UNIVERSITY OF CAPE COAST

A STUDY OF MARRIAGE AND FAMILY COUNSELLING SERVICES OF

PENTECOSTAL AND CHARISMATIC CHURCHES IN CAPE COAST

METROPOLIS

JOSHUA NARTEY

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BY

JOSHUA NARTEY

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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..................

Name: Joshua Nartey

Supervisors' Declaration

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

Principal Supervisor's Signature.............................. Date.....................

Name: Dr. Henry Owolabi

Co-supervisor's Signature... Date....................

Name: Dr. (Mrs.) Linda Dzama Forde

ABSTRACT

This study assessed family and marriage counselling services in Pentecostal and Charismatic churches in the Cape Coast Metropolis. The study employed the descriptive research design. Through the simple random sampling procedure, 40 churches were selected for the study. A counsellor, with the longest number of years in counselling was selected from each church. The data for the study were gathered with the use of questionnaires and analysed through the computation of descriptive statistics such as frequencies and percentages.

The study found that professionalism in Christian marriage and family counselling in the study area was highly compromised. For instance, 37 (100%) of the respondents had no professional training in counselling. There were also pitfalls (potential disasters) in the counselling activities of the counsellors. For example, 32 (86.5%) of the respondents were judgemental. Again, over 30 (81%) of the counsellors gave their clients adequate counselling on gender roles in a Christian marriage and family. Also, between 20 (54%) and 32 (86%) of the counsellors failed to help clients appreciate detailed factors and techniques that enhance sexual satisfaction. Again, between 19 (51%) and 33 (82%) of the respondents failed to take clients through practical techniques or factors that facilitate marital communication. It was recommended that the Christian Council of Ghana, Ghana Pentecostal and Charismatic Council, and the National Association of Charismatic Churches should organise regular in-service training for Christian marriage and family counsellors. Professionally certified counsellors should be employed to conduct counselling in churches.

ACKNOWLEDGEMENTS

DEDICATION

To my lovely wife Mrs. Salome Erica Nartey and my daughter Praise Nana Aba

Dede Abakah-Nartey

TABLE OF CONTENTS

LIST OF TABLES

CHAPTER ONE

INTRODUCTION

Background to the Study

Every human being, regardless of race, religion or socio-economic background, is beset with innumerable problems and challenges to be solved from cradle to death (Taylor & Buku, 2006). Crabb (1997) asserted that Christianity does not automatically insulate one from everyday problems. Crabb argued further that some Christians believe that living according to biblical standards sometimes increases the severity of the everyday struggle. The apostle Paul admonished Christians to endure hardness (2 Timothy 2: 3-13, King James Version). However, Crabb posited that human suffering is sometimes related to unbiblical patterns of living.

At any time, individuals, couples or families can be confronted by uncertainties and life experiences which threaten to exhaust emotional and spiritual resources. The loss of loved ones, parent-teen conflicts, jobs, and marital problems are some common examples. While some individuals turn to a psychologist, social worker or psychiatrist, others want support and help from a spiritual context (American Association of Pastoral Counsellors, 2010).

According to the American Association of Pastoral Counsellors, a national survey conducted by Greenberg Quinlan Research, Inc. of Washington, D.C., to explore attitudes toward the role of spiritual values and beliefs in the treatment of mental and emotional problems revealed that 69%

of the respondents recognize the close link between spiritual faith, religious values, and mental health, and would prefer to seek assistance from a mental health professional who recognizes and can integrate spiritual values into the course of treatment. A 1992 Gallup survey in the USA that examined preferences about seeking help from professional therapists who integrate spirituality with treatment revealed that 83% of the respondents feel their faith and religious beliefs are closely tied to their state of mental and emotional health. Seventy-five percent of the respondents said it is important to see a professional counsellor who integrates their values and beliefs with the counselling process (American Association of Pastoral Counsellors, 2010). Antiri (2004) mentioned a steady increase for pastoral counselling services among churches in the Cape Coast metropolis of Ghana. From the above statistics, it is clearly visible that significant numbers of people prefer spiritual or Christian counselling to secular counselling.

Spiritual counselling is almost as old as man. Early philosophers, priests and other representatives of religions and gods assumed the role of advising and counselling people in almost all known human societies (Taylor & Buku, 2006). Consulting priests and oracles for direction is still a common practice in many societies today. According to the American Association of Pastoral Counsellors, the clergy have listened intently to personal problems for centuries, and have cultivated a spiritual counselling response to those who suffer from mental and emotional illnesses for ages. In Africa for instance, even professional counselling started somewhat in the form of Christian counselling, where Roman Catholic sisters, priests, pastors and Sunday school

teachers were major guidance functionaries (Dankwa, 1981; Makinde, 1983; Pecku, 1991).

Antiri (2004) traced spiritual guidance from the Old Testament era during the exodus of the Israelites from Egypt to the Promised Land. Moses acted as a judge and a counsellor. The Israelites went to him to inquire from God (Exodus 18:13). He settled disputes among them and gave them guidance on God's law from morning to evening. The counselling needs were so numerous and demanding that Moses himself received counselling from his father in-law, Jethro, on how to effectively manage the Israelites (Exodus 18:12-15).

From the Christian perspective, the services of spiritual guidance and counselling in the Old Testament days were not limited only to the ordinary people. Biblical records reveal that counsellors were of service to the kings as well. Numbers 22: 1-7 mentioned that Balak, the king of the Moabites, sought for help from Balaam. Furthermore, Ahitophel and Hushai were much respected counsellors in the affairs of King David and Absalom (2 Samuel 15: 12; 2 Samuel 16: 21; 2 Samuel 16:23; 2 Samuel 17:1-11). King Nebuchadnezzar also enjoyed the services of counsellors (Daniel 3:2-3; Daniel 3:27). All manner of people were offered spiritual guidance in one way or the other.

Spiritual guidance and counselling were not limited to the Old Testament era. Essuman (2011) asserts that since the time of Jesus Christ, the church has been in the business of caring for its members through a number of activities including discipling and counselling. He opined that discipling and counselling have tremendous similarities because both discipling and

3

counselling aim at helping the believer to become a better Christian, living by the tenets of the Christian principles. Moreover, a true Christian who disciples another, just as a counsellor, must be concerned with the total well being of the disciple (Essuman, 2011). Again, a disciple follows the steps of his master which is the equivalent of modelling in counselling. Essuman further argued that a client learns through modelling certain good behaviours of the counsellor. The Christian teacher and counsellor therefore serve as a model for the students or clients (Adams, 1970).

The importance Jesus gave to taking care of the counselling needs of the church is embedded in his very name and assignment on earth. He is the wonderful counsellor (Isaiah 9:6) who came to heal the broken hearted (Luke 4: 18-19). According to Essuman, the ministry of Jesus cared for the spiritual, health, mental, material, educational, social, and emotional needs of the church.

From the Christian point of view, Jesus Christ wants the church to be concerned for the body of Christ. Jesus commanded Peter to be a good shepherd to feed and care for the sheep as he did (John 10: 11-13; John 21:15-17). Peter also told the elders of the church to take care of the members of the church as the Lord commanded him (1 Peter 5: 1-4). Essuman opined that pastoral care derives from this command of taking care of the members of the church in every aspect of their lives. The holistic development of members of the church should therefore be a major concern of the shepherds of the flock.

In the days of the early church, the apostles deemed it necessary to appoint deacons to oversee the material and emotional needs of the church as they (the apostles) took care of their spiritual needs (Essuman, 2011). A

4

functioning church therefore seeks the holistic welfare of its members (1 John 3:2). It is believed in the Christian circle that, the Apostle Paul, as well as Jesus, was concern about the marital needs of the church and subsequently counselled them on marriage and family life issues (Matthew 5:31-32; Ephesians 5:22-33; 1 Corinthians 7:1-17).

Christian counselling is one of the vital gifts to the church today. According to Foskett and Lyall (1988), it is counselling that has sustained the church from collapsing till today. Crabb (1997) posits that God ordained the local church as His primary instrument to tend the personal aches and pains of its members.

Demand for spiritually based counselling is on the rise (Antiri, 2004). Many people turn to the clergy for help partly because they cannot afford the services of secular counsellors. Again, because of the missionary nature of pastoral counselling, most Christian counsellors make every effort to ensure that services are available to those who seek them (American Association of Pastoral Counsellors, 2010).

Commenting on the popular issues handled by Christian counsellors, Collins (1998) wrote that Christian counsellors might expect their clients to bring problems concerning prayer, doubt, doctrine, spiritual growth or guilt over sinful behaviour. However, according to Ogan and Ogan (2008), that is not the case. A survey found that only ten percent (10%) of pastoral counselling deals with religious issues such as prayer, doubt, doctrine, spiritual growth or guilt over sinful behaviour. More often, people sought Christian counselling services in areas concerning marriage and family tensions (Collins, 1998). According to Ogan and Ogan (2008), this situation is

not far from what pertains in Africa. Christian counselling in Ghana seems to follow a similar trend. A study by Antiri (2004) revealed that most issues brought to Christian counsellors in the Cape Coast municipality pertained to marriage and family issues. According to Ogan and Ogan, about 90% of pastoral counselling is directly or indirectly related to marriage and family tensions.

Statement of the Problem

The institution of marriage has caught the attention of many researchers (Omeonu, 2007a; Ogan & Ogan (2008). Arnold (2007) stated that more than half of all marriages in the United States of America fail. The divorce rate is spiralling also in Africa and even among Christians (Ogan & Ogan, 2008; Ntreh, 2010). Ntreh stated, for example, that 22% out of 2,199 customary marriages registered by the Accra Metropolitan Assembly (AMA) in 2005 ended in divorce. The statistics increased to 37% out of a total of 1,714 registered marriages in 2006. These figures show a 15% increase in divorce rate in just one year in Accra. Prince and Prince mentioned the wrong view of marriage among many people and inadequate preparation of partners for marriage as main causes of divorce even among Christians. Collins (2007) argued that it is good to offer premarital counselling to would-be couples since it has many benefits. If marriage is the basic unit of social structure (Pogrebin, 1983; Broderick, 1984), then, a happy marriage could guarantee a happy world.

Ogan and Ogan (2008) have argued that non-Christians cannot salvage the failing institutions of marriage and family. Christians believe that marriage

is an institution established by God and must be sustained by His Word (Oyedepo & Oyedepo, 1999). With about 70% of Ghanaians being Christians (International Religious Freedom Report, 2007; CIA-The World Fact Book, 2009), solving marriage and family problems among Christians could save many Ghanaian marriages and families from failing. Ogan and Ogan asserted that unfortunately, most people in the church do not have a comprehensive view of the origins of problems in marriages and therefore cannot completely solve them. De Vogel (1986) asserts that it is becoming clearer that pastors seem to be far less able to take care of themselves and to help others. Studies have shown that what teachers know and do are the most important influences on what students learn (National Commission on Teaching and America's Future, 1996). Again, highly effective teachers produced academically successful students and vice versa (Sanders & Rivers, 1996). Therefore, ideas held, competence and the counselling given by Christian counsellors can be important influences on the success or failure of clients' marriages and families, and may have lasting effects on their families and marriages. This challenged me to find out the level of professionalism, potential pitfalls, and practical counselling given on gender roles, responsible sex and communication by marriage and family counsellors of the Pentecostal and Charismatic churches in the Cape Coast Metropolis of Ghana.

Purpose of the Study

The general purpose of the study was to assess the marriage and family counselling services provided by Pentecostal and Charismatic churches of the Cape Coast Metropolis of Ghana. Specifically, the study sought to find out the

level of professionalism exhibited by the counsellors and identify some pitfalls of Christian counselling exhibited by the counsellors. The study also aimed at finding out the nature of guidance given by the counsellors on some pertinent issues of family and marriage such as: roles of husbands and wives in the Christian family; responsible sex in a Christian marriage; and responsible communication in the Christian marriage and family.

Research Questions

The following research questions were formulated to guide the study:

1. What is the level of professionalism exhibited by marriage and family counsellors of the Pentecostal and Charismatic churches in the Cape Coast Metropolis?

2. What are the pitfalls (potential disasters) of Christian counselling in the Pentecostal and Charismatic churches in the Cape Coast Metropolis?

3. What is the counselling given by marriage and family counsellors of the Pentecostal and Charismatic churches in the Cape Coast Metropolis on roles of husbands and wives in the family?

4. What is the nature of counselling given by marriage and family counsellors of the Pentecostal and Charismatic churches in the Cape Coast Metropolis on responsible sex in a Christian marriage?

5. What is the nature of counselling given by marriage and family counsellors of the Pentecostal and Charismatic churches in the Cape Coast Metropolis on responsible communication in the Christian marriage and family?

Significance of the Study

The study would serve as a guide to the practice of marriage and family counselling in churches. The study would also serve as a guide to churches, Christian organizations, and seminaries to review their training programmes for counsellors with the appropriate skills needed to meet the ever increasing, demanding and complex needs of family and marriage counselling in the churches; provide regular in-service training for Christian counsellors, and set up bodies to oversee the activities Christian counsellors. Again, the study will add on to existing knowledge in the area of Christian counselling, especially family and marriage counselling.

Delimitation of the Study

Studying all aspects of Christian counselling in all Christian denominations in Ghana is a demanding task that is not likely to be feasible in one research work. The study focused only on marriage and family counselling services of the Pentecostal and Charismatic churches in the Cape Coast Metropolis. Specifically, the areas that were covered included the level of professionalism and pitfalls of Christian counselling, roles of husbands and wives in the Christian family, responsible sex in a Christian marriage, and responsible communication in a Christian marriage and family.

Limitations of the Study

First, the observation method of gathering data that offers first hand information without relying on the reports of others was not utilised due to confidentiality issues in counselling. Second, the researcher is not an

experienced pastoral or Christian counsellor and therefore does not have indebt knowledge in the area of Christian counselling. However, active reading and consultation with experienced Christian counsellors was utilised in an attempt to reduce the effect of this particular limitation. Third, according to Sefert and Hoffnug (1991), one disadvantage of the descriptive survey design is that it may produce untrustworthy results when the instruments involve gathering data on private matters. The items in the instrument were constructed in such a way to gather objective data rather than private data as much as possible.

Organisation of the Rest of the Study

The study was organized into five chapters. Chapter One was the introduction. It dealt with the background of the study, statement of the problem, purpose of the study, research questions, significance of the study, delimitation of the study, limitations of the study, and definition of terms that were used in the study.

Chapter Two of the study dealt with the review of related literature. It covered the empirical review and theoretical framework of the study. The empirical review covered the following areas: Definition of Christian counselling, nature of Christian counselling: professional or unprofessional, pitfalls of Christian counselling, unique requirements and duties of the Christian family and marriage counsellor, definition of Pentecostal and Charismatic churches, doctrinal foundations of Pentecostal and Charismatic Churches in Ghana, characteristics of Pentecostal and Charismatic churches, definition of the Christian marriage, concepts of the Christian marriage and

family, benefits of the Christian marriage, general functions of marriage, roles of the Christian husband, roles of the Christian wife, responsible sex in Christian marriage, and responsible communication in Christian marriage. The theoretical framework covered the family systems theory of family and marriage counselling.

Chapter Three also dealt with the methodology which includes: research design; population; sample and sampling procedure; research instrument; validity and reliability of instrument; data collection procedure; as well as data analysis. Chapter Four dealt with the presentation of results/findings of the study. The final chapter, which was chapter five, covered the summary of the study, conclusions based on the findings, and recommendations.

Definition of Terms

The operational definitions of the terms used in this study are as follows:

Charismatic Church

A relatively new Christian movement or church that emphasizes the practice of divinely inspired gifts described in the New Testament – speaking in tongues, divine healing, working of miracles, righteousness not by works but grace and prophecy. It is considered the same as a Pentecostal church.

Pentecostal Church

A relatively older Christian movement or church that emphasizes holiness, the spiritual powers of the Holy Spirit, baptism by immersion,

speaking in tongues, divine healing, working of miracles, and the authority of the Bible and Jesus Christ.

Counsellor

A professionally trained and certified individual who provides counseling services. It also includes a paraprofessional who is somehow trained but does not have professional licensure.

Client

A person, couple or family who uses Christian counselling or a pastoral counselling services in one way or the other.

Pastoral Counselling

It is a unique helping relation between a client and an ordained minister of the gospel where standards for counselling are usually based on the Bible and the Holy Spirit. Pastoral Counselling can also be referred to as Christian counselling.

Christian Counselling

It is a unique helping relation between a client and an ordained minister of the gospel or a matured and informed Christian where standards for counselling are usually based on the Bible and the Holy Spirit. Christian counselling can also be referred to as Pastoral Counselling.

Marriage and Family Counselling

It is a unique helping relation between a client and an ordained minister of the gospel or a matured and informed Christian where the major issues of concern are based on the biblical standards of marriage and family.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

This Chapter reviews related literature on Christian family and marriage counselling. It covered the empirical review and theoretical framework of the study. The empirical review covers the following areas: Definition of Christian counselling, nature of Christian counselling: professional or unprofessional, pitfalls of Christian counselling, unique requirements and duties of the Christian family and marriage counsellor, definition of Pentecostal and Charismatic churches, doctrinal foundation of Pentecostal and Charismatic Churches in Ghana, characteristics of Pentecostal and Charismatic churches, definition of the Christian marriage, concepts of the Christian marriage and family, benefits of the Christian marriage, general functions of marriage, roles of the Christian husband, roles of the Christian wife, responsible sex in Christian marriage, and responsible communication in Christian marriage and family. The theoretical framework dealt with the family systems theory of marriage and family counselling.

Empirical Review

Definition of Christian Counselling

The term counselling could mean different things to different people depending on the context within which it is used. The professional literature contains a thousand and different definitions of the term (Ipaye, 1983). Unachukwu and Igborgbor (1991) see counselling as a process through which

the individual improves his understanding of himself, improves his relationship with others and has greater depth of understanding the conditions within which he lives. Gibson and Mitchel (1995) define counselling as a one-to-one relationship that focuses on a person's growth and adjustment, problem-solving and decision-making needs. These definitions given by secular authorities agree to some extent with the definitions given by some Christian authorities. According to Antiri (2004), pastoral counselling is similar to secular counselling.

Collins (1998) perceives pastoral counselling as a more specialised part of pastoral care that involves helping individuals, families or groups as they cope with the pressures and crises of life. He added however, that, pastoral counsellors use only methods that are consistent with scriptures in helping clients. According to Antiri, pastoral counselling has a moral standard derived from scripture and a method which aims to be consistent with it. The American Association of Pastoral Counsellors (2010) defines pastoral counselling as a unique form of psychotherapy which uses spiritual resources as well as psychological understanding for healing and growth. According to Antiri, the term pastoral or Christian counselling is therefore limited to the use of the word and standard of God to help clients. According to Essuman (2011), Christian counselling is a special branch of pastoral care and it has been the reserve of ordained pastors. Essuman however asserted that many church workers and leaders are not ordained, yet, they may have what it takes to counsel Christians. Thus, at least in Ghana, people who are not ordained as priests or Apostles, Prophets, Evangelists, Pastors and Teachers do provide pastoral or Christian counselling services in churches, directly or indirectly. In

most Pentecostal and Charismatic churches in Ghana, counselling services are provided by Elders, Deacons and Deaconesses. Christian marriage and family counselling therefore involves helping clients to find solutions to their marriage and family problems using biblical standards.

Nature of Christian Counselling: Professional or Unprofessional

Commenting on the nature of Christian counselling, some authorities have argued that it is purely a professional endeavour that require specialised training (The American Association of Pastoral Counsellors, 2010). Other authorities also claim it is not a reserve for only people with high professional expertise but for any matured and willing Christian (Crabb, 1997; Collins, 2008; Essuman, 2011). Some of the definitions of counselling in general have stressed on the highly professional nature of counselling and others see it otherwise (Ipaye, 1983). For example, Gibson and Mitchel (1995) define counselling as a one-to-one relationship that focuses on a person's growth and adjustment, problem-solving and decision-making needs. This definition, and many others given by authorities such as Unachukwu and Igborgbor (1991), lay emphasis on the benefits derived by the counsellee from the counselling process and not on the certificate or training of the counsellor.

On the contrary, Pietrofesa, Hoffman and Splete (1984) see counselling as a relationship between a professionally trained and competent counsellor and an individual seeking help in gaining greater self-understanding, improved decision-making, behaviour change skills for problem solution and or developmental growth. According to Nystful (1999), counselling involves a professionally trained counsellor assisting a client with particular concerns. Tolbert (1980) claims the counsellor helps with his

16

special competencies. Shertzer and Stone (1980) see counselling as a practice of professional service. Glosoff and Koprowicz (1990) seem to agree with those who believe counselling is a strictly professional endeavour. Ipaye (1983) reiterates that the counsellor must be well trained in the art of counselling and human relations. Antiri (2004) defined a counsellor defined a counsellor as "a qualified professional in counselling" (p.21). What is the nature then of Christian counselling, especially in Ghana? Is it strictly professional, paraprofessional, or unprofessional? It would be appropriate to consider the meaning of the term "profession".

The Macmillan Education Limited (2002) defines a profession as a job that one needs special skills and qualifications to do. According to Asamoah and Nyanteh (2002), a profession is an occupation, especially, one requiring an advanced education and special training in its relevant discipline. Reading, cited by Asamoah and Nyanteh, claims a profession is characterised by a skilled intellectual technique. According to Asamoah and Nyanteh the major characteristics of a profession include: being accorded a legal status or having a legal backing; having code of ethics which govern the behaviour of its members; having a measure of autonomy and freedom; providing skilled service to clients in return for a stipulated fee; having a restricted entry requirements based on the achievement of professional competence attested by the passing of prescribed professional examination; guarded by its code of ethics; and having an organization which links the interests, and regulates the activities of members and non-members. Can these characteristics be associated with Christian counselling in Ghanaian churches?

Possessing an advanced education and special training, according to Asamoah and Nyanteh, also is a major characteristic of any profession. From the Christian perspective, the Bible (the authoritative resource for Christian counselling) encourages studying to be able to rightly divide the word of truth in order to avoid vain babblings and disgrace (2 Timothy 2:15-16). According to Adu-Boahen (2003), though God has chosen to save the world through the "foolishness of preaching", it does not mean God has chosen to save the world through "foolish preaching". He admonished God's servants (Christian counsellors) to actively study sound doctrine to enable them teach effectively. God is not against seeking knowledge. Hosea 4:6 states people rather perish because of lack of knowledge. Acts 7:22 asserts that Moses was learned in all the wisdoms of the Egyptians and he was mighty in words and deeds. The Apostle Paul was a learned man taught by a doctor of the law and it is a biblical fact that, Paul did greater works than all the other apostles (Acts 5:34; 22: 3; 1 Corinthians 15:10). Though the Bible did not say that people must have PhDs and Master's degrees before they can counsel, 2 Timothy 2:15-16 stresses that it takes someone who has studied and is approved of God, and a matured Christian who is sound in faith and doctrine (Titus 2: 1-4) to counsel. According to the American Association of Pastoral Counselors (2010), pastoral counsellors are certified mental health professionals who have had in-depth religious and theological training. Under the auspices of the American Association of Pastoral Counsellors, pastoral counselling adheres to rigorous standards of excellence, including education and clinical training, professional certification and licensure. Typical education for a certified pastoral counsellor by the standards of the American Association of Pastoral

Counsellors (2010) consists of study that leads to: a bachelor's degree from an accredited college or university; a three-year professional degree from a seminary; and a specialized masters or doctoral degree in the mental health field. Also a significant portion of this education is spent in clinical training. The post-graduate training involves completion of at least 1,375 hours of supervised clinical experience and 250 hours of direct approved supervision of the therapist's work in both crisis and long-term situations.

Beyond education and training, candidates seeking certification as pastoral counsellors by the American Association of Pastoral Counsellors, are thoroughly tested and evaluated to select only the most competent individuals who not only have the required education and clinical training but also possess the highest personal standards for certification. The association also organises regular in-service training to its members as well ensures that the practise of members are strictly governed by the association's code of ethics.

In spite of these facts, DiCanio (1989) laments that only a limited number of clergy are actually formally trained to handle psychological, emotional, therapeutic, marital or other types of counselling. DiCanio argued further that unfortunately, some seminaries require as little as one semester of clinical experience, which does not meet the rigorous standards as stated by The American Association of Pastoral Counsellors. Could this be the situation in Ghana? What is the level of education of Ghanaian Christian counsellors? Do Ghanaian Christian counsellors belong to recognised association that is governed by a strict code of ethic? Do they have specialised training in Christian counselling?

Pitfalls of Christian Counselling

Every profession has its own peculiar pitfalls or potential disasters which unsuspecting professionals fall into (Ogan & Ogan, 2008). Collins (2007) added that every counsellor will make mistakes. Collins discussed some six major pitfalls of Christian counselling. First, is when the counsellor visits instead of counselling. Visiting is a friendly activity that involves mutual sharing but counselling is a problem-centred, goal-directed conversation that focuses primarily on the counselee's needs. When visiting is prolonged counselling effectiveness is reduced.

Second, is when the counsellor starts problem solving too early. Counsellors must have sufficient time to listen, clarify the issues, and reflect on the concerns of the counselee before attempting to help. Problems usually take a long time to develop, and it is unrealistic to assume that they will disappear quickly. The counsellor's patience is therefore needed to avoid making hasty judgements.

Third is when the counsellor becomes an interrogator rather than a listener. It is more helpful for counsellors to ask few questions that will encourage counselees to talk. Time must be allowed for silence while the counselee collects his thoughts in other to give a more complete picture of the issues.

Fourth, is when the counsellor becomes disrespectful or judgemental. Rarely is anyone helped by a counsellor who judges or fails to listen sympathetically and respectfully. Counsellors should desist from quickly categorising and judging counselees. Fifth is when the counsellor becomes

overly involved emotionally with the client. There is fine line between caring and becoming too involved to be helpful. Being emotionally over-involved can cause the counsellor to lose objectivity thus reducing the counselling effectiveness.

Finally, is when the counsellor appears distant and artificial. This occurs when the counsellor burdens himself with the idea that everything must be done right and must always say the appropriate words without mistakes. Counsellors should not be so anxious to be professional and successful that they appear to be artificial. They must accept their weaknesses, relax and trust in the only perfect counsellor, Jesus Christ, for the right words and wisdom to be effective counsellors.

Ogan and Ogan (2008) added some other major potential pitfalls of Christian family and marriage counselling as: lack of adequate preparation on the part of the counsellor; counselling without a conceptual or theoretical framework; counselling without clearly defined goals, counselling without a structural model, adopting the wrong treatment method because of doctrinal rigidity, counselling without a terminal point, refusing to make referrals, playing God in the life of the client, and counsellor-client sexual vulnerability.

According to Collins (2007), counsellors can be vulnerable if they are not on the alert. He cautioned counsellors to be especially aware of counselees who might want to manipulate them emotionally and resist feelings of sexual attraction involving the counsellor and the counselee. The Christian family and marriage counsellor have some daunting duties that should never be taken for granted if he want to be effective.

Unique Requirements and Duties of the Christian Family and Marriage Counsellor

Ntreh (2010), and Ogan and Ogan (2008) gave some unique requirements and duties of the Christian family and marriage counsellor as follows. She/he must prayerfully keep in mind that, when there are many words, transgression is unavoidable, but he who restrains his lips is wise. She/he must be familiar with the churches, or state's wedding or marriage policies and process. She/he must take the couple through all the biblical understanding and foundation for their marriage such as sex, communication, conflict resolution, roles of wives, husbands and children, financial management, place of in-laws and friends, etc. It is also his/her responsibility to determine if it is advisable for the couple to marry or not. He must follow up with the couple within at least one year of their wedding. She/he must commit to read through the Bible in a year and do a personal study of Genesis 2 and 3, Ephesians 5, and I Corinthians 7. Again, she/he must read and meditate on one chapter of Proverbs each day for 31 days, paying particular attention to those verses about relationships and money. She/he must also actively read and complete recommended books on Christian marriage and family counselling.

Definition of Pentecostal and Charismatic Churches

Pentecostalism is a diverse and complex movement within Christianity that places special emphasis on a direct personal experience of God through the baptism in the Holy Spirit; it has an eschatological focus, and it is an experiential religion (Frank, 2006). Antiri (2004) defined Pentecostalism as

the segment of Christianity that affirms active involvement of the Holy Spirit in everyday life, including divine healing, prophecy, speaking in tongues, and other manifestations of the Spirit's presence.

A very similar, if not the same movement, is the Charismatic Movement. Antiri (2004) sees the charismatic church as a religious segment having the same beliefs in the divine inspired gifts of speaking in tongues, healing and prophesy, just as the Pentecostals. According to Onyinah (2006), the name "Charismatic" was derived from the Greek term "charismata" which means "gifts of the spirits". Onyinah claimed that outside observers call the Charismatics "neo-Pentecostals". MacArthur (1983) for instance, used the term "neo-Pentecostals" to describe Charismatic churches. This could certainly be because of the great similarities between these categories of Christian churches. Antiri coined the term "Pente-Charismatic" to describe a Christian segment that embraces all churches that believe in the olden-days Pentecostal activities of the Apostles.

Some examples of Pentecostal churches in Ghana given by Antiri are Church of Pentecost, Assemblies of God, Christ Apostolic Church and The Apostolic Church of Ghana. Antiri also gave some examples of Charismatic churches in Ghana as Action Faith Ministries, Jesus Generation Church, International Central Gospel Church, Word Miracle Church, and Global Family Church.

Doctrinal Foundation of Pentecostal and Charismatic Churches in Ghana

Some major doctrinal foundations of the Ghana Pentecostal Council stated in the Constitution of the Ghana Pentecostal Council (2003) include: Believe in the Godhead. Pentecostal and Charismatic churches that, there is one God eternal; existent in three Persons: The Father, the Son and the Holy Spirit. Pentecostals and Charismatics also believe in the Holy Scriptures, (both Old and New Testaments) as inspired Word of God that contain all things necessary to life and salvation. Once more, they believe in the fall of man, resulting in the depravity of the human nature; the necessary for the redemption through the life and blood of the Jesus Christ and man's regeneration by the Holy Spirit. Yet again, they believe in Jesus Christ as God manifested in flesh. They also believe in his virgin birth, sinless life, atoning death, triumphant resurrection, ascension, the second coming and millennial reign upon the earth of Jesus are fundamental tenets of their faith.

Major doctrinal practices of Pentecostal and Charismatic churches involve Baptism by immersion and The Lord's Table (Holy Communion), which are upheld as Sacraments (Constitution of the Ghana Pentecostal Council, 2003). The Constitution of the Ghana Pentecostal Council mentioned some fundamental principles of Pentecostal and Charismatic churches involves faith towards God, repentance from dead works, laying of hands, baptism of the Holy Spirit with initial evidence of speaking in tongues and signs following, gifts of the Holy Spirit, and the resurrection of the dead.

Characteristics of Pentecostal and Charismatic Churches

Commenting on the characteristics of Pentecostal and Charismatic churches, Pudusserry (2004) claims that non-conformism is an important characteristic of Pentecostalism. Another main characteristic of Pentecostal (and Charismatic) churches listed by Pudusserry is the centrality of the Bible. The Bible is considered an infallible rule of faith and conduct. They try to prove what they teach or preach from the Bible as the absolute truth. Pentecostals are generally against any critical analysis or scientific approach to the Bible. They maintain that the Bible has answers to all our problems.

Some other beliefs held common among Pentecostal and Charismatic churches, include: the pre-millennial second advent of Christ and the imminence of that second coming; salvation by conversion and revival; instantaneous sanctification and divine healing (Pudusserry, 2004). They also believe in the doctrine of Trinity; mystery of incarnation, death, resurrection, ascension, and the second coming of Jesus Christ ; virginal conception of Jesus Christ and; atonement through His vicarious death (a death suffered by a person as a substitute for another person or for the benefit of another person) on the cross. For them, Jesus is the only saviour and mediator. Therefore, they reject the mediation of Mary and other saints. According to Pudusserry, they also reject the concept of the purgatory and praying for the dead.

Again, Pentecostals generally follow a very strict moral code. They look with contempt on the culture of modernity and its technological achievements and consumerist orientation. Pudusserry opined that the use of tobacco and alcohol is also generally forbidden. The Charismatics are however a bit liberal on morality. They lay emphasis on sanctification by

grace and not works. Another major feature stated by Pudusserry is that, ordination for those who are set apart for ministry is given by the leaders of the church by the laying on of hands. Also, Pentecostal and Charismatic worship is not very ritualistic or liturgical but spontaneous in character. It is a free worship. The greatest strength of their ministry is their house visit. Pudusserry added that they are zealous in organizing street preaching and distributing pamphlets.

Definition of the Christian Marriage

According to Davidson and Moore (1992), marriage and family are similar but different institutions that may appear to be easy to define on the surface but upon further investigation, one is confronted with myriads of definitions. Marriage is rooted in the family; not family in marriage (Mace, 1991). Davidson and Moore stated that marriage has being defined to be a legally binding contract between a woman and a man that conveys certain rights and privileges including sexual exclusivity, legitimization of any children born of the union, and economic responsibilities. The Royal Anthropological Institute (1951) defines marriage as a union between a man and a woman such that the children born to the woman are recognized as legitimate offspring of both partners. Olson and Defrain (2000) defined marriage as the emotional and legal commitment of two people to share emotional and physical intimacy, various tasks, and economic resources.

Biblically, Al Janseen, (cited by Wave Sint, 2010) considered marriage as an institution ordained and ordered by God. According to Ntreh (2010), marriage is defined in the Liturgy and Service Book of the Presbyterian

Church as an institution that God established between a man and a woman for life.

The Concept of the Christian Marriage and Family

Oyedepo and Oyedepo (1999) discussed some seven concepts of the Christian marriage and family as follows. First, Marriage is good. Marriage was instituted for the good of man. It is designed to make life great but not to trap any man's destiny. Marriage is nothing to be scared of, as it was designed to make life complete and not lonely. Second, Marriage is for better living. Marriage is the greatest agreement under heaven is in marriage. It is the only relationship that gives room for unity in body, soul and spirit.

Third, marriage is designed for fruitfulness. According to Oyedepo and Oyedepo, the Bible clearly states that "And God blessed them, and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea and over the fowl of the air, and over every living thing that moveth upon the earth". The fourth concept is termed by Oyedepo and Oyedepo as "The Law of Departure". It states that married couples must leave the interferences from parents, relations and friends and until couples depart, they cannot cleave; and until they cleave, they cannot know peace. The fifth is the covenant obligation of the husband to love his wife, even as Christ also loved the church, and gave himself for it.

The sixth concept is the covenant obligation of the wife to submit herself unto her own husbands. The husband is the head of the wife, even as Christ is the head of the church. Oyedepo and Oyedepo also asserted that the husband is not the side, he's the head and his headship cannot be contested.

27

The final concept of the Christian marriage and family stated by Oyedepo and Oyedepo is the concept of mutual obligations which involves romance. They argued that the moment a home becomes deficient in marital affairs or romance, it is beginning to break.

Another mutual obligation is providing for the home, which is chiefly the responsibility of the husband. 1Timothy 5:8 clearly states that if any provide not for his own house, he hath denied the faith, and is worse than an infidel. Child training is another major obligation of both husbands and wives (Proverbs 10:1; Proverbs 29:15). Both husbands and wives have mandate from God to nurture godly seed (Malachi 2:15; Proverbs 22:6). Oyedepo and Oyedepo (1999) believe that though child training is a joint responsibility of parents, mothers have a greater share of that responsibility because mothers have a lot of influence over their children.

Marriage by the Christian standard is strictly between a man and a woman as from the beginning (Genesis 2:18-25; Mathew 19:4). Also, divorce is not allowed in the Christian marriage except by fornication or adultery as stated in Mathew 19:9. Strangely, some churches go to the extent of marrying homosexuals and lesbians and even ordaining homosexual priest (Francoeur, 1989; Ostling, 1989). Today gays and lesbians have their own temples, churches and synagogues where they practice their faith without harassment (Davidson & Moore, 1992). Davidson and Moore claimed that the largest of those religious groups is the Universal Fellowship of Metropolitan Community churches in several major American cities. Regardless of the philosophies, arguments and pressures of this postmodern era, there is no place for same sex marriage and divorce in the Christian marriage. God's

standard for marriage remains the same. Mathew 5: 17-18 stated that, not a one jot or one title shall pass from God's law.

Some authorities claim that another immoral version of marriage is cohabitation which is on the rise in many nations, and even in some churches today (Clayton & Voss, 1977; Forrest & Singh, 1990; Trost, 1979). Davidson and Moore defined cohabitation as an arrangement in which an unmarried couple lives together in an intimate sexual relationship. Cohabitation is clearly below God's standard. Premarital sex constitutes fornication; it is sinful and Christians are admonished to abstain from it (Acts 15:20). Also, for Christians, the bible only allows monogamy (1 Corinthians 7:2). That is one husband, one wife.

Benefits of the Christian Marriage

Oyedepo and Oyedepo (1999) highlighted some eight benefits of the Christian marriage as follows. First, marriage provides spiritual strength to both couples. Second, it provides prayer power. Third, marriage provides divine favour. Fourth, marriage provides companionship. Britten and Britten (2006) shared the same view. Fifth, marriage provides divine security and defence. Sixth, marriage provides physical and social fulfilment. This view is supported by Prince and Prince (1986) who mentioned that people also marry to meet society standards. Arnold (2007) agreed with Oyedepo and Oyedepo on this point. Seventh, marriage is God's sanctioned means to provide children to couples. Omeonu (2007a) agree largely with Oyedepo and Oyedepo on this point. Finally, marriage provides protection from enemies.

However, according to Olson and Defrain (2000), people may marry for several other reasons.

General Functions of Marriage

Some functions of marriage according to Olson and Defrain include: to establish the legal father of a woman's children; to establish the legal mother of the man's children; to give the husband a monopoly in the wife's sexuality; to give the wife a monopoly in the husband's sexuality; to give the husband partial or monopolistic rights to the wife's domestic and other labour services; to give the wife partial or monopolistic rights to the husband's domestic and other labour services; to give the husband partial or total rights over property belonging or potentially accruing to the wife; to give the wife partial or total rights over property belonging or potentially accruing to the husband; to establish a joint fund of property – a partnership – for the benefits of the children of the marriage; and to establish a socially significant 'relationship of affinity' between the husband and his wife's brothers.

Definition of Family

Just like marriage, the definition of family is diverse. Psychologists, sociologists, anthropologists, and governments look at it from different perspectives (Omeonu, 2007a). Winch (1971) defined family as a set of persons related to each other by blood, marriage, or adoption and whose basic societal function is replacement. Walters (1982) examined four aspects in defining the family. They are biological factors, commitment, attachment, and mate selection. According to Golderberg and Golderberg (1985), the family is a social system with unique properties of its own, including rules, roles, a

power structure, forms of communications, and ways of negotiation and problem solving that allow various tasks to be effectively performed. Olson and Defrain (2000) defined family as two or more people who are committed to each other and who share intimacy, resources, decision making responsibilities and values.

General Functions of the Family

The functions of family within different societies and cultures include, procreation, provision for sexual gratification, care of children and their education, socialization, economic production and consumption, provision for affection, status and companionship (Wave Sint, 2010). According to Omeonu (2007a), the family is the first school of the child. Thus, the family educate children to become responsible to themselves, their immediate family, community, nation and the world. Human beings do not love and live in a vacuum; we are connected and inextricably embedded in a social environment provided fundamentally by the family (Olson & Defrain, 2000).

Roles of Husbands and Wives in Christian Marriage and Family

The family is a social system with unique rules, roles, and power structure of its own (Golderberg & Golderberg, 1985). According to Olson and Defrain, a major cause of many marriage and family tensions is conflicting roles between husbands and wives. Davidson and Moore (1992) agreed with Olson and Defrain. Some gender roles of the Christian husband and wife have been highlighted below.

Roles of the Christian Husband

A major role of the Christian husband is leadership or head of the family. From the Christian stand point, the husband is unambiguously the head of the wife, and the family for that matter (1 Corinthians 11:3; Ephesians 5:23). He is expected to provide good governance and lead by example (Manual for family and marriage counselling, Assemblies of God Church, Takoradi Central, n. d). The husband being the head does not mean he leads the family like the slave-master relationship, but must stand for what is right (2 Corinthians 5:17). He must also have a personal relationship with Jesus Christ who is able to make him a new creation, be a servant leader like Jesus (Mathew 20: 26-28). He must sacrifice himself for his wife and family just as Jesus did for the church (Ephesians 5: 25). As leaders, husbands are to dwell with their wives with much wisdom (1 Peter 3:7) and teach their wives (spiritual things) at home (1 Corinthians 14:35).

From the Christian angle, husbands must also love, respect and honour their wives (Ephesians 5: 25. Again, the husband must make time to enjoy love, sex and companionship with his wife (1 Corinthians 7:3-4; Proverbs 5:18) and love his wife unselfishly and unconditionally just as he loves his own body (Ephesians 5: 28-29). According to Colossians 3:19, the Christian husband should not be bitter towards his wife. He is also not to abuse his wife in any form – physically, emotionally, sexually, financially, verbally or otherwise. Husbands must also honour their wives so that their prayers are not hindered (1 Peter 3:7).

Christian husbands must also protect their wives since the Bible speaks of them as weaker vessels (1 Peter 3:7). They must protect their wives both

spiritually (Ephesians 5:25-27) and physically. They must pray for their wives and family as Christ continues to intercede for the church (Romans 8: 34; Ephesians 6:10-18) and help their wives with the tedious housekeeping duties and not burden them with too much work. They must follow the example of Jesus, who made the apostles rest when they were tired (Mark 6: 30-31) and likewise make their wives rest when tired.

Provision of cloth, food, and shelter of the family is another responsibility of the husband. He is obliged to work to see to it that the entire family is fed, clothed, and sheltered (1 Timothy 5: 18). Other needs like healthcare and education of the family are the responsibilities of the husband (Omeonu, 2007a).

Other equally important duties of the husband in the Christian viewpoint include provision of good sex to only the wife (1 Corinthians 7: 3-5; Proverbs 5:15-21), faithfulness to the wife of his youth (Malachi 2:15), and sharing in the training of children (Proverbs 22:6). Deuteronomy 6:7 tasks fathers to teach their children in the house, when they walk by the road, when they lie down and when they rise up. That means that, inspite of all things; a Christian father has to be available for his wife and children (family). The duties of the Christian husband are demanding just as that of the Christian wife.

Roles of the Christian Wife

From the Christian outlook, the wife's role is an enormous one. The Christian wife is referred to as a virtuous woman (Proverb 31:10-11). She has to depend on God for help. One major role of the wife, from the Christian

33

perspective, is to support her husband. By divine mandate, the wife is to be a helper or companion of the husband (Genesis 2:18). She supports her husband in all things – morally (1 kings 19: 2; 21:5-7), intellectually (1 Samuel 25:3-38), emotionally (Genesis 2: 28), spiritually (Exodus 4: 24-26; Acts 18: 2, 18, 26; Romans 16: 3) and even financially (Proverbs 31: 13-25). Christians believe that a wife is therefore a sign of God's favour to man (Proverbs 18:22).

It is also the duty of the Christian wife to submit to her own husband's leadership (Ephesians 5:22-24, 33). The Bible cited Sarah's example of obedience and total submission to Abraham to the extent that she called him lord. According to 1 Peter 3:5-6, the immutable word of God demands today's wives to do likewise. Submission to the husband is seen as an act of holiness by God (1 Peter 3:5). Wives should never use abusive words against their husbands. Wives are also to refrain from nagging and scolding their husbands (Proverbs 31:26).

Other equally important duties of the wife from the Christian standpoint include: loving their husbands and children (Titus 2:4-5) and striking a proper balance between loving husbands and children so that none feels neglected (Proverbs 11:1, 20:23; 31:28), provision of good sex to their husbands alone (1 Corinthians 7: 3-5), faithfulness to their husbands (Mark 10:12; Proverbs 31:11) and doing their husbands good and not evil all the days of their lives (Proverbs 31:12). Furthermore, the wife is expected to work diligently to keep the home in order (Proverbs 31:13; Titus 2:5). Other duties of the Christian wife are budgeting and helping her husband with her resources (Proverbs 31:14, 16, 18), cooking balanced meals on good time

(Proverbs 31:15), and washing of clothing and making sure the home is generally in good order (Proverbs 31:15). The Christian wife also shares in the training of children. Timothy for instance was trained by her mother and grandmother (2 Timothy 1:5).

The Christian wife should also protect her husband. Exodus 4: 24-26 highlighted that Zipporah had to act quickly to save Moses' life from being killed by God. Again, Abigail preserved Nabal's life from David's wrath (1 Samuel 25:3-38). From the Christian circles, the protection role of the wife is also acknowledged (Jeremiah 31:22). In conclusion, the Christian wife is also expected to protect her husband from potential threats like strange women (Proverbs 2:16; 5:3, 20; 6:24).

Responsible Sex in Christian Marriage

Hill (1960) opined that the sexual desire is the most powerful of all human desires. According to Hill, sex is an irresistible force with a therapeutic quality of no equal. According to the Manual for family and marriage counselling of the Assemblies of God Church, Takoradi Central Assembly (n. d.), sex is a divine provision for husband and wife and no other activity can replace it. Collins (2007) highlighted some four biblical positions on sex. First, God created humans as sexual creatures and declared that sex is good. Second, genital sex has three purposes: procreation, union and pleasure. Third, sexual intercourse is intended for marriage; and fourth, sexual immorality is condemned. Hill argued further that unfortunately the subject of sex is one about which the majority of people appear to be unpardonably ignorant. The fact that sex is a natural function of the human body does not mean humans

know all we need to know to be sexually proficient (Dekagbe, 2011). Sex is therefore an act to be learnt and mastered (Britten & Britten, 2006).

According to Kirkpatrick (1975), when counselling clients on sexuality, counsellors should not assume that clients are knowledgeable in matters of human sexuality. Unfortunately, many think that it is a taboo to talk about sex openly, especially in African societies (Omeonu, 2007b). Kirkpatrick admonished counsellors to feel comfortable and avoid using slang but the appropriate term for the genitals or sexual act during sexuality counselling. Kirkpatrick also mentioned that, counsellors themselves must be knowledgeable in matters of human sexuality; or recognise their limitations and make use of referral resources. Counsellors should also not be judgemental regarding clients' sexual values and behaviours. Tegtmeyer (1980) supports many of the views of Kirkpatrick (1975).

Omeonu (2007b) asserted that it is very important for couples to satisfy each other during sex as often as possible. According to Britten and Britten (2006), a survey to study sexual satisfaction among 100 couples revealed that 80% of the couples said their spouses do not satisfy them sexually. Another study by Jobes (1986) revealed that only 42% of middle-aged wives stated their sexual relations with their husbands were enjoyable. A simple analysis of this study shows that 58% of those women surveyed were not in sexually satisfying marriages. A similar trend exists among Ghanaian married women (Dekagbe, 2011). Britten and Britten argued further that to satisfy each other sexually, couples must learn to love and know how to communicate love.

Omeonu mentioned some five major factors that influence the sexual act and sexual satisfaction. The first is making sexual advance. Traditionally, it is the husband who initiates sex but things have change now. Either of the partners can initiate sex. Studies have revealed that assertive women reported more frequency of sex, orgasm, as well as high sexual and marital satisfaction (Hurlbert, 1991). The second has to do with communicating sexual style and preference. Each partner should feel free to communicate his/her likes and dislikes. Britten and Britten added that, active communication during sex increases sexual satisfaction.

The third factor is proper timing. For most women, desire for sex is linked to monthly cycle. Some women have low urge while some have high urge for sex during menstruation (Morrell, Dixen, Cater & Davidson, 1984). During sickness, fatigue, anger, conflicts, etc, sexual urge may decrease. For most men, sexual urge (testosterone) is highest in the morning and lowest at night (Omeonu, 2007b). Active communication between couples is an effective way out.

The fourth factor is concerned with the physical environment. Privacy should be assured especially for the wives. The venue for sex can either enhance or retard sexual satisfaction. Omeonu argued further that the senses of touch, smell, hearing, vision, taste and sight have crucial influence on sexual arousal and satisfaction.

The fifth factor has to do with the frequency of sex. A study revealed that 82% of 141,210 couples sampled reported that their sex became less frequent and less exciting after marriage, especially for couples who had sex before their wedding (Landers, 1989). A study by Janus and Janus (1993) also

37

revealed that, out of 1552 couples surveyed, only 14% had sex daily. 44% had sex few times a week; 27% had sex weekly; 8% monthly; 7% rarely had sex. According to Omeonu, some factors like over work, caring for children, sickness, continual interruptions, aging, negligence, etc, are known to negatively affect marital sex. Achieving sexual satisfaction is a major challenge of many couples (Dekagbe, 2011).

Davidson and Moore (1992) perceived sexual satisfaction as the discrepancy between the level of aspiration and the level of achievement regarding physiological and psychological sexual fulfilment. Although standards to measure sexual satisfaction differ from person to person (Davidson & Darling, 1988), there are some common factors that enhance sexual fulfilment. In other to enhance sexual satisfaction, some authorities have given some suggestions. Masters, Johnson and Kolodny (1988a) suggested that first; partners should remember that good sex begins while clothes are on. They should take time to think about themselves as sexual beings; and each partner should take responsibility for his or her own sexual pleasure. Couples should also talk with each other about their sexual preferences.

Masters, Johnson and Kolodny argued further that partners must also make time to be together regularly. They should not let sex become a routine; they should not carry anger into the "bedroom"; they should nurture romance and not make sex too serious; they should not wait to be "in the mood" before agreeing to have sex; and also keep sexual expectations realistic.

According to Britten and Britten (2006), couples must take time to apologise, resolve conflicts and forgive each other since bitterness inhibits

sexual arousal and satisfaction. They added that couples should be neat and clean, for bad body and mouth odour can turn many people off. Britten and Britten added that couples must also that ensure the place for the sexual activity is locked, since a wife may not enjoy sex if she fears that someone may come in at any time. They also recommended prolonged foreplay (not less than 30 minutes usually), clitoral stimulation, use of sweet words like "You are beautiful", "You smell good", application of water soluble lubricant if the wife remains dry, active communication between couples, and changing sexual positions and venues.

Hyde (1986) suggested that couples should develop strong emotional commitment towards each other as well as willingness to learn the partner's preferences with regards to various stimulating techniques in creating sexual arousal. Kirkendall (1976) claimed that sexual intercourse should be seen as a source of intimacy, pleasure, and personal enrichment for both partners. Studies have shown that factors such as consistency in achieving orgasm, frequency of sexual intercourse, effectiveness of contraceptive techniques and relationship commitment do affect sexual satisfaction (Pinney, Gerrard, & Denney, 1987). Jacobs (1986) opined that other factors such as myths, unrealistic expectation; partners distorted view of sex and sexual dysfunction do account for sexual dissatisfaction.

Davidson and Moore (1992) consider sexual dysfunction us having difficulty in sexual functioning, which is expressed in impotency or lack of sexual desire. Masters, Johnson and Kolodny (1988b) defined sexual dysfunction as a condition in which there is impairment of ordinary physiological responses of sexual excitement or orgasm.

Some Common Sexual Dysfunctions in Women

Some researched sexual dysfunctions of women include frigidity, which is also referred to as inhibited sexual desire (Kroger & Freed, 1976). It causes little or no pleasure from sexual act and it is very common among women (Kilman, Boland, Norton Davidson & Craid, 1986). It can be caused by anatomical anomalies, feelings of guilt and shame about sex; feelings of not being loved by husband, insistence in sexual practice that the wife finds distasteful and fatigue (Kaplan, 1987; Schover, 1986).

Another sexual dysfunction of women is vaginismus, the situation in which the muscles of the outer layers of the vagina fail to respond for penetration, thus making intercourse impossible (Omeonu, 2007b). There is also a common one known as anorgasmia, which could be primary or situational. Primary anorgasmia refers to a condition in which a woman has never experienced orgasm either by masturbation, manual or oral stimulation (Davidson & Moore, 1992) whereas situational anorgasmia refers to a condition in which the woman experiences orgasm only under certain stimulations such as masturbation, or oral stimulation (Hyde, 1990). It is worthwhile noting that sex therapists do not perceive a sexual difficulty existing if the woman enjoys sex but does not reach orgasm directly (LoPiccolo, 1985). Unfortunately, most anorgasmic women have great discomfort in communicating their sexual frustrations to their partners and may sometimes fake orgasm to please their partners (Kelly, Strassberg & Kircher, 1990).

Other female sexual dysfunctions are rapid orgasm, which involves reaching orgasm too quickly (Omeonu, 2007b) and dyspareunia, which is a

condition of burning sensation and sharp pain during intercourse (Davidson & Moore, 1992). This dysfunction could be complete (pain during all episodes of sexual intercourse) or situational (pain only when using certain positions or with certain sex partners (Glatt, Zinner & McCormack, 1990). Sexual dysfunction is not limited to women. Men also do suffer from sexual dysfunctions.

Some Common Sexual Dysfunctions in Men

Some common researched sexual dysfunctions of men include erectile dysfunction, which is the inability to achieve or maintain an erection firm enough for penetration or maintain one, long enough to complete a sexual intercourse (Omeonu, 2007b); premature ejaculation, which is a situation in which a man reaches orgasm very quickly after sexual arousal (Kaplan, 1974), and hypoactive sexual desire disorder, which is the deficiency in or absence of sexual fantasies and desire for sexual activity that causes marked distress or interpersonal difficulty (DeGonova & Rice, 2002). Fortunately most sexual dysfunctions often respond to treatment (Masters & Johnson, 1970).

Some Treatment Methods of Sexual Dysfunctions

Some methods of treating sexual dysfunctions include expanding clients' knowledge base on human sexuality (Meldman, 1981); treating clients' in a relationship context because often times causes are complex (Fish, Fish & Sprenkle, 1984); and putting clients in groups to share their experiences with each other (Cottoen-Huston & Wheeler, 1983). Davidson and Moore (1992) suggested that clients should consult qualified medical officers or certified clinical counsellors for help. From the above discussions,

would it therefore be appropriate to recommend test for sexual dysfunctions for would be couples since Christianity frowns upon premarital sex. What would be the counsel of the church in the situation where a man or woman suffering from sexual dysfunction marries without disclosing it, and leads to sexual challenges in the marriage later? Couples or would-be couples really need to be educated on the dynamics of human sexuality.

The Human Sexual Response Cycle

According to Masters and Johnson (1966), one of the current concepts about sexuality today is the human sexual response cycle. The human sexual response consists of two primary physiological reactions namely, vasocongestion (increased supply of blood concentrated in the genetalia and female breast) and myotonia (increased neuromuscular tension from build up energy in the nerves and muscles (Allgeier & Allgeier, 1991). Studies involving 383 women and 112 men by Masters and Johnson (1966) put the human sexual response into four stages namely, excitement, plateau, orgasm and resolution stages.

In women, the excitement stage is characterised by about 25% enlargement of breast, erected nipples, erected clitoris, lubrication of vaginal barrel, increase in size and depth of vagina, change in colour of vagina from deep red to uneven deep purple, thickening of labia minora, thinning of labia majora, etc (Byer & Shainberg, 1991). Accordint to Masters, Johnson and Kolodny (1988a), in men it is characterised by erection of penis, drawing up of testes near the body, smoothening of skin ridges of scrotum, increase in heart and blood rate, etc. This stage is followed by the plateau stage.

Masters, Johnson and Kolodny claimed that in women, the plateau stage is characterised by continuation of the genital reaction that begun in the excitement stage, increase in muscular tension, increase in heart beat, blood pressure and respiratory rates, colour change of labia from pink to dark red, withdrawal of the clitoris into the clitoral hood, etc. In men it is characterised by secretion of a clear fluid by the Cowper's glands (to assist penetration of vagina), sensation of internal warmth and pressure as a result of the vasocongestion of the prostate gland and seminal vesicles, and increased neuromuscular tension in buttocks and thighs (Masters, Johnson & Kolodny, 1988a; Masters, Johnson & Kolodny, 1988b). This leads to the next stage which is the orgasmic stage.

In women, the orgasmic stage is characterised by strong involuntary contractions of muscles in the uterus, perineum, anus, and outer one third of the vaginal barrel; increase in breathing rates, etc, (Masters, Johnson & Kolodny, 1988a). It must however be noted that, not all women experience orgasm and some women fake it to please their partners (Bell & Bell, 1973; Darling & Davidson, 1986). In men the orgasmic stage is characterised by ejaculation (emission of semen), increase in heart beat and breathing rates, characterised by gasping for air and higher blood pressure. There are also involuntary muscular tensions throughout the entire body (Masters, Johnson & Kolodny, 1988b). The next stage which is the resolution stage follows.

In women, the resolution stage is characterised by gradual disappearance of muscular tensions and returning of the breast to normal size and shape. Also, the heart rate, blood pressure and breathing rate return to normal. The vagina and clitoris also return gradually to normal size (Masters

& Johnson, 1966). According to Davidson and Moore (1992), in men, most changes that took place during the excitement stage returns rapidly to normal. It must however be noted that there are some major differences between male and female sexual response.

Differences between Male and Female Sexual Response

Davidson and Moore considered two major differences between male and female sexual response. First, the male sex drive dissipates very rapidly after sexual intercourse (orgasm) whereas that of the female actually increases. It can even result in another orgasm in women (James, 1984). Second, women have the physiological capability of having multiple orgasms during a single sexual episode but men do not (Amberson & Hoon, 1985; Arthanasiou, Shaver, & Tavris, 1970). Britten and Britten (2006) added that generally, men want to sleep after orgasm but women want their husbands to hold and cuddle them while they tell them sweet words like "I love you".

There are some arguments about the proper sexual intercourse for Christian couples and many authorities have varied positions. Some churches preach against oral sex, anal sex, the use of sex toys, etc among Christian couples. Some also believe there is nothing that is forbidden as long as marital sex is concern. Different denominations have diverse views on this. Britten and Britten (2006) for instance, asserts that Christian couples should never worry about whether there could be something wrong with their means of achieving sexual satisfaction since no Bible verse forbids married couples from enjoying themselves sexually. They added that Christian couples are free to do whatever both of them enjoy sexually. Britten and Britten argued further that the only principle governing marital sex is "Do not deprive each other

44

except by mutual consent and for a time". Therefore, if Christian couples mutually agree to use oral sex, warming massage oil, flavoured cream, different sex positions, sex toys, and even anal sex etc, as long as both partners feel comfortable with the decision, the Bible does not give any reason why they cannot. Britten and Britten for instance, see nothing wrong with mutual masturbation between Christian couples.

However, 1 John 2:16 states that pornography appeals to the lust of the flesh and the lust of the eyes and is therefore considered as blatant adultery (Galatians 5:19; Ephesians 5:3; Colossians 3:5; 1 Thessalonians 4:3). Britten and Britten also agreed that pornography is disallowed for Christian couples.

Studies have shown that different people have different sexual preferences and means of achieving sexual satisfaction or orgasm. For instance, some women can reach orgasm only through anal sex (Allgeier & Allgeier, 1991) and most men report more pleasure from anal sex than vaginal sex because the anus is tighter than the vagina (Delora, Warren, & Ellison, 1981). According to Aldridge (1983), some men and women can also reach orgasm only through masturbation, though there are inhibiting factors such as religious beliefs and feelings of guilt. A survey by Aldridge revealed that 100% of husbands and wives engaged in mutual masturbation. Some partners also masturbate secretly (Davidson & Moore, 1992). From the above discussions, the discerning mind is likely to ask, would it therefore be appropriate for Christian marriage counsellors to consider these individual differences in their counselling? As mentioned earlier, Kirkpatrick (1975) opined that counsellors should not be judgemental regarding clients' sexual values and behaviours.

The issue of sexuality is very controversial, particularly among Christians. It is beset with so many questions. Should Christians not be conformed sexually to the standards of this world (Romans 12: 2)? Should they adopt the attitude of "unto the pure, all things are pure" (Titus 1:5), or perhaps adopt the "all things are lawful, but not all things are expedient" approach to sexuality (1 Corinthians 6: 12).

From the discussions above, the inquiring mind is likely to ask, what are the sexual acts, preferences and practices that are allowed for Christian couples as "taught" by Christian counsellors? Though many suggestions were discussed earlier, active communication between couples, regarding all aspects of their family life is a major factor that influences marital satisfaction in general and promotes harmony, cohesion and development in families (Britten & Britten, 2006; Collins, 2007). The bible points out clearly that two cannot walk together unless they agree (Amos 3:3). According to Odukoya (2008), one way to enhance agreement in human relationships (marriages and families) is through active communication.

Responsible Communication in Christian Marriage and Family

Researchers on relationships agree that communication is the single most important factor for a successful marriage and family (Omeonu, 2007b). Odukoya argued further that communication is the fuel on which the engine of relationship runs. According to the Bloomsbury Publishing Public Limited Company (1999), communication is the exchange of information between people, by means of speaking, writing, or using a common system of signs or behaviour. According to Odukoya, there are two broad forms of

communication Olson and Defrain (2000) agreed with Odukoya. The two broad forms are verbal and non-verbal communication. It is very important to let body language depict the words one is delivering.

Odukoya mentioned that some common non-verbal ways of communication include facial expression, spatial behaviour, eye contacts, voice tone, attitude and body motions, as well as physical expressions such as hugs, kisses, and a pat on the back. According to Odukoya, experts claim that only 7% of information is transmitted through words, 32% of information is transmitted through voice tone and 58% transmitted through body language. Some researchers estimate that 65% of all face to face communication is non verbal (Olson & Defrain, 2000). It is therefore expedient for couples and Christian counselors to take non-verbal communication as serious as verbal communication. According to Odukoya (2008), communication involves three things – what we say (choice of words), how we say it (manner, attitude, body language and tone) and when we say it (the timing). She counselled that all the factors must be carefully considered during communication.

A US national survey involving 26,442 married couples revealed that happy couples were more likely (68%) than unhappy couples (10%) to agree that they were very happy with how they communicate with each other (Olson, Fye & Olson, 1999). Also, 86% of the couples agreed they have partners who do not understand how they feel. 78% wished their partners share their feelings more often; 75% said they were afraid to share negative feelings, which might affect their partners and 67% claimed their partners give them silent treatment.

Furthermore, whereas 74% of the happy couples believe their partners tell them the truth, only 23% of unhappy couples believe so. Most of the happy couples agreed that: they do not make comments to put each other down; they were less afraid to ask their partners for what they want; and found it easier to express all their true feelings. The situation was the reverse for most of the unhappy couples (Olson, Fye & Olson, 1999). From this study, it will not be far from truth to say that couples who communicate effectively are more likely to be happy that those who do not. According to Olson and Defrain (2000), the ability to properly communicate is therefore an essential skill couples must master in order to enjoy a close and fulfilling relationship. Effective communication also involves active listening skills.

Olson and Defrain defined listening as the process of developing a full understanding of another person. According to James 1:19, Christians are to be quick to listen and slow to speak. Odukoya, (2008) opined that to desire to be heard by others and not hear others is a symptom of selfishness and impatience. Some essential listening skills suggested by Odukoya involve: listening without interrupting your partner; listening with interest and not boringly; listening wholly and not selectively; listening without defending – one must not be a defensive listener; listening sensitively; and listening with the entire body – eye contact, mouth, hands, heads, etc. Couple who adopt these effective listening skills are likely to improve upon their communication, and subsequently, marital satisfaction.

Suggestions for Couples on Marital Communication

To improve communication, Stuart (1980) suggested the following to partners. They should: face and maintain eye contact as much as possible;

provide appropriate non-verbal feedback – nod, smile, etc; avoid interruption but waiting till speaker ends; avoid unsolicited advice, comments and criticism; make sure their biases do not interfere with their listening skills; use "how", "what", "where", and "when" questions instead of "why"; use questions mainly for better understanding of the partner's point of view but not to interrogate and fix blames; and take responsibility of their messages by using "I" statements and not "you" statements as much as possible. Stuart further advised partners to consistently praise each other for fulfilling their requests to at least communicate and be sure to respond to their partner's request; clarify their understanding of what their partner is saying by restating what they have heard or seen and ask the partner to confirm if what they are understanding is correct.

Stuart (1980) added that partners should also offer each other positive ongoing feedback as much as possible since negative feedback is likely to make things worse. Also, if the need arises for interruption, partners should do so constructively, politely and respectfully with statements such as "Please, "I would like to..." and the likes. Again partners are to use the "two-question" approach when communicating with each other. By the "two-question" approach, Stuart implies that, when a partner asks a question, he or she has to listen to the answer and ask a second question based on the response to the answer. According to Stuart this approach informs the other partner that you are interested in what he or she is saying. The Bible is never silent on the topic of effective communication between partners.

Biblical Suggestions for Couples on Marital Communication

Some biblical suggestions for couples on marital communication include: respect and love each other without any domination (Ephesians 5: 22-25); be transparent to each other, confess faults and learn to forgive (Genesis 2:25); and be quick to listen but slow to talk (James 1:19). Stuart agrees highly with these biblical suggestions. Others include: offend not in words but let your speech be seasoned with salt (James 3: 2; Psalms 19:14; Ephesians 4:29; Colossians 4:6); learn to praise even in difficult times (Job 13:15); discern when to be silent and when to talk (Ecclesiastes 3:1,7; 1 Samuel 25: 36-37); do not always try to defend yourself or prove your innocence (Isaiah 50: 8); silence is wisdom (Proverbs 17: 27- 28) and strength (Isaiah 30:15). Goldenberg and Goldenberg (1985) support the above suggestions. Again, partners should give praise and good report when a spouse does a good thing (Philippians 4:8); avoid the use of harsh words for they stir up anger (Proverbs 15:1) and reckless words pierce like a sword (Proverbs 12:18). Also, gentle answer turns away wrath (Proverbs 15:1) and pleasant words are like honeycomb, sweet to the soul and healing to the bones (Proverbs 16:24); only fools answer before listening (Proverbs 18:13); a deceitful tongue crushes the spirit (Proverbs 15:4). Also Britten and Britten (2006) mentioned openness and truthfulness as important factors in communication.

Furthermore, Proverbs 22:15 cautioned Christians to be patient with their partners for through patience a ruler can be persuaded and a bone be broken. Mace (1991) also mentioned patience as a very important communication enhancer. Again, Mark 12:33 admonished spouses to treat each order as they would want to be treated during communication. Couples

are also encouraged to admit faults and refuse apportioning blames when communicating (Genesis 8:8-19; Proverbs 20:6; 21:2). Couples are also admonished to refrain from bringing back old arguments (Ephesians 4:26, 27; Philippians 3:12-14; Jeremiah 31:34; Isaiah 43:25). McFadden and Doub (1983) had the same view. Spouses are also advised to deal with one problem at a time when communicating (Matthew 6:34) and major on the positives instead of the negatives of each other (Philippians 3:8).   It is worth mentioning that Stuart (1980) agrees with most of the above mentioned biblical suggestions.

Theoretical Framework

Theories of Marriage and Family Counselling

Ogan and Ogan (2008) asserted that, one of the major pitfalls of marriage and family counselling, especially in the church, is counselling without a theoretical framework. According to Essuman (2010), a theory, in a broader sense, makes an attempt to explain a social, natural or psychological phenomenon through the use of organized statements, which involves assumptions, concepts, principles and hypothesis.

The importance of theory to practice cannot be overemphasised. Essuman stated that theories can predict human behaviour; serve as a source of knowledge upon which practice evolves; and can meaningfully bring together facts, concepts and principles. According to Davidson and Moore (1992), adequate knowledge of theoretical frameworks of marriage and family equips one with relevant tools to understand the institutions of marriage and family today.

There are two main views of family and marriage therapists today (Olson & Defrain, 2000). First, is the idiographic view which believes that, each human being, and for that matter, each marriage and family is unique and cannot be studied in a universal context. The second view, which is the nomothetic view, believes in developing a theory that works for a great number of marriages and families (Olson & Defrain, 2000). Both views have some value and usefulness, because every marriage and family is unique, yet has much in common with others.

There are a lot of theoretical frameworks of marriage and family today. According to Olson and Defrain they include the functional family theory, narrative family theory, strategic family theory, and the structural family theory. Others include the family strengths framework, development framework, symbolic interaction framework, social construction framework, the feminist framework; and the family systems theory.

The family systems theory will be considered in this study. According to Olson and Defrain, the family systems theory is considered the most popular among family and marriage therapists today Also, according to Golderberg and Golderberg (1985), the family is a social system with unique properties of its own, including rules, roles, a power structure, forms of communications, and ways of negotiation and problem solving that allow various tasks to be effectively performed.

The Family Systems Theory

Olson and Defrain stated that according to this theory, everything that happens to any member of the family has an impact on everyone else in the

family because, family members are interconnected and operate as a group or system. They argued further by this theory, individuals are therefore, inextricably tied to their families, and their thinking patterns and behaviour is deeply influenced by their family background.

The theory was developed by the psychiatrist, Murray Bowen in the 1950s (Kerr, 1988) and became widely accepted in the 1970s as a major framework in the study of marriage and family (Davidson & Moore, 1992). It evolved from the general systems theory that was developed by Ludwig Von Bertalanffy (Olson & Defrain, 2000). The term "system" means a collection of related elements organised into a complex whole (Bloomsbury Publishing Public Limited Company, 1999). The family could therefore be perceived as a combination of related individuals organised into a complex whole.

According to Olson and Defrain, family therapists have discovered for instance that, when an individual has a problem, it is likely to be linked to problems in his or her family and working only with the individual involved was simply not effective. The professional literature is full of basic concepts that explain this theory.

Some Basic Concepts of the Family Systems Theory

Just like many theories, there are some basic concepts that are organised into a complete whole to form the family systems theory. Some basic concepts of the family systems theory include:

The concept of multiple levels

The concept of multiple levels explains that, systems are embedded within other systems. Within a given system is a lager system called the

"suprasystem" and a smaller system called the "subsystem" (Olson & Defrain, 2000). According to Davidson and Moore (1992), the most enduring subsystems within the family are those of spouses, siblings, and parent-child. These smaller subsystems operate in some hierarchical order to maintain themselves and sustain the larger suprasystem (Goldenberg & Goldenberg, 1985). Also, a particular system is always larger than the preceding one (Burr, Day, & Bahr, 1993; Day, Gilbert, Settles & Burr, 1995; Goldenberg & Goldenberg, 1991). In a couple for instance, the suprasystem is the family and the subsystem consist of the two individuals – husband and wife but in a family, the suprasystem is the extended family and the subsystem is the couple and children. The systems are both connected and separated from other systems by boundaries. The systems can be pictured as concentric circles, with the smallest circle (the child), surrendered by a larger concentric circle (parent), which is also surrendered by even a larger concentric circle (family). All these concentric circles are connected to one another and people in each circle influence and are influenced by people in the other circles (Olson & Defrain, 2000).

The concept of wholeness

According to Olson and Defrain, the concept of wholeness according to the general system theory states that the whole is more than the sum of its parts. From the family perspective, the whole family is more than the total of all its individual members. Day, Gilbert, Settles and Burr (1995) thus asserted that, one cannot know the family simply by knowing each person as an individual because one cannot predict how the individual will interact in the

family. For example a child may have one identity at school and another identity at home, with his or her family.

The concept of interdependence of parts

The parts of a system are interconnected in such a way that if one part is changed, other parts are automatically affected (Burr, Day, & Bahr, 1993; Day, Gilbert, Settles & Burr, 1995). Likewise, in the family each member fits into the whole family in a unique way and adds beauty to the whole family. If one member of the family changes (for better or worse), the total family is affected (Olson & Defrain, 2000).

The concept of balance of openness and resistance to change

(flexibility)

According to Olson and Defrain, systems exhibit both stability and the capacity to change depending on prevailing circumstances. When one person changes in the way he or she relates to another, the other person will act upon the first to diminish and modify the change (Stierlin, 1972). Some systems, like families, are more open to change than others. A system that is opened to change is referred to as an open system or morphogenic system whereas a system that has the capacity to maintain the status quo, and avoid change is referred to as a closed system or morphostatic system (Becvar & Becvar, 1993; Burr, Day, & Bahr, 1993; Day, Gilbert, Settles & Burr, 1995). Olson and Defrain argued further that family systems operate in a continuum of extreme morphostasis and extreme morphogenesis but a healthy family system is a balance between the extremes. For families to survive, they must be both

flexible and stable. Otherwise it becomes dysfunctional (Melito, 1985; McFadden & Doub, 1983).

The concept of Balance of Separateness and Connectedness

(Cohesion)

Olson and Defrain, mentioned that individuals in a marriage or family must find a balance between their separateness as individuals and connectedness as a system. Two opposing forces namely, "centrifugal interactions" and "centripetal interactions" maintain separateness and connectedness of the marriage and family systems. The centrifugal interactions tend to push family members apart – increasing separateness while the centripetal interactions pull family members together – increasing connectedness (Stierlin, 1972). Studies have shown that family crisis can spark both centrifugal interactions and centripetal interactions and a healthy balance of separateness and connectedness work best for families and marriages in crisis (Olson & Defrain, 2000).

The concept of feedback within the system (communication)

Communication within a given system is essential. Olson and Defrain claimed that in the family, even if a member withdraws, he or she is simply communicating that the family is not a safe, healthy or happy place to live. Systems provide information to their components on how the various parts of the system are functioning. Olson and Defrain argued further that family systems therefore function successfully when important information is regularly exchanged among its members. Feedbacks could be positive or negative. Positive feedback in families tends to create changes in families

whereas negative feedback tends to maintain the status quo (Burr, Day, & Bahr, 1993). According to Olson and Defrain, feedback could come either within family members or outside the family.

Some Strengths of the Family Systems Theory

Strengths of the family systems theory include: it advocates for unity in a family or marriage; it acknowledges the uniqueness of every member in the family or marriage; it stresses the importance of effective communication in a family or marriage; and its basic concepts are relatively simple and can be applicable to marriages and families in the African context. The theory also promotes cohesion and togetherness among couples and family members. The theory frowns upon egocentrism and provides families and marriages with a connected hierarchical order. Some good counselling implications can be drawn from this theory.

Implications of the Family Systems Theory for Family and Marriage Counselling

A major implication of the family systems theory for family and marriage counselling is that, it is more likely to be effective to resolve marriage and family problems if family and marriage counsellors attempt to involve all components of the system (members of the family or marriage) when solving problems in the family and marriage. Therapists should also stress on the need for a proper two-way communication among family members and spouses. Another implication of the theory for counselling is that, individuals should be careful about their actions, inactions and behaviours since couples or members of a family are intricately woven

together; and the consequences of their actions, inactions and behaviours can have rippling effects on their marriages or families.

Summary of Key Issues in Literature Review

From the literature review so far, marriages and families of today are unfortunately facing many challenges because many societies, including Christians, are imbibing human ideologies and philosophies such as humanism, modernism and feminism into the institutions of marriage and family. Also, the clear standards of Scripture for the institutions of marriage and family are thinning out in this generation partly due to denominational differences and arguments. Many therefore enter into marriage without thorough biblical instructions, though some churches have made some attempts to counsel its members.

Again, although many among the Christian circles believe that marriage and family were instituted by God so only the standards of God and application of scripture can effectively salvage failing marriages and families, it is evident that many Christian marriage and family counsellors are not fully equipped to effectively handle the complex and demanding problems of marriages. Divorces are therefore high and many couples are also unsatisfied and stuck in their marriages, even among Christians. Sex is unfulfilling and communication is irresponsible in many marriages and families. One way out of all this is that pastoral counsellors or Christian counsellors should receive active training on marriage and family counselling in order to be better positioned to effectively handle the complex challenges facing the institutions of marriage and family today.

CHAPTER THREE

METHODOLOGY

This section takes a critical look at the research methods and techniques that were used to carry out this research. It comprises the research design, the population from which sample was selected, sample and sampling procedure, research instrument, validity and reliability of instrument, data collection procedure and data analysis procedure.

Research Design

The descriptive survey design was employed in carrying out this study. The descriptive survey design involves collecting data in order to test hypothesis or answer research questions concerning the current status of a phenomenon (Debrah, 2003; Gay, 1992). Polit and Hurgler (1995) added that, the descriptive survey design aims primarily at describing, observing and documenting an aspect of a situation as it naturally occurs. They added that the descriptive survey design provides an accurate picture of events. Babbie (1990) recommended the descriptive survey design for the purpose of generalising from a sample to a population so that inferences can be made about some characteristics, attributes, or behaviour.

The usefulness of the descriptive sample survey for this type of research is supported by Gay (1987) who asserts that the descriptive sample survey is an attempt to collect data from members of a population in order to

determine the current status of that population with respect to one or more variables. Surveys permit the researcher to study more variables at one time than is typically possible in laboratory or field experiments, and data can be collected in a real world environment (Nyarko, 2004). According to Nyarko, the descriptive survey design provides an efficient and accurate means of determining information about a given population. Nyarko argued further that results from surveys are also provided relatively quickly, they ensure higher reliability and are relatively inexpensive. Nyarko added that they also allow for standardization and uniformity, making it easier to compare and contrast responses given by respondent groups.

However, the design has its own weakness as variables could not be manipulated as in experimental designs (Shuttleworth, 2008). Furthermore, the information provided may not be the true reflection of issues since respondents may wish to impress or please and may give rise to response error or bias (Nyarko, 2004). Another disadvantage of the descriptive survey design is that it may produce untrustworthy results when the instruments involve gathering data on private matters (Sefert & Hoffnug, 1991).

According to Nyarko, another problem with the descriptive survey design is the response rate. Factors such as, method chosen to collect data, length of questionnaire, type of motivation of respondents, type or subject matter content of questions, whether respondents were informed to expect the survey or not, and time or day of responding can influence the response rate.

To correct some of the problems associated with the design; prior notice was given to the respondents to expect the survey. The days for the administration of the questionnaires was discussed and agreed by both the

researcher and respondents. The essence of the study was clearly explained to the respondents in order to reduce response error or bias. Respondent's questions were entertained by the researcher to ensure clarity and help was given to any respondent who face any difficulty during responding. A pilot test was conducted to correct irregularities in the research instrument. For example some of the items which were double barrelled were detected and separated. Also, with respect to the position of the counsellors in their various churches, the option "Elder" which was omitted was added.

To increase response rate, questionnaires were carefully worded in simple statements and did not involve complex concepts. Also, the items were constructed in such a way that they sought not for private information as much as possible. According to Debrah (2003), if such the above measures are put in place, the descriptive survey design is considered most appropriate for exploring people's views on a phenomenon.

Population

Polit and Hungler (1996) describe a population to mean the entire aggregation of cases that meets a designated set of criteria. The target population comprised all Christian counsellors in the 184 Pentecostal and Charismatic churches in the Cape Coast Metropolis as provided by the headquarters of the Ghana Pentecostal Council (Council of Pentecostal and Charismatic Churches) and the Local Ghana Pentecostal Council of the Cape Coast Metropolis.

Sample and Sampling Procedure

Sidhu (1984) stated that a sample is a small proportion of a population selected for observation and analysis. According to Sidhu, observing the characteristics of a sample, one can make certain inferences about the characteristics of the population from which it is drawn. Sampling enables the researcher to study a relatively small number of units in place of the target population, and to obtain a representation of the whole target population. In fact, "samples are expected to be representative. According to Sarantakos (1997), samples are therefore, expected to be chosen by means of sound methodological principles. A sample size of 40 churches, representing 22% of churches in the study area was selected. A sample size of 40 churches was selected because, according to Ary, Jacobs and Razavieh (1990), 10-15% of any population constitute a representative sample. Van Dalen (1979) supports the assertion of Ary, Jacobs and Razavieh (1990). Therefore, a sample size of 40 out of 184 was representative enough. One counsellor from each of the 40 selected churches was involved in the study. This is because some of the churches had only one marriage and family counsellor. Again, the counsellors in the churches that had a team of counsellors preferred to let their head counsellor respond to the items. In churches with two or more counsellors, the counsellor with the longest number years in counselling was purposely selected for the study. The simple random sampling procedure was used to select the 40 churches. According to Sarantakos (1997), this type of sampling gives all units of the target population an equal chance of being selected. The sample unit were selected by using the table of random numbers. Sarantakos argued further that the method is more convenient and less time consuming.

The membership data I received from the office of the Ghana Pentecostal and Charismatic Council served as sample frame during the use of the table of random numbers. Thus, each church in the accessible population was given a unique number. By the use of the table of random numbers, 40 churches were selected to be involved in the study. I drew lines across the numbers on the table of random numbers. Any church whose number was crossed by the lines was chosen to serve as respondent.

Instrument

According to Gay (1992), all research studies involve data collection. The data of the study were collected using a questionnaire. Sidhu (1984) says that a questionnaire is a form prepared and distributed to secure responses to certain questions. It is a systematic compilation of questions that are submitted to a sampling population from which information is desired. The questionnaire was used because it is economical to use as far as time and funds are concern (Osuala, 2005). There are two basic categories of questionnaires namely closed ended and open ended questions (McBurney, 2007). The questionnaire items were grouped into six sections with the first part dealing with the socio-demographic background information of the respondents. The rest of sections catered for each of the research questions.

Validity and Reliability of Instrument

The research instruments were subjected to a validity and reliability test. The instruments were given to an expert to ascertain how they meet face and content validity. The suggestions as given by the expert were used to effect the necessary changes to improve upon the instrument. A pilot test of the questionnaire was conducted in 10 randomly selected Pentecostal and

Charismatic churches in the Elmina community. Christian counsellors in the Pentecostal and Charismatic churches in the Elmina community chosen for the pilot testing because they bear similar traits in terms of doctrines, beliefs and mode of worship and culture. The data gathered were analysed. The reliability of the instrument was determined using Statistical Product for Service Solutions (SPSS). A Cronbach's alpha of .78 was attained for the items. According to De Vellis (1991), such a reliability coefficient is said to be respectable. Fraenkel and Wallen (2000, p. 17), also posited that "For research purposes a useful rule of thumb is that reliability should be at .70 and preferably higher". The instrument was considered reliable and appropriate to collect the relevant data to answer the questions posed.

Data Collection Procedure

The head of department of Educational Foundations was contacted for a letter of introduction to enable the researcher to contact the various selected churches whose Christian or pastoral counsellors were involved in the study. Copies of the introductory letters were presented to the churches to solicit for cooperation and also to create rapport between the researcher and marriage and family counsellors. Initial visits were made to the various Christian or pastoral counsellors where the objectives of the study were explained to them. Conducive dates, periods and venues for administering the questionnaires were also fixed with them. On the day of data collection, the respondents were briefed on how to answer the questions. Respondents were also given the opportunity to ask questions to clarify issues they came across in responding to the items. The data collection took a period of seven weeks.

Data Analysis

This study sought to investigate the guidance given by marriage and family counsellors in Pentecostal and Charismatic churches of Cape Coast Metropolis on some pertinent issues of family and marriage. To answer the research questions that were formulated to guide the study, the type of statistics that was employed in the analysis of the data was descriptive. Specifically, the data were analysed through the computation of frequencies and percentages. This was done with the use of the computer software called Statistical Product for Service Solutions. The data was analysed under five headings as indicated in the five research questions. Thus, discussions and analysis was done according to the research questions.

CHAPTER FOUR

RESULTS AND DISCUSSION

This study assessed family and marriage counselling services in Pentecostal and Charismatic churches in the Cape Coast Metropolis. The data for the study were gathered with the use of questionnaire. The data were analysed through the computation of descriptive statistics such as frequencies, and percentages. The following are the interpretations and discussions given to the output of the data. Tables 1 to 3 dealt with the characteristics of the respondents. The rest of the tables were discussed under the ambit of the research questions posed for the study.

Analysis of the Characteristics of the Respondent

Gender of the sampled counsellors

Out of the targeted sample size of 40 marriage and family counsellors, the accessible sample size was 37. This indicates 92.50% return rate. This was due to the fact that three of the counsellors travelled outside the study area and I could not trace them to collect their responses. Out of the 37 counsellors who were involved in the study, 21 (56.8%) were males whiles 16 (43.2 %) were females. Therefore, majority of the marriage and family counsellors were males. This finding goes with the view of Walsh (2010) who posited that Pentecostals have very traditional views on gender, taking cues from particular views of certain biblical passages; as such women roles are tightly conscripted to the home. However, the percentage of the female counsellors is

somewhat encouraging, supporting the findings in a study conducted in Latin America by Drogus, (1994) which found out that women are generally being accepted to play teaching or leadership roles in churches even though hitherto, their participation in church is channelled into more supportive and traditionally accepted roles than those of leadership.

Table 1 shows the number of years that the counsellors who served as respondents for the study respondents have worked as marriage and family counsellors in the Pentecostal and charismatic churches in the Cape Coast Metropolis.

Table 1: Respondents' Number of Years in Counselling

Subscale	No.	%
Below 5 years	6	16.2
6 to 10 years	10	27.0
11 to 15 years	20	54.1
16 to 20 years	1	2.7
Total	**37**	**100.0**

From Table 1, out of the 37 counsellors who were involved in the study, 6 (16.2 %) have worked as counsellors below 5 years, 10 (27.0%) have counselled between 6 and 10 years, 20 (54.1%) have counselled between 11 and 15 years, while 1 (2.7%) had counselled between 16 and 20 years. In this case, a greater number, 20 (54.1%) of the respondents had serve as marriage and family counsellors between 11 and 15 years indicating that they have attained ample counselling experience. This finding is in accordance to Collins (2007) who stated that experience is a major quality of the counselling

profession which should never be taken for granted. He added that the more the counselling experience, on the part of the counsellor, the better the counselling process.

Respondents' Marital Status

Out of the 37 counsellors who were involved in the study, 34 (91.9%) were married and 3 (8.1%) were widowed. Therefore, all the counsellors had a least experienced marriage life for some time in their lives. This finding corresponds with Ogan and Ogan (2008), who asserted that it is ethically demanded that a Christian family and marriage counsellor must have a legally valid and an exemplary marriage.

Table 2 shows the highest level of education of the marriage and family counsellors in the Pentecostal and charismatic churches in the Cape Coast Metropolis who served as respondents for the study.

Table 2: Highest Level of Education of Respondents

Subscale	No.	%
SSS/SHS/O LEVEL/A LEVEL	10	27.0
TTC/Polytechnic/Any Diploma	16	43.2
Bachelor's degree	10	27.0
Master's degree	1	2.7
Total	**37**	**100.0**

From Table 2, with regards to the counsellors highest level of education, 10 (27.0%) had either attained Senior Secondary School/Senior High School, O Level or A Level, and 16 (43.2%) had attained either Teachers' Certificate 'A', Higher National Diploma (HND) or any other diploma. Also, Table 2 shows that 10 (27.0%) of the counsellors had attained a Bachelor's degree whereas only 1 (2.7%) had a Master's degree. Thus majority of the marriage and family counsellors in the Pentecostal and charismatic churches in the Cape Coast Metropolis who served as respondents for the study had attained either a Teachers' certificate 'A', Higher National Diploma (HND) or any other diploma as their highest level of education. This finding sharply contradicts with Christian marriage and family counselling under the auspices of the American Association of Pastoral Counsellors, where the typical education for a pastoral counsellor requires a bachelor's degree from an accredited college or university, a three-year professional degree from a seminary, and a specialized masters or doctoral degree in the mental health field (American Association of Pastoral Counsellors, 2010). The American Association of Pastoral Counsellors added that as a result of this extensive study, pastoral counsellors are among the most educated of mental health professionals This finding, however, agrees to a large extent with Antiri (2004) who found out that majority of pastors in the Pentecostals and Charismatic churches who conducted counselling had Teacher Training College as their highest level of education. Their responses also showed that only 1 (3.3%) of the counsellors had a direct education in counselling. The other 36 (97.3%) had their education in other disciplines.

Table 3 shows the positions occupied by marriage and family counsellors, in the Pentecostal and charismatic churches in the Cape Coast Metropolis, who served as respondents for the study occupy in their various churches.

Table 3: Positions Occupied Respondents in their Various Churches

Subscale	No.	%
Ordained Minister	10	27.0
Elder	8	21.6
Deacon/Deaconess	16	43.2
Congregant	3	8.1
Total	**37**	**100.0**

A look at Table 3 shows that, marriage and family counselling duties in Pentecostal and Charismatic churches were performed mainly by Deacons/Deaconesses. It shows clearly form Table 3 that only 10 (27.0%) of the counsellors were ordained ministers. Table 3 also shows that 8 (21.6%) of the marriage and family counsellors were Elders while 3 (8.1%) were congregants. It can be concluded that majority, that is, 16 (64.8%) of marriage and family counselling duties were performed by Deacons/Deaconesses or Elders, meaning that marriage and family counselling in the churches were mostly not performed by ordained ministers. This finding agrees to a large extent with the observation of Essuman (2011) who posited that Christian counselling could also be performed by matured Christians who are not necessarily ordained ministers. This finding also conforms to the assertion that

it is becoming clearer that pastors seem to be far less able to take care of themselves and to help others (De Vogel, 1986).

Main Findings

The following section presents the results and discussions of data collected to answer the five research questions formulated to guide the study. It comprised data from the questionnaire.

A professional counsellor should be competently trained to acquire the requisite knowledge, techniques and skills to function effectively (Pietrofesa, Hoffman & Splete, 1984). A counsellor, like other professionals, should participate regularly in in-service training in order to be abreast with modern approaches to counselling (American Association of Pastoral Counsellors, 2010; Asamoah & Nyanteh, 2002; Collins, 2007). The counsellor's work, among many others, should also be evaluated by a governing counselling organization to ensure that the right thing is done (American Association of Pastoral Counsellors, 2010). Unfortunately, DiCanio (1989) lamented that only a limited number of clergy are actually formally trained to handle psychological, emotional, therapeutic, marital or other types of counselling. The counsellor's responses to the level of professionalism they exhibit in their counselling activities are shown in Table 4.

Research Question 1

What is the level of professionalism of marriage and family counsellors of the Pentecostal and Charismatic churches of the Cape Coast Metropolis?

The responses given by the counsellors on the level of professionalism among the marriage and family counsellors are shown in Table 4.

Table 4: Level of Professionalism of Respondents counselling activities

Statements	Yes		No	
	No.	%	No.	%
Specialised professional training	8	21.6	29	78.4
In-service training seminars	18	48.6	19	51.4
Certified counsellor.	0	0	37	100
Member of a counselling Association	3	8.1	34	91.9
Counselling activities evaluated	3	8.1	34	91.9

Generally, it can be seen from Table 4 that professionalism was compromised in the counselling activities of the respondents. For instance, as reflected in Table 4, only 4 (21.6%) of the counsellors had special professional training in counselling, indicating that 23 (62.2%) of the counsellors had no professional training in counselling. The Macmillan Education Limited (2002) defines a profession as a job that one needs special skills and qualifications to do. Ipaye (1983) opined that the counsellor must be well trained in the art of counselling and human relations. According to Asamoah and Nyanteh (2002), a profession is an occupation, especially, one requiring an advanced education and special training in its relevant discipline. Asamoah and Nyanteh added that possessing an advanced education and special training is a major characteristic of any profession. According to the American Association of Pastoral Counsellors (2010), a typical education for a certified pastoral counsellor consists of study that leads to: a bachelor's degree; a three-year

professional degree; and specialized masters or doctoral degree in the mental health field. The training also includes a supervised clinical experience. This finding however does not meet this important characteristic of a profession according to Asamoah and Nyanteh (2002) and American Association of Pastoral Counsellors (2010). This finding also confirms the assertion of DiCanio (1989) that only a limited number of the clergy are actually formally trained to handle psychological, emotional, therapeutic, marital or other types of counselling.

It can also be seen from Table 4 that only 18 (48.6%) of the counsellors had participated in in-service seminars, indicating that, more than half, 19 (51.4%) of the counsellors did not participate in ant in-service training seminar for the period they have been counselling. This finding however does not seem to concur with the view of Collins (2007). Collins posited that most of the skills learnt by counsellors in the various training institutions gets obsolete few years after graduation and that, counsellors like other professionals are to actively engage in in-service training and constant upgrading to be abreast with current skills and technology.

Pertaining to whether the counsellors were certified or not, Table 4 shows that none of the counsellors were certified. This finding agrees with a similar observation by Antiri (2004). Asamoah and Nyanteh (2002) mentioned certification as a major characteristic of a profession. Under the auspices of the American Association of Pastoral Counsellors (2010), pastoral counselling adheres to rigorous standards of excellence, including education and clinical training, professional certification and licensure. People can therefore not work as counsellors without proper certification. This finding therefore is in

sharp contrast with the regulations of the American Association of Pastoral Counsellors. Other authorities however are of the view that counselling should not be a reserve for only certified professionals but for any matured and willing Christian (Crabb, 1997; Collins, 2008; Essuman, 2011).

It is also shown in Table 4 that, 3 (8.1%) of the counsellors belonged to a counselling association whereas 34 (91.9%) did not belong to any counselling association. It can be concluded that majority of the counsellors did not belong to any counselling association. According to Asamoah and Nyanteh (2002), the major characteristics of a profession include, having an association which links the members' interests, and regulates the activities of members and their interaction with clients. The American Association of Pastoral Counsellors, for instance, organises regular in-service training to its members as well ensures that the practise of members are strictly governed by the association's code of ethics (American Association of Pastoral Counsellors, 2010). This finding does not meet the standards of a true profession according to Asamoah and Nyanteh and the American Association of Pastoral Counsellors.

Similarly, Table 4 shows that only 3 (8.1%) of the counsellors answered that their counselling activities were evaluated regularly, indicating that the counselling activities of 34 (91.0%) of the counselling were not evaluated by any organization or association. This condition, again, does not concur to what pertains under the auspices of the American Association of Pastoral Counsellors, where counselling activities of members are evaluated on regular bases to either renew or annul their certificates. The general

findings shown in Table 4 agree to a large extent with the assertion that professionalism tends to be weak in developing countries (Farrant, 1980).

Counselling, like other professions, has peculiar pitfalls which unsuspecting counsellors are likely to fall into. For instance, when counsellors visits their clients for prolonged hours or get overly involved emotionally with clients, there is there high tendency that the effectiveness of the counselling process may be reduced (Collins, 2007). Collins added that the counsellor's attempt to start problem solving too early in the counselling process or becoming judgemental of their clients may also reduce the effectiveness of the counselling process. It is therefore incumbent on counsellors to play their roles tactically to avoid these unsuspecting pitfalls. Counsellors' responses to some pitfalls in their counselling are shown in Table 5.

Research Question 2

What are the pitfalls of Christian counselling in the Pentecostal and Charismatic churches of the Cape Coast Metropolis?

Every profession has its own peculiar pitfalls (potential disasters) which unsuspecting professionals fall into (Ogan & Ogan, 2008). According to Collins (2007), counsellors can be vulnerable if they are not on the alert. Collins cautioned counsellors to be especially aware of counselees who might want to manipulate them emotionally and resist feelings of sexual attraction involving them and their clients. Collins also cautioned counsellors not to start problem solving too early, judge clients, and be too much emotionally involved with clients. The responses given by the counsellors are shown in Table 5.

Table 5: Pitfalls in Respondents Counselling Activities

Statements	Yes		No	
	No.	%	No.	%
Prolonged visits	23	62.2	14	37.8
Instruct clients	37	100	0	0
Judgemental	32	86.5	5	13.5
Highly emotional	25	67.6	12	32.4
Counsel with a theoretical framework	15	40.5	22	59.5
Counsel with clearly defined goals	21	56.8	16	43.2
Counsel along strict church doctrines	35	94.6	2	5.4
Follow up for one year	7	18.9	30	81.1
Interrogation	34	91.9	3	8.1

Generally, a look at Table 5 shows that there were some pitfalls in the counselling activities of the counsellors to. As shown in Table 5, 23 (62.2%) of the counsellors visited their clients for prolonged hours for counselling sessions whereas 14 (37.8%) did not visit their clients for prolonged hours during counselling sessions. It follows that majority of the counsellors visited their clients for prolonged hours during counselling sessions. Collins (2007) perceives this finding as one of the six major pitfalls of Christian counselling. He asserted that visiting clients for prolonged durations has the tendency to reduce the effectiveness of the counselling process. He added that visiting is a

friendly activity that involves mutual sharing but counselling is a problem-centred, goal-directed conversation that focuses primarily on the counselee's needs.

Table 5 also shows that all the counsellors, 37 (100%) gave instructions to their clients on what they thought was right for them to do during counselling sessions. Thus, all of them were giving directions to their clients. Collins (2007) admonished that counsellors must have sufficient time and patience to listen to clients, clarify the issues, and reflect on the concerns of clients and help them to generate options for solution to their problems rather than directing clients to do what they perceive as right for them. He added that problems usually take a long time to develop, and it is unrealistic to assume that they will disappear quickly. Thus, the counsellor's patience is needed to avoid making hasty judgements.

It can also be seen from Table 5 that 32 (86.5%) of the counsellors were judgemental of their clients whereas 5 (13.5%) were not. It can therefore be concluded that majority of the counsellors judged their clients. This finding does not agree with the position of Collins. According to Collins, rarely is anyone helped by a counsellor who judges or fails to listen sympathetically and respectfully. He admonished counsellors to desist from quickly categorising and judging clients.

It is also shown in Table 5, that 25 (67.6%) of the counsellors were highly emotionally involved with their clients whiles 12 (32.4%) were not. In this case, a greater number of the counsellors were highly emotionally involved with their clients. This finding also does not meet the recommendation of Collins (2007). According to Collins, being emotionally

over-involved with the client can cause the counsellor to lose objectivity, thus, reducing the effectiveness of the counselling process.

It is also shown in Table 5 that 15 (40.5%) of the counsellors began their counselling with a theoretical framework whereas 22 (59.5%) did not. It follows therefore, that most of the counsellors did not begin their counselling with a theoretical framework. Counselling without a theoretical framework can rob the counselling process of a clear focus and purpose (Ogan & Ogan, 2008). Again, Table 5 shows that 21 (56.8%) of the counsellors counselled with clearly defined goals whereas 16 (43%) did not counsel with clearly defined goals. In this case, majority of the counsellors counselled without clearly defined goals.

Table 5 also shows that 35 (94.6%) of the counsellors counselled along some strict church doctrines whereas only 2 (5.4%) answered that they did not counsel along strict church doctrines. This finding supports the assertion of Ogan and Ogan (2008) that a major pitfall of marriage and family counselling is that most Christian counsellors counsel along the lines of strict and dogmatic church doctrines. They asserted that that some Christian counsellors usually adopt wrong treatment method because of doctrinal rigidity.

It is also clearly visible from Table 5 that only 7 (18.9%) of the counsellors followed up on couples they counselled for at least one year after their marriage while 30 (81.1%) did not. It can be concluded therefore that, majority of the counsellors did not follow up on couples they counselled for at least one year after their marriage. This finding is in sharp contradiction with the recommended of Ogan and Ogan (2008) that counsellors should follow up

on the couples they counsel at least one year after their marriage to help them handle the real challenges in the marriage proper.

Finally, Table 5 shows that 34 (91.9%) of the counsellors interrogated their clients a lot during counselling sessions. Collins (2007) perceives this particular phenomenon as a major pitfall of Christian counselling. He recommended that it is more helpful for counsellors to ask few questions that will encourage clients to talk freely. He added that time must be allowed for silence while the counselee collects his thoughts in other to give a more complete picture of the issues rather than bombarding them with questions after questions.

In order to find out the extent to which counsellors help clients to appreciate gender roles in the Christian marriage, the counsellors were asked to answer some items. Research question three was put into two subdivisions. One pertained to the roles of the Christian husband and the other dealt with the roles of the wife in a Christian marriage. Counsellors' responses to the help they gave to their clients concerning the roles of the Christian husband are shown in Table 6.

Research Question 3

What is the counselling given by marriage and family counsellors of the Pentecostal and Charismatic churches in the Cape Coast Metropolis on roles of husbands and wives in the family?

The responses given by the counsellors concerning the first subdivision of research question 3 (roles of the Christian husband) are shown in Table 6.

Table 6: Respondents Counselling Concerning the Roles of the Christian Husband

Statements	Yes		No	
	No.	%	No.	%
Lead his wife or the family	37	100	0	0
Love, respect and honour the wife	37	100	0	0
Provide satisfying and regular sex to his wife	26	70.3	11	29.7
Protect his wife since she is a weaker vessel	37	100	0	0
Pray for his wife and family daily	31	83.8	6	16.2
Provide for the family	37	100	0	0
Share or be active in the training of the children	29	78.4	8	21.6
Spend quality time with his family.	22	59.5	15	40.5
Help his wife with the housekeeping jobs	19	51.4	18	48.6

Generally, it could be concluded that majority of the counsellors, gave their clients adequate counselling on the roles of the husband in a Christian marriage and family. In general, over 30 (81.1%) answered "Yes" to the items that were designed to find out the guidance they gave to their clients concerning the roles of the Christian husband. It is evident from Table 6 that all the counsellors, 37 (100%) helped their clients to understand that it is the duty of the Christian husband to lead his wife or family. This finding agrees

with the biblical requirements of the Christian husband. From the Christian view point, the Bible mentions unambiguously that the husband is the head of the wife, and the family (1 Corinthians 11:3; Ephesians 5:23). Also, from Table 6, all the counsellors, 37 (100%) helped their clients to appreciate that it is the duty of the Christian husband to love, respect and honour his wife. This finding also agrees with the recommendation of the Bible. From the Christian perspective, husbands must love, respect and honour their wives (Ephesians 5: 25).

Concerning the item of the duty of the Christian husband to provide satisfying and regular sex to his wife, it can be seen from Table 6 that 26 (70%) of the counsellors responded that they encouraged their clients to appreciate that it is also the duty of the Christian husband to provide satisfying and regular sex to his wife whereas 11 (29.7%) answered that they did not do so. In this case, it can be concluded that majority of the counsellors encouraged their clients to appreciate that it is the duty of the Christian husband to provide satisfying and regular sex to his wife. Again, this finding concurs to the biblical recommendation that the husband must make time to enjoy love, sex and companionship with his wife (1 Corinthians 7:3-4; Proverbs 5:18).

Similarly, as reflected in Table 6, all the counsellors, 37 (100%) counselled their clients to understand that it is also the duty of the Christian husband to protect his wife since she is a weaker vessel. This finding also agrees with the biblical demands that Christian husbands must protect their wives since they are weaker vessels (1 Peter 3:7). Table 6 also shows that 31 (83.8%) of the counsellors helped their clients to understand that it is also the

duty of the Christian husband to pray for his wife and family daily whereas 6 (16.2%) of the respondents said they did not do so. Therefore, majority of the counsellors helped their clients to appreciate that it is also the duty of the Christian husband to pray for his wife and family daily. This finding is in line with the Christian requirement of Christian husbands to pray for their wives and families as Christ continues to intercede for the church (Romans 8: 34; Ephesians 6:10-18).

It is also reflected in Table 6 that, all the counsellors, 37 (100%) counselled their clients to appreciate that it is the duty of the Christian husband to provide for the family. This finding also is in line with the biblical demand of the husband to provide clothing, food, and shelter for the family (1 Timothy 5: 18). This finding also agrees with the view of Omeonu (2007a) which stated that other needs like healthcare and education of the family are the responsibilities of the husband. Again, Table 6 reflects that 29 (78.4%) of the counsellors helped their clients to understand that it is the duty of the Christian husband to share or be active in the training of children while 8 (21.6%) did not do so. It can therefore be concluded that most of the counsellors encouraged their clients to appreciate that it is the duty of the Christian husband to share or be active in the training of children. This finding also meets the biblical requirement of the Christian husband to be active in the training of children (Proverbs 22:6). According to Deuteronomy 6:7, fathers are to teach their children in the house, when they walk by the road, when they lie down and when they rise up.

It is also evident from Table 6 that majority of the counsellors encouraged their clients to appreciate that it is the duty of the Christian

husband to spend quality time with his wife and family. Specifically, as evident in Table 6, 22 (59.5%) of the counsellors responded that they encouraged their clients to understand that it is the duty of the Christian husband to spend quality time with his wife and family during counselling sessions whereas 15 (40.5%) responded that they did not do so. In this case, a larger number of the counsellors encouraged their clients to understand that it is the duty of the Christian husband to spend quality time with his wife and family during counselling sessions. Also, Table 6 shows that 19 (51.4%) of the counsellors answered that they encouraged their clients to understand that it is also the duty of Christian husbands to help their wives with the housekeeping jobs whereas 18 (48.6%) did not do so. It can therefore be concluded that approximately half of the counsellors did not encourage their clients to understand that it is the duty of the Christian husband to help his wife with the domestic chores. The responses the counsellors gave to the items of the first subdivision of research question 3 (roles of the Christian husband) were almost similar the responses they gave to that of the second subdivision (roles of the Christian wife). The responses given by the counsellors concerning the second subdivision of research question 3 (roles of the Christian wife) are shown in Table 7.

Table7: Respondents Counselling on the Roles of the Christian Wife

Statements	Yes		No	
	No.	%	No.	%
Support her husband	37	100	0	0
Submit to her husband's leadership	37	100	0	0
Love her husband and children.	30	81.1	7	18.9
Have equal attention for her husband and children.	25	67.6	12	32.4
Share or be active in the training of children	37	100	0	0
Provide satisfying and regular sex for her husband	27	73.0	10	27.0
Work diligently to keep the home in order	37	100	0	0
Cook balanced meals for the family in good time	37	100	0	0
Protect her husband.	27	73.0	10	27.0

Generally, a whooping majority of the counsellors, over 30 (81.1%) gave adequate counselling to their clients concerning the roles of the Christian wife. A large proportion of the respondents answered "Yes" to most of the items in this subdivision. Specifically, Table 7 shows that all the counsellors, 37 (100%) helped their clients to understand that it is the duty of the Christian

wife to support her husband. This finding agrees with the biblical requirements of the Christian wife. According to Genesis 2:18, the wife is to be a helper or companion of the husband. Similarly, Table 7 shows that all the counsellors, 37 (100%) helped their clients to understand that it is the duty of the Christian wife to submit to her husband's leadership. This finding is also in line with the demands of the Bible which stated emphatically that "Wives, submit yourselves unto your own husbands, as unto the Lord" (Ephesians 5:22).

Table 7 also shows that 30 (81.1%) of the counsellors helped their clients to understand that it is the duty of the Christian wife to love her husband and children whereas 7 (18.9%) did not do so. In this case, majority of the counsellors encouraged their clients to understand that Christian wives are to love their husbands and children. From the Christian circles, the Bible expects wives to love their husbands (Titus 2:4-5).

It is also reflected in Table 7 that 25 (67.6%) of the counsellors helped their clients to understand that it is the duty of the Christian wife to have equal attention for her husband and children whiles 12 (32.4%) responded that they did not do so. It can therefore be concluded that a larger proportion of the counsellors helped their clients to understand that the Christian wife should have equal attention for her husband and children. This finding is also in accordance with the biblical demands of wives to strike a proper balance between loving their husbands and children so that none feels neglected (Proverbs 11:1, 20:23; 31:28).

From Table 7, again, all the counsellors, 37 (100%) helped their clients to appreciate that it is also the duty of the Christian wife to share or be active

in the training of children. This finding is also in harmony with biblical standards. Children are to be trained by both parents (Proverbs 1:8; Ephesians 6:1). Timothy, for instance, was trained by her mother and grandmother (2 Timothy 1:5).

Again, it is reflected in Table 7 that 27 (73.0%) of the counsellors helped their clients to understand that it is the duty of the Christian wife to provide satisfying and regular sex for her husband while 10 (27.0%) responded that they did not so. It can therefore be concluded that a large proportion of the counsellors helped their clients to understand that it also the Christian wife to provide satisfying and regular sex for her husband. This finding corresponds to the biblical demand on Christian wives, (as well as husbands), to render unto their spouses due benevolence (1 Corinthians 7:3).

Again, as shown in Table 7, all the counsellors, 37 (100%) responded that they helped their clients to understand that it is the duty of the Christian wife to work diligently to keep the home in order, cook balanced meals for the family in good time, and protect her husband. All these findings are in line with biblical demands of the Christian wife. For instance, Jeremiah 31:22; Proverbs 2:16; 5:3, 20; and 6:24 acknowledge the protection role of the wife over her husband. The duty of the wife to cook balanced meals for the family in good time and working diligently to keep the home in order is supported also by Proverbs 31:13-15. Responsible and satisfying marital sex life has a major influence on the success of a marriage just like partners responsibly play their respective gender roles.

Responsible and satisfying marital sex life is another very important parameter that ensures general marital satisfaction (Dekagbe, 2011). Humans

were created as sexual creatures (Collins, 2007). Unfortunately, the subject of sex is one about which the majority of people appear to be either unpardonably ignorant or wrongly informed (Hill, 1960). Sex is therefore an act to be learnt and mastered (Britten & Britten, 2006). However, many in African societies think talking about sex openly, even to marital couples is improper (Omeonu, 2007b). The following section tried to examine the guidance given by marriage and family counsellors in the Pentecostal and Charismatic in the Cape Coast Metropolis. Counsellors' responses to the help they give to their clients concerning responsible sex in a Christian marriage are shown in Table 8.

Research Question 4

What is the counselling given by marriage and family counsellors of the Pentecostal and Charismatic churches in the Cape Coast Metropolis on responsible sex in a Christian marriage?

The responses given by the counsellors concerning responsible sex in a Christian marriage are shown in Table 8.

Table 8: Respondents Counselling Concerning Responsible Sex in a Christian Marriage

Statements	Yes		No	
	No.	%	No.	%
Engage in enough foreplay before penetration	21	56.8	16	43.2
Vary sexual positions during love making	17	45.9	20	54.1
Use lubrication if the wife feels dry	13	35.1	24	64.9
Maintain good personal hygiene (bath, brush their teeth, smell good)	34	91.9	3	8.1
Communicate sexual style and preference to each other freely during love making	16	43.2	21	56.8
Have sex at a place where privacy is assured	34	91.9	3	8.1
Appreciate sex as a divine provision	34	91.9	3	8.1
Some sexual stimulating techniques	14	37.8	23	62.2
Open discussions about sex	18	48.6	19	51.4
Sexual response differences between males and females	16	43.5	21	56.8
Some techniques they can use when one spouse reaches orgasm before the other	13	35.1	24	64.9

As shown in Table 8, 21 (56.8%) of the counsellors helped their clients to understand that it is good to engage in enough foreplay before penetration during sexual intercourse whereas 16 (43.2%) did not do so. It follows that; a

greater proportion of the counsellors helped their clients to understand that it is good to engage in enough foreplay before penetration during sexual intercourse. This finding is in harmony with the recommendation of Kirkpatrick (1975) that, when counselling clients on sexuality, counsellors should not assume that clients are knowledgeable in matters of human sexuality. This finding is also in line with the view of Britten and Britten (2006) who claimed that prolonged foreplay (not less than 30 minutes usually), with techniques like clitoral stimulation and the use of sweet words like "You are beautiful", "You smell good", are known to generally enhance sexual satisfaction.

It can also be seen from Table 8 that approximately about one-half of the counsellors did not encourage their client to vary sexual positions during love making. Specifically, it is shown in Table 8 that 17 (45.9%) of the counsellors helped their clients to understand that it is good to vary sexual positions during love making while 20 (54.1%) did not encourage their client to vary sexual positions during love making. This finding supports the assertion that unfortunately, many think that it is a taboo to talk about sex openly, especially in African societies (Omeonu, 2007b). Britten and Britten (2006) observed that changing sexual positions and venues generally enhances sexual satisfaction. According to Hill (1960), the subject of sex is one about which the majority of people appear to be unpardonably ignorant. Britten and Britten (2006) argued that sex is therefore an act to be learnt and mastered. According to Dekagbe (2011), the fact that sex is a natural function of the human body does not mean humans know all we need to know to be sexually proficient.

It is also clear form Table 8 that only 13 (45.9%) of the counsellors encouraged their clients to use lubrication if the wife feels dry during sexual intercourse and penetration becomes painful while 20 (54.1%) did not do so. It can be concluded that a larger proportion of the counsellors did not encourage their clients to use lubrication if the wife feels dry and penetration becomes painful during sexual intercourse. This finding does not conform to the admonition of Britten and Britten (2006) who mentioned that couples should be encouraged to use water soluble lubricants if the wife remains dry and penetration becomes difficult. Again, as shown in Table 8, 34 (91.9%) of the counsellors encouraged their clients to maintain good personal hygiene (bath, brush their teeth, smell good) since it enhances sexual arousal and satisfaction whereas 3 (8.1%) of the counsellors did not do so. It can therefore be concluded that a whooping majority of the counsellors encouraged their clients to maintain good personal hygiene to enhance sexual arousal and satisfaction. This finding is in harmony with the claim of Britten and Britten that couples should be encouraged to be neat and clean, since foul body and mouth odour can turn many people off sexually. According to Britten and Britten, many couples have reported that poor personal hygiene on the part of their spouses inhibits their sexual arousal and satisfaction. The senses of touch, smell, hearing, vision, taste and sight have crucial influence on sexual arousal and satisfaction (Omeonu, 2007b).

Table 8 also shows that 16 (43.2%) helped their clients to understand that it is good to for spouses to communicate sexual styles and preferences to each other freely during love making whiles 21 (56.8%) failed to do so. Therefore a larger proportion of the counsellors failed to encourage their

clients to understand that it is good to for spouses to communicate sexual style and preference to each other freely during love making. This finding does not conform to the opinion of Britten and Britten (2006) which stated that each partner should feel free to express his or her sexual style and preference. They added that to satisfy each other sexually, couples must learn to know how to communicate love since active communication during sex increases sexual satisfaction. Masters, Johnson and Kolodny (1988a) support the view that couples should be able to talk with each other about their sexual preferences

It is again reflected Table 8 that, 34 (91.9%) of the counsellors encouraged their clients to have sex at a place where privacy is assured while 3 (8.1%) did not do so. Table 8 also shows that, 34 (91.9%) of the counsellors encouraged their clients to appreciate sex as a divine provision while 3 (8.1%) did not do so. It can therefore be concluded from that a whooping majority of the counsellors were able to encourage their clients to have sex at a place where privacy is assured and also appreciate sex as a divine provision for couples. According to the Manual for family and marriage counselling of the Assemblies of God Church, Takoradi Central Assembly (n. d.), sex is a divine provision for husband and wife and no other activity can replace it.

In contrast, Table 8, shows that only 14 (37.8%) of the counsellors responded that they took their clients through some practical sexual stimulating techniques whiles 23 (62.2%) did not do so. It follows that a larger proportion of the counsellors did not take their clients through practical sexual stimulating techniques even though they encouraged them to appreciate sex as a divine provision. This finding does not conform to the suggestion of Kirkpatrick (1975) which stated that when counselling clients on sexuality,

counsellors should not assume that clients are knowledgeable in matters of human sexuality. Kirkpatrick (1975) opined that, counsellors themselves must be knowledgeable in matters of human sexuality; or recognise their limitations and make use of referral resources. According to Hill (1960), unfortunately, the subject of sex is one about which the majority of people appear to be unpardonably ignorant. Kirkpatrick admonished counsellors to feel comfortable and avoid using slang but the appropriate term for the genitals or sexual act during sexuality counselling.

It can also be seen from Table 8 that 18 (48.6%) of the respondents were able to engage their clients in open discussions about sex whiles 19 (51.4%) were not able to do so. It can therefore be concluded that a greater proportion of the counsellors failed to actively engage their clients in open discussions about sex during their counselling sessions. This finding confirms the observation of Omeonu (2007b) that unfortunately, many, especially in African societies, think that it is a taboo to talk about sex openly. According to Kirkpatrick, counsellors must feel comfortable and avoid using slang but the appropriate term for the genitals or sexual act during sexuality counselling. The next section will look at the counsellors responses pertaining to the items designed to find out what goes into their counselling with regards to responsible marital communication.

According to Omeonu, communication is arguably considered the single most important factor for a successful marriage or family. Communication is deemed as the fuel on which the engine of relationship runs (Odukoya, 2008). A US national survey involving 26,442 married couples revealed that happy couples were more likely (68%) than unhappy couples

(10%) to agree that they were very happy with how they communicate with each other (Olson, Fye & Olson, 1999). It will therefore be expedient for marriage and family counsellors to actively engage clients in the techniques for effective marital communication.

Research Question 5

What is the counselling given by marriage and family counsellors of the Pentecostal and Charismatic churches in the Cape Coast Metropolis on responsible communication in the Christian marriage and family?

The responses given by the counsellors concerning responsible communication in the Christian marriage and family are shown in Table 9. According to Essuman (2011), Christian counselling is a special branch of pastoral care and it has been the reserve of ordained pastors. Essuman however asserted that many church workers and leaders are not ordained, yet, they may have what it takes to counsel Christians. Thus, at least in Ghana, people who are not ordained as priests or Apostles, Prophets, Evangelists, Pastors and Teachers do provide pastoral or Christian counselling services in churches, directly or indirectly. Good communication in marriage plays a very key role in the sustenance of the marriage. It is in this wise that counsellors are supposed to concentrate on ensuring that the couple are furnished with adequate information on good communication practices.

Table 9: Respondents Counselling Concerning Responsible Communication in a Christian Marriage

Statements	Yes		No	
	No.	%	No.	%
Effective communication has a major influence on the success of a marriage or family	34	91.9	3	8.1
Choose words carefully	22	59.5	15	40.5
Discern the right time for communicating certain issues	21	56.8	16	43.2
Consider the attitude, body language and tone during communication	33	89.2	4	10.8
Speak the truth to each other	34	91.9	3	8.1
Avoid using silent treatment	25	67.6	12	32.4
Face and maintain eye contact during communication	14	37.8	23	62.2
Avoid interruption but wait till speaker end before speaking	16	43.2	21	56.8
No partner has to dominate the other during communication	18	48.6	19	51.4
Be transparent to each other	37	100	0	0
Avoid defence to prove innocence	14	37.8	23	62.2
Admit faults and refuse apportioning blames	17	45.9	20	54.1
Refrain from bringing back old arguments	16	43.2	21	56.8
Deal with one issue at a time	16	43.2	21	56.8

From Table 9, 34 (91.9%) out of the 37 counsellors encouraged their clients to understand that effective communication has a major influence on the success of a marriage or family whiles 3 (8.1%) did not do so. It can therefore be concluded that a whooping majority of the counsellors helped their clients to appreciate the significance of effective communication on the success of a marriage or family. Researchers on relationships agree that communication is the single most important factor for a successful marriage and family (Omeonu, 2007b).

Table 9 also shows that, 22 (59.5%) of the counsellors encouraged their clients to choose their words carefully when communicating whereas 15 (40.5%) did not do so. It can again be concluded that majority of the counsellors helped their clients to appreciate the relevance of choosing words carefully when communicating with their spouses. It is documented that, gentle answer turns away wrath (Proverbs 15:1) and pleasant words are like honeycomb, sweet to the soul and healing to the bones (Proverbs 16:24). This finding is in line with the recommendation of Stuart (1980) which stated that partners should use polite and respectful words when communicating with each other. This finding also conforms to the biblical suggestion of "offend not in words but let your speech be seasoned with salt" (James 3: 2; Psalms 19:14; Ephesians 4:29; Colossians 4:6).

It can also be seen from Table 9 that 21 (56.8%) of the counsellors encouraged their clients to learn to discern the right time for communicating certain issues whiles 16 (43.2%) did not do so. Again, a greater proportion of the counsellors helped their clients to discern the right time for communicating certain issues. This finding also agrees with the biblical

guidance on discerning the proper timing of communication (Ecclesiastes 3:1, 7; 1 Samuel 25: 36-37).

Table 9 also shows that majority of the counsellors helped their clients to consider their attitude, body language and tone during communication. Specifically, 33 (89.2%) of the counsellors responded that they helped their clients consider the attitude, body language and tone during communication while 3 (8.1%) did not do so. According to Odukoya (2008), only 7% of information is transmitted through words, 32% of information is transmitted through voice tone and 58% transmitted through body language. She added that communication involves three things – what we say (choice of words), how we say it (manner, attitude, body language and tone) and when we say it (the timing).

It can also be seen from Table 9 that, 34 (91.9%) of the counsellors counselled their clients to speak the truth to each other; 25 (67.5%) counselled them to avoid using silent treatment of each other when offended, and all of the counsellors, 37 (100%) encouraged their clients to be transparent to each other. According to Proverbs 15:4, a deceitful tongue crushes the spirit. Britten and Britten (2006) also argued that openness and truthfulness are important factors that improve marital communication.

A critical look at Table 9 however shows that even though the counsellors generally helped their clients to appreciate the significance of responsible communication in the marital relationship, they failed to give them practical guidance on how to effectively communicate. For instance, as shown in Table 9, only 14 (37.8%) of the counsellors encouraged their clients to face and maintain eye contact, as much as possible, during communication.

Stuart (1980) suggested that to improve communication, partners should face and maintain eye contact as much as possible. Again, only 16 (43.2%) counselled their clients to avoid interruption but wait till speaker end before speaking when communicating whereas 21 (56.8%) did not do so. It follows that majority of the counsellors did not counsel their clients (couples) not to interrupt each other but wait till one spouse ends before speaking.   This finding does not conform to the suggestion of Stuart (1980) for partners to avoid interruption but waiting till speaker ends before speaking.

As shown in Table 9, more than half, 19 (51.4%) of the counsellors did not helped their clients to understand that no partner has to dominate the other during communication. From the Christian perspective spouses are not to dominate each other in any form (Ephesians 5: 22-25). Also, 23 (62.2%), 20 (54.1%) and 21 (56.8%) out of the 37 counsellors failed to help their clients to avoid using defensive words to prove their innocence always; admit faults and refuse apportioning blames; and refrain from bringing back old arguments respectively.

Finally, Table 9 also reflects that 16 (43.2%) of the counsellors helped their clients to deal with one issue at a time when communicating whiles 21 (56.8%) failed to do so. Therefore, a larger proportion of the counsellors failed to help their clients to appreciate that it is important to deal with one issue at a time when communicating. It can be concluded from the above observations that, even though most of the counsellors responded that they helped their clients to appreciate that responsible communication has a major influence on the success of a marriage or family, a large proportion of them responded that

they fail to take clients through practical techniques or factors that facilitates marital communication.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Overview

The Liturgy and Service Book of the Presbyterian Church states that marriage is a holy estate instituted by God and therefore should not to be entered upon lightly or unadvisedly but thoughtfully, reverently, and in the fear of God, with the due consideration of the ends for which it was ordained (Ntreh, 2010). Arnold (2007) stressed that the church must offer members guidance and practical support long before their marriages collapse. Prince and Prince (1986) mentioned two main causes of high incidence of divorce among Christians. First, is the wrong view of marriage among many people. They argued that the church has abandoned the standards of God and has embraced the standards of the world. Second, many Christians have received no, or at best, inadequate preparation for marriage. People these days enter into marriages with no clear understanding of the nature and obligations of marriage. Very often people enter into marriages without thorough instructions and training. Arnold (2007) stated that marriages and families will continue to splinter unless the churches take practical steps to save them. This underscores the very important roles that both premarital and post-marital counselling play in sustaining Christian marriages and families. There is therefore the need to conduct a comprehensive appraisal of the family and

marriage counselling services in Pentecostal and Charismatic churches in the Cape Coast Metropolis.

This study employed the descriptive research design to conduct the study. Through the use of simple random sampling 40 Pentecostal and Charismatic churches in the Cape Coast Metropolis were selected for the study. A marriage and family counsellor with the longest number of years in service was selected from each church. The data for the study were gathered with the use of questionnaire. The data were analysed through the computation of descriptive statistics such as frequencies and percentages. The following are the main findings of the study.

Summary of Key Findings

1. Professionalism in Christian marriage and family counselling in the Pentecostal and Charismatic churches in the study area was highly compromised. The counsellors failed to meet the criteria for professionalism in counselling such as certification, attendance of regular in-service training, belonging to professional association, and attaining professional training. Also, their counselling activities did not follow the family systems theory.

2. There were pitfalls in the counselling activities of the counsellors to a large extent. For instance most of the counsellors usually told clients what they perceive to be the right to do, judge their clients, get emotionally overly involved with their clients and do not follow up on their clients.

3. About 31 (83.8%) of the counsellors gave their clients adequate counselling on gender roles in a Christian marriage and family. Most of the counsellors encouraged their clients to appreciate that it is the duty of the Christian husband to: lead the family and provide their needs. Also, most of them helped their clients to appreciate that it is the duty of the Christian wife to submit to her husband's leadership and support him.

4. Even though generally the counsellors encouraged clients to have sex, over 27 (73.0%) failed to help clients appreciate detailed factors and techniques that enhance sexual satisfaction. For instance, they failed to encourage clients to: vary their sexual positions, have enough foreplay, used lubricants when the wife feels dry and help them to know some techniques they can use when one spouse reaches orgasm before the other.

5. It was found out that, even though most of the counsellors helped their clients to appreciate that responsible communication has a major influence on the success of a marriage or family, 30 (81.1%) failed to take clients through practical techniques or factors that facilitates responsible and proper marital communication.

Conclusions

The following conclusions could be drawn from the findings of the study. Initially, some pastors in the Pentecostal and charismatic churches have attained up to a diploma level of training in counselling. However, developing their skills and joining professional counselling associations becomes a mirage

in their field of work. Normally, the counselling works are left under the care of elders, deacons and deaconesses who mostly do not have the needed training and qualification. The work of a counsellor is very demanding. There are pitfalls that could thwart the effectiveness of the counsellors. It follows that enough time, resources and skills are required to properly take care of the demands of the profession. Majority of the counsellors failed to take clients through practical ways to enhance sex in their marriages even though they made them understand that sex is a divine gift for couples. Similarly the counsellors failed to take clients through practical ways to enhance communication in their marriage.

Majority of the counsellors were males. Granted that some issues are not easily discussed with the opposite sex, some female clients might have some difficulties relating to the male counsellors. The research fills some gaps in literature concerning family and marriage counselling in churches in Ghana. The study adds to literature on the level of professionalism exhibited by Christian counsellors and pitfalls in Christian counselling. Again, this research adds to literature on practical guidance for couples in areas such as gender roles in a Christian marriage; responsible sex in a Christian marriage; and responsible communication in a Christian marriage.

Recommendations

Based on the findings and conclusions drawn from the study, the following recommendations could be made to some key stakeholders. Initially, the Christian Council of Ghana, Ghana Pentecostal and Charismatic Council, and the National Association of Charismatic Churches should

organise regular in-service training for Christian marriage and family counsellors. Professionally certificated counsellors should be employed to conduct counselling in churches. This is because counselling requires competent and trained personnel to handle. A governing body should be set up by the religious organisations to evaluate and oversee the activities of the Christian marriage and family counsellors.

Discussions on effective communications and sexual relations should be detailed and practical enough. Counsellors are to resource themselves adequately through participation in training seminars and reading to handle their clients appropriately in the area of responsible sex and communication in a Christian marriage.

Suggestions for Further Study

This study was conducted on the family and marriage counselling services in Pentecostal and Charismatic churches in the Cape Coast Metropolis. The study can be replicated in other churches found in other regions of Ghana to find out what persist there. Other researches can also assess the use of resources in counselling since this study did not cover that. Also, other researches can include clients since this study did not include them. Issues on finances, family planning and the place of in-laws can be researched into. Interviews could also be used in addition to the questionnaire in gathering data.

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113

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APPENDIX A

UNIVERSITY OF CAPE COAST

DEPARTMENT OF EDUCATIONAL FOUNDATIONS

Questionnaire For Christian Marriage and Family Counsellors

I am Mr. Joshua Nartey, an M Phil student offering Guidance and Counselling at the Faculty of Education, University of Cape Coast. This questionnaire seeks to gather information on marriage and family counselling services of Pentecostal and Charismatic churches in the Cape Coast Metropolis for my M Phil thesis. It is intended for Christian marriage and family counsellors in the above mention category of Christian churches in the Cape Coast Metropolis. This questionnaire is purely for academic work. I therefore ask for your maximum co-operation. I also assure you of confidentiality.

SECTION A

Please respond to each of the following items by ticking [√] the appropriate response.

1. Gender   1. Male [   ]   2. Female [   ]

2. Number of years in counselling

1. Below 5 years   [   ]   2. Between 6 and 10 years [   ]

3. Between 11 and 15 years [   ]   4. Between 16 and 20 years [   ]

5. Over 21years [   ]

3. Marital status

1. Married [   ]   2. Divorced [   ]

3. Single [   ]   4. Separated [   ]

5. Widow/Widower [   ]

4. Highest level of Education

1. No formal education or below JHS/JSS/MSLC [   ]

2. JHS/JSS/MSLC [   ]   3. SSS/SHS/O level/A level [   ]

4. Teacher Training college/Polytechnic or any diploma level [   ]

5. Bachelor's degree [   ]   6. Master's degree [   ]

7. PHD [   ]

8. Any other [Please write on the dotted

lines]...

5. Position

1. Ordained Minister [   ]

2. Elder   [   ]

3. Deacon/Deaconess [   ]

3. Congregant   [   ]

4. Any other [Please write on the dotted

lines]...

SECTION B

Please tick [√] the appropriate box to indicate your opinion on these statements.

STATEMENTS	YES	NO
6. I have a specialised professional training in counselling. If your answer to question 6 is yes, please state the title of the training programme in the blank space directly below.		
7. I regularly participate in in-service training seminars organized for Christian counsellors.		
8. I am a certified counsellor. If your answer to question 8 is yes, please state the title of the certificate in the blank space directly below		
9. I charge clients a stipulated fee when I counsel them.		
10. I belong to a counselling organization that is governed by code of ethics.		
11. My counselling activities are evaluated regularly by a governing counselling organization.		

SECTION C

Please tick [√] the appropriate box to indicate your opinion on these statements.

STATEMENTS	YES	NO
12. I visit my clients regularly for a prolonged duration in order to show that I care about them.		
13. I use my experience as a Christian counsellor to tell clients the right thing to do when they face problems.		
14. When a client appears before me, I point out if he or she is living sinfully.		
15. I get highly emotionally involved with my clients so that I would be in a better position to help them.		
16. I begin counselling with a theoretical framework about family and marriage. (A theoretical framework is an idea one holds about a something).		
17. I begin counselling with clearly defined goals.		
18. There are some strict doctrines of the church that I follow during counselling.		
19. I follow up on couples I counsel at least one year after their marriages.		
20. I interrogate my clients a lot during counselling.		

SECTION D (1)

Please tick [√] the appropriate box to indicate your opinion on these

statements.

Key: UN means UNCERTAIN

STATEMENTS	YES	NO	UN
During counselling, I help clients to understand that it **is the duty of the Christian husband to:**			
21. Lead his wife or the family.			
22. Love, respect and honour the wife.			
23. Provide satisfying and regular sex to his wife.			
24. Protect his wife since she is a weaker vessel.			
25. Pray for his wife and family daily.			
26. Provide cloth, food, shelter, healthcare and education for the family.			
27. Share or be active in the training of the children.			
28. Spend quality time with his family.			
29. Help his wife with the housekeeping jobs so she can have enough rest.			

SECTION D (2)

Please tick [√] the appropriate box to indicate your opinion on these

statements.

STATEMENTS	YES	NO	UN
During counselling, I help clients to understand that it is the duty of the Christian wife to:			
30. Support her husband.			
31. Submit to her husband's leadership.			
32. Love her husband and children.			
33. Have equal attention for her husband and children.			
34. Share or be active in the training of children.			
35. Provide satisfying and regular sex for her husband.			
36. Work diligently to keep the home in order.			
37. Cook balanced meals for the family in good time.			
38. Protect her husband.			

SECTION E

Please tick [√] the appropriate box to indicate your opinion on these

statements.

STATEMENTS	YES	NO	UN
During counselling, I help clients understand that it is proper to:			
39. Engage in enough foreplay before penetration.			
40. To vary sexual positions during love making.			
41. Use lubrication if the wife feels dry and penetration becomes difficult.			
42. Maintain good personal hygiene (bath, brush their teeth, smell good) to enhance sexual desire and satisfaction.			
43. Communicate their sexual style and preference to each other freely during love making			
44. Have sex at a place where privacy is assured.			
45. Appreciate sex as a divine provision for a husband and a wife.			
During counselling, I take clients through:			
46. Some sexual stimulating techniques.			
47. Open discussions about sex.			
48. Sexual response differences between males and females.			
49. Some techniques they can use when one spouse reaches orgasm before the other.			

SECTION F

Please tick [√] the appropriate box to indicate your opinion on these statements.

STATEMENTS	YES	NO	UN
During counselling, I help my clients to appreciate:			
50. That effective communication has a major influence on the success of a marriage or family.			
51. That it is important for them to choose words carefully during communication.			
52. That it is important to discern the right time for communicating certain issues.			
53. That it is important to consider the manner, attitude, body language and tone during communication.			
54. That it is important to speak the truth to each other during communication.			
55. The need to avoid using silent treatment for each whenever they are wronged.			
During counselling, I encourage my clients to :			
56. Face and maintain eye contact as much as possible during communication.			
57. Avoid interruption but wait till speaker end before speaking.			
58. Appreciate that no partner has to dominate the other during communication.			

59. Appreciate that it is better for them to be transparent to each other.			
60. Appreciate that it is better for them to avoid trying to defend themselves or prove their innocence always when communicating.			
61. Appreciate that it is better for them to admit faults and refuse apportioning blames when communicating.			
62. Appreciate that it is better for them to refrain from bringing back old arguments when communicating.			
63. Appreciate that it is better for them to deal with one issue at a time when communicating.			

Thank you for your co-operation