated with that relationship which include things like time and energy. In this study, the interdependence theory is used to connect the Epigenetic Model of marital expectations with the marital satisfaction construct.

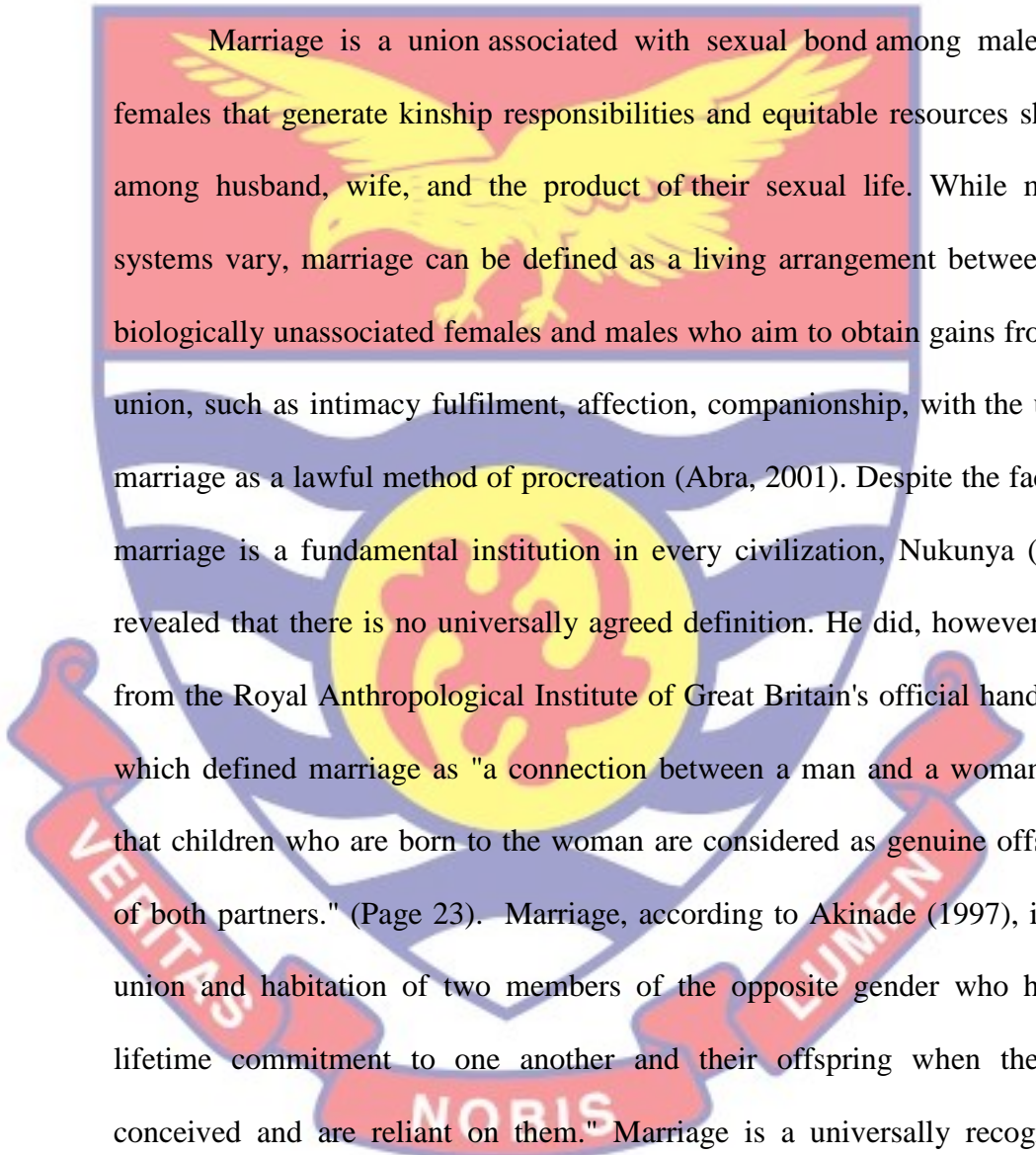
Conceptual Review

This section discusses marital expectations and marital satisfaction as a concept, as well as additional concepts that are relevant to both marital aspirations and contentment. As a result, several definitional difficulties for specific concepts or variables utilized in this study are addressed in this section.

Marriage as a Concept

Marriage exists in every civilisation of human life. Marriage is a public lawful deed, not only a private personal declaration or religious rite, in every complex society ruled by law. The anthropological evidence, as Davis (1985)

summarized it as: “Although the details of getting married who chooses the mates, what are the ceremonies and exchanges, how old are the parties vary from group to group, the principle of marriage is everywhere embodied in its practice”. Marriage encompasses managing childbearing, households, and society as a basically universal human concept.

The logo of the University of Cape Coast is a watermark in the background. It features a shield with a yellow eagle at the top, a yellow sun in the center, and a red banner at the bottom with the Latin motto "VERITAS LIBERABIT VOS".

Marriage is a union associated with sexual bond among males and females that generate kinship responsibilities and equitable resources sharing among husband, wife, and the product of their sexual life. While marital systems vary, marriage can be defined as a living arrangement between two biologically unassociated females and males who aim to obtain gains from the union, such as intimacy fulfilment, affection, companionship, with the use of marriage as a lawful method of procreation (Abra, 2001). Despite the fact that marriage is a fundamental institution in every civilization, Nukunya (1992) revealed that there is no universally agreed definition. He did, however, take from the Royal Anthropological Institute of Great Britain's official handbook, which defined marriage as "a connection between a man and a woman such that children who are born to the woman are considered as genuine offspring of both partners." (Page 23). Marriage, according to Akinade (1997), is "the union and habitation of two members of the opposite gender who have a lifetime commitment to one another and their offspring when they are conceived and are reliant on them." Marriage is a universally recognized, somewhat lifelong connection between a man and a woman, according to Peil (1977).

The challenge in reaching a consensual definition may come from the fact that civilization has carried with it other different kinds or forms of

marriage, making an all-encompassing description for them in a precise meaning not only a tough challenge, but also making the entire endeavour tedious and utterly pointless. Nonetheless, efforts to change the definition of marriage by Akinade (1997), Peil (1977), and Nukunya (1992) have been highly relevant and so valuable to this study and discussions.

Marital Satisfaction

It is difficult to come up with a universal definition for marital satisfaction because what one considers to be satisfactory in a marriage differs from one individual to the next. According to Scanzoni and Scanzoni (1988), a satisfied marriage is achieved when the benefits to both married individuals outweigh the costs, and it is preferred to any other option.

The level of dedication a person exhibits to his or her marital relationship and partner is referred to as marital contentment. When examining marital satisfaction, it's necessary to focus on the things that contribute to or detract from it. Communications with support from spouses are important variables in marriage fulfilment.

A famous researcher in the area of marriage, John Gottman, outlines major factors that can contribute to marital discontent. Criticism, scorn, badgering and hostility are what Gottman called as "the four horsemen" (Gottman & Silver, 1994). A point of view, decision, or indignation of what is bad or evil about a spouse is referred to as criticism. The purpose to offend and mentally and emotionally abuse a spouse distinguishes contempt from criticism. This involves insults to a spouse's self-esteem, as well as the use of words and gestures. Defensive statements, like the positions they express, create more conflict than they solve. As a result, defensiveness exacerbates

marital problems (Gottman & Silver, 1994). Finally, when a spouse is trying to work things out, stonewalling is common. By becoming a "stone wall," a stonewaller withdraws from the conversation. It's a strong act that "conveys disapproval, chilly scorn, and smugness," according to the author (Gottman & Silver, 1994, p. 5).

In addition, Gottman and Silver (1994) found that, opposite to popular opinion, expressing outrage and conflict during the journey of a marriage can assist the married individuals to be better than those who repress their anger and disagreement. According to research, happy and satisfied married individuals display a five to one ratio of good behaviours against bad behaviour during disagreement (Gottman & Carrere, 2000).

When concerns go unheard and a spouse continues to do the same thing that caused the complaint, there are problems in the marriage (Gottman & Silver, 1994). Perren, Von Wyl, Burgin, Simoni, and Von Klitzing (2005) found that declines in communication and responsiveness were a primary contributor of diminishing marriage satisfaction. The link between communication quality and marital outcomes is becoming more even clearer over time. When spouses are under stress, it's natural to think that their marital relationship and communication will become more critical and blame-focused (Rogers & White, 1998).

Spousal support must be included while assessing marital satisfaction. According to research, supporting married individuals have a more positive reaction to one another. "The more satisfied married partners are with their marriage, the more likely they will approach one another in attempts to elicit support, and the more positively each will respond to these requests" (Heffner,

Kiecolt-Glaser, Loving, Glaser & Malarkey, 2004, p. 250). Feeling acknowledged and accepted by a partner might help each married individual feel more supported. Additionally, if spouses seek to repair their relationships, the amount of support they receive may rise. Greater levels of spousal support were linked to an increased marital satisfaction, less depression symptoms, and more controllable stress levels (Purdom, Lucas & Miller, 2006). Marital satisfaction rises in tandem with spousal support (Purdom et al., 2006).

What follows, however, when either a spouse or both married individuals are pressured by certain daily obligations, kid features, or parent-child connections, as well as the children's number and age? When external pressures are strong, even those married individuals who have solid coping methods and abilities may find it very hard to put those strategies and skills to use efficiently (Karney & Bradbury, 2005). "Marriages that take place in more stressful environments may be more difficult simply because the barriers that married individuals confront both in and out of their marriages are more severe" (Karney & Bradbury, p. 173). Are all those partners that stick together actually satisfied? This is an important factor to be considered. Most married people seek or expect marital satisfaction, as reported by Esquer, Burnett, Baucom, and Norman (1997).

Sadly, according to the United States Bureau of Census, 52 percent of marriages filed for divorce in 1992. Researchers are looking at the effects of this fact, as well as other stimulants, on marital satisfaction. There are numerous determinants of marital stability and satisfaction. Researchers have conducted conclusive studies on the impacts of both historic and current satisfaction of spouse's character and living standards, the effect of individual

freedom and similarity in marriage life, the Empty Nest Syndrome, and types of prior to marriage interactions and their impact on marital satisfaction, among the different options explored by researchers. The body of knowledge associating the quality of premarital relationships to satisfaction in marriage is growing.

Happiness in relationship drops in the initial two to three years of marital life, according to the research, and while the majority of happy marital unions are stable, marital discontent does not always result in to instability in marriages. As a result, identifying several premarital antecedents that influence eventual marital satisfaction is critical. Fowers and Olson (1992) identified four groups of premarital married individuals to analyze 3 to 4 months before marriage, and 2 to 3 years afterwards, all spouses of each category performed a preparation inventory.

The goal of the preparation inventory was to examine and recognize upsides and downsides in relationship aspects like aspirations, interaction, character, and conflict resolution strategies. The Vitalized partners had the best overall marriage contentment, with strong communication skills, strong satisfaction in areas such as love, intimacy, shared time, income, and a firm belief in the relevance of religion. Overall, happy married individuals were content with their marriages to a moderate degree. The drop in satisfaction appeared to be driven by their unrealistic perception of marriage and child-related concerns, despite the fact that these married individuals shared and interacted well with one another and each other's friends and family.

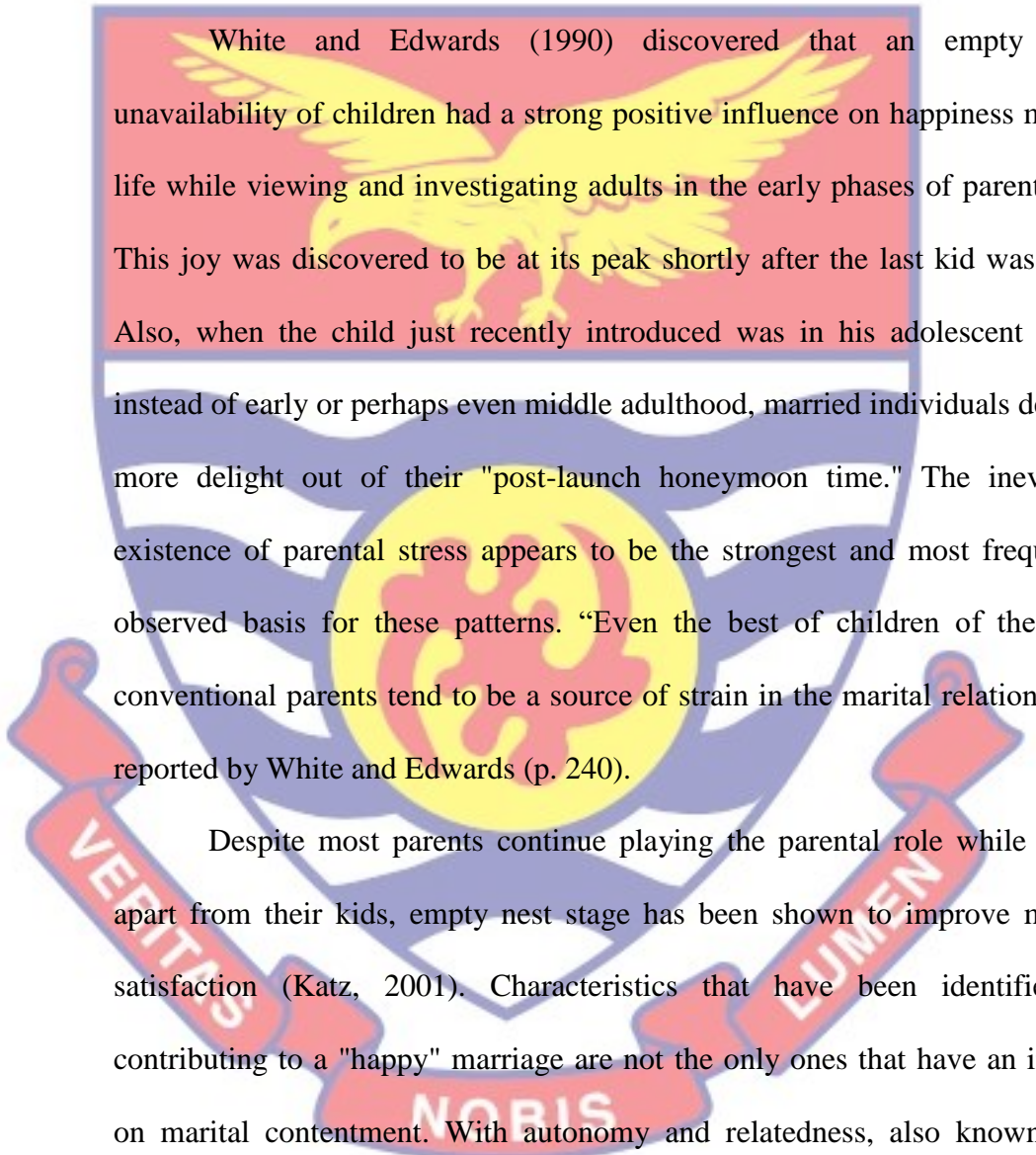
Traditional married individuals were moderately dissatisfied, but they were the less likely to break up, while conflicting married individuals were

distressed and had a high likelihood of divorce. The importance of marital satisfaction identified in this study may be observed in the fact that Harmonious married individuals place a greater priority on marital satisfaction than Traditional married individuals do on stability. As a result, better communication and relationship satisfaction led to higher marital satisfaction, which was impacted by premarital beliefs. A dimensional analysis of historic and current satisfaction revealed that recent and former relationship satisfaction can project overall marital satisfaction across multiple dimensions. Plechaty, Couturier, Cote, and Roy (1996) postulated that spouses' personalities and living standards as a married individual, including intimacy and interaction, would be the most regular sources of happiness or discontent in the relationship, responsible for much of it.

Although the married individual's age and the number of kids did have a significant correlation with marital satisfaction, the aspects of spouses' character and living concerns were the main factors on marital satisfaction, according to a preliminary correlation analysis. Autonomy and similarity were discovered to have other impacts on pleasure and satisfaction in marriages by Rankin-Esquer, Burnett, Baucom, and Epstein (1997).

The term "autonomy" means a spouse's assessment of how much their relationship supported freedom and individualism. According to this study, relatedness pertained to a spouse's judgments of how connected their partners were to them. The results from study differed for men and women, in that women discovered relatedness as significant in deciding their relationship's ideals, held either by themselves or their male counterparts, while males' perspectives of standards, perception of their female counterparts, had no

relationship with similarity. This study discovered that not only were autonomy and relatedness highly and positively related to everyone, and with marriage reorganization and satisfaction in both men and women. Finally, study into the popular "empty-nest" stage of adult life discovered that it had a substantial impact on marital satisfaction.

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White and Edwards (1990) discovered that an empty nest; unavailability of children had a strong positive influence on happiness marital life while viewing and investigating adults in the early phases of parenthood. This joy was discovered to be at its peak shortly after the last kid was born. Also, when the child just recently introduced was in his adolescent years, instead of early or perhaps even middle adulthood, married individuals derived more delight out of their "post-launch honeymoon time." The inevitable existence of parental stress appears to be the strongest and most frequently observed basis for these patterns. "Even the best of children of the most conventional parents tend to be a source of strain in the marital relationship," reported by White and Edwards (p. 240).

Despite most parents continue playing the parental role while living apart from their kids, empty nest stage has been shown to improve marital satisfaction (Katz, 2001). Characteristics that have been identified as contributing to a "happy" marriage are not the only ones that have an impact on marital contentment. With autonomy and relatedness, also known as a positive way of spousal freedom and judgments of attachment, were discovered to have a positive relationship with one another and, more importantly, total marital satisfaction. In addition, the key parental period of

childlessness, sometimes known as the Empty Nest period, has been shown to improve both partners' marital satisfaction (Pacey, 2004).

Amstutz-Haws and Mallinckrodt (1996) questioned 25 married individuals aged 18 to 30 who had been married for 6 to 13 months with regards to how much they believed they were mentally distanced from their parents and had established as independent persons in another set of tests. Each partner was again questioned if they believed they match up well as a pair, if they were content with their marriage, if they got sufficient love and care, and if they agreed on enough subjects. The largest predictor of both spouses having difficulty fitting well in the new marriage was a husband's freedom from both his parents. When the men remained devoid of extreme remorse, worry, distrust, obligation, constraint, anger, and wrath, in respect to their mothers, both spouses reported improved levels of adjustment and pleasure in their marriage.

When the man had a higher capability to handle and steer practical concerns without the assistance of his father, in their new relationship, the spouses seemed likewise more at ease. The ease with which wives adjusted to marriage appeared to be determined by how good their husbands split from their parents. Adaptation of husbands to marriage, on the other hand, was determined by how successfully both spouses were able to detach themselves away from parents' impact. According to Amstutz-Haws and Mallinckrodt (1996), a man when marries a partner, they are significantly most likely to remain married including being happier if they have a certain mental type and passions in resemblance.

Conceptualization of Marital Expectations

When it pertains to how expectations of marriage are understood and how participants perceive the satisfaction, or lack thereof, marital expectations, this builds on the study done by Vangelisti and Daly (1997). Marital expectations are defined by Vangelisti and Daly (1997) as ideas that explains the behaviours that should or shouldn't occur within the marriage union. These ideas can range from how closely married individuals must share beliefs to how much time spouses should stay together, how disputes should be resolved, and a variety of other topics that a person acknowledges are important in marriage life (Alexander, 2008; Vangelisti & Daly, 1997). The broad depth of a person's expectations is determined by how significant these items are to the overall success of their marriage. People who consider it is very crucial for spouses to have similar values, and have much time together to overcome arguments, for example, has increased expectations than someone who believes such actions are an assessment of the relationship, independent of what behaviours occurred (McNulty & Karney, 2002).

Marital Expectations

Marital expectations emanate from five various sources, according to the Epigenetic Model of marital expectations proposed by Juvva and Bhatti, (2006). They are founded on the growth of persons during the course of their lives. The spouse, the marital union, the origin of partner's family, the marriage institution, and the idea of an "ideal mate" are all sources of expectations (Juvva & Bhatti, 2006). Marital expectations are available on a sociocultural level, are concrete, and can be communicated by spouses.

Libidinal satisfaction comes first in the initial phases of a marriage, before social and intellectual interests.

Marital equality between married individuals and their acceptance of one another are the aspirations of each spouse. The marriage is expected to provide for sociocultural, physical, affective, and financial safety needs. In some collectivist communities, such as those in Sub-Saharan Africa, achieving and being recognized as a married individual by the society is extremely important. Although a married woman's new position as a woman in marriage may be welcomed, not all women in marriages wish to proceed in their traditional roles. Today's married female spouse may wish to combine their new position with their professional endeavours (Juvva & Bhatti, 2006).

In the United States, marriage encourages the formation of nuclear families. However, in places like Sub-Saharan Africa, married individuals are admonished to reside with the parents of their husbands (Mbiti, 1969). As a result, marital expectations are linked to the desires of the in-laws. Becoming old aged together, being faithful to one another, and respecting one another are all demands of the marital institution, and so are the procreation and upbringing of children, the upkeep of the household, shared family chores, and the maturity of a woman inside the marriage.

The idea of an ideal mate is influenced by the surrounding environment. The ideal mate in Sub-Saharan Africa is someone who would be a good fit for the family, because marriage takes into consideration more than two people because it is a union of two families. Marriage in the United States, on another hand, considers only two persons, and it is accepted that the ideal

spouse concept is based on the individual. As a result, disruptions in the marriage will be caused by a shift in the people' expectations.

Seventh – Day Adventists

During the mid-nineteenth century in North America, the Millerite Movement gave birth to the Seventh-day Adventist Church. Under the supervision of the General Conference of Seventh-day Adventists, with headquarters in Silver Springs, Maryland, it has grown into a worldwide church. The church operates a global educational network of primary, secondary schools, and a few universities or colleges. In addition, the church operates a large hospital network in the United States and internationally. Their medical research and treatment facilities are well-known (General Conference of Seventh-day Adventist, 2008; Rayburn, 2000). The members of the Seventh-day Adventist church are termed conservative Christians because they keep and are committed to worshipping on the Sabbath, “seventh day of the week”. They believe that the Lord Jesus Christ will return in the near future. Some of the Seventh-day Adventist Church's views were defined in the General Conference of the Seventh-day Adventist Church in 2008 and are as follows:

1. The Holy Scriptures: Seventh-day Adventists believe that the Old and New Testaments of the Bible are the written Word of God, given to holy men of God by divine inspiration. The recipients of the Holy Scriptures wrote and spoke after being moved by the Holy Spirit. The Holy Scriptures reveal God’s will, and are used to guide humanity. They are a true record of the acts of God in history.

2. The gift of the Spirit of Prophecy: Seventh-day Adventists believe in the gift of prophecy in modern times, especially associated with end times before the coming of Christ. Ellen G. White is considered as a prophet who had this gift during the formation of the church during the 1800's.

3. The state of the dead: Seventh-day Adventists believe that the dead know nothing and are in a state of deep sleep. During the second coming of Christ, the righteous dead will awake and be taken up with the living to immortality, while the unrighteous dead will return to life for a short period during the final battle between good and evil. The unrighteous dead will die a second final death after the defeat of evil.

4. Immersion baptism: Seventh-day Adventists have the belief that baptism is signified by being immersed in a watery grave with Christ and rising gloriously with Him in a pool of water or baptistery.

5. Tithing: Seventh-day Adventists believe that God owns one tenth of their earnings, and that tithing is an act of devotion. As a result, they subtract one-tenth of their wages and donate it to the church.

6. Maintaining a healthy lifestyle and dressing modestly: Seventh-day Adventists believe that the human body is God's temple. As a result, it must be kept clean, healthy, and holy. As a result, they abstain from meals, beverages, activities, and associations that contradict their convictions. Refraining from eating unclean meats, as described in Leviticus and Deuteronomy in the Old Testament, abstaining from alcohol and habit-forming substances, and engaging in health-promoting activities such as exercise are just a few examples.

7. Divorce and remarriage: Seventh-day Adventists believe divorce is not in God's intention for humanity. Due to the changing dynamics of society, the church has acknowledged the need for some advice for church members on divorce and remarriage. Adultery and fornication (Matthew 5:32), as well as abandonment by an unbelieving partner, are the only exceptions to marriage divorce (1 Cor. 7:10-15). In a divorce, the church protects the "innocent" party by prohibiting the "guilty" party from marrying while the "innocent" party is still living, unmarried, or not emotionally linked with another person. If the individual who is thought to have caused the divorce marries someone else while the prior spouse is still single, the church may expel him or her. This effectively signifies that this person no longer participates as a full member of the church.

Empirical Review

There is a discussion concerning whether possessing high marital expectations is harmful or beneficial in the marriage. When marital expectations are excessively high, research shows that married individuals are more likely to be dissatisfied and divorced (Eidelson & Epstein, 1982; McNulty & Karney, 2004; Sharp & Ganong, 2000; Sullivan & Schwebel, 1995). According to a similar research, married individuals who anticipate a lot out of the marital relationship are more probable to get a lot out of it (Baucom, et al. 1996; McNulty & Karney, 2004; Vangelisti & Daly, 1997). Researchers have attempted to uncover factors that modulate the link between marital expectations and marital satisfaction in the process of explaining why

marital expectations are favourable in many marriages but negative in few others.

One constant conclusion is that marital expectations, to the extent that they are met, are favourable in a marriage. Individuals who believe their marital expectations have been met appear to have higher marital satisfaction

and lower relationship misery than those who believe their expectations have not been met (Baucom, et al., 1996; Dixon, et al., 2012; Epstein, et al., 2005; Fletcher, et al., 2000; McNulty & Karney, 2004; Vangelisti & Daly, 1997).

Level of Marital Satisfaction

A "subjective worldwide evaluation of one's relationship" is referred to as marital satisfaction (Graham, Diebels, & Barnow, 2011, p. 39). Quality of marriage (or, more broadly, partnership) is a similar construct, as is adjustment or happiness. Researchers consider these categories to be interchangeable because the instruments and tools used to test them (mostly self-report surveys) are highly connected (Graham, et al., 2011). Being in a happy marriage has been linked to improved physical and mental health, as well as general life satisfaction (Fincham & Beach, 2010). Separation and divorce, on the other hand, have been associated with greater depression, poor physiological health, and psychological illnesses (Gove, Hughes, & Briggs, 1983; Hansen, 1981).

Many elements have been thought to influence marital satisfaction over time, including education, socioeconomic level, affection, dedication, marital communication, disagreement, gender, duration of marriage, number of dependents, sexual relations, labor division (Hendrick & Hedrick, 1992). For many, marital contentment has become a standard by which to assess the

marriage strength and stability, as well as individual fulfillment and general welfare. Despite contextual differences within various countries or continents, there is a growing rate of marriage dissolution on a global scale.

Factors that Determine Marital Satisfaction

Researchers have been attempting to discover the factors of a happy marriage for decades in the hopes of assisting distressed partners and preparing the coming generation for healthier relationships. According to the considerable research on marriage satisfaction, a variety of elements come together to help evaluate and identify marital satisfaction. The research of these elements is hampered since married individuals' priorities for each of these aspects are likely to differ. Individual traits, or elements inside each partner that determine one's own marital satisfaction level, is one topic of research. In a 13-year longitudinal study where personality was studied to know how it influences marital satisfaction, for example, partners with elevated levels of neuroticism had poorer satisfaction in their marital life (Caughlin, Huston, & Houts, 2000). Individual characteristics have also been studied, including origination of dynamics in family system (Sabatelli & Bartle-Haring, 2003), marital and aftermath marital influence (Mattson, Frame, & Johnson, 2011), style of attachment (Fitzpatrick & Sollie, 1999), style of attribution (Markman, Stanley, & Blumberg, 1994), conceptions of one's partner in the relationship (Busby & Gardner, 2008; Franiuk, Cohen, & Pomerantz, 2002). The current study looked at three personal qualities: self-efficacy of relationship, optimism and marital expectations height to see how these factors connect to whether a person's expectations are satisfied in their marriage.

Level of Marital Expectations

The thoughts that an individual has about what marriage should look like are referred to as marital expectations (Vangelisti & Daly, 1997). Preconceptions about what behaviours should or should never occur in a marital relationship are known as marital expectations. They include opinions on how closely partners should have similar values, also how disputes should be resolved, how much time married partners should have together, and a variety of other topics that an individual considers to be significant in marriage (Alexander, 2008; Vangelisti & Daly, 1997).

Expectations are described by Barich and Bielby (1996) as conceptions of marriage produced within the framework of the relationship, whereas expectations are also available before the connection is formed, according to Sager (1976). Marital standards are somewhat identical, if not same, construct discussed in the literature. It's difficult to tell the difference between these two terms. Expectancies are forecasts of what may transpire in someone's relationship, while standards are beliefs about what should happen in relationships, according to Baucom et al. (1989). Other scholars have used the term "standards" to characterize all of a person's individual expectations (Hall, 2012; Hall, Larson, & Watts, 2011).

Other peoples have always used the words interchangeably as well. For example, Vangelisti & Daly (1997) discovered that respondents did not comprehend the term ideals but actually got familiarised the concept expectations in a pilot survey of their Relationship Standards Questionnaire. As a result, the term expectancies is used in their questionnaire, which assesses relationship standards. Following Vangelisti and Daly's (1997)

conclusion, the current study equated marital aspirations with marital ideals, both relating to preconceived notions about what is allowed and not allowed to happen in one's marriage. Having expectations when getting marriage have proven to be a great indicator of marital satisfaction. Expectations cut across various topics, like intentions, attitudes to values and beliefs, and gender responsibilities. Identical or complimentary perspectives on each of these topics are considered to improve the quality and stability of marital life (Larson & Holman, 1994). Some researches on marital satisfaction, which influences marital expectations, have been conducted. In order to attain a more love and intimacy, affectionate, and devoted marriage, today's married people face a number of obstacles that necessitate renegotiating previously assumed marital duties and expectations (Baker, Kiger, & Riley, 1996). Gender equality initiatives have had an impact on marital expectations.

Both men and women anticipate more interpersonal contact, intimacy, and sexual satisfaction when they marry. If marital expectations have risen, it is reasonable to believe that the end goal of these higher expectations is a more satisfying marriage. Based on the rampant and common nature of public concerns with the increased rate of divorce, it has been essential to comprehend the contributing factors to marital satisfaction so that strategies can be developed to benefit spouses who are experiencing marital stress, and are contemplating on divorce or otherwise (Bradbury, Fincham, & Beach, 2000), or in simple terms expect that their personal needs in the relationship are met.

The Origin and Nature of Marital Expectations

Marital expectancies are part of a number of cognitive processes that influence how people believe, think, and act in partnerships. Parental relationships experience, sociocultural, (Juvva & Bhatti, 2006), with watching seductive television (Segrin & Nabi, 2002), marital enhancement seminars participation (Dixon, et al., 2012), actual fact of what someone perceives in his/her relationship or marriage (Murray, Griffin, Derrick, Harris, Aloni, & Leder, 2011), all affect these cognitions. According to research on marriage education, marital expectations are deeply ingrained and resistant to modify. Sharp and Ganong (2000), for example, carried out a study with 165 college students (mean age = 19.75; 131 females, 34 males) engaged in a relationship course. The general content about relationships, with dynamics of gender and transit to motherhood, was taught to the control group. The researchers planned to include interventions targeted at lowering both romantic ideas and unreasonable expectations about relationships in the remaining two sections. However, most of the therapies, according to their own admission, were aimed at lowering romantic ideals rather than unrealistic expectations.

Students, for example, watched famous movies and periodicals before debating the issues about relationships packed up within them. An instructor talked about the risks of trusting these statements. Before and after tests were conducted at the start and finishing part of the course to see if the students' views had changed over the course.

Participants' inclinations to hold extreme relationship views in four domains were assessed using the Relationship Belief Inventory: 1) conflict is damaging, 2) reading of mind is anticipated, 3) partners finding it difficult to

adapt, 4) sexual fulfilment is attainable. Participants ranked how much they concurred with comments like "Partners should have difficulties accepting each other when they disagree" and "If one partner cannot perform adequately sexually while the other spouse is in the mood, he/she should assume there is a problem" on a six-point scale. The Romantic Beliefs Scale measured how strongly respondents agreed things like: 1) no obstacle is too great to keep love from finding a way, 2) one and only soul mate, 3) idealization, 4) love at first sight.

Participants ranked how much they are in agreement with phrases like "There will only be one love for me" and "I trust romantic love in my relationship to last; it won't diminish over time" on a seven-point scale. Experimenting group had substantially reduced levels of sexual beliefs at the conclusion of the semester, according to pre- and post-test data, and there was no notable change. The experimental course's content was clearly geared at diminishing romantic views; therefore, the participants' lower romantic belief ratings could be ascribed to a response bias from society desirability. The students were aware that they were intended to be modifying their attitudes toward romance, they could have answered the after-course test in line that pleased the professor. Because the researchers agree that little duration was used on activities to eliminate unrealistic beliefs, where students would have been less likely to give answers in an appropriate way on the Relationship Belief Inventory, that might clarify why their before and after test ratings were the same.

Sharp and Ganong's (2000) findings imply that people's attitudes toward relationships are reluctant to adaptation. Even the adjustment in

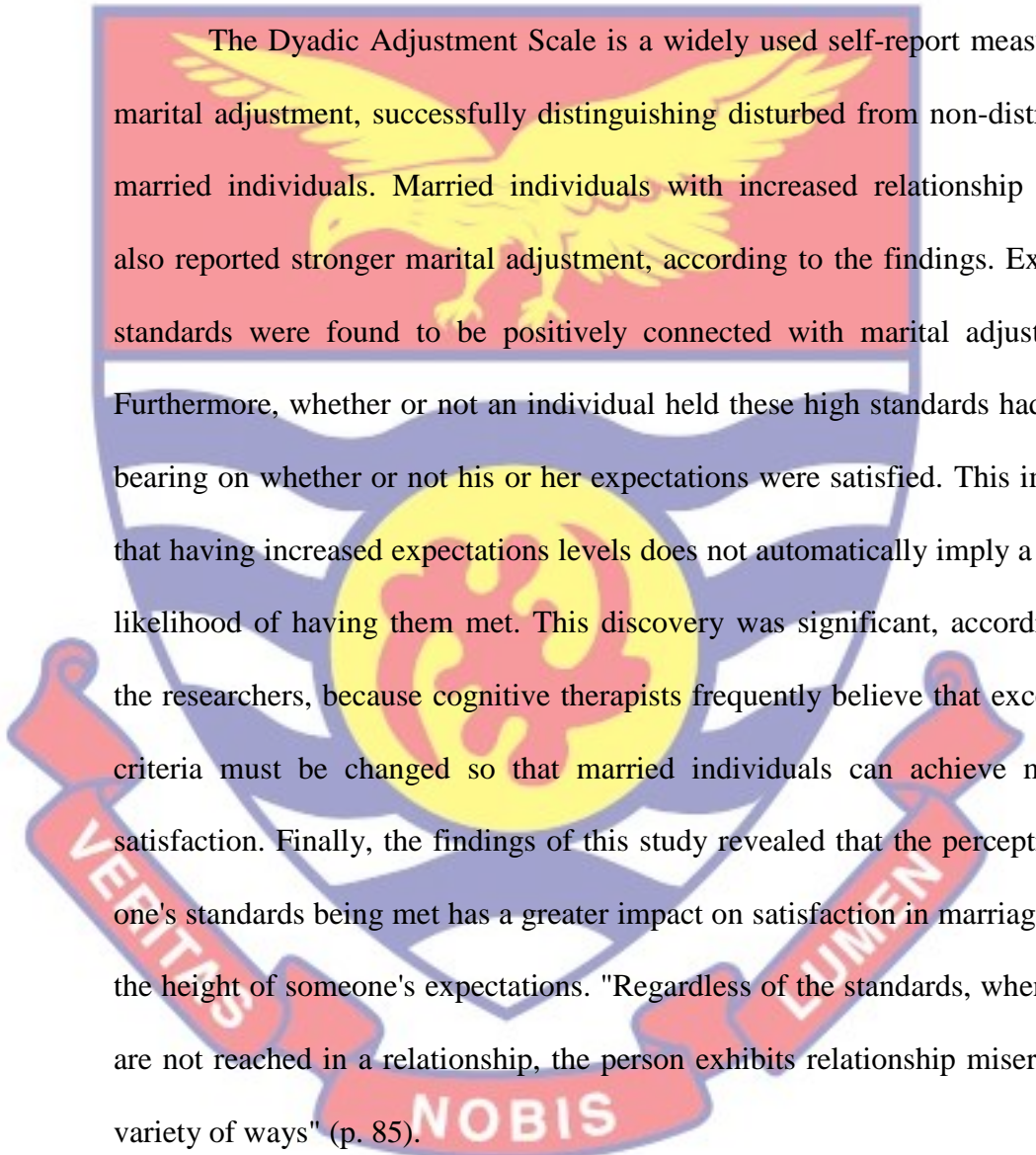
romantic ideals that actually occurred was minor. Researchers have proposed that rather than attempting to change people's expectations for relationships, teaching them needed skills to meet goals are more successful (Hawkins, Carroll, Doherty, & Willoughby, 2004; Johnson, 2011).

Relationship between Marital Expectations and Marital Satisfaction

Marriage counsellors, academics, and educators have long held the belief that having increased marital expectations is harmful to the relationship of the marriage (Lederer & Jackson, 1968; Sharp & Ganong, 2000). From the same people, it has been reported that those who have high hopes for marriage, what awaits such people is disappointment when the marriage realities are not up to their expectations (Lederer & Jackson, 1968). Others, on the other hand, have indicated the exact reverse. According to Gottman (1999), a famous marriage researcher, this is one of the most widespread illusions about marriage. High marital expectations, he claims, might actually be beneficial to married individuals.

Baucom, et al. (1996) investigated the impact of maintaining specific relationship standards on married individuals' marital performance in a correlational study. Participants were recruited through the mail. The researchers bought a list of names from Washington, D.C. and Chapel Hill, North Carolina, which closely match up present census statistics for ethnicity, age, and education. The Inventory of Specific Relationship Standards, which was created specifically for this study, was performed by participants. The inventory includes 60 statements like "My partner and I should participate in leisure activities together" and "Only one of us can have final say on financial matters." Participants assessed how often each item should occur on a scale of

1 (never) to 5 (always) (always). They also answered "yes" or "no" to whether they were satisfied with how the issue was handled in their relationship, and rated how upsetting it was to them when the criterion was not fulfilled on a 5-point scale ranging from "not at all" to "extremely." The Dyadic Adjustment Scale was used to assess participants' overall marital functioning.

The logo of the University of Cape Coast is a watermark in the background. It features a shield with a yellow eagle with wings spread, perched on a yellow circular emblem containing a red stylized figure. Below the shield is a red banner with the Latin motto "VERITAS LIBERABIT VOS A OMNI AESTU" and "LUMEN" on the right side. At the bottom of the shield is a red banner with the word "NOBIS".

The Dyadic Adjustment Scale is a widely used self-report measure of marital adjustment, successfully distinguishing disturbed from non-distressed married individuals. Married individuals with increased relationship ideals also reported stronger marital adjustment, according to the findings. Extreme standards were found to be positively connected with marital adjustment. Furthermore, whether or not an individual held these high standards had little bearing on whether or not his or her expectations were satisfied. This implies that having increased expectations levels does not automatically imply a lower likelihood of having them met. This discovery was significant, according to the researchers, because cognitive therapists frequently believe that excessive criteria must be changed so that married individuals can achieve marital satisfaction. Finally, the findings of this study revealed that the perception of one's standards being met has a greater impact on satisfaction in marriage than the height of someone's expectations. "Regardless of the standards, when they are not reached in a relationship, the person exhibits relationship misery in a variety of ways" (p. 85).

Baucom et al. (1996) conducted a study which was sound methodologically. The sole flaw lies within the collection of data by self-report inventories, which means that the associations between the variables may have been lightly overstated due to common method variance in

measuring procedures. Most of the research on marital expectations and marital satisfaction, on the other hand, is true since these conceptions are extremely subjective and challenging to evaluate other than through self-report. A correlational study was also undertaken by Vangelisti and Daly (1997) to evaluate the connection between the depth of expectations, the expectations fulfilment, and satisfaction in the relationship. In continuing education courses total of 122 persons took part in the study. Vangelisti and Daly (1997) did not specify how many of the respondents were married as against those in dating relationships, but given the range of duration in their present relationship from 1 to 40 years, we can presume it was a mix.

The researchers wanted to see if there were any gender disparities in romantic relationship norms, such as if women expressed increased marital expectations than men. And if women would be less likely than men to believe their expectations were fulfilled. The Locke-Wallace scale of marital adjustment, which has significant convergent validity with other assessments of relational satisfaction, was filled by the participants. They also filled out the Relationship Standards Questionnaire, which was created specifically for this research. Participants were instructed to read all the expectations, including "The two people should spend a lot of time together" and "The relationship will be exciting and joyful." Participants rated the item's importance for relationships in general on a 9-point scale from "very little" to "very much." They also used the same 9-point scale to assess how well their present relationship matched the standard. The findings revealed a weak but substantial link between high ideals and good relationship satisfaction. As a result, this research implies that expecting more from one's relationship is

linked to higher levels of satisfaction in marriage. Relationship satisfaction was found to have a far larger positive association with the perception of one's expectations being satisfied.

This is consistent with Baucom, et al., (1996) 's finding that, if expectation is not fulfilled in the relationship irrespective of what the it is, people are likely to be distressed. There were no significant differences in the height of men's and women's relationship standards. There was also no discernible difference in relationship standard between genders. Women were more likely than males to say that their expectations were not fulfilled, but not to the point where their marital satisfaction was much lower. The writers came to the conclusion that unhappiness does not always accompany unmet expectations. Married individuals may instead adjust, recognizing the lack of typical contentment as a normal part of their partnership. Vangelisti and Daly (1997) added to the research by supporting Baucom, et al. (1996) results that high marital expectations are linked to high marital satisfaction, and the degree to which marital expectations are satisfied is more significant to marital satisfaction than the height of marital expectations.

It also made a contribution to the area by developing a marital expectations measure that was substantially shorter than the one developed by Baucom et al (1996). Unlike Baucom, et al., (1996) Inventory of Specific Relationship Standards, which has 60 items that must be answered three times each, Vangelisti and Daly's (1997) Relationship Standards Questionnaire only has 30 items that must be answered twice each. Unlike Baucom, et al., (1996), scale, which simply allows respondents to indicate if the criterion is being fulfilled with a "yes" or "no," Vangelisti and Daly's scale allows individuals to

rate the level to which each criterion is being met. This permits Vangelisti and Daly's scale to highlight more subtlety in participants' expectations fulfillment beliefs.

Evidence that High Expectations are Detrimental to Marriage

The knowledge on irrational relationship beliefs have been an area of study that implies high expectations are harmful to married individuals. The Relationship Belief Inventory was designed by Eidelson and Epstein (1982) to distinguish between the belief systems of troubled and unstressed married individuals by delivering their scale to two sets of married individuals, where one is attending marital therapy and the other not. To begin, the researchers wanted to make sure that clinical and non-clinical married individuals had significant differences in terms of marital happiness. The Locke-Wallace Measure of Marital Adjustment Scale was provided to the participants. Clinical married individuals had an average score of 100.

This showed that the two groups had different levels of marital satisfaction, with nonclinical married individuals expressing higher levels of happiness than clinical married individuals. After confirming that the clinical group comprised of troubled married individuals and the nonclinical group consisted of non-distressed married individuals, the researchers looked at the variations in responses on the Relationship Belief Inventory between the two groups. On a six-point scale, participants evaluated how much they agreed with statements like: "Partners should have difficulty accepting each other when they disagree" and "If one partner cannot perform well sexually when the other partner is in the mood, he/she should think there is a problem." The scores on all five measures of the Relationship Belief.

The Inventory were negatively linked with scores on the Marital Adjustment Scale in a combined sample of clinical and non-clinical married individuals. This implies that possessing erroneous views is linked to marital discontent. Non-clinical participants had weaker correlations between the Relationship Belief Inventory and the Marital Adjustment Scale than clinical participants. This shows that people who have had a greater marital adjustment might well be capable of holding these erroneous ideas without it harming their marriage satisfaction. Another interesting information of this present study is that none of the participants' Relationship Belief Inventory ratings were exceptionally high, even in the clinical sample.

This shows that people may not possess these harmful views to a large extent. Sullivan and Schwebel (1995) looked at irrational relationship beliefs in two groups of never-married undergraduates in a correlational study. Participants in Study 1 (Mean age = 20.2) completed the Relationship Belief Inventory (described above) while pretending to be married for 5 years. The Relation Satisfaction Index, which consists of 13 items and measures the existence of components such as interaction, affection, happiness, companionship, intimacy, and so on in a relationship, was also completed by the participants. Higher ratings suggest more of these characteristics and, as a result, more relationship happiness. This was done eight times by the participants. They were first asked to visualize their future spouse and estimate their degree of contentment while casually dating, engaged, married for five years, and married for fifteen years. Then they calculated how satisfied the average American would be at each of the four stages. Individuals have higher expectations for their own marriage fulfilment than they do for others,

according to the findings of study 1. Furthermore, participants tended to anticipate that relationship standard will improve with time, a pattern that does not correspond to actual marital satisfaction trajectories, which seem to decline over time (VanLaningham, Johnson, & Amato, 2001). As a result, Study 1 revealed that people had high expectations for relationships, especially their own. In Study 1, no link was found between participants' ratings on the Relationship Belief Inventory and the Relation Satisfaction Index, contrary to the researchers' prediction.

In other words, people with more irrational views were no more likely than people with fewer irrational beliefs to expect their relationship satisfaction to improve over time. 474 never-married undergraduates in current dating relationships (mean age = 19.37) answered the Relationship Belief Inventory (described before) in Study 2 of Sullivan and Schwebel's (1995) study to analyze their irrational ideas about relationships. They also completed the Relationship Contentment Index (mentioned earlier) twice, once to indicate their current level of relationship satisfaction and secondly to imagine what their marriage satisfaction level might be if they had children of school age. Finally, regarding their present dating relationship, participants completed the Dyadic Adjustment Scale. Based on participants' answers to the Relationship Belief Inventory, the researchers divided the data into high-irrational and low-irrational groups.

On the Dyadic Adjustment Scale, participants in the high irrational group reported poorer relationship adjustment than those in the low irrational group. This shows that those who have more illogical beliefs about relationships are more likely to be unhappy in their relationships. Individuals

in the high-irrational group also projected that their satisfaction would increase higher than those in the low-irrational group between now and the time they had school-age children. The researchers arrived at the conclusion that having unrealistic expectations of one's marriage has a negative impact on relationship adjustment. Sullivan and Schwebel (1995), for example, did not totally dismiss the possible advantages of increased marital expectations. They found that “the precise boundary between cognitions that create unrealistically high expectations and lead to disappointment, and health promoting cognitions that create high, but realistic, achievable goals is hard to identify” (p. 299).

Gender Differences in Marital Satisfaction

Jackson, Miller, Oka, and Henry (2014) used meta-analysis to evaluate the generally held belief that women in marital relationships had poorer marital satisfaction than men. The meta-analysis comprised a total of 226 independent samples with a total of 101,110 people were the partakers of the meta-analysis. Overall, there were statistically meaningful but minor gender differences in marital satisfaction between wives and husbands, with wives a little less contented than husbands; however, moderator analyses revealed that this variation was due to the addition of clinical samples, with wives in marital counselling 51 percent less probable than their husbands to be completely happy with their marriage. There was no significant difference between males and females among married individuals in the general population, according to the effect size for non - clinical community-based studies. When the degrees of marital happiness of husbands and wives in the same relationship were examined, additional moderator analyses revealed no gender differences.

Fowers (1991) used the multidimensional marital assessment ENRICH to investigate gender variations in marital satisfaction. In contrast to past study, the findings revealed that males are slightly happier in their relationships than women. According to prior research, men place a larger emphasis on religion in their marriages, whilst women place a greater emphasis on democratic roles. However, on the sexual relationship, communication, parenting, and equalitarian roles scales, there was a strong association between marital distress and gender in this study, suggesting that these areas may be especially relevant in unhappy spouses. The disparities in marital happiness between husbands and wives revealed in this study are in conformity with findings demonstrating that males gain more from marriage than women in terms of mental health. Measurement difficulties, sampling practices, and power and task disparities are examined in relation to the explanation of the observed gender differences. The best reasons for the findings are sampling methods and variations in marital responsibilities and power.

Rostami, Ghazinour, Nygren, and Richter (2014) investigated marital satisfaction in a comparable study. The cross-sectional study looked at marital satisfaction among Tehran's medical personnel, with a particular focus on gender inequalities. The ENRICH marriage satisfaction questionnaire and socio-demographic variables were used to obtain data from 653 medical professionals. Those who were married for a minimum of an annum, whose counterpart was still living, and who were not having addiction issues or significant physical or psychiatric conditions that could influence their lives were included in the study.

The lead researcher (first author) described the research and its goals to the staff of every ward of the hospital that met the experiment's inclusion criteria after getting research clearance from Tehran University of Medical Sciences and the approval of the hospital manager. The employees were invited to fill out a series of questionnaires after providing their written consent. The questionnaires took an average of 45 minutes to complete. The respondents were not reimbursed for their taking part in the research endeavour, which was voluntary and could be terminated immediately during the investigation.

Men had much relatively high marital satisfaction than women, according to the findings. In women, there was a negative association between age and marital satisfaction. In both genders, academic achievement was linked to marital satisfaction. In both men and women, the number of children was linked to marital satisfaction. All social demographic parameters exhibited significant correlations with a minimum of one subscale of marriage satisfaction, and gender variations in marital satisfaction were discovered. The survey gave a broad picture of marital satisfaction among Iranian medical professionals who work in a demanding environment.

Pazniokaite and Legkauskas (2018) looked and examined whether gender disparities exist in how a partner's reported usage of relationship maintenance methods is associated to participants' relationship satisfaction in a Lithuanian sample. Stafford's (2011) Relationship Maintenance Behaviour Scale was used to examine relationship maintenance, while Funk and Rogge's Couples Satisfaction Index (CSI-32) was utilized to evaluate relationship standard (2007).

Women perceived their spouses with greater optimism, understanding, confidence, sharing responsibilities, and social network techniques than men did, according to the study's findings. While no statistical differences in relationship happiness were discovered between men and women, all relationship maintenance techniques were found to be positively connected with relationship satisfaction in both men and women. Men and women, on the other hand, had different tactics for predicting relationship satisfaction.

Perceived assurances were the strongest predictors of relationship pleasure for women, followed by understanding, optimism, and self-disclosure, which together accounted for slightly under 40% of the difference in relationship satisfaction. Only the perceived positivity of one's spouse was a significant predictor of relationship happiness for men, although it accounted for 51.6 percent of the variance in relationship satisfaction. Neither the status of the relationship nor the length of the relationship was found to be significant predictors of relationship satisfaction in men or women.

Mersmann (2014) investigated the effect of gender and education on respondents' marital satisfaction at Hanover College in another study. The study, which was experimental in nature, enlisted the participation of twenty (20) married persons. The volunteers were chosen from the experimenter's circle of friends. The participants ranged in age from 28 to 68, with an average age of 48. The ethnic groups were 18 Caucasians, 1 African American, and 1 American, in that order.

The experimenter used a google docs-based online survey to question respondents about their marital satisfaction, qualifications, partner's education, and gender responsibilities perspectives. Van Den Troost, Vermulst, Gerris,

and Matthijs (2005) developed the Dutch marital satisfaction Questionnaire, which was modified for the study. This questionnaire was used to assess participant satisfaction in their varied marriages and had a reliability of .81. Similarly, information on the participants' level of education, gender, and the length of time they had been married as a married individual was collected.

The attitudes of women measure, established by Spence, Helmrich, and Stapp (1978), was used to determine whether the participants had an egalitarian or traditional perspective of gender roles. The scale determines if a participant's perspective on gender expectations in today's society is traditional or egalitarian. The study found that the more education a person has, the more egalitarian their viewpoint is; the less education a person has, the more traditional their viewpoint is ($p > 0.05$). In other words, when compared to a more traditional perspective of marriage, higher education is connected with a more egalitarian view of marriage. The study found no evidence that having a more egalitarian viewpoint makes one happier in an egalitarian marriage and having a more traditional viewpoint makes one happier in a conventional marriage. Furthermore, the study found no evidence to support the idea that education has a greater impact on the formation of egalitarian views in women than in males. In conclusion, the study's findings demonstrated that there is no substantial link between gender duties and marital satisfaction. That is to say, when it came to marital satisfaction, a person's gender had no bearing.

Mickelson, Claffey, and Williams (2006) studied the moderating influence of gender and gender responsibility attitudes on the connection between spousal support and quality of marriage, similar to the previous studies. The study looked at the impact of gender and gender role perceptions

on spousal support and marital quality using secondary analyzed data on a nationwide representative sample of U.S. people. The study's findings indicated that for women from traditional homes and egalitarian men, emotional spousal support significantly predicted marriage satisfaction with less dispute, but for egalitarian women and traditional men, both emotional and instrumental spousal support indicated better marital satisfaction.

In other words, for egalitarian women and men from traditional homes, both emotional and instrumental support were indicative of marriage quality, while only emotional support was predictor of marital quality for traditional women and egalitarian men. Overall, these findings imply that if we really want to comprehend how spousal support is associated to marital quality, we need to consider not only a person's gender, but also his or her gender roles perspectives. These findings show that gender variations within and between genders are crucial to determining the role of spousal support in observed marital quality.

Chipperfield and Havens (2001) did another study to look into the connection between marital status dynamics and subsequent life satisfaction. Over a seven - year period, the authors used a longitudinal design to investigate whether trends of life satisfaction varied for seniors who encountered a change in marital status especially in comparison to those who witnessed stability. The authors used data from a large-scale, longitudinal study to evaluate life satisfaction among 2,180 men and women between 67 and 102 of age in 1983 and 1990.

The availability or unavailability of a spouse at the two measurement points was used to classify individuals into groups. This enabled for the

categorisation of groups who had experienced marital stability or transitions. Satisfaction of women's life reduced while that of men remained consistent within the ones whose marriage status stayed stable over the seven-year duration. There was a decreased in life satisfaction between people who transited, particularly the loss of a marriage, for both males and females, the declination was more severe for men. Furthermore, getting a spouse improved the happiness in men's life during a seven-year duration, but this was not the case for women. The findings suggest that the connection between marital status transitions and stability varies for males and females.

Lesh and Engelbrecht (2011) undertook a study to evaluate the connection between satisfaction in marriages and gender within a South African farm-worker population so that they can better comprehend the connection between gender and marital contentment. Because of the nature of the investigation, the investigators decided to perform it using a cross-sectional survey method. The study included 93 heterosexual committed married individuals who were chosen using a stratified sampling technique. The respondents were given questionnaires to fill out in order to get feedback on how happy they were in their marriages.

The study's findings showed that the major part of the community's respondents were regular churchgoers, had spent extended periods of time in their individual marriages, and saw men as home heads. However, it was determined that the majority of participants had poor academic background and income levels, and that women were handicapped in conditions of employment and earnings. The survey also revealed that, while men and women were both satisfied with their relationships on average, female spouses

in marriages showed considerably lower relationship satisfaction than their male partners. As a result, females, in comparison to their male counterparts, are more likely to be dissatisfied with their marriages.

Gender Differences in Marital Expectations

Ganong and Coleman (1992) investigated gender variations in self- and future-partner expectations. Using a Likert-type scales and open-ended questionnaires as a combination, the expectations of 131 single women and 103 single men who were from college school for themselves and their future spouses were studied. While the students had similar expectations for personal accomplishment, they had different expectations for their eventual marriage partner's success. Young ladies wished for their future husbands' success more than young men wished for their future spouses' success. Women also expected their future spouses to earn substantially more money and have more educational accomplishments, as well as to be more intellectual, accomplished, and capable of handling things than they were. The data further showed that there was a clear difference between characters and marital expectations between men and women.

Ercan and Ucar (2021) did a similar study to see if gender roles, self-esteem, and personality impact men and women's attitudes toward marital expectations. The study's sample size is 491 persons, with 345 women and 146 men. In the study, respondents who had not yet married were sampled using a practical sampling procedure. All of the responders were graduates of a university. For both women and men, all factors were included in the analysis. Multiple regression analysis revealed that interpersonal relationships, autonomy, and traditional gender roles were all important determinants of

women's marital expectations. Excessive involvement in interpersonal relationships was shown to be a major indicator of marital expectation in a multiple regression analysis of men's marital expectations. According to the findings, as men's investment in interpersonal connection scores rises, so do their marital expectations. According to the results, the characteristics that predicted women's and men's marriage expectancies were distinct from one another.

Young women's perspectives and expectations of marriage are also investigated by Chitsaz (2001) in the context of cultural developments in marriage as an institution. The purpose of the study was to know how young women think about marriage, what their marital expectations are, and what elements they believe impact their marriage views basing on women aged 19 to 24 from Vancouver.

The study's key findings revealed that respondents constantly express a desire for an equal distribution of labour in their future marriages, but they define this differently in terms of how labour would be split and how evenly they intend to share household labour with their partner. The survey also found that the media and parents were frequently recognized as key influences on marital beliefs and expectations, and that respondents shared a sense of a common schedule of various life steps (such as getting married or having children), which puts pressure on women to marry. While the findings from the research are not generalizable to a greater population, the author stated that they may serve as a starting point for additional conversation on women's marital expectations and perceptions that incorporates women's voices.

Hoffnung (2004), like the previous studies, shows that women often want careers, marriage, and motherhood, but that the relationship between the three can be complicated when careers are financially necessary for the women, and that women may choose to postpone marriage in order to establish their careers first. Other research, such as Gerson's (2011), looked at how one's familial experiences as they grew up influenced their expectations, perceptions, and valuations placed on their own present or potential marriage. In the backdrop of the cultural shift in gender roles, Gerson (2011) emphasizes individual marital expectations and how they perform gender roles in their marriages. Individuals generally adopted cues from their parents' divisions of labour to develop their own expectations of gender roles in marriage, according to Gerson's (2011) research.

Ellison, Amy, and Norval (2004) looked at the confluence between religious activity and marital expectations among college-aged women when it came to the topic of marital expectations and gender. Individuals who are firmly committed to their religion and have adopted religious family values and norms are connected with having a strong commitment to getting married and value marriage as a goal, according to the findings from the research study. On the other hand, the study found that retaining a personal feminist identity may have an impact on women's desire for marriage and children (Hartwell, Mindy, & Miriam 2014). The authors concluded that non-feminists valued marriage and children greater than those who are feminists, and that within the feminist group, women who identified themselves as feminists are less likely to want to marry than women who are not identified as feminists but encourage feminist ideals.

Fallahi and Fallahchai (2019) investigated gender disparities in marital expectations, goals, and attitudes among university students in Bandar-Abbas. Six hundred and twenty-seven (627) participants were chosen from the available population. The respondents were invited to fill out a semi-structured interview about their intentions and goals for marriage, as well as the Marital Scales, which assessed attitudes and expectations about marriage.

According to the study's findings, 90.2 percent of the participants planned to marry. The three main goals of marriage were also discovered to be emotional, religious, and sexual motives. The data also revealed considerable disparities in men and women's goals for marital purposes. Men and women have quite different concepts and expectations about marriage, according to the findings. The findings of this survey revealed that women scored lower than males in terms of their general attitude toward marriage. Furthermore, women showed a stronger intention to marry than males, and as a result, women were more likely to expect love in their marriage.

Conceptual Framework

The connection between marital expectancy and satisfaction in marriages is explained in this study using a conceptual framework. The literature review served as the foundation for the conceptual framework. The link between the factors is depicted in Figure 1.

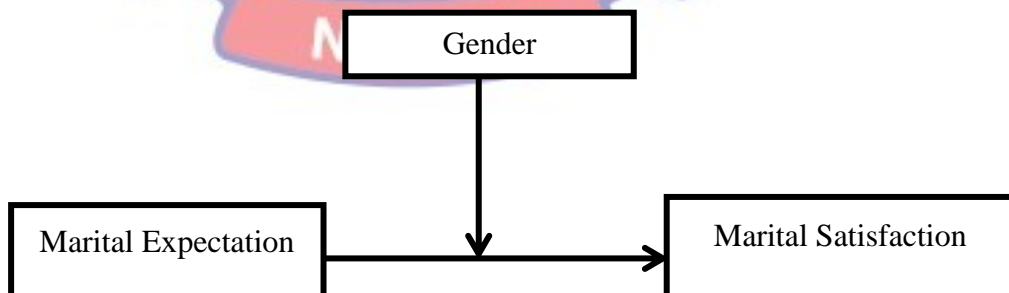


Figure 1- Conceptual framework showing the relationship between marital expectation and marital satisfaction

Source: Author's construct

As seen in Figure 1, marital expectations may have an influence on married individual's marital satisfaction. This study claims that marriage satisfaction and marital expectancy are linked. Furthermore, this research implies that the connection between marriage expectancy and satisfaction marriages was moderated by gender. This means that, while this study reveals

that marital expectations influence marital satisfaction, the likelihood of a partner being pleased in a given marriage is gender-dependent.

Chapter Summary

The association between marital expectations and marital satisfaction was highlighted in the literature. Four (4) categories were used to organize the literature. The theoretical review, empirical review, conceptual review, and conceptual framework were among the categories. The theory elaborated on three primary theories that governed the study's execution. The involved theories are the dynamic goal theory, interdependence theory and the epigenetic model of marital expectations. In the same vein, issues such as the concept of marriage, marital expectations, marital satisfaction, factors that influence the satisfaction of an individual in marital life and the Seventh-day Adventists notion was recorded during the conceptual evaluation. The literature review was conducted for the empirical literature based on the study's unique objectives. Finally, the conceptual model included a visual display of the study's key variables as well as the relationships that exist between them.

CHAPTER THREE

RESEARCH METHODS

Introduction

The association between marriage expectancies and marital satisfaction was investigated among married Seventh-day Adventists in Ghana's Jomoro Municipality. The research methodologies used in this study are described here in this chapter three (3). The study design and the area of the study, populations, sampling techniques, methods of collection of the data, and analysis of data are all included in this chapter.

Research Design

The study was carried out making use of a correlational study design. There are two aspects to this design: the predictive dimension and the correlational perspective. Researchers must compute correlational statistics to measure and describe the degree of a connection between two or more sets of variables when using a correlational research design. This is a non-experimental study design, so the researcher did not try to change or take control for due to factors (Creswell, 2012). But instead, the variables statistic was computed by multiplying the scores from the two parameters for each subject or case, then dividing the result by case number minus one (1). The calculation of correlation coefficients is a good example of this (Salkind, 2010).

This design goes beyond only estimating the correlation coefficient to characterize the nature of the relationship between two or more sets of

variables to also determining how effectively or to what extent each variable, or collection of variables may forecast another one (s). In simple words, investigators can use the correlational study design to forecast the outcome of an activity, like rating quality, employee happiness, customer expectations, academic accomplishment and student motivation (Gay, 2005).

Correlational research design indicates links between variables, which is why it was chosen for this study. According to Creswell, as reported in Arhin (2018), correlational study design is appropriate when a researcher wants to see how closely two or more variables are related. The correlational study design was suited for this study since it wanted to know whether there was a connection between marital expectancy and satisfaction in marriages among married individuals of Seventh-day Adventists in the Jomoro Municipality of the Western Region of Ghana.

In addition, a quantitative technique was used in the research. Although the qualitative technique provides a comprehensive, detailed description of the issue, the quantitative technique was used to statistically evaluate the connection between marriage expectancy and marital satisfaction among married Seventh-day Adventists using standardised means. As a result, the goal was to extrapolate the results from sampled married people to the total population (Creswell, 2012).

Study Area

The research study was carried out in the Jomoro municipality. The Jomoro Municipality is one of the Western Region's seven municipalities. In 1988, Legislative Instrument 1394 established the Municipality, which was previously part of the Nzema District. Half Assini is the district's capital city.

The district is divided into eleven area councils (Jomoro District MTDP, 2010). Jomoro District is situated in Ghana's Western Region, in the south western section of the country. It lies between the latitudes of 40° N and 50° N, and the longitudes of 20, 35° W and 30, 07° W. It is bordered on the north by Wassa-Amenfi and Aowin-Suaman, on the east by Nzema East District. A

total area of land of 1,495 square kilometers is covered by the district. This accounts for around 5.6% of Western Region's area of land (Ghana Districts, 2013).

Population

Amedahe (2002) defines population as "the whole collection of cases that match a specified set of criteria." The total collection of individuals for survey data to be utilized to make conclusions is referred to as the survey population (Lavrakas, 2008). According to Frankel and Wallen (2006), a population is a group to which the study's findings are intended to apply. That is, the population from which the researcher wishes to gather data and develop conclusions. As a result, population refers to the units for whom the survey's conclusions are intended to be generalized. A population, according to Sarantakos (1998), is the entire set of research items about which a researcher intends to discover some characteristics.

The participants in this study were all married members of the Jomoro Municipality's Seventh-day Adventist Church. According to records from the Jomoro Municipality, there are three Seventh-day Adventist church districts in the municipality, with a total of 621 Seventh-day Adventist married individuals. The present target population for this study population was based on this figure.

The total population of the respondents is shown in Table 1.

Table 1- *Population Distribution of Married Individuals in the Jomoro Municipality*

Name of District	No. of Churches	Male	Female	Total
Half-Assini District	14 churches	68	80	148
Tikobo1 District	12 churches	94	88	182
Elubo District	9 churches	146	145	291
Total	35	308	313	621

Sampling Procedure

According to Mugenda and Mugenda (2003), a sample is a smaller unit size from a greater population to help determine truths about the specific population. Sampling is the act of choosing study subjects from a group of people (Creswell, 2012). The sample size is the number of observed units used to compute the population estimate (Smith, 2006).

This study's sample was calculated using Krejcie and Morgan's (1970) sample distribution table. Based on the table, a population of 621, should take a sample of 242 at minimum. In order to cater for non-response and also increase the generalizability of the study, the study's sample size was increased to 434 with a margin 192. This adjustment was also necessary because the study aims at comparing subgroups in the sample (Glenn, 1992).

To engage the individual participants, a sampling technique known as multi-stage was put to use to get a sample of 434 married individuals for the study. To begin, the number of individual participants were determined using a proportionate stratified sampling procedure of married individuals to sample from each of the three (3) districts within the municipality. In each district, the

number of married individuals selected took into consideration the number of respondents who were men and women; i.e., the gender of the respondents. The random sampling method, the method of lottery was then used to roll-in the married individuals for the study. Table 2 gives details of the respondents.

Table 2-*Sample Distribution of Married Individuals in the Jomoro Municipality*

Name of District	No. of Churches	Male	Female	Total
Half-Assin District	14 churches	46	56	102
Tikobo1 District	12 churches	65	61	126
Elubo District	9 churches	104	102	206
Total	35	215	219	434

Data Collection Instruments

Data collection is critical for achieving accurate study results, and it must thus be objective and methodical. According to Duffield and Ohab (2011), a researcher should gather information in the simplest way possible to answer the study questions and must not take any more information that is unnecessary. According to Jones and Rattray (2010), this is a rapid, easy, and low-cost approach of gathering standardised data for quantitative study.

Questionnaire was used to collect data for this research work. The questionnaire style was adapted from Essuman (2010) and Dovina and Karunanidhi (2017). The questionnaire comprised 42 items organised in three categories. Category A is made up of 2 items on the demographic features of the respondents. Category B consist of 10 items on a Likert-type scale, with responses from “Strongly Disagree” to “Strongly Agree.” The scale which solicited information on marital expectation was adapted from Dovina and Karunanidhi (2017) with a Cronbach’s alpha of 0.76. Finally, Category C

comprised 30 items on a Likert-type scale where responses were from “Very True” to “Not at all True.” The Section C aspect of the questionnaire is a multidimensional scale which seeks to gather information on marital satisfaction. The marital satisfaction scale which has 7 dimensions was adapted from Essuman (2010). The seven dimensions of the scale include:

relationship (6 items), affection, love and appreciation (5 items), character (6 items), temperaments (3 items), issues from in-law (3 items), marital duties (3 items) and general evaluation (7 items). The MS scale has both positive and negative items with a reliability of 0.79.

Validity and reliability

According to Fraenkel and Wallen (2000), expert judgment is required to identify the findings and face validity of research tools. As a result, the items in the questionnaire will be shown to the supervisor for expert assessment in order to determine the content validity and reliability. This will be done to see if: 1. the items were in line with the research questions; 2. the items solicited correct feedback from the participants; 3. the construction of vocabulary was correct; 4. the items were neatly organized; 5. the items match up into the segments they were placed in; and 6. whether any of the items were ambiguous. Hence the supervisor's ideas were used to develop the instrument, assisting in the establishment of the instrument's face and results validity. The reliability coefficients of the questionnaire ranged from 0.76 to 0.79, an indication of good reliability.

Piloting Study

The questionnaires were pilot-tested using a sample of 60 married individuals of Aiyinasi Central Seventh-day Adventist Church within

Ellembelle District. According to Pallant (2010), sample size for a quantitative study, a sample size of 30 or more could be used for pilot study which means that the higher the sample size the better. The 60 sample size used in this study was necessary because it was more than the sample size proposed by Pallant (2010). Because the responders for the pilot testing shared the same features as the population for the full study, this church was chosen. Because the scale was adapted from a number of authors, the piloting test was used to see if the items found on the questionnaire represent the original meaning by the main researchers in a Ghanaian setting. The pilot test results and input were used to fine-tune the instrument before the final data collection.

Polit and Beck (2010) describe measurement reliability as the degree to which an instrument measures the same manner every time it is used under the same conditions with the same participants. Cronbach Alpha (α) was tested to analyze the instruments' sub-section internal consistency of the in order to determine the dependability of the items found on the questionnaires. An alpha value of 0.70 or above was regarded acceptable (Karagoz, 2016). Tables 3 and 4 show the dependability coefficients in greater detail.

Table 3- *Internal Consistency of Scales/Sub-scales*

Construct/dimension	No. items	Alpha
Marital expectation	10	0.78
Marital satisfaction		
Relationship	6	0.82.
Affection, Love and Appreciation	5	0.79
Character	6	0.81
Temperament	3	0.71
In-law Issues	3	0.70
Marital Roles	3	0.72
General Evaluation	4	0.75
Overall	30	0.76

Source: Field survey (2020)

The results in in Table 3 show that the Cronbach's alpha coefficients varied from 0.71 - 0.82. This is consistent with Pallant (2010) recommends a reliability coefficient of .70 or higher, hence the coefficients found for the instrument are within the acceptable range.

Data Collection Procedures

An ethical clearance was obtained from Institutional Review Board of the University (Appendix A). An introduction letter was equally obtained at Department of Guidance and Counselling for three Seventh-day Adventist church District pastors of the Jomoro Municipality to seek for permission for the administration of the instrument. The data was collected by the researcher and two trained assistants (Appendix B)

The assistants were equipped on communication skills and the content of the questionnaire to be able to act on behalf of the researcher. Respondents' consent was sought for by expatiating to them the goal of the research and making understand the importance of this study to the married individuals in the Seventh-day Adventist Church. Respondents' consent to indicating their willingness to partake in the study. Participants were allowed to know of their ability to terminate the process anytime they feel so and not answer any questions that seek for their private data. Respondents were also assured that information given would confidentially be kept without exposing to people who were not authorised to get access to it.

Though the study cannot directly cause intentional harm to respondents, steps were taken to ensure that no psychological harm whatsoever was caused to any respondent. The purpose and objectives of the study were explained to respondents and all individual who wish to participate

in the study were encouraged to do so. Voluntary participation and the right to remove themselves at any point in time from the study were also explained to them. Similarly, privacy and confidentiality were ensured throughout the data collection process and afterwards. Respondents were also assured of anonymity was intact.

Data Processing and Analysis

Data analysis has to do with integrating and presenting the responses from respondents in a way that is meaningful and can be used to make inferences. The data collected were analysed quantitatively, meaning the responses were analysed using numerical attributes. Data from the respondents were cleaned and entered into Statistical Product for Service Solution (SPSS) version 22.0 and used to analyse the results of the study. The obtained data were analysed in quantitative forms with percentages, frequencies, mean and standard deviations, simple linear regression and moderation analysis. Data on the demographic characteristics of the respondents were analysed using frequencies and percentages. Mean and standard deviation were used to analyse data on Research Question 1 and Research Question 2. Mean score of 2.5 was used as a criterion based on the responses, thus: $(1+2+3+4)/4$. Items with 2.5 and above mean scores depict agreement to the item, while items with less than 2.5 mean scores show disagreement to the item.

Data on Hypothesis 1 was tested using simple linear regression analysis. The predictor variable comprised the composite scores of marital expectations and the criterion variable comprised the composite scores of marital satisfactions. Data on Hypothesis 2 was tested using the PROCESS analysis of Hayes (2018), specifically, using 5000 bootstrap samples. This is a

contemporary approach to moderation analysis, and testing moderation effect. It is a regression-based procedure for estimating coefficient interaction effects. Hayes recommends that 5000 bootstrap samples be used in estimating simple moderation analysis. The predictor variable is marital expectation which is measured on continuous basis using a scale. The criterion variable is marital satisfaction, which is measured on continuous basis. The moderator variable is gender, which is categorical. PROCESS software has an in-built mechanism used in dummy-coding the moderator variable which was categorical. All statistical analyses will be done by using 95% confidence interval. Tables and figures had been employed to clarify the findings.

Ethical considerations

The study was conducted in accordance with ethical standards to ensure that the information gathered was not brought to disrepute. Seventh-day Adventist married individuals were duly informed about the study. In all, all ethical issues that guided the conduct of a study were religiously followed.

Chapter Summary

This study investigated the relationship between marital expectations and marital satisfaction among married individuals in the Seventh-day Adventist Church in the Jomoro Municipality. The study conveniently sampled 434 married individuals who willingly volunteered to participate in the study. The data collected with a standardised questionnaire were analysed quantitatively with mean and standard deviations, simple linear regression and moderation analysis.

CHAPTER FOUR

RESULTS AND DISCUSSION

Introduction

The study investigated the connection between marital expectations and marital satisfaction among married people of Seventh-day Adventist Church in the Jomoro Municipality of Ghana. The correlational research design was used in this work. The data was gathered from the respondents via a questionnaire. Three hundred and forty-three of the 434 questionnaires were completed and returned. This resulted in a 79 percent response rate. As a result, 343 respondents were used in this chapter's study. The results and discussion of the results are presented in this chapter. In terms of the findings, the demographic features of the members of the study were displayed first, and then the findings of the research questions, hypotheses, and discussion of the findings followed.

Demographic Characteristics of Respondents

This section presents results on the participants based on demographic distribution. The demographic information includes gender and age of respondents. Details of the demographic characteristics is presented in Table 4.

Table 4- *Demographic Characteristics of Respondents (n = 343)*

	Frequency	Percentage (%)
Gender		
Male	164	47.8
Female	179	52.2
Age-range		
18-25 years	22	6.4
26-33 years	99	28.9
34-41 years	98	28.6
42-49 years	64	18.6
Above 50 years	60	17.5

Source: Field survey (2020)

As shown in Table 4, there were more female respondents 179(52.2%) compared to the male respondents 164(47.8%). This suggests that the responses were dominated by female respondents compared to their male counterparts. This was so because the number of female respondents were more than the male respondents and the return rate of female were higher than the male respondents. Results from Table 4 also indicates that, majority of the respondents 99(28.9%) were within the ages of 26-33 years, 98(28.6%) were within the ages of 34-41 years, 64(18.6%) were within the ages of 42-49, 60(17.5%) were above 50 years whereas only 22(6.4%) of the respondents were within the ages of 18-25 years.

Research Question 1

What is the level of marital expectation among Seventh-day Adventists married individuals in the Jomoro Municipality?

The aim of this research question was to find out level of marital expectation among Seventh-day Adventist married individuals in the Jomoro Municipality. Descriptive statistics (means and standard deviation) were used

to analyse the data collected on this research question. Based on the scale used (Strongly Agree-4, Agree-3, Disagree-2, Strongly Disagree-1), a mid-point of 2.5 was used as the baseline for comparison. Thus, in interpreting the score of a particular respondent, the mean score of the respondents is compared with 2.5 (thus, $[1+2+3+4]/4 = 2.5$). That is, mean value above 2.5 indicated that

most of the respondents were in agreement to the statement. Conversely, a mean value less than 2.5 showed that most of the respondents were in disagreement to the statement. Details of the results are presented in Table 5.

Table 5- *Level of Marital Expectation*

Marital Expectation	Mean	SD
Love and affection are key for a marriage to work	3.4694	.61991
Sex and intimacy are important for a happy marriage	3.4461	.62303
Companionship is a necessary factor for married partners to be happy	3.4023	.67642
For both partners to be happy, there must be a joint decision-making within the marriage	3.4402	.61778
The married individual should have equitable distribution of household work	3.0554	.84457
Marriage is a means for financial security for the married individual	3.2099	.78526
Emotional security is the by-product of marriage	3.0729	.82925
Marriage provides children with care and training for social environment	3.5102	.64372
Married individuals should share the same beliefs about morals and/or religion	3.4781	.66576
One of the most important functions of marriage is to establish and maintain a home	3.4519	.73540
Overall Mean	3.354	.441

Source: Field survey (2020), Standard Deviation = SD

The level of marital expectation among married individuals was sought. As shown in Table 5 respondents agreed to all the statements presented. Respondents generally agreed to the fact that they had high expectations in their marriages ($M = 3.35$, $SD = .44$). Specifically, the topmost marital expectation of respondents were as follows: marriage provides the opportunity to care and train children for the society ($M = 3.51$, $SD = .64$), married individuals should share the same beliefs about morals and/or religion ($M = 3.48$, $SD = .67$), love and affection are key requirements for a marriage to work ($M = 3.47$, $SD = .62$), one of the most important functions of marriage is to establish and maintain a home ($M = 3.45$, $SD = .74$), sex and intimacy are important ingredient for a happy marriage ($M = 3.45$, $SD = .62$), joint decision-making is a requirement for a happy marriage ($M = 3.44$, $SD = .62$), companionship is a necessary factor for married partners to be happy ($M = 3.40$, $SD = .68$), financial security of married individuals is necessary for a fruitful marriage ($M = 3.21$, $SD = .79$), equitable distribution of household work promotes happy marriage union ($M = 3.10$, $SD = .84$).

Research Question 2

What is the level of marital satisfaction among Seventh-day Adventist married individuals in the Jomoro Municipality?

This research question sought to find out the level of marital satisfaction among Seventh-day Adventist married individuals in the Jomoro Municipality. In order to achieve this objective, means and standard deviations were used to analyse the data gathered on this research question. In using a four-point scale (Very True-4, True-3, Not True-2, Not at all True-1), a mid-point of 2.5 was used as the baseline for comparison. That is, mean values

above 2.5 indicated that most of the respondents were in agreement to the statement. Conversely, a mean value less than 2.5 showed that most of the respondents were in disagreement to the statement. A mean of 2.5 however depicted that, the greater proportion of the respondents were neutral about the statement. Details of the analysis are presented in Table 6.

Table 6- Level of Marital Satisfaction

Marital satisfaction	Mean	SD
Relationship	2.8324	.3681
Affection, Love and Appreciation	3.0356	.4506
Character	2.0977	.5006
Temperament	1.8173	.6861
In-Law Issues	2.2478	.4479
Marital Roles	2.7726	.4611
General Evaluation	3.0044	.5208
Overall Mean	2.5440	.4907

Source: Field survey (2020), Standard Deviation = SD

The marital satisfaction level of respondents was sought. As shown in Table 6, respondents generally expressed high satisfaction levels in their marriages as married individuals ($M = 2.54$, $SD = .49$). Specifically, most of the respondents indicated that “they were satisfied with the affection, love and appreciation they received from their partners” ($M = 3.04$, $SD = .45$). The respondents also agreed to the fact that “they were generally satisfied as far the evaluation of their marriage were concerned” ($M = 3.00$, $SD = .52$). Most of the respondents also indicated that “they were satisfied with the relationship they had with their partners” ($M = 2.83$, $SD = .37$). The respondents further agreed to the fact that “they were satisfied with their marital roles in their

marriages. The respondents however indicated that they were not satisfied about their partner’s character ($M = 2.10$, $SD = .50$), temperament ($M = 1.82$, $SD = .69$) as well as the interference of in-laws in their marriages ($M = 2.25$, $SD = .45$).

Hypotheses Testing

The study tested two (2) hypotheses. Prior to testing these hypotheses, the normality assumption, which is the fundamental of all parametric assumptions was tested using mean, median, 5% trimmed mean, and the normal Q-Q plot. Details of the results are presented in Table 7.

Table 7- Test for Normality

Parameters	Marital Expectation	Marital satisfaction
Mean	33.536	77.289
Standard deviation	4.406	6.044
5% Trimmed mean	33.796	77.037
Median	34.000	76.000

Source: Field survey (2020)

As presented in Table 7, the mean, median, and 5% trimmed mean of marital expectations and marital satisfaction were approximately equal. This implies that the distribution of scores of the aforementioned variables were normally distributed (Pallant, 2010). Additionally, the normal Q-Q plots and the histograms for all the variables were also examined (see Appendix D). From Appendix D, the normal Q-Q plots for all the variables showed that the distribution of all the scores were closer to the straight line. Again, the histogram (see Appendix D) for all the variables under consideration were bell shaped. This is a clear indication that the normality assumption was duly satisfied.

Hypothesis One

H_0 1: *There is no significant relationship between marital expectations and marital satisfaction among Seventh-day Adventist married individuals in the Jomoro Municipality.*

This hypothesis sought to examine whether marital expectations would statistically influence marital satisfaction. A simple linear regression was conducted to test this hypothesis. The predictor variable was the composite score for marital expectations, which was measured on a continuous basis. Similarly, criterion variable was the composite score for marital satisfaction which was also measured on a continuous basis. Before the analysis, assumptions underlying the use of simple liner regression were checked. Results from the normal Q-Q plot (see Appendix D) revealed that the data on the criterion variable marital satisfaction did not violate the normality assumption. With this condition satisfied, a linear regression was conducted. The results of the analysis are presented in Table 8.

Table 8- *Influence of Marital Expectation on Marital Satisfaction*

Model	Unstandardised Coefficients		Standardised Coefficients	<i>t</i>	Sig.
	B	Std. Error	Beta		
(Constant)	71.021	2.489		28.531	.000
Marital Expectation	.187	.074	.136	2.540	.012

Source: Field data (2020).

*Significant, $p < .05$, $R^2 = .136$, $F(1, 341) = 6.449$, $p = .012$.

As presented in Table 8 the model containing marital expectations and marital satisfaction was statistically significant, $F(1, 341) = 6.45$, $p < .001$. The model, marital expectation explained 13.6% of the variance in marital satisfaction. The result revealed that marital expectation was a significant

positive predictor of marital satisfaction, $B = .19$, $p = .012$. This implies that a unit increase in an individual's marital expectation would lead to .19 increase in marital satisfaction. Based on the results, the null hypothesis which stated that "there was no significant relationship between marital expectations and marital satisfaction was rejected in favour of the working hypothesis.

In order to confirm the relationship between marital expectations and marital satisfaction, Pearson correlation matrix Table was drawn to check linearity. The details of the results are presented in Table 9.

Table 9- Pearson Correlation Matrix between Marital Expectation and Marital Satisfaction

		Marital Expectation	Marital satisfaction
Marital Expectation	Pearson Correlation	1	.136*
	Sig. (2-tailed)		.012
	N	343	343
MS	Pearson Correlation	.136*	1
	Sig. (2-tailed)	.012	
	N	343	343

*. Correlation is significant at the 0.05 level

The results in Table 9 clearly shows a linear relationship between marital expectation and marital satisfaction. The study revealed a weak positive relationship between marital satisfaction and marital expectation ($r = .136$), the correlation was however significant ($p = .012$). The findings of the study suggest that an increase in an individual's marital expectation will result in an increased marital satisfaction and similarly a decrease in an individual's marital expectation will result in a decrease marital satisfaction. By implication, the finding suggests that, individuals who often enter marriage with high expectations are also equally ready to give off their very best in

terms of bringing to the marriage table all the necessary ingredients required for a successful and satisfactorily marriage. In the same vein, the married individuals who enter marriage with low expectations are less likely to put in sacrifices that would promote marital satisfaction.

Hypothesis Two

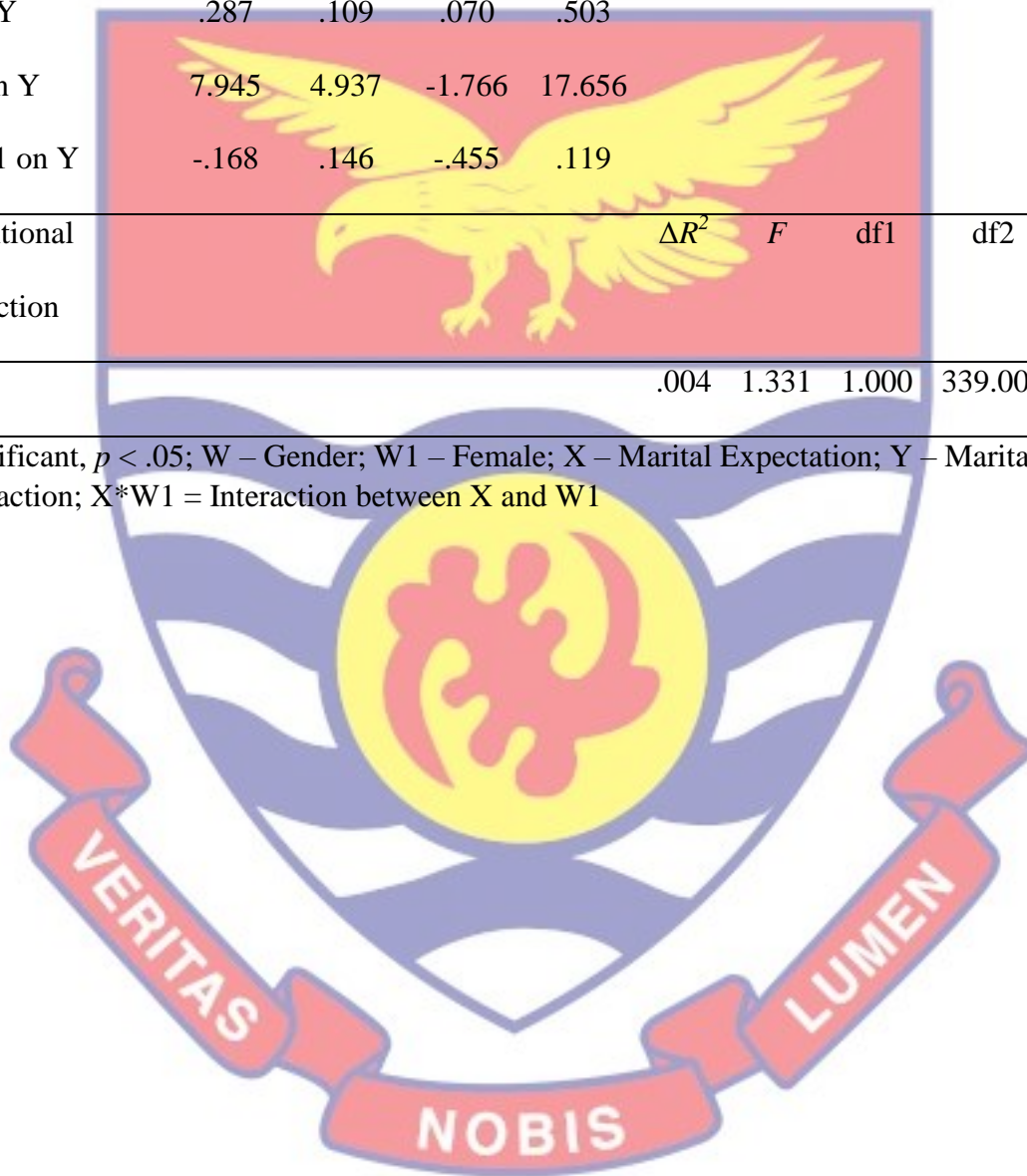
H₀ 2: Gender will not moderate the relationship between marital expectations and marital satisfaction among Seventh-day Adventist married individuals in the Jomoro Municipality

This hypothesis sought to determine whether gender would moderate the relationship between marital expectations and marital satisfaction. Thus, the hypothesis aimed at examining whether the relationship between marital expectations and marital satisfaction would differ for male and female respondents. To test this hypothesis, PROCESS analysis of Hayes (2018) using 5000 bootstrap samples with percentile was performed to determine the moderating effect of gender in the relationship between marital expectations and marital satisfaction. The predictor variable was the composite score for marital expectation, which was measured on continuous basis using a scale. Similarly, the criterion variable was the composite score for marital satisfaction, which also measured on a continuous basis using a scale. The moderator variable was gender, which was categorical. This was however, dummy-coded, where males were used as the comparison group. The results are shown in Table 9

Table 10- Moderation Effect of Gender in the Relationship between Marital Expectation and marital satisfaction

	Boot95%CI				Model Summary				
	B	BootSE	LLCI	ULCI	R ²	F	df1	df2	p
Constant	66.475	3.721	59.156	73.795	.058	7.009	3.000	339.000	.000
X on Y	.287	.109	.070	.503					
W1 on Y	7.945	4.937	-1.766	17.656					
X*W1 on Y	-.168	.146	-.455	.119					
Conditional interaction					ΔR^2	F	df1	df2	p
X*W					.004	1.331	1.000	339.000	.249

*Significant, $p < .05$; W – Gender; W1 – Female; X – Marital Expectation; Y – Marital Satisfaction; X*W1 = Interaction between X and W1



As indicated in Table 10, the overall model which contained the predictor and the interaction term was statistically significant, $F(3, 339) = 7.01, p = .000, R^2 = .058$. This indicates that the model explained 5.8% of the variations in the marital satisfaction of married individuals. The results further showed that marital expectation was a significant predictor of marital satisfaction when the interaction between female and marital expectation was controlled for, $B = .29, \text{Boot}95\%CI [.07, .50]$. Interaction between female and marital satisfaction was not statistically significant, $B = -.17, \text{Boot}95\%CI [-.46, .12]$. The interaction term contributed $< .1\%$ to the variances in marital satisfaction, and this was not significant, $F(1, 339) = 1.33, p = .249$. The results imply that the relationship between marital expectations and marital satisfaction was not contingent on gender, hence gender did not moderate the relationship between the two variables. From the results, the null hypothesis that “Gender will not moderate the relationship between marital expectations and marital satisfaction among Seventh-day Adventist married individuals in the Jomoro Municipality was retained”

Discussion of Results

This section of the study presents the discussion of the results. The discussion of the results are presented based on the specific objectives of the study. The subsequent paragraphs present the discussion of the study.

Level of Marital Expectation

The findings of the study revealed that Seventh-day Adventist married individuals in the Jomoro Municipality generally had high level marital expectations. Among some the marital expectations of married individuals included: opportunity to train and care for children, love and affection are key

requirements for a marriage to work. Marriage provides the opportunity of establishing and maintaining a home, happy marriages are built on sex and intimacy, joint decision making are very crucial in a happy marriage. They were also of the views that companionship, financial security as well as equitable distribution of household chores were some of the marital expectations of married individuals.

The high marital expectation of the various respondents could be attributed to the different orientations and exposures respondents had to in their journey of life. That is to say, some respondents in their upbringing might have witnessed love, affection, and companionship their parents shared together as married individuals. This in a way could have influenced the respondents' marital expectations while growing up as adults.

The findings of this research conform to McNulty and Karney (2002) who emphasised that marital expectations encompass preconceptions about what behaviours should or should not occur within the marriage. These views include how long-time married individuals should stay together, how conflicts should be resolved, and how much time partners should enjoy together. They also emphasised that any other issues a person believes are important in marriage. According to McNulty and Karney (2002), an individual's expectations are dependent on how significant the aforementioned ideals or elements are to the ultimate effectiveness of marriage. A person who believes it is very necessary for partners to share values, spend much time together, and overcome arguments, for example, has higher expectations than someone who believes these things are an assessment of the relationship, independent of what behaviours occurred.

The findings of this study also correspond with those of Juvva and Bhatti (2006), who stated that social, physical, emotional, and financial security needs are all met by marriage. Growing old together, loyalty, and respect for each other are among the marital expectations, as are the reproduction and nurture of children, the establishment and upkeep of the home, and shared tasks in administering the family.

The findings of this study disagree with a number of authors (McNulty & Karney, 2004; Sharp & Ganong, 2000; Sullivan & Schwebel, 1995). Regarding the issue of marital expectation, the aforementioned authors indicated that married individuals are at increased risk for dissatisfaction and divorce when marital expectations are too high. Contrary to their assertions, other authors also suggests that regarding the issue of marital expectation, those who expect a great deal in their marriage are more likely to get a great deal from their marriage (Baucom, et al. 1996; McNulty & Karney, 2004; Vangelisti & Daly, 1997).

Level of Marital Satisfaction

The findings of study generally revealed that Seventh-day Adventist married individuals within the Jomoro Municipality had high level of marital satisfaction in their marriages. This was evident in the fact that most of the respondents were satisfied with the affection, love, and appreciation they received from their partners; respondents were also satisfied with the relationship they had with their partners. The study further discovered that respondents were satisfied with their marital roles in their marriages. On the contrary, the findings of the study revealed that Seventh-day Adventist

married individuals were not satisfied with their partner's character, temperament as well as the interference of in-laws in their marriages.

The findings of this study concur with those of (Heffner, Kiecolt-Glaser, Loving, Glaser, & Malarkey, 2004), who stated that spousal support is critical in determining marital satisfaction. According to the authors, the happier a married individual is with their marriage, the more likely they are to approach one another in an attempt to elicit support, and the more positively each will respond to these requests. That is to say, if married individuals seek to strengthen their relationships, the amount of assistance they receive may grow.

The findings of this current study is also in line with Purdom, Lucas, and Miller (2006), who discovered that persons with higher rates of spousal support were more likely to report higher levels of marital satisfaction, less symptoms of depression, and more controllable stress levels in their study. This shows that when spousal support rises, so does marital contentment (Purdom et al., 2006).

The finding of this study is also consistent with Amstutz-Haws and Mallinckrodt (1996) when spouses were free of excessive guilt, anxiety, mistrust, responsibility, inhibition, resentment, and wrath in respect to their mothers, they had higher levels of adjustment and contentment in their marriage. Reduced form of interferences from in-laws could increase married individuals' marital satisfaction. Throwing more light on the issue of marital satisfaction, Marital fulfilment has been connected to greater physical health, mental health, and overall life satisfaction, according to Fincham and Beach (2010), but marital distress, separation, and divorce have been linked to higher

stress, poor physical health, and emotional disorders. (Gove, Hughes, & Briggs, 1983; Hansen, 1981). That is to say, marital satisfaction has become a metric by which many people assess the success and security of their marriages, as well as their own fulfilment and well-being. Despite contextual differences among continents and countries, there is a growing rate of marriage dissolution on a global scale. (Hendrick & Hedrick, 1992).

The findings of this study however disagree with Fowers and Olson (1992) who indicated that in the first two to three years of marriage, relationship satisfaction drops, and while the majority of happy marriages are durable, marital discontent does not always lead to marital instability. The findings of Fowers and Olson (1992) to a very large extent supports the findings of Plechaty, Couturier, Cote and Roy (1996) who hypothesized that the personalities of the spouses and their living conditions as a married individual, specifically intimacy and communication, would be the most common sources of satisfaction or dissatisfaction in the relationship, accounting for much of the relationship.

The Relationship between Marital Expectation and Marital Satisfaction

The findings of this study revealed a significant positive relationship between marital expectations and marital satisfaction. Thus, the study discovered that marital expectation was a significant predictor of marital satisfaction. Generally, the implication of the results suggests that married individuals who have high marital expectations are likely to work very hard in their respective marriages to ensure high satisfactions in their marriages. In other words, the findings of the study suggest that individuals who enter the union of marriage with high expectation, are willing and ready to put in the

sacrifices and positive attitude required for the marriage to work. Such individuals for example are willing to maintain good relation with their partners, they are also willing to exhibit submissiveness and affection in their marriages. Thus, in short, individuals who enter the marriage union with high expectations are prepared to bring to the fore the “positive/nutritious ingredients” required for a satisfactory marriage.

The findings that marital expectation is a significant positive predictor of marital satisfaction supports Larson and Holman (1994) who asserted that expectations have been demonstrated to be a strong predictor of marital satisfaction. The authors explained that expectation encompasses a wide range of factors, including intentions, attitudes toward values and beliefs, and gender roles. Similar or complimentary perspectives on each of these topics are considered to improve marital quality and stability. In a similar spirit, Baker, Kiger, and Riley (1996) backed up the claim by stating that today's married people encounter numerous obstacles that necessitate the revision of previously assumed marital roles and expectations in order to achieve a more intimate, companionable, and devoted marriage.

The findings of this study also coincide with Bradbury, Fincham, and Beach (2000), who stated that both men and women often have higher expectations of interpersonal communication, intimacy, and sexual satisfaction when they marry. If marital expectations have risen, it is reasonable to believe that the end goal of these higher expectations is a more satisfying marriage. Given the widespread societal concerns about the high divorce rate, the author went on to say that it's critical to understand the factors that contribute to marital satisfaction in order to come up with solutions that will help married

individuals who are experiencing marital distress or who are considering divorce (Bradbury, Fincham, & Beach, 2000).

The outcomes of this study further support Gottman's (1999) statement that high marital expectations can really be beneficial to relationships. This suggests that people with higher relationship standards are more likely to have better marital adjustment.

This study's findings are also in line with those of Vangelisti and Daly (1997), who did a correlational study to look into the relationship between the height of expectations, their fulfilment, and relationship satisfaction. The researchers observed a slight but significant link between high standards and relationship happiness. As a result, this research implies that expecting more from one's relationship is linked to higher levels of pleasure. Relationship pleasure was found to have a far larger positive association with the perception of one's expectations being satisfied. According to Vangelisti and Daly (1997), high expectations are linked to high relationship satisfaction, and the extent to which expectations are met is more essential to relationship satisfaction than the level of expectations.

The findings of this study, on the other hand, contradict the conclusions of a number of authors (Lederer & Jackson, 1968; Sharp & Ganong, 2000). High marital expectations, according to the aforementioned scholars, are harmful to the married connection. They say that those who have high hopes for marriage are setting themselves up for disappointment when the reality of marriage does not meet their expectations (Lederer & Jackson, 1968). That is to say, regardless of a person's expectations, when they are not

satisfied in a relationship, the person displays relationship misery in a variety of ways.

Moderation Effect of Gender in the Relationship between Marital Expectation and Marital Satisfaction

The results obtained from this current study indicated that gender did not significantly moderate the relationship between marital expectations and marital satisfaction among Seventh-day Adventist married individuals in the Jomoro Municipality. This means that whatever relationship that exists between marital expectations and marital satisfaction does not depend on the participant's gender type. The findings of this study imply that the relationship between marital expectations and marital satisfaction was the same for male and female married individuals.

In effect, these results imply that there was no difference in the degree of relationship between the male respondents' marital expectations and marital satisfaction as well as female respondents' marital expectations and marital satisfaction. The findings of this study therefore suggest that a continuous increase in an individual's marital expectation will result in either a better or a poor marital satisfaction regardless of the gender of the individual. Similarly, a continuous decrease in an individual's marital expectation will result in either a decrease or an increase in marital satisfaction irrespective of the gender of the individual.

The findings of this study agree with the findings of Mersmann (2014) who conducted a study to examine the effect of gender and education on the marital satisfaction of respondents in Hanover College. The author discovered no significant relationship between gender roles and marital satisfaction.

That's is to say, it was evident in the findings of Mersmann that an individual's gender did not play any role as far as marital satisfaction was concerned.

The findings of the current study however disagreed with the findings of Jackson, Miller, Oka, and Henry (2014) who conducted a study to test the widely held assumption that women experience lower marital satisfaction than men in marital homes. The authors discovered a statistically significant, yet very small gender differences in marital satisfaction between wives and husbands, with wives experiencing a slightly less satisfaction in their marriages compared to their husbands.

This study's findings also contradict those of Pazniokaite and Legkauskas (2018), who investigated the gender differences in marital satisfaction in married individuals. According to the findings, women believe their partners employ more positivity, understanding, assurances, task sharing, and social network methods than men believe their wives do. While there were no statistically significant differences in relationship satisfaction between men and women, all relationship maintenance strategies were shown to be positively connected with relationship satisfaction in both men and women. Men and women, on the other hand, had different tactics for predicting relationship fulfilment.

Perceived assurances were shown to be the strongest predictor of relationship standard for women, followed by understanding, optimism, and self-disclosure, which together accounted for slightly under 40% of the variance in relationship satisfaction. Only the perceived positivity of one's spouse was a significant predictor of relationship happiness for men, although

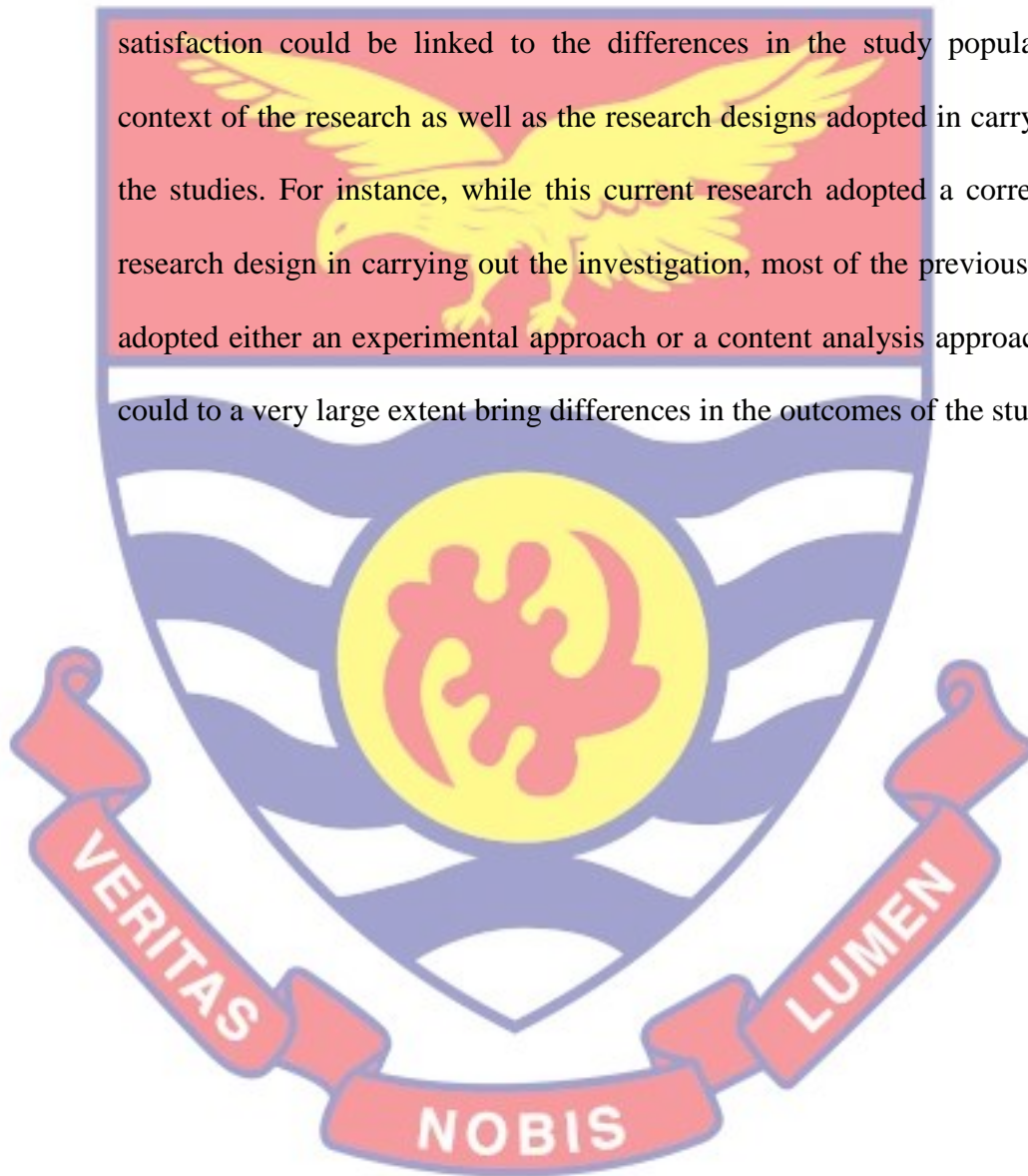
it accounted for 51.6 percent of the variance in relationship satisfaction. Neither relationship status nor relationship duration, on the other hand, were found to be significant predictors of relationship satisfaction in both men and women.

The finding of the current study does not also support the findings of Lesh, and Engelbrecht (2011) who discovered in their study that although men and women were averagely satisfied with their relationships, female partners reported significantly lower relationship satisfaction in their marriages relative to their male partners. This stands to reason that female compared to their male counterparts often did not have full satisfaction in their marriages.

In their quest to examine whether gender differences exist in the marital expectations of to-be married individuals, respondents did not differ in their expectations for personal achievement, but they did differ in their expectations for the success of their potential marital partner, according to Ganong and Coleman (1992). A young woman's expectations of her future husband, for example, were far greater than those of a prospective man's expectations of his prospective wife. Women also expected their future spouses to earn substantially more money and have more educational accomplishments, as well as to be more intellectual, accomplished, and capable of handling things than they were. The findings of Ganong and Coleman (1992) was not in line with the results of this research which discovered no significant gender difference in the marital expectation of married individuals. The findings of this current research further disagree with the findings of Fallahi and Fallahchai (2019) who found a significant difference between attitudes and expectations of marriage between males and

females in the university. Specifically, the authors discovered that women were often more expectant of love in their marriage compared to their husbands.

The inconsistencies that appeared in the outcome of this current study compared to previous studies in the area of marital expectations and marital satisfaction could be linked to the differences in the study populace, the context of the research as well as the research designs adopted in carrying out the studies. For instance, while this current research adopted a correlational research design in carrying out the investigation, most of the previous studies adopted either an experimental approach or a content analysis approach. This could to a very large extent bring differences in the outcomes of the study.



CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATION

Introduction

The study looked at the relationship between marital expectations and marital satisfaction among married individuals in the Jomoro Municipality's Seventh-day Adventist Church. This chapter contains an overview of the findings, and also conclusions from the research, as well as thoughts and suggestions for more studies. Using the findings of the study, proposals and suggestions for additional studies were developed.

Summary of the study

The study investigated the relationship between marital expectations and marital satisfaction among married individuals in the Seventh-day Adventist Church in the Jomoro Municipality. This research was directed by four objectives that were then translated into two research questions and two hypotheses. For the aim of performing this research, the correlational research model with a quantitative technique was used. The study's population consisted of all Seventh-day Adventist married persons living in the Municipality, for a total of 621 participants. A multi-stage sampling technique was used to engage 434 married individuals in the study. A standardized questionnaire on marital expectations and marital satisfaction were used to gather from the respondents. The instrument was pilot tested using sixty (60) married individuals of Aiyinasi Central Seventh-day Adventist Church within Ellebelle District. The questionnaire was refined based on the responses provided by respondents. The pilot testing was important the reason been that,

it helped to improve the validity and reliability of the research instrument. It also revised the question format following a thorough examination of the questions based on feedback from respondents on the questionnaire's shortcomings, clarity, and ambiguity in all aspects. The information gathered was verified for completeness before being analyzed with the Statistical Product for Service Solution (SPSS) Version 20 software. Simple frequencies and percentages were used to analyze the data on the respondents' demographic factors. Means and standard deviations were used to analyze data from research questions 1 and 2. Hypotheses 1 and 2 were, on the other hand, put to the test with basic linear regression and the PROCESS using analysis proposed by Hayes (2018).

Key Findings

In the course of the research, the following conclusions were reached:

1. The findings of the study revealed that Seventh-day Adventist married individuals in the Jomoro Municipality generally had high level marital expectations. Among some of the marital expectations of married individuals included: opportunity to train and care for children, love and affection are key requirements for a marriage to work, marriage provides the opportunity of establishing and maintaining a home. To them, happy marriages are built on sex and intimacy, joint decision making are very crucial in a happy marriage and companionship. They were also of the view that financial security as well as equitable distribution of household chores were some of the marital expectations of married individuals.

2. The findings of study generally revealed that Seventh-day Adventist married individuals within the Jomoro Municipality had high level of marital satisfaction in their marriages. This was evident in the fact that most of the respondents were satisfied with the affection, love, and appreciation they received from their partners; respondents were also satisfied with the relationship they had with their partners. The study further discovered that respondents were satisfied with their marital roles in their marriages. On the contrary, the outcome of this research revealed that Seventh-day Adventist married individuals were not satisfied with their partner's character, temperament as well as the interference of in-laws in their marriages.

3. The findings of the study showed a significant positive relationship between marital expectations and marital satisfaction. Thus, the study discovered that marital expectation was a significant predictor of marital satisfaction.

4. The findings also revealed that gender did not appear to have a major influence on the link between marital expectations and marital satisfaction among Seventh-day Adventist married individuals in the Jomoro Municipality. This means that whatever relationship that exists between marital expectations and marital satisfaction does not depend on the participant's gender type.

Conclusions

A conclusion was reached as a result of the study's findings, which indicated that Seventh-day Adventist married persons in the Jomoro Municipality had typically high levels of marital expectations. That's is to say,

married individuals in the Municipality entered their marriages with a number of high expectations. Among some of these expectations include: the desire to enjoy love and affection from their partners, the quest to enjoy companionship, financial security as well as equitable distribution of household chores in their marriages.

The outcomes of this research also give sufficient evidence for drawing the conclusion that Seventh-day Adventist married individuals within the Jomoro Municipality had high level of marital satisfaction in their marriages. It can further be concluded that Seventh-day Adventist married individuals were not however satisfied with their partner's character, temperament as well as the interference of in-laws in their marriages. This seems to suggest that most marriages in the Municipality experienced some form of interferences from in-laws.

The study also concluded that there is positive relationship between marital expectations and marital satisfaction. This stands to reason that individuals who enter various marriages with high expectations are ready to put in their very best to ensure their marriages work out successfully. Finally, gender does not in any way moderate the relationship between marital expectations and marital satisfaction. In other words, the study concluded that the relationship between marital expectations and marital satisfaction does not depend on the gender of an individual.

Final Observed Model

Figure 2 presents the final observed model for this study.

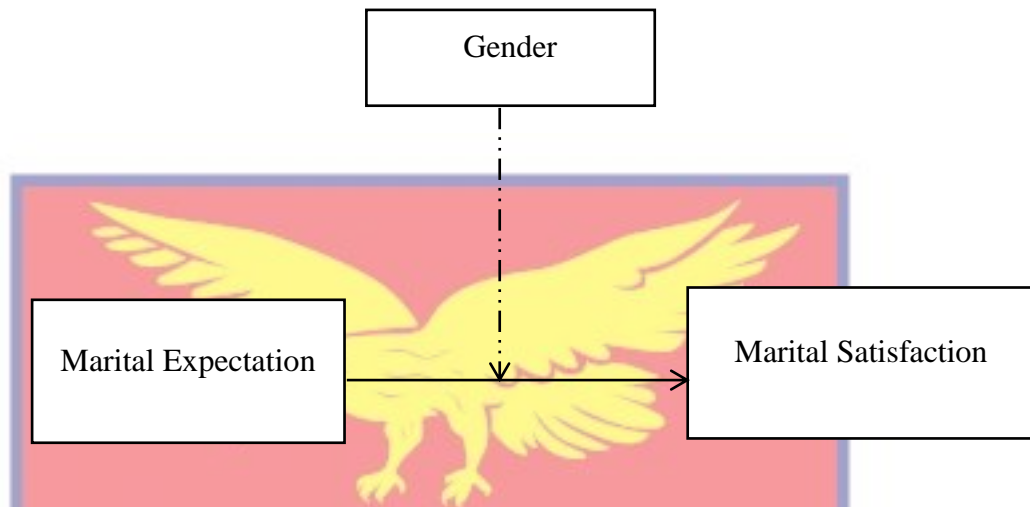


Figure 2- Final Observed Model

The conceptual framework of this work proposed that marital expectation would have a significant relationship with marital satisfaction. The study further anticipated that gender would moderate the relationship between marital expectation and marital satisfaction. The final model as shown in Figure 2 revealed that although there was a significant positive relationship between marital expectation and marital satisfaction, gender (which is indicated by the broken lines) did not moderate the relationship marital expectation and marital satisfaction. This implies that, whatever relationship that exists between marital expectation and marital satisfaction does not depend on the participant's gender type.

Implication for Counselling

These counselling implications have been developed in response to the study's results and conclusions, and they should serve as a guide for the creation of future policy and practice:

1. This research found a substantial positive association between marital expectations and marital satisfaction. As a result, the study revealed that marital expectation was a strong predictor of marital satisfaction; as a result, married individuals and would-be couples should from time to time see professional counsellors to address the relationship between married individuals' expectations and marital satisfaction to better understand how the fulfilment of these two variables could result to a happy marriage. As marriage researchers, marriage educators, and counsellors better understand the factors that influence peoples' expectation, such counsellors will be able to better serve the needs of their clients.
2. The unrealistic and hidden expectations of married individuals could introduce a number of problems into a new marriage, causing relationship problems between married individuals, which could also remain unresolved until it is shared with each other as partners and jointly considered as a common agenda to work on and grow together. Since the findings of the study revealed that Seventh-day Adventist married individuals in the Jomoro Municipality generally had high level marital expectations, counsellors have a role to play to help married individuals deal with any unrealistic marital expectations.

3. Rather than thinking of high expectations as always being good or bad, it turns out that they interact with other elements to impact marital satisfaction. These findings point to the need to reconsider how expectations are addressed in marriage therapy and education. Rather than promoting a one-size-fits-all marriage by training people to accept a set of "realistic" marriage standards, marriage educators and therapists might be better off assisting married individuals in learning how to meet their own unique expectations. This study shows that marriage therapy and education should not focus on modifying how high an individual's expectations are, but rather on assisting them in identifying strategies to meet those expectations, maybe through developing relationship self-efficacy. The findings have implications for marital counselling. It would be better for counsellors giving marital counselling to make the married individuals to be aware of all the factors and variables that can affect their satisfaction in marriage. In this case, the likelihood of satisfaction would not be reduced since the findings of the study generally revealed that Seventh-day Adventist married individuals within the Jomoro Municipality had high level of marriage satisfaction in their marriages.

4. Counselors are expected to take the time to comprehend the marital expectations of each married individual with whom they work, without passing judgment on whether the expectations are realistic or unrealistic until they have gained a thorough understanding of each partner's personal qualities and relational abilities. Counselors should also engage in a discourse with husbands and wives about their

individual expectations as well as the abilities they possess to meet those goals.

5. Individual and relationship counselors are responsible for assisting married individuals they deal with in identifying their own personal and relational strengths and formulating a personal action plan for achieving their expectations. It is critical for marital counselors to assess how other personal qualities or relationship dynamics are hurting each partner's capacity to have their expectations met in the marriage while each of them plays their role in the marriage.

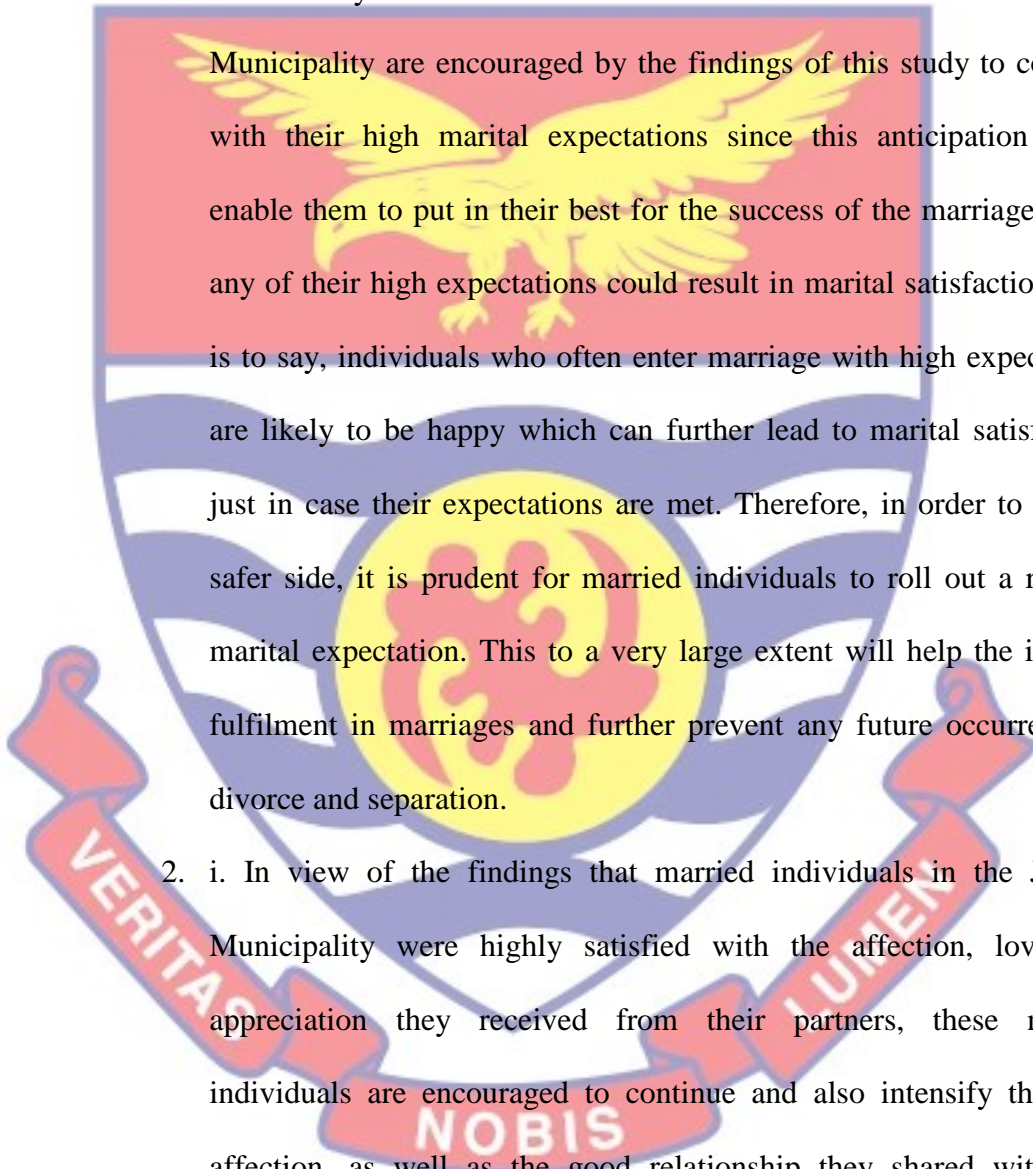
6. The church leaders and Pastors or clergy should collaborate with professional counselors to ensure that professional counseling services are easily available to married individuals to deal with the issues of partner's character, temperament and problems associated with interference from in-laws since the outcome of the study revealed that Seventh-day Adventist married individuals were not satisfied with their partner's character, temperament as well as the interference of in-laws in their marriages.

7. The leaders of the Seventh-day Adventist Church should marriage seminars and programmes for both males and females in their churches or married individuals could also attend marriage seminars themselves to learn to play their roles in their marriages in order to have a satisfying and successful marriage since the findings also revealed that gender did not appear to have a major influence on the link between marital expectations and marital satisfaction among Seventh-day Adventist married individuals in the Jomoro Municipality.

Recommendations

The outcomes of the research, as well as the conclusions reached, led to the formulation of the underlying suggestions to shape the development of policies and practices:

1. Seventh-day Adventists married individuals within the Jomoro



Municipality are encouraged by the findings of this study to continue with their high marital expectations since this anticipation would enable them to put in their best for the success of the marriage and in any of their high expectations could result in marital satisfaction. That is to say, individuals who often enter marriage with high expectations are likely to be happy which can further lead to marital satisfaction, just in case their expectations are met. Therefore, in order to be at a safer side, it is prudent for married individuals to roll out a realistic marital expectation. This to a very large extent will help the issue of fulfilment in marriages and further prevent any future occurrence of divorce and separation.

2. i. In view of the findings that married individuals in the Jomoro Municipality were highly satisfied with the affection, love, and appreciation they received from their partners, these married individuals are encouraged to continue and also intensify the love, affection, as well as the good relationship they shared with their partners, since the aforementioned ingredients are necessary requirements for a happy marriage. It is also important to put on records that an exhibition of the aforementioned qualities will also go a long way to help their children at home since most of these children are

likely to emulate whatever behaviors they observe at home. That is to say, since most children learn by observation, children who often observe their parents exhibiting good marital qualities are likely to emulate such qualities which could go a long way to help such children in the near future as far as the children's relationship with others are concerned.

ii. The outcomes of the research urge Seventh-day Adventist married persons in the Jomoro Municipality to have good character and excellent temperaments in their marriages because the majority of married individuals were dissatisfied with the character and temperaments of their spouses. They are encouraged to deal with their characters and temperament that were disliked by their partners which in effect can lead their marriage relationship to separation or divorce.

iii. In-laws (i.e., mother in-laws, father in-laws, brother in-laws as well as sister in-laws) of married individuals are to minimize excessive interferences into the marriage of Seventh-day Adventist married individuals, since excessive in-law interferences could result in marital dissatisfaction which could in turn lead to divorce or separation on the part of the married individuals.

3. In view of the study outcome, there is favorable association between marital expectations and marital satisfaction, marriage counsellors are encouraged to advise to-be married individuals who have high marital expectation on the consequences of entering a marriage with high expectations. That is to say individuals who enter the union of

marriage with high expectation, should be willing and ready to put in the sacrifices and positive attitude required for the marriage to work. Such individuals for example should be ready and willing maintain a good relation with their partners, they are also be willing to exhibit submissiveness and affection in order to ensure a successful marriage.

4. Parents, clergy and marriage counsellors are entreated to encourage both male and female respondents (i.e., to-be married individuals) on the importance of having high marital expectation, that is an expectation where the individual is willing to put in the work to ensure a successful marriage, since an increase in an individual's marital expectation results in a better marital satisfaction regardless of the gender of the married individual.

Suggestions for Further Research

1. Qualitative analysis should be used in future studies in order to possibly complement or question the study results and interpretations with this research, as appropriate.
2. It is advised the study be reproduced in multiple denominations, other than the Seventh Day Adventist Church, because certain variances in internal rules may lead to differences in the outcomes of the experiment.

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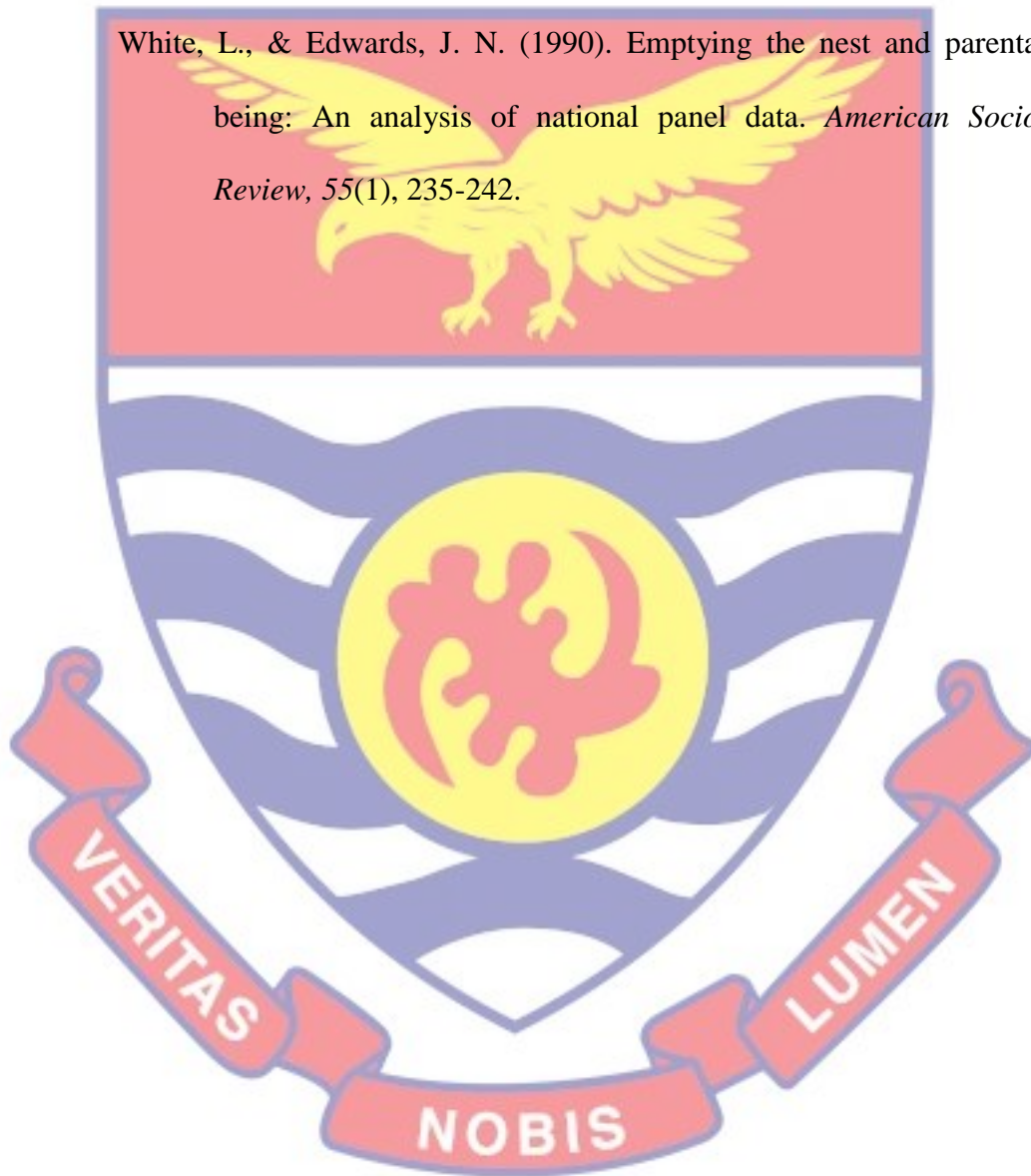
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APPENDICES

APPENDIX A

ETHICAL CLEARANCE

UNIVERSITY OF CAPE COAST
COLLEGE OF EDUCATION STUDIES
ETHICAL REVIEW BOARD

UNIVERSITY POST OFFICE
CAPE COAST, GHANA

Our Ref: CES-ERB/ucc-edu/vsl/21-180
Your Ref:



Date: 19th November 2021

Dear Sir/Madam,

ETHICAL REQUIREMENTS CLEARANCE FOR RESEARCH STUDY

Chairman, CES-ERB
Prof. J. A. Omotosho
[jomotosho@ucc.edu.gh](mailto:jomotasho@ucc.edu.gh)
0243784739

Vice-Chairman, CES-ERB
Prof. K. Edjah
kedjah@ucc.edu.gh
0244742357

Secretary, CES-ERB
Prof. Linda Dzama Forde
lforde@ucc.edu.gh
0244786680

The bearer, David Kojo Rockson, Reg. No. EF16CP/19/0007 is a
M.Phil. / Ph.D. student in the Department of Guidance and
Counselling in the College of Education Studies
University of Cape Coast, Cape Coast, Ghana. He / She wishes to
undertake a research study on the topic:

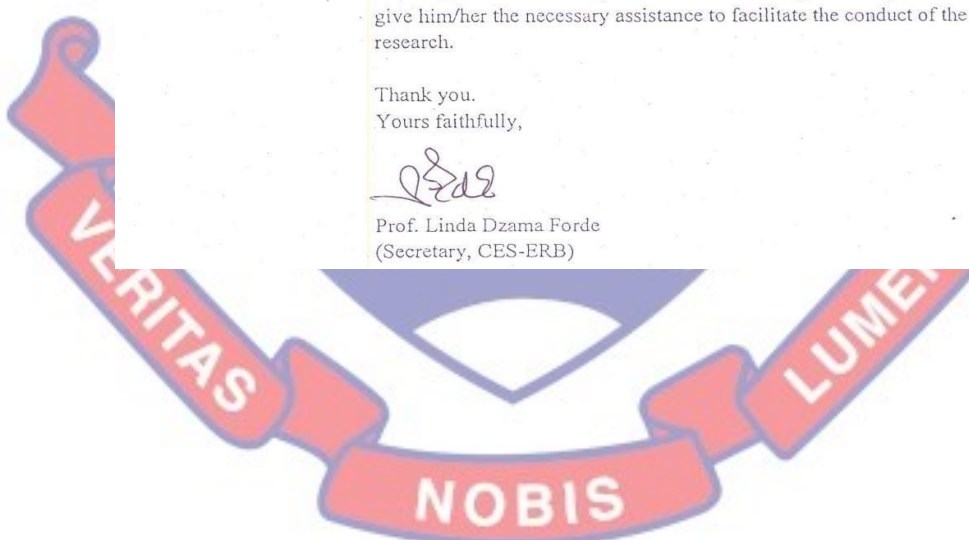
Relationship between marital expectations and marital
satisfaction among married couples of the Seventh Day
Adventist church in Jomoro Municipality

The Ethical Review Board (ERB) of the College of Education Studies
(CES) has assessed his/her proposal and confirm that the proposal
satisfies the College's ethical requirements for the conduct of the
study.

In view of the above, the researcher has been cleared and given approval
to commence his/her study. The ERB would be grateful if you would
give him/her the necessary assistance to facilitate the conduct of the said
research.

Thank you.
Yours faithfully,

Prof. Linda Dzama Forde
(Secretary, CES-ERB)



APPENDIX B

INTRODUCTORY LETTER

UNIVERSITY OF CAPE COAST
COLLEGE OF EDUCATION STUDIES
FACULTY OF EDUCATIONAL FOUNDATIONS
DEPARTMENT OF GUIDANCE AND COUNSELLING

Telephone: 0332091854
Email: dgc@ucc.edu.gh



UNIVERSITY POST OFFICE
CAPE COAST, GHANA

16th November, 2021

The Chairman
Institutional Review Board
U. C. C.
Cape Coast

LETTER OF INTRODUCTION

We introduce to you, David Kojo Rockson a student from the Department of Guidance and Counselling, University of Cape Coast. He is pursuing M.Phil in Guidance and Counselling.

As part of his requirement, he is expected to work on a thesis titled:

RELATIONSHIP BETWEEN MARITAL EXPECTATIONS AND
MARITAL SATISFACTION AMONG MARRIED INDIVIDUALS
OF THE SEVENTH DAY ADVENTIST CHURCH IN THE
JOMORO MUNICIPALITY, GHANA

He has successfully defended his proposal and is seeking for ethical clearance to collect data for the study.

We would be most grateful if you could provide him the necessary assistance for ethical clearance for his/her study.

Thank you.

DR. STEPHEN DOH FIA
HEAD OF DEPARTMENT

NOBIS

APPENDIX C

QUESTIONNAIRE FOR MARRIED INDIVIDUALS

APPENDIX C

QUESTIONNAIRE FOR MARRIED COUPLES

This questionnaire sought to gather information on marital expectations and marital satisfaction of married couples. This information is collected purposely for academic purpose and for that matter confidentiality is a prime concern. Information provided will be kept secretly and anonymously. No information provided will be used to victimise you. Please be honest as possible and provide accurate information.

Instruction: For all the items, please tick (✓) in the column that represents the appropriate response.

Section A – Demographic Characteristics

1. Gender

Male []

Female []

2. Age

18 – 25 years []

26 – 33 years []

34 – 41 years []

42 – 49 years []

Above 50 years []

Section B – Marital Expectation

Direction: Here are a number of characteristics that may or may not apply to you.

Please tick (✓) the column next to each statement to indicate the extent to which you agree or disagree with that statement.

No.	Statement	SD	D	A	SA
1.	Love and affection are key for a marriage to work				
2.	Sex and intimacy are important for a happy marriage				
3.	Companionship is a necessary factor for married partners to be happy				
4.	For both partners to be happy, there must be a joint decision-making within the marriage				
5.	The couple should have equitable distribution of household work				
6.	Marriage is a means for financial security for the couple				
7.	Emotional security is the by-product of marriage				
8.	Marriage provides children with care and training for social environment				
9.	Couples should share the same beliefs about morals and/or religion				
10.	One of the most important functions of marriage is to establish and maintain a home				

NOBIS

Section C – Marital Satisfaction

Direction: Please indicate the extent to which you agree or disagree with the following statements which gathers information on marital satisfaction. Tick [√] the *appropriate option* applicable to the statement using the following responses:

Very True, True, Not True, Not at all True

No	Statements	Very True	True	Not True	Not at All True
Relationship					
1.	I like the way my husband/wife converses and share jokes with me.				
2.	I often quarrel with my husband/ wife over petty disagreements.				
3.	My husband/wife always seeks my opinion on important issues concerning our marriage. I like this.				
4.	Our conversation always ends in a quarrel. So, we scarcely converse these days.				
5.	I and my husband/wife accept disagreement without hurting each other's feelings.				
6.	I like the way my husband/wife phones and converses when he/she travels. He/she does it frequently.				
Affection, Love and Appreciation					
7.	I am sexually satisfied with my marriage.				
8.	I am very worried because my husband/wife does not appreciate all the sacrifices I put in our marriage.				
9.	I notice that my husband/wife is becoming more attractive to me. I am growing to love him/her more and more.				
10.	My husband/wife appreciates my cooking always. I like this.				
11.	My husband/wife has great respect for me. He/she admires my hard work at home.				
Character					
12.	My husband/wife is not trustworthy. He/she is cunning and unreliable.				
13.	I am fed up with my husband/wife because he/she is stubborn, never ready to change his/her bad ways.				

14.	One thing I like about my husband/wife is that he/she admits his/her faults and apologizes.				
15.	My husband/wife speaks to me harshly as if I am a child. I strongly dislike this.				
16.	My husband/wife nags too much to my discomfort.				
17.	No matter how well I cook, my husband/wife would find some fault. He/she is always complaining about my cooking.				
	Temperament				
18.	My husband/wife is too cold for my liking. I do not enjoy his/her company.				
19.	My husband/wife is indifferent. He/she does not care about what I do with my life.				
20.	My husband/wife gets angry too frequently and beats me. I am thinking of reporting him/her to the police.				
	In-Law Issues				
21.	My in-laws are very helpful and give me much respect.				
22.	My in-laws are my worst enemies in my marriage. They make my life miserable.				
23.	My husband/wife speaks harshly and angrily to my relatives when they visit. This displeases me.				
	Marital Roles				
24.	I like my husband/wife a lot for his/her financial support in the marriage.				
25.	My husband/wife keeps his/her money to himself/herself. He/She does not contribute to the upkeep of the home and family.				
26.	My husband/wife is committed. He/she gives enough house-keeping money and sometimes gives more.				
	General Evaluation				
27.	I always feel fulfilled and happy when I have my wife/husband by me.				
28.	I will feel much happier if I move out of my present marriage.				
29.	My husband/wife is the best I can ever have.				
30.	I enjoy my husband's/wife's company most of the times.				

APPENDIX D

NORMALITY ASSUMPTION

