

**ROLE OF CHURCH POLICIES IN MITIGATING DIVORCE CASES AMONG
CHRISTIAN FAMILIES: A STUDY OF THE ANGLICAN CHURCH, BONDO
DEANERY, SIAYA COUNTY, KENYA**

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ARTS AND SOCIAL SCIENCES, DEPARTMENT OF PHILOSOPHY AND
RELIGIOUS STUDIES, KISII UNIVERSITY**

OCTOBER, 2023

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DEDICATION

I dedicate this thesis to the Anglican Church of Kenya Bondo Deanery.

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Abstract

Marriage is vital to our nature as human beings in society. This is because it forms the foundation of the family, both in terms of procreation and nurture. It is therefore, imperative that the Christian church clarify, teach, and faithfully uphold what the Bible says about marriage. The church must also speak biblically to the issues affecting marriage such as divorce which is a critical matter affecting the society today including the church membership. This happens despite the church teaching and policies on marriage as a permanent union. It is against this background that the study found it necessary to investigate the role of church policies in mitigating divorce cases among Christian families in the Anglican Church Bondo Deanery. The following objectives guided the study: to examine causes of divorce among Christian families, to assess the impact of divorce on Christian families, to establish the Church policy on marriage and divorce among Christian families and to evaluate the strategies put in place by the church to curb divorce rate among Christian families. The study was anchored on two theories that is the Functionalist Theory founded by Emile Durkheim and Sternberg's Triangular Theory of Love. The study targeted a population of 9 Vicars, 359 church official heading various departments, 3050 Christian families and 100 divorcees. The study adopted Qualitative research design. Qualitative data was collected from Parish Vicars, Divorcee's, church leaders and Christian families using questionnaire and interview schedules. Data was analysed using thematic and narrative approach and results presented using graphs, tables, charts and narrations. The findings revealed that 68% strongly agreed that Anglican Church policies on marriage and divorce are accessible to members, however, members still find it difficult to implement some of the policies as required leading to marriage divorce. Financial problems 92.5%, infidelity 80% and communication problems 62% were identified as frequently causing divorce. Divorce was seen to be having devastating effects on families and the society at large. Additionally the church was found to be highly involved in Premarital and post marital counselling programs and pastoral counselling programs 29.7% and lowly involved in organizing marriage seminars, training, workshops 55.7% and provision of marriage literature 45.7%. The study findings recommends that the church leadership to; establish family meetings days, regularize induction and training of church leaders on marital matters, strengthen marriage mentorship programs, organizes marriage seminars and workshop to church members targeting youth's department and the couples and finally strengthen the existing church guidance and counselling department. The suggested recommendations if implemented will help church departments such mothers' union, youth department, married couple and potential marriage couples, pastors and other church leaders to address perennial marital challenges leading to divorce experienced by church members.

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LIST OF ACRONYMS

AG	– Assemblies of God
COGIC	- Church of God in Christ
KAMA	– Kenya Anglican Men’s Association
KAYO	-Kenya Anglican Youth Organization
SDA	-Seventh – Day Adventist
FT	-Functional Theory
TTL	-Triangular Theory of Love
NT	-New Testament
PREP	- Prevention and Relationship Enhancement Program
UPCI	– United Pentecostal Church International

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CHAPTER ONE

INTRODUCTION

1.1 Background to the Study

Marriage is a foundation of the family, which today is threatened by many forces of divorce, separation, pornography, violence, infidelity, and many others. Factors that have undermined the sanctity of marriage as outlined in the Holy Scriptures and the church doctrines. This means that divorce undermines marriage as a foundation of a family that at a larger level forms society and the church in particular that is given the spiritual and religious mandate to ensure that the Biblical message is transmitted to the faithful. Any attempt to threaten the sanctity of marriage through divorce equally undermines both the well-being of society and of the church. As an institution created and ordained by God (Gen.2:20-30), marriage and family are geared towards happiness, love, support/complementarity, harmony of those embracing it and at large for social security of its individual members. This was reiterated by Marten (2015) who asserted that the foundational teaching on marriage traces back to Scripture, especially the book of Genesis where God created man and woman and instructed them to form a self- support union with a special mission of continuing with his creational activity through procreation (Rom.7:2; 1 Cor. 7:39; Matt. 19:6). In marriage a husband and wife become one. Jesus Christ emphasize this in Matthew 19:6, stating that in marriage man and woman are no longer two but one flesh; and that what God has joined together, let not man should separate.

A study by Davie (2019) pointed out that the relationship ordained by God in Genesis 2:24 and later developed in the New Testament is a permanent union that reflects God's

permanent and unbreakable covenant with his people. This, therefore, means that human beings are not free to renegotiate or redefine marriage and family in any way they choose to but rather are called to preserve and respect its enshrined values. The concept of becoming “one flesh” in between a man and a woman is a re-enactment of and testimony to the very structure of marriage as an intention of God for humanity (Lewis, 2014). The same concern was emphasized by Wayne (2019) who posited that God’s design and implementation of marriage relationship on behalf of human family was intended to facilitate a setting of security, contentment and spiritual well-being for those who take it as their life commitment. This formed a spiritual foundational structure of marriage that the church is commissioned to safeguard. In support of these religious exaltations, World Health Organization (2010) affirmed that the family is an important source of support and security as it provides a safe and stable environment that nurtures the growth and development of each member throughout different stages of life. The conceptual gap here that forms the basis for this study is that, these literature including World Health Organization does not directly address divorce as a factor that undermines marriage as a basis for the family.

Today, the unfortunate thing is that, families are witnessing breakages through divorce, separation as a result of many other factors like violence, economy, poverty, individual autonomy, government laws, culture, and so forth. Factors that affect negatively the essence of marriage leading to a tremendous and wide – ranging change in family pattern in modern societies (Vorster, 2013). The Anglican Church for instance, is wrestling with a variety of pastoral issues one of which is legal systems that permit divorced persons to be remarried and later demand the blessing of the church, which erodes the biblical principle and church policies on permanency of marriage and its embedded morality

(Wolfers, 2007). In its pastoral theology, the Episcopal Church in the United States (US) allows divorce and remarriage in a country where traditionally divorce and separation was unheard of. As a result, family disruptions in the form of separation, divorce, pregnancy out – of wedlock are now the norm in marriage and families. A study by Wolfers (2007) argues that over a million American children suffer from divorce of their parents. This is reaffirmed in the study by Copen (2012) which revealed that half of the children in the United States are likely to see their parents undergo divorce before their 18th birth day. However, to show the consistency and gravity of the problem, a study by Hayedeh, Amir and Dabagh (2014) estimated that almost 50% of couples in the US are likely to be divorced in the course of their marriage while a study by Kirk (2017) indicated that 13.1% of the Americans are separated or divorced. The pastoral gap which calls for investigation on role of church policies in mitigating divorce cases among Christian families is the relaxation of church policies on marriage.

In Europe, despite having strong Christian roots, the reality is not different. For instance, the Global Consumer Insight (2012) survey report revealed that 50% of modern new marriages in most European countries end up in divorce after a short period of one year compared to traditional marriages that were witnessed to last for 37 years. This reality was confirmed in a survey study conducted by Australian Institute of Family Studies (2016) on divorce, which specified that divorce rate was highest among couples between the age of 25 – 29 years and low after 50 years. The study further indicated that the largest proportion of couples separating then divorcing were those who had been married nine years or less. This was later replicated in the survey carried out in 2017 which indicated that 56% of separation cases and 43% of divorces were from couples married between nine years or less. In Great Britain, cases of divorce are evident as studies show that more

than 70% of the children in families grow up with their biological parents, with the trend of divorce rising gradually and consistently (Hille, 2017). This reality threatens the survival of the family as an institution. Anticipating the solution to this situation, most churches in Europe initiated a number of measures. For example, the Synod of Bishops (2014) in an extraordinary General assembly on the pastoral challenges of the family in the context of evangelization came up with the idea of a premarital marriage program that carry out further activities such as weekend retreats, evening meetings, online programs and pastoral mentorship where Christian are taught variety of marital topics to ensure marriage and family stability. However, this seems not to be solving divorce cases as divorce still appears to continue with devastating challenges to the church and immediate family members, especially the children.

In the Asian continent, because of their affinity to their traditional cultures that esteem mature age marriages the reality of marriage and divorce is different. According to a projection done by NIPSSR (2014) and Yang and Yen (2011), divorce rates were at 1.8 in China 1.9 in Japan, 2.3 in Korea and 2.4 in Taiwan. While Park and Rayne (2013) in their study hinted that countries characterized with low divorce rates include China, Japan, Korea, and Taiwan. However, despite the cultural influence, divorce practices are rampant in those who marry at an early age. For instance, Park and Raymo, (2013) indicated that about 20% of recent Korean marriages are expected to dissolve within 10 years. It is against this background that this study seeks to explore some of the causes of divorce among families even in religious and culturally rigid contexts.

In Africa, despite its traditional cultural practices on marriage and the church's pastoral stand on marital relationship that restrict cases of divorce and separations, many cases of

marital challenges are experienced among (Hayedeh et al 2014). According to a study conducted by Kagelo and Rakwena (2018), African data on divorce rate replicated that of Europe and North America with adverse consequences especially to children. For instance, in South Africa, data on divorce compiled by Department of Home Affairs (2011) showed that 20,980 divorce cases were filed in 43 courts, 47.8% of these cases were marriages of Christians that had lasted for less than 10 years. This situation was reiterated in an empirical study by Whitefield (2018) which indicated that in South Africa the number of divorces increased by 0.3% from 25260 divorces granted in 2015 to 25326 of those granted in 2016. Whitefield (2018) also pointed out that the largest number consisting of 26.9% of divorces were for marriages that lasted between five and nine years, followed by those that lasted between ten and fourteen years with 19.6%, while marriages that lasted for less than five years were 17.5%. The existential and pastoral gap informing this study was to find out why the prominence in early marriages.

In western Africa, an empirical study by Odoi (2015) posited high rates of divorce even among Christians despite the church efforts to avail premarital programs, sex education and training of priests to be spiritual marriage counsellors. While in Malawi, a report by Malawi Integrated Household Survey (2013) explicated that divorce rates are increasing and later Malawi Catholic News Agency (2017), indicated that between January – October in 2015, 722 divorce petitions were filed at the senior resident magistrate in the capital city of Lilongwe. These are alarming numbers, which point to the need to investigate why this is happening, especially among the church membership.

In Tanzania, the reality is not that different. For instance, a report by Registration Insolvency and Trusteeship Agency (2017) indicated that family institution is in jeopardy,

as it registered a total 1218 divorce cases. Worried of this situation, religious leaders were urged to step in and help rescue the family institution by curbing divorce (Maulid, 2018). While in Kenya, with all its legal systems together with religious laws and teachings on marriage and family geared towards fostering marriage and family stability, the situation is not that different from the rest of the countries discussed above. Tsuma and Wando (2019) in a study conducted in the African Inland Church in Nairobi Kenya on the factors leading to divorce and the church level of awareness revealed that, Kenya like the rest of the African countries is currently displaying increasing trends in divorce rates with 76% of men blaming their wife's for the divorce. It also further estimated that at least 10% of all the first marriages end in divorce or separation.

In Bondo Sub County, a number of reports show the rampant cases of divorce and family breakages as a result of divorce. For instance, according to Bondo Magistrate courts registry records, there are a number of courts cases dealing with divorce filled every year for instance in 2015 - 9 cases, 2016 – 3 cases , 2017 – 11, 2018 – 9 cases , 2019 – 8 cases while 2020 had 7 cases respectively total to 47 cases between 2015 to 2020. These cases are dealt with following the matrimonial disputes and proceedings as outlined in section 64 and 65 of marriages act 2014. Further, Bondo Sub County children's department explains that there is a large number of child neglect cases reported attributed to divorce and separation of parents as at 2020 there were about 280 cases being handle in the children office. Anglican Church pastors also admitted the decline in church sacramental marriage due to fear of possible divorce in the near future. This reality prompted this study on the role of the Church on divorce among Christian families in the Anglican Church, Bondo Deanery Siaya County, Kenya.

1.2 Statement of the Problem

Christian teachings on marriage emphasize that marriage is a sacrament and a covenant between a man and woman, founded on a divine origin. It is to be a lifelong relationship as husband and wife are to cleave to one another (Genesis 2:24; Matthew 19:4-5). It is in line with this teaching that the church has also initiated programs such as pre-marital counselling, courtship programs and marriage and family education together with a well-developed church teaching or policy and structure such as mother's union, couple's fellowships all focusing on aiding Christians to realize the goals of the institution of marriage. Despite the sermons on the sanctity and sacredness of marriage has also incorporated the mechanism that regards to marriage in her daily prayer books and church constitution. This is all done to lessen factors like divorce and separation that threaten it.

However, with all the biblical teachings and measures put in place to ensure sanctity and permanency of marriage, still there exist high rates of divorce among Christians, particularly in the Anglican Church in Bondo Deanery, Siaya County. Divorce among Christians has led to a number of problems (cases of child neglect, stress among couples, health related disorders and parenting challenges) affecting families. This reality has prompted this study on the role of the church policies in mitigating divorce cases among Christian families in Bondo Deanery, Siaya County, Kenya. The converse is that, with all the biblical teachings and other measures put in place by the church to ensure stability of marriage among Christian families, still there exist high rates of divorce among Christians, particularly in the Anglican Church in Bondo Deanery, Siaya County.

1.3 Purpose of the Study

The purpose of this study was to investigate the role of church policies in mitigating divorce cases among Christian families in the Anglican Church of Bondo Deanery, Kenya.

1.4 Objectives of the Study

- i. To examine the causes of divorce among Christian families in Anglican church Bondo Deanery, Kenya.
- ii. To assess the impact of divorce on Christian families in Anglican church Bondo Deanery, Kenya.
- iii. To establish the Anglican Church policies on marriage and divorce among Christian families in Bondo Deanery, Kenya.
- iv. To evaluate the strategies put in place by the church to curb divorce rate among Christian families in Bondo Deanery, Kenya.

1.5 Research Questions

- i. What are the causes of divorce among Christian families in Anglican Church Bondo Deanery, Kenya?
- ii. What is the impact of divorce practices on Christian families the in Anglican Church Bondo Deanery, Kenya?
- iii. What is the Anglican Church's policy on marriage and divorce in Bondo Deanery, Kenya?
- iv. Which strategies is the Anglican Church putting in place to curb divorce among Christian families in Bondo Deanery, Kenya?

1.6 Justification of the Study

The increasing trend of divorce among couples is alarming even among the Church membership; it is adversely ravaging families, which are considered the domestic church and basic unit of society. As emphasized by Hille (2017) in his study, marriage rates have collapsed in the churches while divorce rates are on a rise, thus posing a great threat to the foundation of society at large. If this reality is not addressed by the church, then the meaning of marriages is eroded, which equally eats into its traditional and biblical goals. The distraction of marriage as a sacrament is equally the disturbance of the family as the domestic church. Informed by the recommendation of Oladipo (2017), the church as one of the major social institution should be proactive in addressing this family threatening situation of divorce by relooking on its policies and teaching on marriage as enshrined in the biblical exaltations. A report by Dimaron Media Brand (January 2019) report on the cost of divorce in Kenya pointed out that if divorce is not quickly mitigated, then it might become difficult to contain it. It recommended concerned institutions including the church to put all measures to contain this vice that is ravaging the fabric of society. The raised concerns and research recommendation justify the urgent need to address the role of the church as an institution in mitigating divorce practices in the Anglican Church, Bondo Deanery, Kenya.

1.7 Assumptions of the Study

The study was guided by the following assumptions:

- i. That the Anglican Church had elaborate family pastoral plan that educate families on the relevance of marriage and counsel those who have marriage problems that can possibly lead to divorce.

- ii. That divorcees are not stigmatized, rather incorporated and allowed to participate in the life of the Church.
- iii. That the targeted respondents were sincere and truthful with information regarding the Church's involvement in eliminating or lessening divorce practices in the Anglican Church, Bondo Deanery, Kenya.
- iv. That the targeted respondents were informed of the dangers that divorce causes to the family as a domestic church and fabric of society.

1.8 Significance of the Study

This study was deemed to benefit several spectrums of society: First, the study helps the church leadership to re-examine its marriage and divorce policies and teachings, and also to enforce them in a manner that it safeguards the Biblical foundation of marriage. Parish Vicars, church departmental leaders are equipped with knowledge on the foundations of marriage and issues surrounding divorce, which helps them to properly prepare couples during their premarital programs and also improve divorce intervention measures. Church leaders and marriage departments charged with the responsibility of handling premarital programs, matrimonial mentorships and intervention measures against vices are equipped through this study to detect and prioritize critical and cogent issues that lead to divorce. Attached to this is the church membership that receive church services through the marital programs. The membership benefits in a manner of awareness of the marital problems that if not detected and addressed would eventually lead to divorce and separations.

Second, church scholars benefit from the findings of the study in a manner of contributing to the progression of knowledge in the area of marriage and divorce. They will be able to

have a phenomenological understanding of divorce that threatens the stability of marriage and reinforce the church's theology on marriage.

Third, the study benefits policy makers, both at the church and government levels as it outlines pertinent issues surrounding divorce in marriages. This guide the formulation of relevant policies around divorce in marriages. In other words, the study contributes to legal regulatory frameworks for both the church and government so as to well address issues of divorce in society. Also legal frameworks that facilitate integration of those involved into the church and society. For instance, help the church to integrate those whose marriages did not work as a result of divorce or separation into her membership without stigmatization.

Finally, the study findings add to the body of current existing literature by outlining understudied experiences of marriage couples and how their experiences inform modern families on the area of divorce from a Christian and faith – based perspectives. This is important because marriage is just a human enterprise but also a religious commitment that has other values of understanding, acceptance, forgiveness, tolerance, love, and so on. These values are to be seen and lived from a faith- based perspective so as to lessen situations of divorce in marriages.

1.9 Scope of the Study

The study was about the role of the church policies in mitigating divorce practice in the Anglican Church, Bondo Deanery, Kenya. It was carried out in Siaya County, Bondo deanery and it restricted itself to the role of the church policies in mitigating divorces cases among Christian families in Bondo Deanery, Siaya County. It did not study divorce

from the socio- political standpoint, rather specific on the church and faith- based perspective. This was done as guided by the study objectives and enucleated by functional theory and triangular theory of love. It looked at causes of divorce among couples, impact of divorce on Christian families, Anglican Church policies on marriage and divorce, and finally, strategies put in place by the Anglican Church to curb divorce rate among Christian families in Bondo deanery.

1.10 Limitations of the Study

Like any other studies, this study does not stand free of limitations. Some of the weighty limitations included:

- i. Suspicion: Because of the sensitivity of the study and stigma to church divorcees, some informants were unwilling to disclose some of the sensitive information for fear of being victimized by their fellow church members.
- ii. Scanty literature, particularly of the Anglican Church on the study subject. This limitation deprived the research of a fundamental reflection on Christian ontology of the phenomenon of divorce and the church's pastoral responsibility of ensuring the integrity of the families of her members.

The above limitations do not imply that this study failed to meet the demands of objectivity for a sound scientific judgment, but rather, they helped in having a free and open atmosphere that adequately addressed the problem of divorce and the church's required pastoral duty.

1.11 Delimitations of the Study

- i. To address the challenge of suspicion from the respondents, the researcher clarified the objective of the study, which was purely academic and not for any other purpose.
- ii. The limitation of scanty Christian literature was mitigated by intense empirical research on the study subject and also appropriate other sources that were related to it.

1.12 Theoretical Framework

The study was guided by two fundamental theories: the functional theory and the theory of love. Both theories complemented each other in the attempts to clearly bring out the value of church policies on marriage in mitigating the problem of divorce. This was found important since marriage is grounded on the principle of dependence and reciprocity among couples for the good of children and the entire body of Christ, which is the Church.

1.12.1 The Functional Theory (FT)

The Functional Theory (FT) was founded by the sociologist Emile Durkheim (1858 - 1917) whose interest was the reciprocity of functions in society for the good of members of its members in the areas of organization and stability. Durkheim understood society as an organism with essential components, where each component including social norms play an indispensable role for the good of the whole organism, and that each part of the organism cannot function independent of the others. Similar analogy was used by Saint Paul (1 Corinthians 12:12-26.) in the attempt to show the unity of the Church. Paul used

analogy of the human body with many parts, where each part is to perform its function for the good of the same body. Harker, et al (2001), developing Durkheim, explains that the functional theory is a sociological paradigm that addresses the social functions as performed by the various aspects of social systems for the integrity of the entire system. The FT, therefore, emphasizes the consensus and order that exists among various systems of society, including existing norms that collectively and reciprocally work to ensure social stability. This is also realized through shared social values that contribute to the integrity of the entire society. Under such arrangement, disorganization in society happens when one part of the system is dysfunctional, which in return affects all other parts, creating social problems that if not well checked and resolved will lead to the disintegration of society as a whole.

In the context of this study, the FT helped in explaining the Church as a social institution that has various parts (ministries) and policies guiding the operations of those ministries for the good of the same society in which she is part. The Church, through her various ministries is there to respond to particular areas or aspects of society that work towards the integrity of the same society. One of such aspects or areas of society is the family, which is described as the domestic church. The family is built upon the sacrament of matrimony within the umbrella of its policies that ensures its permanency – promises of love, procreation, respect, companionship. According to the church marriage policy marriage is a permanent union of husband and wife, which means that divorce is never accepted to occur. This is because, the family as a domestic church (basic unit of society) has its own internal function that contribute to the well-being of the entire larger society. Any discord in the family brought by either divorce or separation is discord to the larger society or church. That is to say, when the family as one-part or unit of the social system

experiences marital problems like divorce, other systems and institutions are expected to come in and join hands to resolve the problem before it extends to the entire body of society.

The church as composed of Christian families with shared values of mutual love, fidelity, respect, tolerance, and so on enshrined within the celebrated sacrament of marriage that enables couples to live as a unit. In Durkheim's words, integration is brought out by shared Christian values and norms that form collective conscience that should be defended by all members of the Church. As posited by Boehi (2008), the value of marriage is to bring up a line of Godly descendants as children born in a family are expected to carry a reflection of God's character to the next generation. While Mbunga (2010) posits that when there is a lack in any of the values that constitute a marriage and family, then the joy of being a marriage or a family dissipates and consequently this negatively affects other areas of life of the members of the Church. It is, therefore, the duty of the church to ensure that the different aspects that constitute the sacrament of matrimony are enhanced through her policies and teachings as attempts to respond to God's design on marriage (Ham, 2015) and lessen threats against marriage and family values. The FT helped to address objectives three and four on the Anglican Church policies on marriage and divorce and the strategies put by the church to address and reduce divorce among Christian families.

However, like any other theory, the FT is not immune to inadequacies. As a theory, it does not adequately address areas concerning the causes of divorce that eventually lead to marital dissolution. This gap prompted the study to employ the triangular theory of love to complement the FT.

1.12.2 The Triangular Theory of Love (TTL)

The Triangular Theory of Love was founded by Sternberg Robert (1986). It states that love can be understood in terms of three components that together can be viewed as forming the vertices of a triangle – intimacy, passion and decision/commitment. According to the theory, each component manifests a different aspect of love. Intimacy refers to feeling of closeness, connectedness, and strong ties in loving relationships. They are components that give rise to the experience of warmth in a loving relationship. Recapping this aspect of the TTL, Boden, et al (2010) posit that intimacy is strongly associated with the quality of couples' life and is often referred to as basic psychological need, which is a key characteristic of marital communication that impacts on marital adjustment and mental health. In the aspect of mental health, intimacy in a marital relationship reduces the risk of depression, thereby increasing happiness and the well-being of the couples. According to Smith (2019), all couples should aspire to have a balance of long-term marital commitment, passion and intimacy as the three components of love. When they embrace this, they become satisfied and have found their perfect match. Recapping this postulate of TTL, Souraki, et al (2015) posit that when intimacy is not met in a marriage, then it becomes the greatest cause of various marital problems like divorce, separation, infidelity and so on. This tenet in the context of this study helps to understand love as one of the basic elements of Christian marriage that lessens the risks of divorce among couples.

The second tenet of TTL is that of passion. Passion refers to the drive that leads to romance, physical attraction, sexual consummation and related phenomena in loving relationships; it is an internal devotional dedication to one's goal of life in a marriage. Marriage is more meaningful when those involved in it have passion towards each other.

The third postulate of the theory is that of decision/commitment. It is the decision that one loves the other person, which defines one's commitment to maintain that love. Recapping this postulate, Joo (2015) posits that the ultimate glue which holds a marriage together is not love, sex, an emotional feeling, not even children, or the law, but rather commitment. One can make the conscious decision to stay together and make it work, but without commitment a marriage freezes to death. However, the point to note in these two aspects (decision/commitment) is that they do not necessarily go together. In a relationship, one can decide to love the other without being committed to the love in the long term, or one can be committed to a relationship without acknowledging that one loves the other person in the relationship.

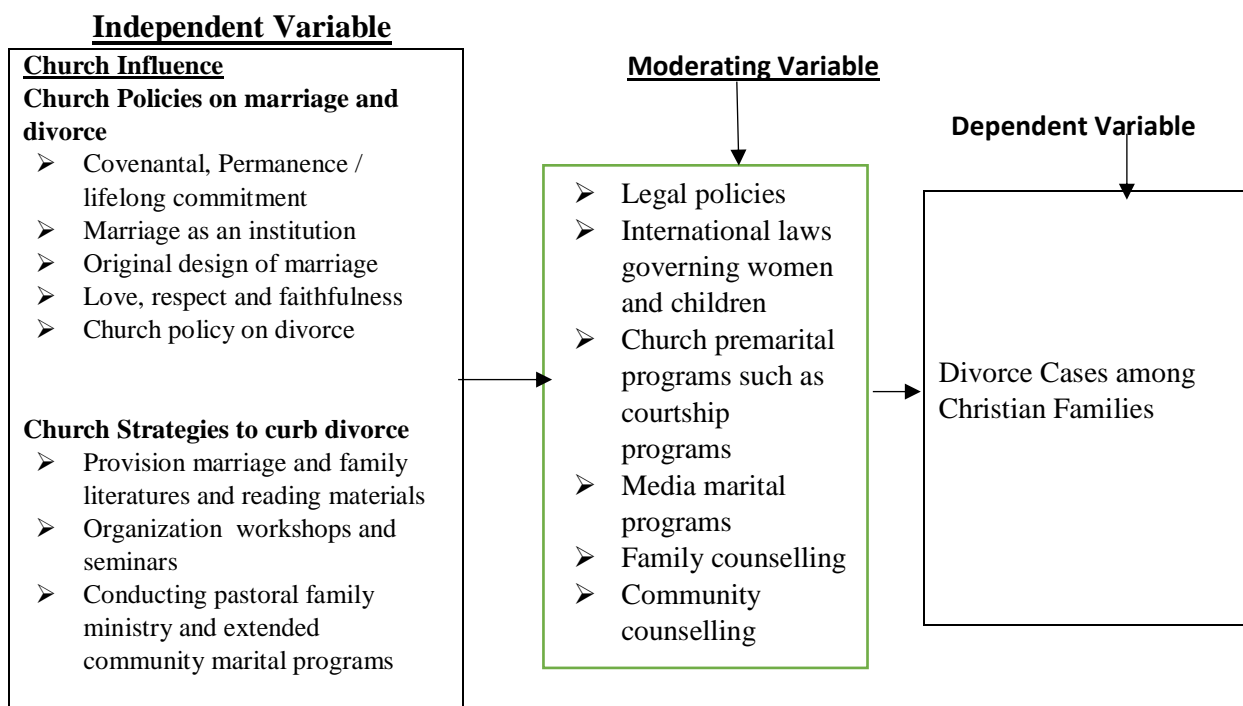
In the context of this study, the three components of TTL are distinct but inseparable as they interact with each other; they are depended of each other. For example, greater intimacy may lead to greater passion or commitment may lead to greater intimacy, or with lesser likelihood, greater passion. In general, the three components are inseparable from each other. The theory is emphasized by Jesus in his commandment of love as a hinge upon which society and ecclesial unity is built. Upon this, especially in Matthew (19:5,6) and Mark (10:6-9), Jesus refers to the indissolubility of marriage built upon love when affirms 'what God has united, no human making should dissolve'.

Reaffirming the importance of the TTL, Souraki, et al, (2015) recommended the need for love and have intimate relationship with the partner, companionship in life, satisfaction of psychological needs and joy incentives to marriage. While Joo (2015) affirmed intimacy and commitment in marriage as basics for marital stability. The TTL helped the study in examining the concerns of objective one on the causes of divorce among

Christian families and those of objective four on the strategies put in place by the Anglican Church to curb divorce rate among Christian families in Bondo Deanery.

1.13 Conceptual framework

The conceptual framework, with specific indicators shows the relationship between independent and dependant variables, together with moderating variable. It is meant to show the relationship between the implied variables for a valid study.



Source: Researcher (2020)

The above conceptual framework gives both the independent and dependent variables together with moderating variables. The independent variable focused on establishing church policies guiding marriage and divorce and the strategies the church is putting in place to curb divorce cases among Christian families. The moderating variables are legal policies, international laws governing the rights of women and children, mass media programs, community and family counselling. Dependent variable is divorce cases as it manifest among Christian families. In establishing church policies on marriage and family

union and the strategies put in place by the church to enhance marital stability Emile Durkheim (1858- 1917) functional theory was adopted to help create a linkage on how different essential church components and programs work in harmony to ensure consensus and order exist in Christian marriages and families, while for the causes of divorce the theory of love by Sternberg J. Robert through the three components of love was adopted to help identify some of the gaps that exist in marital relationship that eventually leads to divorce practices among Christian families.

1.14 Operational Definition of Key Terms

Archdeaconry: Refers to the second jurisdiction level in the structure of Anglican Church after a Diocese.

Deanery: Refers to the third jurisdiction level after Archdeaconry in the Anglican Church.

Cell Group: A small unit with the Anglican Church comprising of household coming together for fellowship within an area.

Vicar: Refer to the priest or a religious leader in charge of Parish in the Anglican Church.

Church: Refers to the congregation of believers.

Divorce: The legal ending of marriage agreement.

Diocese: Refers to the second jurisdiction level after Arch-diocese in the Anglican Church.

Church Leaders: Refers to the church departmental heads in charge of departments such as KAMA, Mothers Union, KAYO, Choir and Church teachers.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter reviewed related literature on the role of church policies in mitigating divorce cases among Christian families in the Anglican Church of Bondo Deanery, Kenya. The review of the literature was guided by the study objectives: Anglican Church policies on marriage and divorce; causes of divorce; impact of divorce on Christian Families, and the strategies put by the Anglican Church to curb marriage divorce rates among Christian families.

2.2 Causes of Divorce among Christian Families

The sacrament of matrimony is today faced by many threats such as technologies, poverty, lack of respect for the church view on marriage (Musikuwa, 2017). These threats in most cases lead to divorce. Divorce today has become a serious threat to the family built upon the sacrament of matrimony. The Presbyterian Assemblies of God (2008), emphasize that marriage is the foundation of the family, both in terms of procreation and nurture. On the same concern, Ng'ang'a and Wasonga (2010) assert that marriage is the backbone of a healthy society because it is the basic unit on which society leans for proper functioning. Unfortunately, today, many families are experiencing a high rate of divorce incidences (Juho, 2013). This is equally witnessed even among Christian families that are expected to properly understand the meaning and purpose of marriage. In the Christian cycles, marriage is no longer taken as a sacred and divine institution with its clear goals and functions that define it. This worrying state of affairs is facilitated by many factors, which include – infidelity, financial issues, violence, variations in age and educational levels,

and many others causes as discussed below.

The issue of fidelity is a fundamental ingredient to essence of marriage and any extra-marital sexual affair is injurious to it. Tsuma and Wando (2019) in their empirical study on divorce in the Church revealed that unfaithfulness within families tops the reasons for divorce with more than a half (54%) of respondents agreeing to it. According to this study, reasons for infidelity were attributed to lack of trust and faith in one of the partners, lack of sincerity and respect among married couples, which form a breeding ground for infidelity which ultimately ends in divorce. The findings of Tsuma and Wando (2019) are reiterated in the study by Preller (2014) which explains that infidelity tops up the list of reasons for divorce among young couples in South Africa. While Lyons, Manning, Longmore and Giordano (2014) assert that in Western countries between 25 and 50% of divorce cases among spouses are attributed to infidelity. However, the gap in these studies is clearly brought up by Claxton, et al (2015) who posited that the repercussion of infidelity is divorce, which is devastating to both husband and wife and also to the entire family, including the children gotten out of that unfaithful relationship.

The same concern was raised by Shirindi and Makofane (2015) who noted that some cultural practices promote infidelity among Christian marriages. For instance, some cultures encourage men to take up extra-marital relationships or even marry second wives when their first wives give birth. While Thabede (2017) in reference to African cultures brings up the concept of childbearing to be the fundamental factor in marriage, of which without it there is not marriage. He argues that being barren is not accepted in many African societies and couples' inability to bear children is resolved by encouraging a

partner to get out of their marriage to take up another woman or man who will bear children for them. Or when a wife gives birth to only girls the man is forced or encouraged to marry another wife to give birth to boys who will be the heir of the family, bearing his name and continue with the family lineage. But then, the profound implications of all these cultural practices is the erosion of the trust, love and commitment that existed between the original or the first wife and her husband which eventually leads to divorce. Correspondingly, the value of fidelity in marriages, even in Christian marriages is adversely undermined.

There is also a financial factor that contributes to divorce. For instance, the study by Ngina (2018) revealed that family economic status is a major contributor of infidelity among women which consequently leads to conflicts and end with divorce. According to Ngina (2018), search for money to provide for the family obliges men to move to other areas in search for employment thereby leaving their wives lonely at home who end up contracting unfaithful relationships with other men. This likewise happens to their husbands in their places of work. On the same note, with a different money related construct, Mbwirire (2016), in his study affirms that many couples face conflicts that are financially related. He alludes that more than wives, husbands use money without the consent of their partners, and in retaliation, wives opt to spend and or even squander the money meant for other family emoluments resulting to conflicts that become a breeding ground for divorce. The point here is poor financial management in the family setup. Bezuidenhout (2017) explained that when couples are unable to properly manage their finances because of overspending and poor prioritization of their needs, and because of inadequate financial resources, then they are constrained from having a financial protection; they are unable to meet their fundamental needs and other requirements that as a couple would want,

which in most cases result to conflict and possible dissolution of marriage.

As earlier pointed out by Mbwirire (2016), marriage fights are about water and electricity bills, school fees arrears, debts, spending among others. The same view was sustained by Brown and Manning (2010) who posited that money is the cause of disagreement between couples as they sometimes engage themselves in a fight over issues such as financially related shared responsibilities, undisclosed financial status, overspending and sometimes lack of financial support from the other. Such fights in most cases end up in the dissolution of their marriage. However, financial problems in marriages highlighted above undermine that the fact that marriage is anchored on the tenets of the theory of love by Sternberg which emphasize that couple should realize that the ultimate glue which hold a marriage together is commitment without it there will be no marriage. The above literature does not underscore the aspect of commitment instead look at finances, infidelity, culture and forth.

Affection, sexual satisfaction and emotional mutual engagement despite being unquantifiable components of marriage relationships, without them there is no marriage or marriage is put into question. Joo (2015) argued that from creation, sexual intimacy was a fundamental intended goal of marriage when God created man and woman, two mature adults of the opposite sex. It is supposed to be a tender, passionate and a loving aspect of their relationship as shown in the theory of love relationship that guides this study. Failure to find sexual and emotional satisfaction in a marriage may lead to either of the couple to look for them outside of their union to satisfy those unmet sexual needs. Consequently, this may lead to divorce. As explained by Preller (2014), any disregard of these components of marriage, affects its entire meaning.

On the aspect of communication among married couples, which is also an indispensable element in a marriage, Mollatlolle, et al (2018), and Knapp, et al (2015) respectively postulate that constructive communication is important; failure to genuinely communicate in a marriage makes it difficult for couples to resolve other family issues and possibly lead to divorce. While Madhyastha, et al (2011) explained that poor interpersonal communication in a marriage and prolonged conflict are strong indicators of potential divorce. While Cox (2010) in the study on divorce among young couples emphasized the place of genuine communication in marriage and its lack is a recipe for divorce. The same is recapped by Tembe (2010) but he added that lack of effective communication among couples and counselling and church failure to intervene make it difficult for marriage couples to resolve marriage conflicts, especially emotional issues, among others. Of course, there is no doubt that sometimes couples tend to differ in the above mentioned spheres of marital life, but any misgiving or incompatibility in any of these components, consequently leads to severe misunderstandings among married couples that if not well handled could negatively affect goal of their marriage union.

Education is another important construct that has both positive and negative contribution to marital stability among couples. On this, the study by Mbwirire (2016) revealed that educational and intellectual difference play a major role in the marriage relationships. In a sweeping general argument Mbwirire (2016) explained that those with secondary education have less chances of divorce unlike those with higher education level; that superior levels of education among married women tend to have a higher probability of divorce. While rates of divorce are lower in marriages which happen to have

men/husbands in higher educational categories. This generalizing position will be counterchecked with the findings of this study.

On the postulate of age, either in marriage or age before marriage, Tshifhumulo and Daitai (2017) in their study revealed that almost half of divorce happen in the first 10 years of marriage, and the rate is especially high between the fourth and eighth anniversary in marriage. The same study indicated that marriages within the age bracket of 21 – 30 years seem to have few marital problems than those below the age of 20. As per the age of couples, Tshifhumulo and Daitai (2017) further explained that the prevalent age of divorce is below 45 for men and 42 for women. This implies that marriages with those above the implied ages are likely to last. However, the gap is that Tshifhumulo and Daitai (2017) do not account for their claims. The gap is uncritically explained by Arnett (2016) who posits that young adults should delay their marriage until they fully realized their identity and maturity. This argument is also supported by Chan and Hapin (2015) who assert that young aged couples are not emotionally ready to understand themselves, thereby unable to talk their issues without either withdrawing or lashing out. This was earlier pointed out by Krepper and Lerner (2013) who asserted that people in this age group of 21-30 and below do not have well-developed identities and often lack skill that could help them resolve marriage problems.

In understanding deeper the causes of divorce among marriage couples, family violence is another important factor; violence is one of the major contributors to the dissolution of marriage. The study by Preller (2014) revealed that many husbands force their wives out from their marriage, others kill them, sell their property, neglect their parental duties and

others practice child abuse all of which lead to family breakdowns and divorce as one of them. While a study done by NACADA (2010) in Central Province in Kenya which sampled Kiambu, Nyeri, Muranga, Kirinyanga, Maragua, Nyandarua and Thika showed that that 72% of alcohol and substance abusers battered their own children, 80.3% sold family property without consulting other family members, 65.5% had multiple sex partners and 81.9% were separated and divorced. Such family violence range from physical abuse (domestic violence) to verbal, emotional, psychological and even financial abuse. The same sentiments are echoed by Lamanna and Riedmann (2009) who argue that there are many forms of abuse or violence in marriages, which range beyond physical to sexual and emotional. Such violence leads to divorce among couples in all levels of society, as it is marked by the feelings of being unsafe in one's relationship.

There is also the factor of religion that contributes to either stability or divorce among married couples. Mollins (2016) reports that religious marriages tend to endure than nonreligious ones. The reason to this is given by Nelson et al (2011) who posit that people who believe that marriage is sacred and willed by God are likely to be remain committed to their marriage because they made a promise to God. Such faith led couples also help other married couples to resolve conflicts that arise in their marriages. On the same footing, Harkins and Booths (2005) pointed out that even though religious participation does not appear to directly reduce barriers to marriage dissolution, strong religious beliefs and assimilation of religious values such as forgiveness, commitment and sacrifice indirectly improve the quality of marriage leading to the satisfaction of the couples. The position of these authors is against those who hold that religion is a leading factor in marriage divorce.

2.3 Impact of Divorce on Christian Families

Divorce has a number of negative impacts on Christian families and the Church at large. Mekonnen et al (2019) in Bahir Dar City in Ethiopia in their study indicated that divorce has severe impact on the family and the larger society by breaking families which are the fabric and basic units of society and the domestic church. The assertion is confirmed by Olanyi (2015) and Tarekegan (2015) who established that in the process of divorce the most affected are the women and the society at large such that those affected encounter psychological, social and economic difficulties. Wallerstein (2005) concluded in her study that the family due to an increased rate of divorce experience profound challenges that consequently affect the whole of society with the greatest impacts being felt by children. However, these study leave that gap that divorce has on the church as an institution and her membership. For instance, the integrity of the Church is compromised, where the Church traditionally renowned as the custodian of morals for the well-being of the entire society loses that moral standing (Stumme, 2005). The Church loses her boldness to condemn immoralities in society, especially in regard to tensions, intolerance, unfaithfulness and dishonesty in marriage and in other aspects of society.

Procreation is a component or goal of marriage and children are gift from God. This comes as a response to the command to go and continue with God's act of creation through procreation. However, when the Children gotten from that command are not experiencing the care and love of both their parents, then marriage does not achieve its meaning. Kassa and Ayalew (2019) posit that children of divorcees consider themselves neglected and isolated by the society (including the Church), and experience stress, and become dissatisfied in their lives and their church; divorce exposes children to social,

economic, psychological and ecclesial problems. Kariuki (2017) noted that children of divorcee experience psychological trauma that adversely affect their level of development including spiritual development. While Collrdeua and Ehrenber (2016) add to the assertion that those children of divorcee who later contract marriage have higher probabilities of experiencing divorce in their own marriages, which dilutes the Biblical message of marriage and church policies on marriage. In the context of family that children first engage in practices that mark the Christian faith like respect, love, tolerance, prayer and service. It is with parents that they say bedtime prayers, as a family that they pray over meals, in fellowship with one another that they celebrate in school and other social platforms. Parents are the greatest teachers and interpreters of religious life of their children, and the way they live their faith in front of their children plays a noteworthy role in the likelihood that children will come to own their own faith as initiated to them by their parents. In other words, a lived vale-based faith that children see from their parents in their day-to-day lives is more likely to lead to a strong faith on the part of the same children. These sentiments are recapped by Karanja (2016) who explain that children from divorced families learn other social vices considered by the church as sin like stealing defraud, cheating, teenage pregnancies, even violence to get what want leading to premature deaths. This augment received support from a study by Olanyi (2015) which noted that the children become the most vulnerable after divorce, such that the family which serves as the primary unit of society and agent of socialization is obliterated after divorce. They are deprived of basic needs, the presence of both of their parents that is vital to their integral development.

The gap left by these literature is that it does not indicate measures to curb the problem of financial hardships, lack of parental care, lack of supervision and monitoring, lack of guidance's and counselling and so forth. As pointed out by Seid (2014) and Tarekegn

(2015) these problems have a big impact on the children since they later look to fill the gap left by one or both parents by getting engaged in immoral and sinful behaviours in the general society and in the church.

Divorce has adverse implications on family economic stability. For instance, Omoro (2018) in his study on the causes and possible solutions to divorce in Nairobi County identified poverty as the major consequence of divorce. This implied that divorce undermines every aspect of social development, whereby the aspect of care and responsible parenthood emphasized in the Holy Scriptures is undermined, especially that where the husband is given the responsibility to provide for his family. A study by Kassa and Ayalew (2019) revealed that negative economic consequences experienced by divorced women in urban areas included a reduced standard of housing, difficulty in paying school fees for their children, food insecurity, medical problems and insufficient money to buy clothing and other resources needed for subsistence life. This again undermines the very scriptural concept of care for the family and children. While Kariuki (2017) in his study states that divorce leads to reduction in family income thus lowering the standard of living for the family members. However, the literature avoids the aspect of church and religious faith development. The connection between economy and Christian faith of those affected.

Another fundamental facet of divorce is that of its effects on the health of those affected. A study by Amato and Spencer (2010) assert that divorce tends to have commonalities and differences across nations. The same study revealed that divorce and separated individuals in the United States tend to have poorer mental and physical health than those

who are not divorced. On the children, the study showed that children with divorced parents, tend to score lower on a variety of emotional, behavioural, social, health and academic outcomes. But then the point which does not elude this this study is that a healthy community is more productive than unhealthy one. A healthy and well-functioning church is a consequence of the healthy church membership. This means that when the members of the church are not healthy in whichever aspect, their contribution to the well-being of the church is equally affected. This raises the concern for this study.

2.4. Church Policies on Marriage and Divorce

According to Christian policies, marriage is not a mere human endeavour, rather an institution established by God and the church has the mission to safeguard it (Gen. 2:20-24). This means that marriage is a divine calling by which man and woman give themselves to each other. Reggio (2012) who asserted that marriage is God's gift to man to help continue with God's creative mission through procreation. The Salvation Army church, for instance, hold to the position that in spite of changing lifestyles and values, the family unit of father, mother and children remains still the ideal social institution in the contemporary Australian life (The Salvation Army Australian Southern Territory submission 18 of 2012). The assertion is reinforced by The Lutheran church of Australia whose teaching maintains that marriage is the foundational institution for the social and political order of a nation and the basic unit of society. While Kostenberge (2006) posited that at the root of marriage and family is God himself and not human conventions. The General Synod of the Anglican Church held in 2002 reaffirmed its mission to safeguard the institution of marriage that is consistently threatened by many factors like divorce, separations, infidelity and so forth. The other Anglican Church sources that confirm the policy of marriage as an institution. For instance, the Modern Service prayer book asserts that marriage is a gift of God and a means of grace for to the couples. Mullins (2016)

explains that marriage as an institution demands that those engaged with it mutually help and comfort/complement each other as husband and wife.

Marriage is a permanent union and sacrament between husband and wife. This church policy is grounded in the Holy Scriptures. Both the Old Testament (OT) and New Testament (NT) traditions, and also the Christian church teach that marriage is a permanent union between one-man and one-woman coming together to form one flesh bound by mutual consent (Mt. 19:1-12; Mk. 10:1-12). This implies that same sex unions are not marriages at all. World Meetings of Families (2018) within the Catholic Church in November 2004, launched a national pastoral initiative on marriage, a multi-collaborative effort to promote, preserve and protect marriage as both a sacramental and permanent union. While the Anglican church of the province of Kenya Rule 17.2 of Holy Matrimony as a divine institution, lifelong and indissoluble union for better or for worse, till death separates them should be relooked and contextualized. While Mullins (2016) explains that marriage is permanent and those who embrace it should remain it; it is a lifelong union, for procreation and nurturing of children, for mutuality/complementarity – help and comfort which one finds from the other as in marriage husband and wife are to hold together both in prosperity and adversity. The United Pentecostal Church International (UPCI) in their 2012 General conference, adopted a resolution affirming their belief that marriage as ordained by God involves one man and one woman joined together until parted by death. While Cherlin (2010) explains that considering marriage as a permanent union and sacrament helps those with no serious intentions to raise permanent marriage relationships to fully commit themselves to it. On the same line of thought and action, the General Presbytery Session (2008) held that God intended marriage to be a permanent union. However, the literature on the concept of permanency

of marriage avoids cases where divorce can be allowed. The policy on the permanency of marriage should also be contextualized since the same church and Scriptures hold dearly on the importance of human life and should be protected at all times. Life threatening marriage relationships cannot be allowed in the name of permanent marriage.

According to the Church, marriage as a sacrament must be officiated by the Church minister since it is a public affair. In a Church marriage there is no privacy, witnesses must be present to give that public face. This policy is informed by the concept of marriage as an institution. The policy is not something new since it has its roots in the Holy Scriptures. For instance, in Genesis (2: 21-25), God Himself ordained it in the Garden of Eden when he created Adam and Eve, joined them for a life-long companionship, blessed and commissioned them to go and continue with his creative activity through procreation. On the same footing, Jesus confirmed the importance of the policy of wedding when he responded to a wedding invitation in Cana of Galilee culminating with his first miracle of turning water into wine for the ceremony (John 2:1-2). The policy on a church wedding constantly affirms and safeguards God's intention of marriage that husband and wife commit themselves to each other in love.

As an institution, a permanent sacrament officiated by the church officer, marriage is meant for procreation, when they become one flesh (Gen. 19:5). Adenyi (2022) posits that they are not only one in the union of intimacy, but also in purpose, in ideals, in sharing of interests and in their children. This policy is supported by Lewis (2014) who asserted that when two people are married, they become one in love. Once the two become one flesh, it is not supposed to be separated. And also by Boehi (2008) who stated that marriage is

meant to bring up Godly descendants, children who will carry a reflection of God's character to the next generation.

Other policies on marriage include love, respect and faithfulness. The church considers these to be practical values that enrich marriage and lessen vices that endanger it. For the Church without these values, there is no marriage as a sacrament. Marriages that experience divorce and separations are due to lack of these important values. Souraki, et al, (2015) and Joo (2015) maintained that love is an important ingredient that ensures marital stability. So, love, respect, trust, faithfulness, commitment and honoring God are among the tenets of church policy on marriage. While Grath (2015) makes it explicit that the church needs to guide Christians see marriage as an opportunity to experience the beauty of human love, a love that mirrors the love of God; it is an opportunity to experience the beauty of human love, a love that mirrors the love of God. Finally, Lewis (2014) asserted that when two people are married, they become one in love.

Another important policy on marriage for its sustainability and supported by Sternberg theory of love is that of conjugal love (sexual relationships). According to the Church and supported by the Holy Scriptures, marriage is the only legitimate place for sex (1Corinthians 7: 2-5). The text states that because of the temptation to sexual immorality each man should have his own wife and each woman her own husband. The husband should give to his wife her conjugal rights, and likewise the wife to her husband. For the wife does not have authority over her own body, but the husband does. Likewise, the husband does not have authority over his own body, but the wife does. Based on this text,

The General Presbytery Session of the Assemblies of God (2008) assert that marriage is to be sexually consummated at the creators' command, the first man and woman were to become one flesh for purposes of procreation, bonding and mutual pleasure in a safe and loving relationship (Gen. 2:24). While according to the General Board of UPCI as adopted in 2015, sexual intimacy was given by God both as a means of human reproduction and as a means to help both male and female to bond in one flesh union. The Church of God in Christ (COGIC) is guided by the belief that marriage serves to unite a man and a woman for the purpose of facing the challenges of life.

Mbungua (2010) explicated that when a married couple is sexually satisfied, that joy will tend to spill out to all other areas of their lives. While Grath (2015) argues that sexual intercourse become a sign of giving oneself and accepting the gift of the other to both signify and create interpersonal communion. However, lack of sexual intimacy may lead to acts of infidelity and marital conflict and eventually divorce. Sexual intimacy gives rise to the experience of warmth in a marital loving relationship thereby lessening any threat against it; it also motivates couples towards positive communication, marital adjustment and improvement of their emotional health.

Having looked at church policies on marriage, marriage, the study also considered the policies on divorce. Tembe (2010) in his study on the causes of divorce amongst the evangelical church members in Namakgale Township in South Africa concludes that humanity's problem of divorce came as the result of their failure to obey God' instituted laws. There are debates on whether divorce should be allowed and the freedom to remarry be granted to divorcees, the Church in principle does not permit divorce among couples,

but other certain conditions, divorce can be allowed. For instance, the Church recognizes divorce and remarriage under circumstances such as infidelity or abandonment, but maintains that lifelong marriage to one spouse is the ideal. In the Church of God, those who have divorced and remarried may enjoy membership in a local church, but are not generally allowed to hold ministerial credentials.

However, the conceptual gaps that inform this study are as articulated by Kostenberger (2020) who informs that, today, marriage and the family are regularly viewed as social conventions that can be entered into and dissolved by the marital partner(s) at will. And also by Kagelo and Rakwena (2018) who in their study showed an increase in number of divorce cases among Christian families signifying that there is still a lot to be done to ensure the stability of the institution of marriage and family. The Conference of Catholic Bishops of 2009 also noted that despite the ideal situation of the marriage and family, many people who get into it still do not understand what they get into, thereby opening other avenues for divorce and separations.

2.5 Strategies Employed by the Church to Control Divorce among Christian Families

There various strategies that the church employs to lessen or even eradicate the menace of divorce among its membership. Some of them include counselling, premarital programs accompaniment of marriage couples and so forth. Counselling creates awareness and acknowledgement of marital commitment before, during and after marriage. It also helps helping couples to introspect or have in-ward looking approach to marriage, thereby becoming a possible solution to divorce related challenges. Warren

(2019) opines that premarital counselling programs help couples gain better understanding of the expectations they have for each other and their marriage. They also learn areas of compatibility and areas where they have a difference opinion. They also learn how to appreciate their differences as strengths to the marriages. They should also understand marriage is a life-long commitment to an imperfect person. While Tsuma and Odek, (2019), suggest that the church should adopt counselling as a strategy that will mitigate divorce rates among Christian families and in addition, instill values for Christian marriage. On the same concern, Kariuki (2017) indicates that premarital counselling programs are an effective way to increase marital satisfaction. In such programs, areas such as money issues should be handled during counselling. The same sentiments are echoed by Mbunga (2010) who argues that everyone intending to get married should complete premarital counselling. According to him, such premarital counselling programs should contain features that ensure success in every area of marriage – affective communication, problem solving communication, aggression free marriage, leisure time for couples, accountable ways of handling family finances, sexual satisfaction and enjoyment, family role orientation, healthy relationship with children, and so forth. Thus, counselling programs are vital to married couples and divorcees.

The embracement of pastoral educational programs within the arm of family ministry is imperative for the stability of marriages and lessening of divorce and separation cases among Christian married couples. Church based marital education programs is a useful outlet for the dissemination of marital values. This is because marriage and the family are a particular domestic platform where the universal church gets its membership. This is affirmed by Grath (2015) who posit that the preparation for the sacrament of marriage must find suitable occasions to introduce the engaged couple in the actual rite during the

celebration. In the celebration, the engaged couple is guided to take an informed and active part in the marriage celebration, and understand the meaning of the liturgical actions and texts. Apart from the actual celebration, marital education programs also equip the couples to deepen the understanding of the Christian doctrine of marriage and family with particular attention to moral responsibilities and obligations. Joo (2015) explains that family ministry is a total approach to the understanding of the essence of family and marriage for a positive attitude toward the family as a domestic church. Effective family ministry reflects positive teachings which focuses on family problems and looking for viable remedies when they are still manageable. While Hook, et al (2011) posit that some churches have begun to use the marriage matters education programs for their own congregations.

Another viable strategy is that of marriage seminars and workshops aimed at the integral formation of marriage couples. The conceptual gap that informs this study is the recommendation by Tsuma and Odek, (2019) who suggest that the church should adopt seminars and workshops as viable strategies that offer education and training to couples in her attempts to offer solutions to divorce among Christian families and in addition instill values compatible with a Christian marriage vocation intended by God. In a specific way Tsuma and Odek, (2019) inform that the church should adopt counselling, seminars incentives programs and training of couples, which should also take into account the plight of children that are caught in marriage wrangles. This is important in that in their view, workshops and seminars provide education and formation to couples that cannot easily be found anywhere else. Warren (2019) thinks seminars and workshops are practical spaces where couples talk to each other, talk about their realities, needs, spend more time together, and accept one another as he/she is.

While Omoro (2018) opines that in workshops, religious leaders, spiritual leaders, friends and other people of experience share their lived experiences on marriage, which become part of the solution to disagreements in marriages that could possibly lead to divorce. In the view of Omoro (2018), religion plays and religious experiences play a central role in solving marital issues that are likely to develop into unpalatable cases of divorce. On the same sentiment, Karanja (2016) holds that the formation of couples plays a mediatory role that can reduce divorce rates since participants are given an opportunity to share their marriage experiences and challenges. In marriage seminars and workshops, couples are offered training on many areas ranging from child care responsibilities, communication skills and conflict management skills, etc. Participation in such seminars and workshops should be practical and engaging where participants are given specific formation responsibilities in the development of content for the seminars and workshops. This is because their voice is more meaningful than any other that is alien to them.

Thus, in line with the functional theory that informs the study, marital seminars and workshops, trainings, pastoral marital programs and family ministry determine the role the Church as an institution plays in society within the frame of the sacramental marriage. However, for that to happen, that Church needs to be proactive and organize herself, come up with viable seminars and workshops as avenues to inform marriage couples on Christian marriage and its responsibilities.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

The chapter entailed the methodology used in the study. It consisted of the research design, area of study, study area, target population, sampling and sampling techniques, sample size, data collection instruments validity and reliability of the study instruments, data analysis and presentation, and finally ethical considerations,

3.2 Research Design

The study adopted a descriptive research design that helped to describe and analyse the role of the Anglican Church policies in mitigating divorce cases among Christian families in Siaya County, Bondo Deanery, Kenya. The choice of this design was its ability to allow the researcher to collect and analyse non-numerical data so as to understand concepts, opinions and lived experiences of the respondents. This was important because it determined the manner in which divorce shows up in marital relationships, thereby enabling the researcher to gather in – depth insights into the problem of divorce and generate new ideas in the area under study (Bhandari, 2020). This, therefore, meant that the study not only focused in showing the number and frequencies of divorce cases in the Anglican Church, but also thematically analysed and transcribed the causes, impact of divorce and strategies put down by the church to reduce this problem. Thus, descriptive research design was appropriate in answering profound and pertinent questions regarding divorce, which is not a mathematical problem but rather ecclesial one (Migiro & Magangi, 2011). However, the researcher did not only describe the incidences and causes of divorce as happenings, but also went further to evaluate the embedded impacts on the entire body

of Christ in the Anglican Church.

3.3 Study Area

The study was carried out in the Anglican Church Bondo Deanery of Bondo Diocese, Siaya County. The Dioceses covers both Bondo and Rarieda Sub-counties of Siaya County, Bondo Deanery is located at the headquarters of Bondo Sub County and its population comprises of a cosmopolitan and rural set up. The Deanery is made of nine Parishes Bondo, Maranda, Kapiyo, Gobei, Nyamira, Ndira, Nyawita, Majiwa and Mawere Parishes. The deanery is bordered by four other deaneries of Chianda, Mahaya, Ramba and Usigu deaneries. The deanery is also in the same location with other religious confession such as the Roman Catholic Church, Evangelical Churches, African Traditional Based Church Muslim and Pentecostal Churches.

The rationale for choosing this area of study was due to its cosmopolitan nature and rural mixed up settings, which enabled all-inclusive sample of respondents for the study for the objectivity of the findings. This also because as indicated in the background of the study on magistrate court Bondo as number of divorce cases amounting to 47 cases which were registered between 2015 - 2020. Also the Anglican Church despite its clear policies on marriage and divorce and structured departments (KAMA, Mothers Union, Couples fellowships, youth department and evangelical leaders) mandated to look into family problems, the vice of divorce is still prominent among the membership of the church.

3.4 Target Population

The target population was 3050 Christian families constituting 61 Cell-groups and 100 divorcees, 9 Vicars in charge of nine Parishes in the Deanery, 359 church official heading

various departments in the 27 churches. This was an all-inclusive study target of the Anglican Church leadership structure.

3.5 Sample Technique and Sampling Size

3.5.1 Sampling Techniques

The study adopted purposive sampling censurs. Purposive sampling was adopted to draw sample from church membership with whom in the opinion of the researcher had a wide range of experience and expertise on marriage and divorce matters.

3.5.2 Sampling size

For the authenticity and credibility of the study findings, the researcher sought to have appropriate and representative sample size. The total sample size for the study is shown in table 3.1 below.

Table 3. 1: Table showing the Sample Size

No	Respondents	Total population	Sample size	Percentage
1	Parish Vicars	9	9	100
2	Divorcee's	100	100	100
3	Church leaders	359	36	10
4	Christian families	3050	305	10
Total		3518	450	

Source: Researcher (2020)

Table 3.1 above illustrates study sample size of 450 comprising of 9 Vicars in charge of the nine Parishes, 100 divorcees, 36 church leaders, and 305 Christian families. The formula used was as directed by Mugenda and Mugenda (2003), who recommended that a sample of 10 -30% is appropriate for qualitative research studies.

3.6 Data Collection Instruments

The study used three data collection tools – questionnaire, in-depth interviews and document analysis. The decision to use three tools was informed by the recommendation of Bates (2012) suggested that using more than one instrument for collecting needed relevant data for any study avoids bias, since it facilitates to cross-check the credibility of data collected and maximize the validity and reliability of the study. And also by Kumar (2014) who asserts that qualitative studies largely employ questionnaires and interviews for data collection.

3.6.1 Questionnaire

The study employed a constructed structured questionnaire with specific themes in the Likert Scale format where respondents were asked to fill, which were then collected for analysis. The constructed questionnaire gave quantifiable data in terms of frequencies of shared ideas by the participants on the study items in regard to Anglican Church policies and mitigation of cases of divorce among Christian in Bondo deanery. The questionnaire was used to gather data from church leaders and Christian families. It enabled the research to collect relatively objective data from a diverse larger population within a short time indicated in the sample size (Khan, 2008). Further, respondents had the freedom to choose the questions they could answer without coercion.

3.6.2 Interview Schedules

The study used interview schedules with a set of unstructured questions that the interviewer asked during the interview process. The use of this instrument was convenient for this study since the research aimed at describing the views, experiences and opinions of participants on role of Anglican Church policies in mitigating divorce cases among Christians in Bondo deanery. This provided an opportunity to collect verbal data from the

informants. This tool facilitated the recording of verbatim information that complemented data from the question for precision and accuracy. The interview schedules, therefore, enabled the research to explore the details of some aspect of divorce that might have not been captured in the questionnaire thereby enriching its findings. Interview schedules were ministered to divorcees and Parish Vicars who were expected to recount their own personal and most sensitive marriage experiences.

3.6.3 Document Analysis

Detail document analysis was employed to scrutinize important church documents such as the constitution, prayer books, church records, dairy and calendars to extract reports on cases of members who married and officially divorced in the Church. Document analysis also helped in finding the church's position, teachings and pastoral programs on marriage and divorce. Document analysis gave theoretical or conceptual understanding of both marriage and divorce in relation to church policies for the stability, and integrity of the family.

3.7 Reliability and Validity of Research Instruments

To ascertain the efficiency of data collection instruments in terms of giving the needed information for the study, data collection instruments were subjected to both validity and reliability tests.

3.7.1 Validity

Validity of research instrument is a research requirement and is core (Bond, 2003). Based on this, both the questionnaire and interview questions were subjected to a validation process to ascertain their propensity to measure the content of the information that was collected through them (Orodho, 2009) on the role of Anglican church policies in mitigating divorces among Christians in Bondo deanery. This was done as supported by

Kothari (2010) who sustained that validity is meant to find out how the results acquired are true, correct, believable, meaningful and in order in relation to the concerns of the undertaken study. Informed by this, validity of research instruments was carried out ensure their suitability and adequacy in providing truthful data needed by the study. Copies of the study questionnaire and interview questions were given to some experts in the field of church legislation, religion and supervisors who went through them and raised probable errors that were possibly to compromise the findings of the study (Heale & Twycross, 2015). This contributed towards the objectivity of the study findings; it also cured some ambiguities in the implied research instruments.

3.7.2 Reliability

As a basic research requirement, reliability is intended to measure the level to which research tools produce positive and reliable results after repeated trials on the same study variables under the same circumstances (Heale & Twycross, 2015). In this study, reliability of the items was realized using the pilot study that was conducted the Anglican Church, Siaya Deanery. The pilot study was done in line with the suggestions by Isaac and Michael (1995) who in their study advised 10 – 30 participants as ideal in a pilot study. To set up the credibility of the study, the researcher, therefore, prepared questionnaires and interview guides that were distributed to the respondents in the pilot study.

The pilot study helped to compare the findings and established their authenticity in relation to the role of the Anglican Church policies in mitigating divorce cases in Bondo deanery, Siaya Sub County. It also served in checking the regular time it took to comprehend the questionnaire, established how the questionnaire capacity was scored and tested for the authenticity of the findings of this study. The results of the pilot study were

not used to influence in anyway the findings of this main study, and correspondingly the outcomes of the pilot study were as well not used in the final report of this research.

3.8 Data Analysis and Presentation

The nature of the study was qualitative, which called for content analysis, narrative analysis and thematic analysis. Content analysis facilitated the identification of agreements and disagreements of informants on specific issues of the study on the role of the Anglican Church policies in the mitigation of divorce cases which were summed up in categories of frequencies. Narrative analysis expedited the recapping of the stories and reporting of the entrenched message in the narrative. Finally, thematic analysis considered particular themes on the study topic, especially their experiences, views and opinions on cyber church and traditional church models. These three approaches allowed the researcher first of all to thematically analyse salient issues on the role of the Anglican Church policies in the mitigation of divorce cases. The study also analysed the content of the themes specified in the study objectives as presented in the content of the questionnaire and the structured interview schedule guide (Kumar, 2014) in relation to the study variables. The information from structured interviews was later triangulated with that from the questionnaire. Finally, the results from the analysis were conveyed through frequency tables, charts – pie charts, bar charts and verbatim.

3.9 Data Collection Procedure

Data collection procedures is another important requirement in research; it involves a series of measures and steps to be followed prior to actual collection of data. In relation to this, the study first acquired an introductory letter from research and extension from Kisii University, which was used to request a research permit from the National Commission for Science Technology and Innovation (NACOSTI). After getting the

permission from NACOSTI, the researcher solicited authorization from the leadership of the Anglican Church Bondo Diocese. After obtaining all the necessary legal research documents to carry out the study, the researcher organized meetings with the various study groups outlined in the sample size of the study. This was done before making a conventional visit on the agreed dates of the appointments. Subsequently, the researcher inducted research assistants that aided in data collection to ensure efficiency and quality of the information that was collected and analysed. Finally, the research assistants together with the researcher circulated the questionnaire, while interviews with key participants were realized on different agreed dates.

3.10 Ethical Considerations

Research Ethics is an important component of research as it can either certify or nullify the research that is carried out – together with its findings (Blaxter et al., 2010). Informed by this requirement, the ethical issues that were considered in this study included privacy, voluntary participation or informed consent, confidentiality autonomy and anonymity. Thus was done to ensure that the research is conducted within the framework of high ethical standards. On confidentiality, the respondents were informed about the purpose of the study and any information they were to divulge will be considered confidential meant for academic goals, and their identity will not be disclosed.

Another ethical consideration is that of plagiarism. The study ensured that it is free from any act of plagiarism and that all sources used in the study were duly acknowledged. This ensured the originality of the study. This was realized by subjected the document to anti-plagiarism software test.

Finally, the guaranteed that a proper APA referencing system was followed for methodological consistency. This was done by strictly adhering to the instructions given in regard to citation, tabulations.

CHAPTER FOUR

STUDY FINDINGS, DISCUSSIONS AND PRESENTATION

4.1 Introduction

This chapter presented the study findings of the four study objectives – the Anglican Church policies on marriage and divorce, causes of divorce, the impact of divorce, and the strategies put in place by the Anglican Church Bondo deanery to curb divorce rates among Christian families. The chapter started by presenting the response rates and demographic information of the respondents before the actual discussion of the study findings.

4.2.: Response Rate

The study collected data from four different groups of respondents and the response rate was as indicated on table 4.1 below.

Table 4. 1: Response Rate.

Respondents	Target	Response Rate	Percentage
Divorcees	100	90	90%
Parish vicars	9	8	89%
Church leaders	36	32	89%
Christian families	305	305	100%

From table 4.1 above, the response rate was 435 respondents from the sample size of 450 as shown in chapter three above. The response rate included: 8 vicars accounting for 89%, Church leaders. Church leaders were 32 with 89% of the response rate, 90 divorcees accounting for 90% response rate, and 305 Christian families accounting for 100% response rate. These figures were in agreement with

Mugenda (1999) who opined that the response rate above 70% is appropriate for the study as it gives authentic generalization of the findings.

4.3 Demographic Information of the Respondents

The study sought to ascertain the respondents' demographic information that could ground the discussion of findings collected. This was done in the following areas – gender, age, level of education and type of preferred church.

4.3.1 Gender Distribution of the Respondents

The study sought to establish gender distribution of the divorcees, church leaders, Vicars and that of Christian families within the deanery. The results were as presented in the figure 4.1 the below.

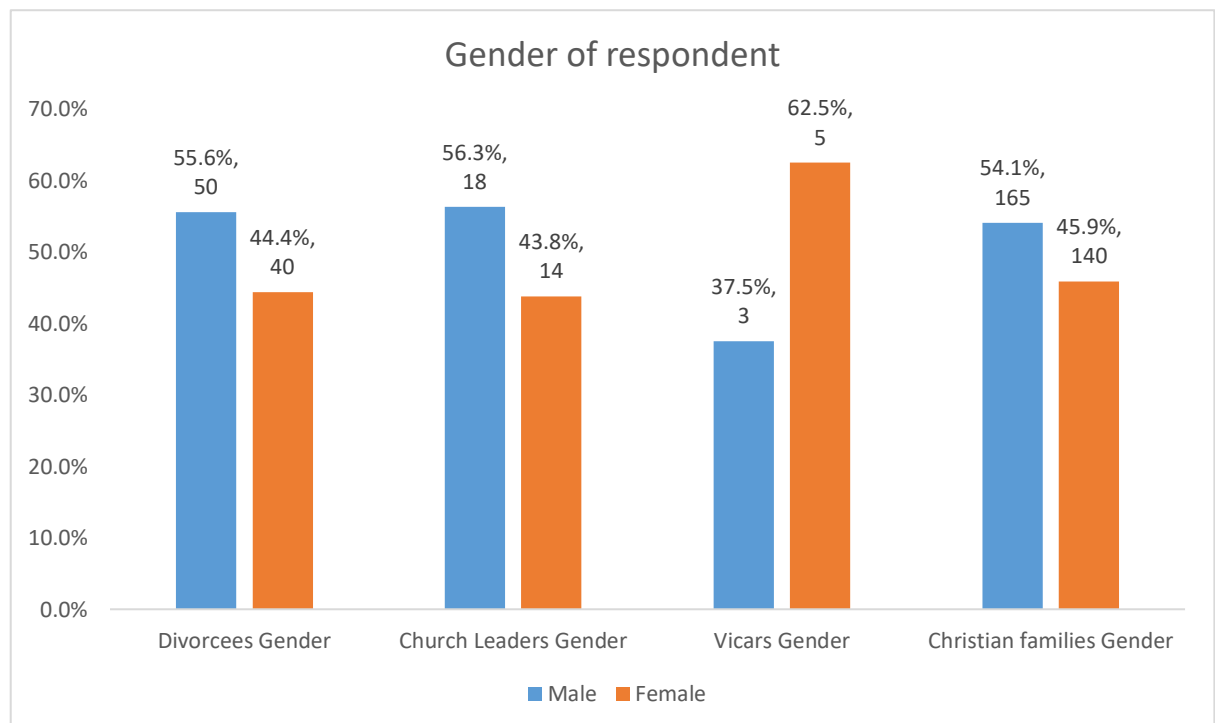


Figure 4.1 Gender of respondents

According to figure 4.1 above, 55.6% (50) of the divorcees were female and 44.4% (40) were male. In the category of church leaders, 18 out of 32 (56.3%) were female while 14 out of 32 (43.8%) were males. The results also showed that 62.5% (5) of the Vicars were

males while 37.5 (3) were females. While the findings on the category of Christian families, 54.1% (165) were female and 45.9% (140) being females. This was done to ensure that both genders got a chance to contribute in the study since the nature of the study required the experience of both genders. Matters of marriage and divorce are for both men and women. Also the consideration of gender, especially for divorcees helped the study to establish which gender is mostly affected when it comes to divorce. Based on this, the findings of the study revealed that women were the most affected 50 (55.6%) against 40 (44.4%) of men. This finding is consistent with Olanyi (2015) who in his study revealed that in a marriage divorce, women are the most affected. And also with the study by Kavala (2017) which indicated that more than 57% of divorce cases are initiated by wives, thereby signalling possibilities of higher ratios of female to male in divorce occurrences.

4.3.2 Age of Respondents

The study further went to determine the age of the respondents, particularly the divorcees since the study was about mitigating divorce cases. The findings were as presented in table 4.2 below.

Table 4. 2: Age group of Divorcees

	Respondents	Percent
21-30	28	31.1
31-40	44	48.9
41-50	10	11.1
Above 50	8	8.9
Total	90	100.0

The results from table 4.2 above indicated different age brackets of divorcees and they revealed the following: those between 21-30years formed 31.1%, 31-40 formed 48.9% and those between 50 and above formed 8.9% of divorcees. These findings account that

most divorces occur within the age bracket of 31-40 years, and it steadily declines with the development of the age of those in a marriage.

Corroborated with the interview findings, some of the respondents informed:

I met my husband in campus through a friend of mine when both of us were young. I was 19 years old, while he was 20 years old (Interviewee 29).

I met a man who was 36 years old, a members of the church, he had just concluded his studies, while I was just 26 years old. We had an age gap difference of ten years which to me was fine, and I was comfortable with it. We dated for two years, went through courtship and engagement process together and later got married (Interviewee 12).

I met a hawker on the street whom I got attracted to when I was 22 only years of age. We introduced ourselves to each other, and from time our relationship started. My parents were against our relationship because they felt I was very young for a marriage and also because I had just finished my university education and secured some part time job it. But this is the man I got married to in a tender adult age, but or marriage did not last (Interviewee 7).

This finding was in tandem with the findings of a study by Daitai (2017), which argued that the prevalent age of divorce is that below 45 years for men and 42 years for women. There could be many factors attributed to higher levels of divorce among young couples as discussed in objective one in the subsequent section. However, some writers attribute it to maturity that accompanies the age brackets. For instances, Arnett (2016), Chan and Hapin (2015), and Krepper and Lerner (2013) attributed the young couples' vulnerability to divorce to be caused by their inability to make life decisions, lack of well – developed identity and lack of skills that help to resolve issues related to marriage.

4.3.3 Level of Education of Divorcees

The study also sought to establish the level of education of the couples. This was done to find out the connection between the couple's education levels and divorce. This was done by clusters from the lowest to the highest. The results were as reported in figure 4.2 below.

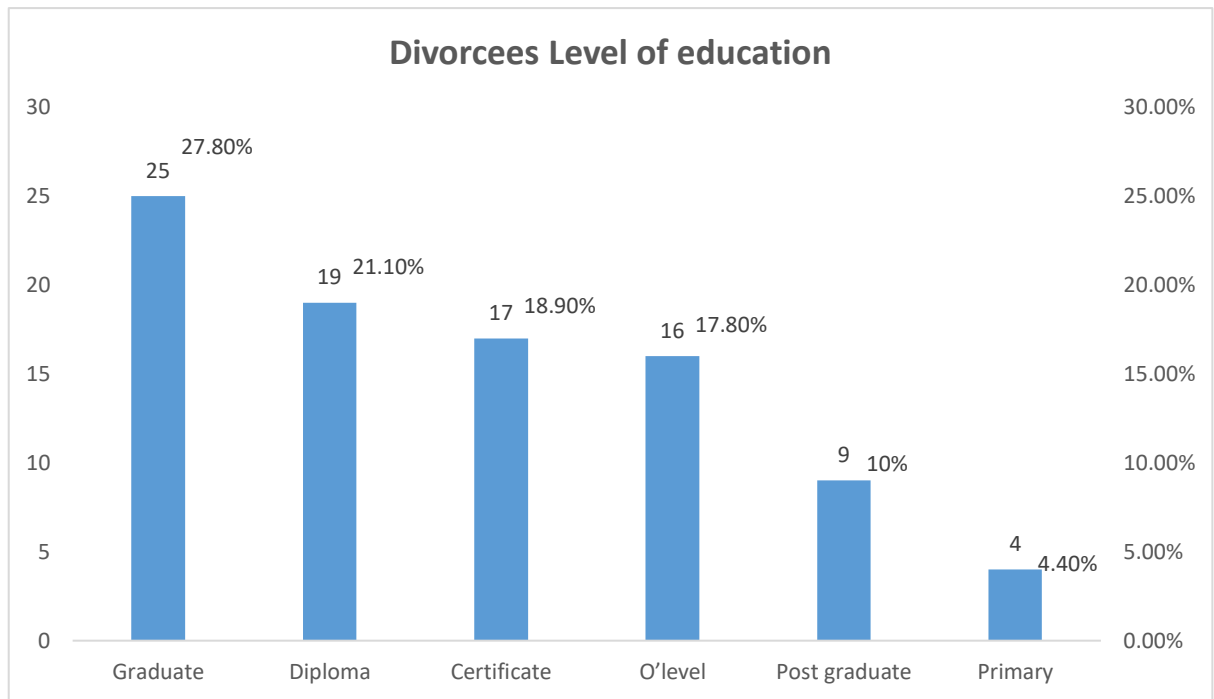


Figure 4.2 Divorcees level of education

The findings in figure 4.2 above showed that the problem of divorce occurs in all levels of educations. However, the study established that 9 cases of were of those who were post graduate holders, 25 were degree holders, 19 were diploma holders, 17 were certificate holders, 16 were those who are form four leavers and only 4 were primary certificates holders. Reading from the findings, more cases of divorce happen among couples who are degree holders followed diploma holders, then certificate bearers. But very few cases with postgraduates. Based on this, the study argued that education is key in reducing marriage problems that could easily lead to divorce cases. When couples are educated they tend to address their problems from issue-based or reason-based perspective as opposed to those who are not educated. These findings contradict those of Mbwirire (2016) which posited that educational and intellectual difference play a major role in the marriage relationships and divorce, unlike in the past, modern marriages is based on intellectual abilities.

4.3.4 Length of stay in Marriage before Divorce.

Finally, the study sought to establish the length of time divorcees stayed in marriage before terminating their marriages. The results were as presented in table 4.4 below.

Table 4. 3: Length of stay in Marriage before Divorce

	Respondents	Percent
1-3 Years	36	40.0
4-10 Years	34	37.8
10-20 Years	12	13.3
Above 20 Years	8	8.9
Total	90	100.0

The findings in table 4.3 above indicated that 40% of the divorcees that participated were in their marriage for only 1-3 years, 37.5% were in a marriage for a period between 4-10 years. Those who stayed for relatively a longer period of between 10-20 formed 13.3%, while those that were married for a period of above 20 years formed only 8.9%. This confirms that some Christian families try to uphold the permanency aspect of marriage.

For the five years I stayed in a marriage, I experienced all manner of things that shifted my mind in marriage. Sometimes we kept on blaming each other without really getting to know one another. Within that same period, I made a decision to walk out that marriage and I did not care what other people could say (Interviewee 17).

The findings on this study construct of the length of time in marriage before divorce confirms the results of the study findings by Radl (2014), which indicated that most cases of divorce occur between couples who have stayed in marriage shorter period of time.

4.4 Causes of Divorce among Christian Families in Anglican Church Bondo Denary.

The study also explored the factors that cause divorce among Christian families. Respondent were asked to rate them in terms of the how frequently they cause divorce among Christian families and the result of the findings presented on table 4.4

Table 4. 4: Causes of Divorce among Christian Families

Causes of divorce	Frequently		Neutral		Rarely	
Item		%		%		%
Infidelity	244	80.0	20	6.6	41	13.4
Financial problems	282	92.5	4	1.3	19	6.2
Conflict and violence	140	46.0	46	15.0	119	39.0
Lack of affection and sexual dissatisfaction	143	47.0	18	5.8	144	47.2
Variation in Age and Level of education	89	29.2	39	12.8	177	58.0
Communication problems	188	62.0	9	3.0	108	35.0
Religious factors	46	15.0	70	23.0	188	62.0
Employment and Career choice	240	79.0	10	3.0	55	18.0

4.4.1 Infidelity

The findings indicated in table 4.4 above endorsed infidelity as a factor leading to divorce among couples in the Anglican Church, Bondo deanery. Out of the 305 families, 244 (81.0%) claimed that that there is a lot of infidelity in many marriages which occur in both men and women. In the attempt to find out who are most unfaithful, participants in the interviews argued:

I must say that I noted a red flag from year one of our marriage though I felt that my husband would change. What highly speeded my walking out of that marriage was when I found a photo of some lady in his phone. When I asked about it, he became hostile and this pained me a lot. I concluded that my husband is out there making other women happy and not me. I kept on trying to make him happy with me but all efforts failed (Interviewee 6)

I decided to leave my husband because I was not available to me when I

need him. I observed his trend of relationship with ladies and I noticed that he kept on changing friends; he did not have consistent and trustworthy lady friends. I met personally others through WhatsApp and sms chats some instances you could encounter photos and the most saddening one was that my husband married my maid as a second wife (Interviewee 29).

In the early years of our marriage, my husband never used to sleep outside unless there was an important event of which he would tell me in advance. But as time went by, he started to spend nights out. Whenever I asked him, I receive a rude response. This raised concerns even though I was not believing that he could actually have love affairs with other women since I loved and trusted him so much. This behavior escalated and I couldn't bear as I was denied the love I most cherished (Interviewee 13).

My husband used to with different women into the house in my presence. This behavior continued despite my warnings about his extra marital affairs. Sometimes he could become wild and violent to the point of telling me that he was tired with me and that I am not his type, I should leave the house for him. This situation went and I had no other option except to vacate the marriage (Interviewee 10).

My husband's infidelity behavior was not new news to me. I had been married for 13 years and every time I caught him in the act with other women. But he always pretended like nothing was wrong. He frequently left me with no food for a week, failed to pay school fees. Even after me knowing that he sleeps with other women, he used to force me to have sex with him. I came to the conclusion that there was nothing I am gaining with this marriage, so I decided to leave him (Interviewee 26).

However, another respondent was of a different opinion, saying:

Some women in a marriage are insecure. They think that a man must be physically closer to them every time. But there are situations (job transfers and business trips) when this is not possible and he could be away from them of which they take advantage to compensate for that loneliness and vulnerability with other male outside the marriage (Interviewee 27)

The salient issues in the findings are that infidelity is an act of betrayal to the other partner; there are also cases of mistrust and insecurity among couples and immaturity among some couples. However, the study also found that 41 out of 305 (13.6%) participants were not in agreement that infidelity can cause divorce among couples. This was supported by the argument that some societies endorse polygamy, which is not infidelity according to those cultures. Women from such societies accept the practice without minding the number of

wives their husbands could marry. As argued by Shirindi and Makofane (2015) and Thabede (2017), some cultural practices and beliefs promote infidelity among Christian marriages as they encourage their men to take up other extramarital relationships or even marry a second wife, which is essentially the infidelity to the commitment made to the first wife in the church. This is a reality that challenges the pastoral application of church policies in mitigating divorce cases among Christian members in the Anglican Church, Bondo deanery.

The touchy issues around infidelity as a factor leading to divorce are in tandem with a number of other studies. For instance, Preller (2014) in a study on the reasons for divorce among young couples revealed that infidelity was one of the leading causes. And also Lyons, et al (2014) on infidelity in western countries indicated that between 25 and 50% of divorce cases among spouses are attributed to infidelity. And also Ngina (2018) in her study in Kiambu on the influence of family breakdowns revealed that infidelity is a leading factor of divorce accounting to 25% among other factors.

4.4.2 Financial Related Issues

On the factor of finance, the researcher sought to examine the rate at which financial instability causes divorce in marriage. The findings in table 4.4 above indicted that 282 of the 305 (92.5%) families asserted that most divorce cases are as a result of lack of a strong economic financial base. The questionnaire findings were similar with those from the interviews where participants informed:

My husband decided to stop working and I had to take over. Even after I got a baby I thought that he would change his mind and go back to work. But that never happened. In the house, all the time he is irritated by small family issues, especially when it came to matters of family financial support. What I learnt later is that he had taken a loan secretly and squandered the money. To recover the loan, his employer decided to cut his salary, paying a minimal salary that he could not provide anything in the house. When a man does not have money in his pocket the insecurities in marriage grows bigger (Interviewee 16).

At first I thought it was because I was a house wife so he was becoming overwhelmed with responsibilities so I thought of starting up a business. Since I didn't have enough capital, I decided to take a loan. We started a business which picked up well. Later I thought of expanding it by getting another loan of one million shillings and our business brought in good interests. We had a family bank account under his name, which he unilaterally decided to operate. One day, he decided to withdraw all the money in the account and disappeared from home. When I call him, the response was that I follow him because of the small money he withdrew from the account. I kept this to myself since I did not want people to know, but then it stressed me a lot My daughter could not go to school because there was no money in the account. One day, he appeared at home, but again with another request of fifty thousand shillings to fix the lorry that had mechanical problems. This worsened the frustrations I was going through since he was taking advantage of me. I decided to abandon the marriage (Interviewee 40).

A male divorcee narrates how she started a business which later led to the disappearance of the wife and eventually divorce

I was not for the option of divorce since I loved my wife so much. But one time I went to a relatives' funeral and I left my wife to run shop business I had. When I came back in the evening, I did not find her, she had escaped taking my daughter with her with all the money in the shop and in the Mpesa business. After some days, I summoned to attend a meeting at the assistant chief office where I found my wife together with her family members. To my dismay, I was falsely accused of intimidating her and not allowing her to be employed in what she trained for as an accountant. The family demanded for divorce and all the property I had to be shared equally. She later opened her own business in the home of her relatives (Interviewee 38)

The cogent issues raised in the findings are that, divorce is brought by lack of financial transparency, sometimes due to failure to disclose family financial resources, taking advantage of the sacrament of matrimony for financial gains, lust for individual's financial empowerment and so on. But then, these finance related issues do not stop with the couples themselves, rather they involve extended family members where some in-laws use their daughters to acquire property from their purported husbands.

While some opt for divorce because of family financial responsibilities, they feel overburdened. These assertions of the study and findings are consistent with Mbwirire (2016) who in his study found that most marriage fights are about water and electricity

bills, school fees arrears, debts, spending among other issues and this fights in most cases end up in the dissolution of marriages. And also with Manning (2010) who in his on the impact of finance on divorce indicated that couples sometimes engage themselves in a fight over finance related tasks, undisclosed financial status, overspending and sometimes lack of financial support from the other.

4.4.3 Marriage Conflicts and Violence

On the theme of marriage conflicts and violence, the findings in table 4.4 above indicated 140 (46.1%) family respondents affirming the thesis that marriage conflicts and violence necessitate divorce in marriages. This assertion is reiterated by the findings from the interviews where respondents postulated:

I can remember when my second born was four months and we were engaged in a fight and trying to use the baby to shield myself my husband grabbed the baby and threw him on the bed... I could not stand his actions which prompted me leave in fear of my life and that of the child (Interviewee 20)

One of my saddest moments in my marriage was when I passionately cooked for my husband, served him and for which reasons not disclosed to me, he took the food and smashed it on my face. This continued with lots of verbal, emotional, and physical abuse. But one time, after a tiresome day, after serving my husband with food, I went to bed. To my surprise, he come with a bucket of cold water and poured it on me. With these experiences, I could not stomach his actions towards me, I had to leave the marriage (Interviewee 8)

The findings pointed to the fact that there is a problem of mismatch in expectation in marriage among couples which undermines the postulates of marriage where a husband and wife together should commit themselves mutually to create and sustain a climate of personal openness, acceptance, trust and honesty that will nurture intimate community and abiding love such a proud commitment that calls for mental, emotional and spiritual

maturity coupled with solid preparation before marriage (Grath, 2015). The findings further do not resonate with Marten (2015) who posits that that the implementation of the marriage relationship is intended to facilitate an environment of security, contentment and spiritual well- being for those made in his image not that of fear and discouragement.

4.4.4 Lack of Affection, Intimacy and Sexual Dissatisfaction

On the postulate of lack of affection, intimacy and sexual satisfaction showed that 305(47%) respondents were in support of the construct, thereby leading to divorce cases among the church membership. This was reiterated by the participants in the interview who remarked:

My husband always comes home in late hours of the night drunk. He never has time for me or the children. However, he has never failed to provide for us. Money is never the problem. I know with proper council he might change his behaviors. Failure to do that, I don't think I can withstand this in a marriage (Interviewee 29).

For the last six years, things have fallen apart in my marriage – there has been no intimacy of any kind – not even a single hug or kiss. It is like we were cohabiting with a forced sibling of a foreigner. I am really rethinking about divorce as a solution to this situation (Interviewee 11)

The embedded issues in the findings are that there is no proper understanding what marriage is among the Anglican Church membership. There is no Christian value and promise of endurance promised to each other during the exchange of marriage promises; many Christians think that a solution to family problems is divorce, but then this is losing a mark in marriage since they promise to supporting each other at all times including times of difficulties. Mistakenly, many think that all should be smooth in a marriage. However, the findings are echoed by King (2009) who indicated that one of the reasons for divorce is less sexual attraction between couples, which subsequently weakens their satisfying intimate relationship.

4.4.5 Variation in Age and Level of Education among Married Couples

Another important construct posited by the study that leads to divorce in marriage among married couples in Bondo deanery was that of variation in age and level of education. The researcher findings showed that 59.2% of the 305 that answered the questionnaire affirmed that difference in education level does not lead to divorce, while 29.2% posited that difference in level of education causes divorce. But then corroborated with the findings from the interviews, participants remarked:

I got married when I was 22 years. My husband was a hawker in the streets, which means he dint have high education compared to me who has a university degree. But then we accepted each other and got married. To date, we are still married and never had issues. We accept and support each other since what is important the commitment we made to each other (Interviewee 24).

The point in this findings was that in marriage what matters is not what one has in terms of academic qualifications, rather the commitment to one another and the embracement of the goals of marriage. This is something that many couples fail to see and mentor themselves in. However, another interviewee was of a different opinion:

What do I have to share with someone who has not acquired the same level of education as I. Such a union is doomed to divorce as it lacks the ingredient of ideas that enrich it. (Interviewee 37)

The argument of those who posit that difference in level of education leads to divorce is that those who are highly educated tend to induce the feeling of one being superior to the other who does not have. But then, this is a manifestation of ignorance of the value of marriage. As discussed in the background of the study, marriage is indissoluble and has other values like procreation, companionship, love which all couples need – educated and uneducated. However, on the difference in age among couples as a factor that can possibly lead to divorce, most of the divorcees interviewed reported that the difference in

age was a major cause in their marriage. An age gap of 5 years and above, men being older had marriages stay for long. Couples who were between 21-30 years were found to be more prone to divorce.

4.4.6 Communication Problems

The study further looked at the theme of communication as a factor which its failure can lead to divorce. The results in table 4.4 showed that out of 305 respondents who filled the questionnaire, 188 (62.4%) claimed that miscommunication frequently leads to divorce among married couples. While 108 (35.9%) were of the view that miscommunication does not lead to divorce.

Results in the interviews informed:

As women, sweet words communicated to us is an important ingredient in marriage. That comforts us for a very long time thereby not giving us any window to think of the opposite (Interviewee 1)

For those, who assert that miscommunication does not lead, a participant in the interview argued:

I understand that my husband has a very involving job and when he comes home he is tired and sometimes not in a mood of talking to me. Sometimes the ways he communicates to me can be very irritating. But I have learnt to know my husband. I know when he means what he says and when not. It is a question of learning to know your partner. In fact, men and women communicate differently; this is something that couples must learn to know and cope with, and let it go (Interviewee 13).

The findings showed different levels of understanding. However, the most important aspect not by the study was that of understanding the partner and not take every seriously and out of context. Many couples do not spend time to understand each other; it is like they compete with each other in a marriage without any effort to understand and learn each other. This is something couples in the Anglican Church, Bondo deanery should take

seriously if they have to lessen divorce cases. On lack of effective communication and its impact on divorce supports other. But the study was in agreement with other studies, like those of Cox (2010) who pointed out that the underlying cause of many divorce among young couples is lack of genuine communication. Shirindi (2018) who maintained that genuine communication among young married couples is indispensable and its lack would lead to divorce. On the same postulate, Melgosa (2005) also argued that without effective communication between couples, there will be tension, mistrust, less sharing, less intimacy, holding strongly to one's opinions and a sense of isolation, which together if not resolved would lead to the end of a marriage.

4.4.7 Religious Factors

The study looked sought to determine and discuss the factor of religion in marriage and divorce. Respondents were asked to indicate the level at which religious factors would lead to divorce among couples. The results from the questionnaire indicated that 188 (62.4%) of the respondents argued that religion does not lead to divorce. In support of this position, the results from interviews posited:

My husband does not go to church ...He loves me as I do love him. He is always busy at his work. So, I have decided to be praying for our family. I don't think religion can force us to divorce (Interviewee 8).

When we got married, I was a Seventh Day Adventist while my husband was an Anglican. But we chose to marry each other. Since we didn't want our children later to be divided on the grounds of religion, I chose to join the Anglican Church (Interviewee 33)

The findings explain that religion cannot be a serious fact to lead to divorce. Furthermore, they are ready to sacrifice the church and religious affiliations for the purpose of marriage. The problem is not religion but the people themselves; sometimes religion is blamed for the misgivings of the couples themselves. In fact, less religious couples are more likely

to divorce than because they lack other values taught in religion that are important in their marriage. Religious values like, forgiveness, love, compassion, mercy, kindness, and so forth together with regular church attendance are important ingredients of marriage that lessen temptations to divorce. However, there were 46(15.7%) who argued that religion is a factor that leads to divorce. They argue that this happens when family members enter to corrupt the marriage of the couples who agreed to live together.

4.4.8 Employment and Career Choice

Finally, the study looked and discussed the findings on employment and career choice as a cause of divorce among Anglican Church members in Bondo deanery. The results in table 4.4 above illustrated that 240 (79%) were of the opinion that employment and career choice leads to divorce. Findings from the interviews showed that a career change would lead them to divorce necessitated by change in the quality of the relationship. On this a participant noted:

I don't think we were to divorce because we were a happy couple, we never failed to go to church every Sunday. One day my husband was called for a job he had applied for a year ago. His employment became the beginning of the downfall of our marriage. He started coming at home late and very tired and leave very early in the morning. This made me feel lonely in our marriage relationship. It was not long until I felt that I was not meant for this kind of relationship, and therefore, decided to quit (Interviewee 7)

The important issues raised in the finding was that married partners do not have time to be together because of employment and the type of employment. On the other hand, lack of employment may also lead to divorce as a couples' source of income is down causing tensions, and frictions in their marriage relationship. These findings are consistent with Kalmijn and Poortman (2006) and Schoen et al (2002) who argued that employment has the ability of destabilizing a marriage, especially

if the woman is the main financial source in the family. Some job careers due to their requirements deny completely couples time, while others by their very nature are not apt for certain gender. However, it is important to note that the career itself is not the major cause of divorce since there are other factors attached to it. Factors like the individual's character and moral standing. While 55 (18%) of those who answered the questionnaire did not agree with the postulate that employment and career choice lead to divorce. For instance, a participant in the interviews informed:

My husband is a 'boda boda' rider even though it is not a decent job, he provides for the family. Since I do some 'jua kali' business, when my husband comes home we share about our problems of finance in the house. I understand the risks involved in his 'jua kali' job and we are happy in the family with the little we have (Interviewee 18).

The argument in these findings is that employment and career choice does not necessarily lead to divorce. The findings are consistent with Özcan and Breen (2012) who posited that marriage has benefits for both married partners' labor market outcomes because they are able to share their skills, knowledge, or networks with each other, and provide reciprocal support in providing for the house and other benefits.

4.5 The Impact of Divorce on Christian Families in Anglican Church Bondo

Denary

The study explored the level of impact on Christian families using five rating levels such as very great impact, great impact, little impact, very little impact and not certain. The result of the findings as shown in table 4.5.

Table 4. 5: Impact of divorce on Christian families

Impact of divorce on Christian families	Very great impact %	Great impact %	Little impact %	Very little impact %	Not certain %					
1.Economic life of the couple	50	55.6	20	22.2	10	11.1	7	7.8	3	3.3
2.Social life of the couple	47	52.3	13	14.4	20	22.2	10	11.1	0	0.0
3.Children welfare and development	45	50.0	9	10.0	15	16.7	12	13.3	9	10.0
4.Health of the couples	40	44.5	20	22.2	9	10.0	11	12.2	10	11.1
5.Religious life of the couples	52	57.8	8	8.9	12	13.3	8	8.9	10	11.1

The result from table 4.5 revealed that 57.8% (52) of the respondents rated divorce to have affected their religious life, followed by 55.6%(50) opined that divorce affected their economic life, 52.3% (47) and 50% (45) were of the opinion that divorce affected their social life and that of their children. While 44.5% (40) were of the position that divorce interfered with their health. Despite the variations in figure, the incontestable fact was that divorce has in-depth consequences for the church and her membership: the couples, children and society at large as discussed here below.

4.5.1 Financial Difficulties of the couple

The findings from table 4.5 indicates that 55.6% (50) and 22.2% (20) rated divorce to have great impact on their lives respectively while 11.1% (10) and 7.8%(7) rated the economic impact of divorce of the couples to be little, very little. 3.3% (3) were not very certain on the level of impact.

Finance is one of the major reason why most people tend to persevere in hostile

marriages, even those marriages are bound to break. The fear of the challenge of paying rent, school fees, upkeep of the children and myself. When I divorced my husband, I am now faced with all these realities. When we were together, I didn't have these difficulties. Now I find myself alone before these challenges (Interviewee 15).

It is difficult for a responsible woman to leave her children with the divorced husband. When I divorced my husband I went with my three children. But now being alone and divorced with nobody to support me financially in the responsibility of caring for the children, I have to do all sorts of jobs in order to provide for the children and myself. This is something that men can't do since they find it difficult to be alone without having a woman to care for them. In most cases I don't manage to provide the basics of life for my children (Interviewee 17).

From the interview findings, women were found to have a lot of financial burdens after divorce. Forced to assume responsibilities like school fees and to provide for the daily basic needs. Divorced women with children are confined in a victim cycle to financial difficulties and other nerve-racking life cases. As pointed out in the interview findings, women tend to suffer from perpetual life restlessness in the endeavor to provide for the children and themselves. This is in agreement with Serkalem (2006) in the study on the social economic impacts of divorce on women and their children, which concluded that divorced women are economically disadvantaged and forced to engage in informal sectors like selling home made products collecting wood and retailing activities to provide for themselves and their children. This is reiterated by Yohanis (2015) who in his study observed that many women after divorce find themselves depending on agriculture, in insecure jobs and in illicit activities to generate income for themselves and their children. While Kariuki (2017) asserted that divorce leads to reduction in income thus lowering the standard of living for family members.

4.5.2 Impact of divorce on the Social life of the couples

The findings revealed that divorce had a very great impact on the couples with 52.3% (47) responding to it while 14.4% (13) and 22.2% (20) rating the impact of divorce on social life of couple to be between great and little impact respectively.

According some interviewed divorcees, they said that;

With the bitter experience of marriage and having divorced, I lost all interest in social life, I find myself to be bitter about everything, sometimes projecting the bitterness and frustrations to my children and all those around me (Interviewee 38).

I am bearing the stigma of divorce from society, the church, friends and even family. Many do not want to understand the reasons of my divorce. Everybody thinks it is me who cannot withstanding the responsibilities of marriage and family. Whenever I engage in a new relationship, I am always reminded of my failed marriage and considered a sexually loose person. This stigma is affecting my life and closing all possibilities of having new relationships (interviewee 1).

The above study findings point to the challenges of life divorcee's encounter in society. Divorcees are perceived as failures in society, they are seen as sexually weak and therefore sexual tools that nobody wants associate himself/herself with for fear of being misconstrued, others think the divorcee will snatch them from their husbands and wives. This makes them avoid all sorts of social gatherings including churches and resolve to stay alone in their homes. All this social disregard contributes low self-esteem of divorcees to the height of seeing themselves as mischiefs in society. The findings confirm those of Mekonnen et al (2019), which state that divorce breaks relatives, interrupts infant rearing as well as mothers and their children's social and economic protections in the society. As the study findings indicate, some become bitter of the unsolved issues with their spouses; bitterness projected to all in the social spectrum of life. The bitterness, anger and irritability they go through are projected to their children where the children the anger of their parents may display that to others in their social environment. But then, this does

not reflect the values of the message, the values of love, understanding, forgiveness, self-regard as images of God, and so on.

4.5.3 Impact of divorce on children Religious Faith

The study also sought to find and discuss the impact of divorce on the faith of the children begotten in that failed marriage relationship. The findings of the study revealed that majority of the respondents' children were affected by the occurrence of divorce 50% (45) of the respondents confirmed this while other rating levels were evenly distributed at 10% (9), 16.7% (15), 13.3% (12) and 10% (9) for great impact, little, very little and not certain respectively. Some of the respondents from the interviews highlighted:

My children experienced all the quarrels we used to have as parents, now they I this replicated in their lives. In school I am always called to for the misconduct of my sons. Since they are in a Christian school, they do not want to go church activities and when asked to attend, they do not want (Interviewee 23)

My children blame of divorce with my husband. They keep on asking me of the whereabouts of their father and why they are without a father. I find it difficult to explain to them since they have reached the age where they can understand what constitute a marriage (Interviewee 13).

Mum you say that God is our father; we are told the same when we go to church. But what does that mean since we do not have a father. What does it mean to be a father? We can understand of Mary the mother of Jesus because you are our mother who takes care of us (Interviewee 10).

The above findings are consistent with Kariuki (2017) who noted that children of divorcee experience psychological trauma that adversely affect their level of development. Collrdeua and Ehrenber (2016) adds to the assertion that those children of divorcee who later contract marriage have higher probabilities of experiencing divorce in their own marriages, which dilutes the Biblical message of marriage and church policies on marriage. In the context of family that children first engage in practices that mark the Christian faith like respect, love, tolerance, prayer and service. It is with parents that they

say bedtime prayers, as a family that they pray over meals, in fellowship with one another that they celebrate in school and other social platforms. Parents are the greatest teachers and interpreters of religious life of their children, and the way they live their faith in front of their children plays a noteworthy role in the likelihood that children will come to own their own faith as initiated to them by their parents. In other words, a lived value-based faith that children see from their parents in their day-to-day lives is more likely to lead to a strong faith on the part of the same children.

A child's early images of God come from the representation of their relationship with their own parents (particularly their fathers). In circumstances where children feel let down or abandoned by their own world parents, this replicates in their regard to God the Father thereby limiting or hindering their relationship with Him. But a quarrelsome marriage or after a divorce, parents have little time for nurturing the spiritual development of their children. Some of the spiritual consequences of divorce are clear as revealed in the above findings. When parents' divorce, another type of divorce occurs between them and their children, when parents' divorce children splintered apart in their Christian faith and values that they are to learn from their divorced parents. They lack parental love role models, which is likely to affect their growth and ability to grow up as responsible adults. Children are who affected most of the times never understand the reasons for divorce in many live without knowledge of what exactly happened between their parents. Most of the correspondents indicated that their children are affected psychologically, and some cannot even concentrate at school. Lack of proper parenting also affects them since only one parent taking care of them and most of them end up in disciplined and unruly. This causes a big problem for the church today because many churches have youths who are much undisciplined. Thus, divorce shatters down the faith of children, leaving children

to face a spiritual trauma caused by divorce, particularly when those children come from deeply religious parents prior to the divorce.

4.5.4 Impact of divorce on the health of the couples

The also sought to evaluate the health consequences of divorce. The findings from the questionnaire indicated that divorce greatly impact on the health of the couples with 44.5% (40) and 22.2% (20) respondents affirming to the assertion. These findings are consistent with those from the interviews where participated shared:

When I divorced, I lived in denial since I love my marriage, but later I became depressed, angry to myself and everyone around me. The experience of divorce subjected to psychological therapy and counselling. Till today, my health is not that good (interviewee 40).

Since my wife left me it has not been easy for me; I have suffered loneliness. However, I have been able to share my experiences with friends and religious leaders who have been of great help to me (Interviewee 56).

The side effects of divorce are evident where those affected report cases of depression, loneliness, anger, and mental and physical illnesses. The findings are consistent with Tarekegan (2015) who studied various health effects of divorce and concluded that divorce leads to psychological, and physical health problems. However, the above findings contradict the findings by Feijten and Ham (2010) which indicated that after divorce men slightly coping fairly well compared to women. Both sexes are affected by divorce and it depends with the personality of the individual and abilities to cope with its negative effects.

4.5.5 Impact of divorce on religious life of couples

Finally, the study sought to establish and discuss the impact of divorce on the church and religious life of the affected couples. The findings from participants who answered the questionnaire indicated that 57.8% and 8.9% respectively concurred that divorce greatly impact on the couple's religious life. These findings are reiterated by those from the interviews where respondent indicated:

As a Christian I felt disappointed with my marriage and I don't see the real meaning of marriage as desired by the Holy Scriptures and explained by the church. As a believer of the Holy Scriptures, I feel that God has abandoned me when I need Him most (Interviewee 3)

The pain became more after the divorce I got into a lot of drinking and partying so as to avoid realities of divorce. I resorted to drinking and clubbing as a way to solve the frustrations I got after divorce. All this led me to other deeper problems and crisis of faith (Interviewee 30).

The above testimonies confirm the findings of Tarekegan (2015), which stated that divorce can lead to those affected to resort to alcoholism, loose family relationship and more fundamentally lack of fulfilment in life. On the other hand, being members of the Anglican Church, divorce has brought shame and stigma to the Church in the region. This also leads to backsliding on religious matters and morals translated in things like poor church attendance and involvement in a religious community suffer among adults after a divorce. This is because people always sustain that the Anglican Church, which claims to be the body of Christ is able to exemplify Christ's moral standard for marriage. Furthermore, in the light of the world, the membership of the church is to provide directions for other people in society to emulate. Unfortunately, this is not the case, rather divorce makes the church a laughingstock, aggravated by other bad names like gay marriages, double standards, inconsistent, and so on. The integrity of the Anglican Church is being eroded away. Conventionally, the Church was renowned as the custodian of morals

for the well-being of the entire society (Stumme, 2005).

Furthermore, the image of the church, loses its boldness in its evangelistic outreaches to condemn immoralities in society, especially in regard to tensions, intolerance, unfaithfulness and dishonesty in marriage and in other aspects of society. This points to a negative signal to members and forthcoming members of the Anglican Church. Those who had their wives snatched from them by pastors get a window to blowout disastrous news of the hypocrisy of the Anglican Church in matters of marriage and sexual immorality. This closes any avenue for those Christians devoted to spreading the beauty of marriage, instead they are mocked for saying and teaching what they are unable to live. Others even prevent their spouses from attending churches because they have a negative impact on the lives of their spouses. This loss of church membership is critical. The Anglican Christian community is losing members as more people are beginning to find satisfaction in other areas other than the Christian church; solace in African traditional religions and other religions like Islam that tolerate polygamy and divorce. Church divorced parents cannot be strict with their children on matters of marriage and divorce since they themselves have lost the moral authority to do so.

Another important aspect of the church that the study identified with divorce among the church membership is that of community life. In the case of marriage stability, religious communities may provide important teaching about the sacred nature of marriage, extra support for families and children, and a sense of community with shared values. But then with divorce, these issues are dismissed. Shared community religious activities like praying together that help couples deal with stress, and allow them to focus on shared beliefs are all dismissed by divorce since some members of the church are either not present due to shame that the couples face. Many of those who walk out of the church never come back again.

4.6. The Anglican Church Policies on Marriage and divorce

Objective three of the study was to determine and discuss the Anglican Church policies on marriage and divorce among Christian families. To meet the constructs of this objective, the study looked at the following: marriage as an institution, lifelong commitment and love, respect and faithfulness

4.6.1 Marriage as an Institution

The study sought to examine the views of participants on the policies of marriage as an institution. The results are illustrated in table 4.6 below.

Table 4. 6: Christian views on the church policies on marriage and family union

Rating scale	Strongly Disagree (3)	Disagree (2)	Neutral (1)	Agree (4)	Strongly Agree (5)
Happiness in Christian marriage is built by love and commitment expressed by couples in marriage.	2, 0.7%	0, 0.0%	0, 0.0%	47, 15.4%	256, 83.9%
Intimacy in marriage play an important role in sustaining marriages among Christian families.	0, 0.0%	0, 0.0%	0, 0.0%	156, 51.1%	149, 48.9%
The Anglican Church emphasize the need for marriage to be officiated by church ordained ministers	39, 12.7%	41, 13.4%	3, 1.3%	104, 34.1%	118, 38.7%
The church is consistent in her teaching on marriage as an institution	41, 13.4%	30, 9.8%	12, 3.9%	104, 34.1%	118, 38.7%
The Anglican Church in its policy emphasize marriage institution as permanent union between husband and wife.	0, 0.0%	0, 0.0%	0, 0.0%	14, 4.5%	291, 95.4%

Source (Field data, 2021)

The results in table 4.6 above indicated that 38.7% (118) and 34.1(104) strongly agreed and agreed respectively that marriage as an institution was established by God and the church has the mission to safeguard it. This finding was reiterated in the interviews where

participants argued:

The church upholds the biblical teaching of marriage as contained in the book of genesis which focuses on its permanency till death. As an institution it is a monogamous lifelong covenant, where the husband is the head of the family and the wife in commitment should support him. (Interviewee 6).

The field findings are consistent to each other and with Reggio (2012) who asserted that marriage is God's gift to man to help continue with God's creative mission through procreation. And also with Kostenberge (2006) who posited that at the root of marriage and family is God himself and not human conventions. The General Synod of the Anglican Church held in 2002 reaffirmed its mission to safeguard the institution of marriage that is consistently threatened by many factors like divorce, separations, infidelity and so forth. There other Anglican Church sources that confirm the policy of marriage as an institution. For instance, the Modern Service prayer book asserts that marriage is a gift of God and a means of grace for to the couples.

4.6.2 Officiated by the Church Minister

This postulate was informed by the concept of marriage as an institution. The study sought to find out the purpose of church weddings officiated by the church minister. The results from the questionnaire indicated that 47.5% (145) and 33.1(101) of the respondents strongly agreed and agreed respectively that for the Anglican Church for a marriage to a marriage it must be officiated by the church minister before the Christian community as witnesses to that marriage. This finding was supported by many in the interviews who informed:

The Anglican Church law is that for a marriage to be a marriage it must be blessed by the church minister because it is a sacrament to be celebrated by the Christian community. If there is no such thing, then it is cohabitation and therefore not recognized by the church. The presence of the Christian community is to witness the exchange of matrimonial promises of staying within the marriage forever

without divorce or separation, without infidelity (Interviewee 32).

There were others in the interviews with a different opinion. For instance some participants informed:

Having a wedding church is not a solution to the problems of divorce and separation among couples. Today, this has just become a ritual without any moral and spiritual implications. Many people today wed in church and the following day either divorce or separate. So, the policy of wedding in church has to be relooked and probably have clear pastoral aspects with sanctions that ensure the permanency of marriage intended by the same policy (Interviewee 5).

The only time we church members get information on marriage policies is when they are being mentioned during church sermons and read from the prayer books during wedding ceremonies. Outside of this, many Christians have no other source to know the existence of church marriage policies and their implications when not adhered to (Interviewee 32).

Despite the differences in the opinions of participants in the study, the aspect of celebrating marriage in the church is to receive blessings and ensure that the couples commit themselves to one another for life without at any given time to contemplate divorce or separation. This policy is not something new since it has its roots in the Holy Scriptures. For instance, in Genesis (2: 21-25), God Himself ordained it in the Garden of Eden when he created Adam and Eve, joined them for a life-long companionship, blessed and commissioned them to go and continue with his creative activity through procreation. On the same footing, Jesus confirmed the importance of the policy of wedding when he responded to a wedding invitation in Cana of Galilee culminating with his first miracle of turning water into wine for the ceremony (John 2:1-2). The policy on a church wedding is constantly affirm and safeguard God's intention of marriage that husband and wife commit themselves to each other in love. However, the study did take note of lack of knowledge of marriage policies in the Anglican Church raised by some participants. The finding confirmed the fear raised by The Conference of Catholic Bishops in 2009 which noted that despite the ideal situation of marriage and family specified in the Holy

Scriptures, many people still do not understand what it means to them. Church members should be constantly educated and reminded of the importance of the sacrament of marriage to avoid cases of divorce and separations.

4.6.3 Marriage is a Permanent Union between Husband and Wife

The also sought to discuss the policy of marriage being a permanent union between husband and wife. The findings from the questionnaire indicated that 95% of participants were in agreement with the postulate that marriage should be a permanent union between husband and wife. This was reiterated by the findings from the interviews where respondents opined:

In line with the Biblical teachings, marriage is a permanent love affair and there shouldn't be separation or divorce. It was not the intention of God for marriage to be temporal. We humans have destroyed that original plan of God for marriage (Interviewee 3).

Our secularized society does not see the importance of permanency in marriage. This mishap has led to many other forms of marriage witnessed today – cohabiting unions, same sex unions, single families and so on. These diverse forms of marriage unions are even witnessed and sanitized by the Anglican Church, which in essence is a total violation of permanency in marriage and of only man and woman. The Anglican Church should seriously relook on her marriage policies and be faithful to the Holy Scriptures (Interviewee 14).

However, there were those of a different opinion, who opined:

It is impossible to maintain that marriage should be permanent. How can one live forever in a violent and in-dignifying marriage relationship? Some Biblical texts should be put into context and not give them a blanket application. Today, what we see and experience in marriages are conditions of indignity in marriage, which should not be allowed to continue. Such in-dignifying marriages should be allowed to divorce or separate (Interviewee 1).

The findings are in agreement with both the Old Testament (OT) and New Testament (NT) traditions, the Christian church teaches that marriage is a permanent union between one-man and one-woman coming together to form one flesh bound by mutual consent

(Mt. 19:1-12; Mk. 10:1-12). However, respondents also were in agreement that to maintain a permanent marriage is a notable challenge today in the Anglican Church where same sex unions are now being recognized and even officiated by the church ministers as the recent case in England. Participants in the study indicated that they find it difficult to implement the church policy on the permanent nature of marriage. In the endeavour to respond to the Church teaching and biblical exhortations on the permanency of marriage, some couples persevere so much in toxic marriage relationships that sometimes end up in suicides and violent deaths. It is true that both the Old and New Testaments have elaborate theology on marriage that informs the Anglican Church teachings on marriage for the good of the human community. This may help those with no serious intentions to raise permanent marriage relationships Cherlin, (2010). But it should also be contextualized since the same church and Scriptures hold dearly on the importance of human life and should be protected at all times. So, life threatening marriage relationships cannot be allowed in the name of permanent marriage. The participants were of the view that the Anglican church of the province of Kenya Rule 17.2 of Holy Matrimony as a divine institution, lifelong and indissoluble union for better or for worse, till death separates them should be relooked and contextualized.

4.6.4 Love, Respect and Faithfulness

Finally, the study sought to discuss the aspects of love, respect and faithfulness enshrined within the Anglican Church policies on marriage. According to the findings on table 4.6, the highest percent of the respondents strongly agreed that happiness in Christian marriage is built by love and commitment expressed by couple in marriage with 83.9(256) and 15.4(47) strongly agreed and agreeing respectively. The finding on love was also backed up with that of the role of intimacy in marriage where 51.1% (156) and 48.9% (149) strongly agreed and agreed that intimacy play an important role in sustaining

marriages among Christian families.

Love, respect and faithfulness are aspects that are difficult to put into church legislation but are indispensable values that help to sustain a marriage. Their absence automatically dooms the marriage into separation or divorce (Interviewee 22).

Love in a marriage is not about sex; sexual intimacy is just a consummation of love in a marriage. Couples should learn to accept and respect one another. Respect is a manifestation of love. When couples love and respect one another cases of unfaithfulness that could lead to divorce are rare to be experienced (Interviewee 18).

The findings indicated that marriage cannot be divorced from the Christian values of love, respect and faithfulness. Marriages that experience divorce and separations are due to lack of these important values. The findings are in tandem with Lewis (2014) who asserted that when two people are married, they become one in love. And also with Souraki, et al, (2015) and Joo (2015) who maintained that love is an important ingredient that ensures marital stability. So, love, respect, trust, faithfulness, commitment and honoring God were among the tenets of marriage that the study underscored and the Anglican Church is challenged to have modalities where these values are lived by the married couples within the church membership. Grath (2015) makes it explicit that the church needs to guide Christians see marriage as an opportunity to experience the beauty of human love, a love that mirrors the love of God. Anglican Church married couples should reflect upon the goal of their own marital journey and transform it into something that bears witness to the beauty of marriage for other aspiring members.

4.7 Strategies put in Place by the Church to curb Divorce rate among Christian Families in Bondo Deanery

Objective four of the study was about establishing and evaluating strategies put by the Anglican Church to reduce divorce rate among Christian families in Bondo deanery. To

achieve the goals of this objective, the study first sought get the views of participants that answered the questionnaire. The respondents were asked to indicate their level of agreement and disagreement on the specific areas of the church’s strategies. The results of the findings are shown in table 4.7 below.

Table 4. 7: Strategies for curbing divorce practices among Christian families

Strategies for curbing divorce practices among Christian families	Highly involved		Averagely Involved		Lowly involved		Very low		Not involved	
	5		4		3		2		1	
	%		%		%		%		%	
1. Premarital and post marital counselling to Christians families	86	29.7%	111	38.3%	51	17.6%	38	13.1%	4	1.4%
2.Organization of marital seminars, trainings, workshops and marriage fellowships	12	4.2%	92	31.8%	161	55.7%	21	7.3%	3	1.0%
3. Provision of marriage and family literatures and reading materials	0	0.0%	42	14.5%	132	45.7%	55	19.0%	60	20.0%
4. Conducting pastoral family ministry and extended community marital programs	30	1.04%	131	45.3%	67	23.2%	61	21.1%	0	0.0%

The aspects of the church strategies illustrated in table 4.7 above included: pastoral and family ministry marital programs and extended community marriage services 131(45.3%), premarital and post marital counselling 111(38.3%), marital seminars, trainings and workshops and initiating marriage fellowships 161(55.7%) and provision of marriage and family journals newsletters and others reading materials 132(45.7%).

4.7.1 Premarital and Post Marital Counselling to Christian Families.

On the postulate of premarital and post-marital counselling, the findings from the questionnaire in table 4.8 above indicated 111 (38.3%) and highly 86 (29.7%) respondents affirming that the Anglican Church is involved in premarital and post marital counselling of couples. These questionnaire findings were also confirmed by those from the interviews where respondents informed:

As a department charged with family apostolate, our role is to ensure that those who get into marriage, remain in it. We know that there exist challenges in marriage and we talk to our members during premarital counselling sessions that they must be patience when dealing with marital challenges they experience. We encourage them to prioritize internal ways of resolving the issues affecting them in their marriages and in the case that a solution is not arrived easily, then they need to work closely with the church leadership for further ways to resolve the conflict (Interviewee 5).

The Anglican Church treasures premarital counselling before the actual marriage through a wedding. This is a sure way of ensuring stability of marriages afterwards. However, one of the challenges we are experiencing today is that most couples are not ready to devote their time to fully undertake the full program of premarital counselling sessions. Instead, they prefer to appear for premarital counselling when their wedding ceremony is nearing, of which they also have minimal time to cover all the sessions required (Interviewee 9).

I did not have time for courtship which could have allowed me to learn the woman I was to marry. The lady was presented to me by my parents who told me they trusted the family; my parents failed to investigate and advise me of the family background of the woman they presented to me for marriage. Later when we got into marriage many issues came up and we had to divorce (Interviewee 35).

On post marital counselling, a respondent in the study informed:

The church offers pastoral counselling for couples who open up and admit that their marriage is undergoing challenges and they need assistance.

Respondents from the youth department also confirmed the existence of premarital

and post marital counselling in the church:

As KAYO members, our major role on marriage is to encourage our members to consider conducting their marriages in church following the church stipulate guidelines and normally when our members approach our office with plans of getting married we present the matter to the youth pastor who now conducts the premarital counselling however for post marital counselling we also assist the pastor because within us we also have train counsellors who are also married as well and normally they come in handy.

However, 51 (17.6%) and 38 (13.1%) of the respondents felt that pre and post-marital counselling programs exist but not effective. This finding was echoed in the interviews where the respondents informed:

Premarital and post-marital programs are ineffective because they are not given enough time to cover all that is required. I believe that premarital counselling should have humble time to cover several sessions, which approximately should run up to one month and should be clear on the purpose of marriage and its supporting factors (Interviewee 15).

The reason why sometimes we decide to suffer silently with our problems is because some of the church leaders if you open up to them and tell them your story, they divulge what is shared to the public or to other fellow Christians, confidentiality is not kept (Interviewee 56)

The findings reveal critical issues that violet the principles of counselling where confidentiality is not upheld. Some Church leaders instead of solving the challenges faced by families go ahead to use the testimonies given during their summons and also discuss them with other members of the congregation. These issues contribute to the ineffectiveness of the counselling programs. Some couples get married without proper premarital counselling and education and later on emerges incompatibility issues in their marriage.

4.7.2 Organization of Marital Seminars, Trainings, Workshops and Fellowships

Another theme which the study looked into was that of marital educational seminars,

training workshops and fellowships. Respondents were asked to indicate the level of church involvement in providing such vital platforms where couples are informed and prepared. The findings from table 4.8 above showed that 161 (55.7%) believed that the church was not so much providing such services to married couples. Echoing the questionnaire findings, a notable number of respondents in the interviews informed: According to one the divorcees confession most of the prayers conference did not yield a good result to her:

The church does not differentiate between prayer conferences and marriage programs. Sometimes we attend marriage training workshops only to find ourselves in a continuous prayer mood like a spiritual retreat. This does not give us time share our marriage experiences. Even with such prayer conferences, nothing seemed to be changing in my marriage. Finally, we had to break up (Interviewee 13).

KAMA is currently involved in the home visits, where they visit the KAMA members for morning fellowship breakfast. During this breakfast fellowship they pray with the family and discuss their project, however, matters of marriage have not been their focus though it is within their mandate (Interviewee 14).

Our mothers' union is mandated to conduct monthly meeting and fellowship where teachings on family management are conducted. Some cases are referred for professional counselling within the church though the church does not have enough expertise and also lack an office for the counsellor within the church structure. However, when it comes to matters of marriage, mothers are not ready to open up to discuss about the challenges in their marriages. We only get to know later that mother X has quitted her marriage (Interviewee 11).

The church has couples' fellowship programs where they teach couples family life and also encourage couples to have outings and picnics for relationship building and development. The church is not doing enough in teaching the values of courtship though it is very important stage of marriage as it lets the couples get time to know one another before getting married (Interviewee 4).

Choir department normally encourage one another through bible teaching through the family fellowships however they have not introduced programs that deal with family life. What they do mostly is fellowship and choir practice ahead of Sunday services (Interviewee 6).

Thus, the study established that marital programs do exist in the Anglican Church, Bondo

deanery, but the problem is that they are not properly managed to focus on marriage issues. Some of these programs have clear vision since they almost cover everything, including things outside of their mission. The best example of this is the Chair department, which is not really meant to address specific issues of marriage. These programs have misplaced priorities. However, others with direct defined roles are not properly managed leading couples to get into marriage without fully understanding their marriage calling.

4.7.3 Provision of Marriage and Family Literatures and Reading Materials

The study further evaluated the theme on the provision of marriage and family literature to help Christians be informed of the goals of marriage and its threatening vices. The findings indicated the following: 132 (45.7%) the respondents argued that the church was lowly involved in the provision of marriage reading materials, while 55 (19.0%) and 60 (20.8%) respectively claimed that the church was poorly engaged in ensuring that couples have reading materials to enrich their marriages. These findings are confirmed by those in the interviews as a majority of the respondents informed:

One the issues of reading materials for the married couples, we even do not know the existence of such materials anywhere. The does not publish much on this important issue of marriage and its threatening factors. This leaves married couples with little opportunities where they can refer to since other programs in the church are poorly managed (Interviewee 53).

Reading materials help in knowing the global and local experiences of marriage and divorce together with ways of resolving them. Not have them impoverishes the marriages of those who might be undergoing similar realities. The church should try to enrich her members with important instructional materials and lived stories (Interviewee 45).

However, there those a different opinion who contested:

It is not necessary that the church should provide marriage reading materials since there is a lot of Christian literature on line. Google provides all that we need. We should not blame the church. If it is about having local experiences of marriage and divorce, these experiences are in almost every family. As Christians, what is important is that we should be convinced of marriage and try to witness it for posterity (Interviewee 48).

However, the incontestable fact despite having much literature online was that the Anglican Church in Bondo deanery is doing poorly in the provision of marriage and family literature and other related materials. This is something that we cannot absolve the church from. The membership needs to hear local stories and narratives on the issues of marriage and its threatening factors. If the churches are able to have the local radio and television channels, why is it had to have marriage literature? Most of the church married couples and those aspiring to marry are left on their own to navigate what they could find. Those interviewed had low ratings.

4.7.4 Pastoral and Family Ministry

Finally, the study sought to evaluate the theme of the Anglican Church pastoral family ministry and divorce. The findings indicated that the Church is averagely involved in conducting pastoral family ministry with 45.3% respondents supporting the assertion. In agreement with the questionnaire findings, results from the interviews informed:

The church offers pastoral counselling for couples who have opened up that their marriage is undergoing challenges and needs assistance. Additionally, the church also offers pastoral home visits where the priest is able to talk and encourage those experiencing difficulties in their marriages (Interviewee 3).

We have couples' fellowship programs where we teach them family life and also encourage them to have outings and picnics for relationship team building and development. We also have KAMA and Mothers union who are responsible in family and marriage matters (Interviewee 13)

However the family ministry is not so much proactive in dealing with divorce related issues to curb the problem. The field findings, despite acknowledging that family ministry exist, they equally point to the fact that more needs to be done in this area this is because the focus is more on general church based project and not specific to families matters.

The church family ministry to me is heavily focusing on church based projects such meeting the annual budget and other church funded development project but I feel it time for our focus now to be tilted towards helping families' marital matters to help families that are breaking out of their marriages every now and then. (Interviewee 10).

I think within the church leadership there is need to have a distinct section of leaders mandated with role of teaching and mentoring families with an aim of solving marital conflicts and problems while they are still manageable. (Interviewee 13)

The above findings are in support of Joo (2015) who asserted that in order to protect family life from the effect of the fall, there is need to establish family ministry. The ministry should involve a servant leadership that is dedicated to making the church community vibrant families by effectively reflecting positive teaching which focuses on problems and conflicts affecting marriages when they are still manageable. It is therefore, a matters of essence that the church should quickly consider establishing a family ministry programs that is responsive to family marital matters rather than routine church programs.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter presented the summary of findings, the conclusion and recommendations as per each study objective with its thematic areas, and finally gave suggestions for further research.

5.2 Summary of the Findings

Objective one was to determine the causes of divorce among the Anglican Church families in Bondo deanery. The findings of the study indicated finance related issues to be the leading cause of divorce with 282 (92.5%) of the respondents endorsing it. Infidelity was found to be the second leading cause 80% (244) respondents in its support. Followed by employment and career choice with 240 (79%). Variation and education level was not a major cause of divorce with 59.2% of the respondents upholding this position, while 29.2% posited that difference in level of education causes divorcee. Fourth was communication related problems with 62% (188) of the respondents taking this view. While a mismatch in marriage partners was found to be the fifth cause with 59.2% of the respondents holding that view. However, the findings also indicated that religious factor is not a major cause of divorce among church members with 188 (62.4%) of the respondents in support of this thesis.

Objective two was to assess the impact of divorce on Christian families in Anglican Church, Bondo deanery. The study findings indicated divorce affects the lives of the victims with 105 (34%), while 50 (16.3%) argued that divorce affected their economic

life, and 92 (26.3%) of the respondents argued that divorce affected their social life and that of their children. While 40 (13.1%) of the respondents admitted that divorce adversely interferes with human health as exhibited by experiences of depression, anger, anxiety and many others. While 45 (14.8%) of the respondents confirmed that divorce affects the religious faith of the children and of the affected couples.

Objective three was to establish the Anglican Church policies on marriage and divorce that guide Christian families in Bondo deanery. On marriage as an institution, 222 (72.8%) of the respondents were of the position that marriage was established by God and the church has the mission to safeguard it; those who embrace marriage should understand its spiritual meaning. On the policy of marriage as a sacrament officiated by the church minister, especially the priest and any other authorized minister, the study found that 246 (80.7%) of the respondents endorsed the thesis that for the Anglican Church for a marriage to be a marriage it must be officiated by the church minister before the Christian community as witnesses to that marriage. The questionnaire findings indicated that 95% of participants postulated that marriage should be a permanent union between husband and wife.

Finally, objective four was to examine the strategies put in place by the Church to Curb Divorce rates among Christian's Families. On the strategy of premarital and post-marital counselling, the study found that the Anglican Church is involved in premarital and post marital counselling services to couples, supported by 197 (64.6%) respondents. However, the study also found that despite the existence of those programs, they are ineffective. This position was endorsed by 89 (29.2%) of the respondents. Further, the church while

on educational seminars, training workshops and fellowships the church is not so much involved in the provision of such programs to married couples as asserted by 161 (55.7%) respondents. Also, the Anglican Church was poorly engaged in ensuring that couples have reading materials and documented experiences to enrich their marriages as a strategy to lessen divorce cases in the deanery as posited by 115 (37.7%) of the respondents.

5.3 Conclusion

Based on the findings of the objectives, the study arrived at a number of conclusions. On the first objective, which was about causes of divorce among Anglican Church Christian couples, the study concluded that the major cause of divorce among Anglican Church couples was finance related issues with a figure of 282 (92.5%) respondents opining it. Many families are unable to meet their basic needs leading to many couples to compromise the integrity of the sacrament of marriage on the basis of economic reasons. Also the study concluded that second highest cause of divorce among Anglican church marriages was infidelity among married couples with 244 (81.0%) of the respondents opining it. There is a lot of infidelity in many marriages caused by mistrust and insecurity among couples, and also immaturity among some married couples.

On objective two on the impact of divorce on Christian families in the Anglican Church, Bondo deanery, the study concluded that the major impact is poverty where a partner, a bread winner is no longer able to provide for the family leaving the rest without any financial support. This was supported by 282 of the (92.5%) of the respondents. Also the study concluded that divorce adversely affects both the faith of the children and of the divorcing parents, whereby they either blame or even abandon the church. This was

evidenced by 152 (50%) of the respondents who confirmed this assertion. However, the study noted this to be critical to the Church, especially in her teachings on the sacrament of marriage.

On objective three, which was about the Anglican Church marriage and divorce policies, the study concluded that marriage was instituted by God and the church has the great mission to safeguard it. This conclusion comes from 222 (72.8%) of the respondents who are of this view. As an institution, marriage is a permanent union between two adults – a husband and wife. The conclusion derived from 290 (95%) of the respondents who held this view. As a permanent union, it is indissoluble and any attempt to dissolve it through divorce is sinful and therefore never accepted by the church. As a sacred institution, the study concluded that it must be officiated by an authorized church minister. This conclusion derives from 246 (80.7%) a majority of the respondents who held this view.

Finally, objective three was about strategies put by the Anglican Church to curb the problem of divorce in among her membership in Bondo deanery. On this objective, the study concluded that premarital and post-marital counselling programs are given to the married couples by the church. The conclusion derives from 197 (64.6%) of the respondents affirming this view. However, on other services, the church was not so much involved. The conclusion derives from 161 (52.7%) of the respondents opining for instance 115 (37.7%) respectively claimed that the church was poorly engaged in ensuring that couples have reading materials and documented testimonies to enrich their marriages. The study also concluded that despite the existence of pre and post-marital programs, they are ineffective. The conclusion comes from 89 (29.2%) of the respondents.

5.4 Recommendations

Supported by the findings of the objectives, the study made a number of recommendations. On the first objective, which was about causes of divorce among Anglican Church Christian couples, especially on the postulate of finance related issues, the study recommended that the Anglican church to come up with microeconomic projects to support poor couples, train them to be financially independent. This is to help families, meet their basic needs and avoid compromising the integrity of the sacrament of marriage on the basis of economic reasons. On the postulate of infidelity, which also was the major cause of divorce, the study recommended the Anglican Church to seriously consider accompanying married couples; have a robust family ministry dedicated to accompany and support marriages that are experiencing problems.

On objective two on the impact of divorce on Christian families in the Anglican Church, Bondo deanery, the study recommended grounded faith based education and training of married couples on the sacrament of marriage. It is critical for the church and therefore should make married couples understand the meaning and purpose of marriage and therefore, omit themselves to it. This absolves the church from any blame in the cases of marriage dissolutions.

On objective three, which was about the Anglican Church marriage and divorce policies, the study recommended that church policies on marriage should not be compromised. The church should clearly articulate her position on marriage and those committing themselves to it should know that it is a permanent union of two adults – a man and wife.

Finally, objective three was about strategies put by the Anglican Church to curb the problem of divorce in among her membership in Bondo deanery. On this objective, the study recommended the church should come up with functional and robust and effective premarital and post-marital counselling programs for married couples by the church. The Anglican Church in Bondo deanery should actively be involved in and with family pastoral ministry. This helps in identifying and accompanying those found to be experiencing problems in their marriages.

5.5 Suggestions for Further Research

- i. The role of family ministry in sustaining marital stability among Christian families
- ii. Assessment on the impact of faith based guidance and counselling department on mitigating marital challenges
- iii. Effects of church marriage mentorship programs in sustaining stable marriages among Christian families

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APPENDICES

APPENDIX A. QUESTIONNAIRE FOR CHRISTIAN FAMILIES

I am a student at Kisii University taking Master's Degree in Religious Studies carrying out a research on the role of the Church on divorce among Christian families a study of Anglican Church Bondo Deanery. This questionnaire intends to evaluate church teachings on marriage and divorce, examine causes of divorce among Christian families, assessing the impact of divorce on Christian families and evaluating the strategies put in place by the church to curb divorce practice among Christian families. Kindly your assistance rendered to me through filling in this questionnaire will help in developing a sustainable approaches and strategies of curbing divorce practices.

Do not include your name anywhere on the questionnaire

Section A: Demographic Information

i. Gender Male () Female ()

ii. Indicate your age group

Below 20 () 21-30 () 31- 40 () 41 -50 () 51 and above ()

iii. For how long have you been in a marriage?

0- 3 years () 4- 10 years () 10 -20 years () above 20 years ()

1. Definition of and purpose for marriage among Christians should be informed by

a) Bible teaching only ()

b) Human reasoning ()

c) Customary laws ()

d) The laws of the land()

e) Combination bible teaching and human reason ()

2. Fill in the table below by expressing your personal opinion on the areas mentioned by selecting the rating scale provided as expressed in the key below

SA- Strongly Agree (5)

SD – Strongly Disagree (3)

A – Agreed (4)

D – Disagree (2)

N – Neutral (1)

6. Fill in the table below by expressing your personal opinion on the causes of divorce as experience by Christian families in the present society by rating the causes from the very frequent to the rare one as expressed in the table below

Cause of divorce among Christian families	Very Frequently	Frequently	Rarely	Very Rarely	Neutral
Rating scale	5	4	3	2	1
Infidelity					
Financial problems					
Conflict and violence					
Lack of affection and sexual dissatisfaction					
Variation in Age and Level of education					
Communication problems					
Religious factors					
Employment and Career choice					

7. Comment on any other cause of divorce not mentioned on the table above but affects families today

.....

.....

8. Kindly rate the church level of involvement in the following strategies that should be put in place to curb divorce practices among Christian families

Strategies for curbing divorce practices among Christian families

Highly involved	Averagely Involved	Lowly involved	Very low	Not involved
5	4	3	2	1

Premarital and post marital counselling to Christians families

Organization of marital seminars, training and workshops

Provision of marriage and family literatures and reading materials

Conducting pastoral and family ministry marital programs

9. Should Christian permit divorce as a way of ending marriages?

Yes ()

No ()

10. Comment on some of the situation that can necessitate permission for divorce among Christian's couples

.....
.....

11. State some of the problems Christian families face resulting from divorce practices

.....
.....

END THANK YOU GOD BLESS YOU

APPENDIX B. INTERVIEW SCHEDULE FOR CHURCH LEADERS

I am a student at Kisii University taking Master's Degree in Religious Studies carrying out a research on the role of the Church on divorce among Christian families: A Study of Anglican Church Bondo Deanery. This questionnaire intends to evaluate church teachings on marriage and divorce, examine causes of divorce among Christian families, assessing the impact of divorce on Christian families and evaluating the strategies put in place by the church to curb divorce practice among Christian families. Kindly your assistance rendered to me through filling in this questionnaire will help in developing a sustainable approaches and strategies of curbing divorce practices.

Do not include your name anywhere on the questionnaire

Section A: Demographic Information

iv. Gender Male () Female ()

v. Indicate your age group

Below 20 () 21-30 () 31- 40 () 41 -50 () 51 and above ()

vi. For how long have you been in Church leadership?

1- 3 years () 4- 10 years () 10 -20 years () above 20 years ()

vii. What is your marital status?

Married () Not Married ()

1. Does your department runs marriage and family programs
2. What are some of the aspect of marriage and family union do you focus on as a department?
3. Are there marital challenges encountered by the members you are heading that calls for leadership to respond to
4. Do you have cases of divorce in your department?
5. How do you deal with the above cases as a department?
6. State some of the family problems that come about as result of divorce that has affected families around you
7. Has your department or the church in general supported this families to solve some of this problems?
8. Do you also collaborate with other department in handling cases of families and marriages?

9. Which other church department has been of help to you as a department on marital matters
10. Suggest some of the policy areas the church should incorporate to help solve marriage and family problems experienced by Christian today
11. Apart from the strategies you have as department of saving marriages from failing, which other strategies you can suggest to be adopted to best help stabilize marriages and families in the church

APPENDIX C. INTERVIEW SCHEDULE FOR THE DIVORCEES

I am a student at Kisii University taking Master's Degree in Religious Studies carrying out a research on the role of the Church on divorce among Christian families: A Study of Anglican Church Bondo Deanery. This interview intends to evaluate church teachings on marriage and divorce, examine causes of divorce among Christian families, assessing the impact of divorce on Christian families and evaluating the strategies put in place by the church to curb divorce practice among Christian families. Kindly your assistance rendered to me through participating in this interview will help in developing a sustainable approaches and strategies of curbing divorce practices.

Section A: Demographic Information

i. Gender

Male () Female ()

ii. Indicate your age group

Below 20 () 21-30 () 31- 40 () 41 -50 () 51 and above ()

iii. What is your highest academic level?

Post Graduate () Graduate () Diploma () Certificate () O level () Primary ()

iv. Indicate your age group at the time of marriage

Below 20 () 21-30 () 31- 40 () 41 -50 () 51 and above ()

v. For how long were you in marriage before divorce occurred?

2- 3 years () 4- 10 years () 10 -20 years () above 20 years ()

The interview will be guided by four thematic areas:

- i. Was your marriage celebrated in the church
- ii. Were you aware of some the Christian tenets of marriage and family union before you got married
- iii. From which sources did you get this information (form the sermons, church policy documents, church prayers sessions or church seminars and workshops)
- iv. Did you attend church premarital programs before marriage in the church?
 - a. Who was the facilitator of this programs?
 - b. How long did this program take?

- c. During the premarital programs were you taken through some of the church policies guiding marriages and family union
- d. Apart from the church policies guiding marriage and family union are there other skills you taken through that can ensure marital stability
- e. What is your assessment of the premarital program you attended were they effective enough to enhance marital stability?
- f. What are some of the programs you would suggest the church to incorporate in it premarital programs that was missing but you have seen to be important
- g. Did you also attend post marital programs either through marriage seminars, workshops organised by the church or this programs does not exist
- v. What some the factors that threatened your marriage to the point of divorce
- vi. Of this factor which one finally pushed you to the divorce decision
- vii. How the church did handled your situation during this conflicting period before divorce?
- viii. What was the church response after you terminated your marriage?
- ix. How has divorce affected your life as an individual and that of your children (socially, economically, health, religious life and children education)
- x. Has the church helped to solve some of this problems mentioned above?
- xi. What are some of the new adjustment you have made to operate in your post-divorce life?
- xii. Have the church helped in this new adjustment you were to adopted in new life after divorce either through;
 - a. Family ministry
 - b. Marriage fellowships
 - c. Pastoral marital programs
- xiii. What are some of the areas you suggest the church to put in place to help safeguard future marriages?
- xiv. What are some of things couples should avoid in their marital relationship to avoid further occurrence of divorce among Christian families.

APPENDIX D. INTERVIEW SCHEDULE FOR PARISH VICARS

I am a student at Kisii University taking Master's Degree in Religious Studies carrying out a research on the Role of the Church on Divorce among Christian families a Study of Anglican Church Bondo Deanery. This interview intends to evaluate church policy on marriage and divorce and evaluating the strategies put in place by the church to curb divorce practice among Christian families. Kindly your assistance rendered to me through participation in this interview will help in developing a sustainable approaches and strategies of curbing divorce practices.

Section A: Demographic Information

i. Gender male () female ()

ii. Indicate your age group

Below 20 () 21-30 () 31- 40 () 41 -50 () 51 and above ()

iii. What is your highest academic level?

Post Graduate () Graduate () Diploma () Certificate () O level () Primary ()

iv. For how long have you been in Church leadership?

3- 3 years () 4- 10 years () 10 -20 years () above 20 years ()

v. What is your marital status?

Married () Not Married ()

- I. The definition and purpose for which marriage is intended is widely taking different approaches, what should Christian consider as they define the meaning and purpose for marriage according to you?
- II. What informs Christian definition of marriage and family union?
- III. Majority of Christians are not finding it easy to implement God's original desire for marriage to be enjoyed until death what could be happening according to your personal observation?
- IV. What are some of marital challenges your church members are experiencing today?
- V. According to your personal and professional assessment what are some the causes of marital problems today?

- VI. Does the church in your personal assessment have the ability to save marriages from collapsing?
- VII. Should the church permit divorce among its married members?
- VIII. What should be the church's advice to marriages that experience incidents of conflict that threaten one's life in marriage according to your own opinion?
- IX. How do you handle divorcees in your Parish?
- X. In what ways is the church feeling the impact of divorce?
- XI. As a parish do you have effective programs that can effectively save marriage from divorce or reduce its occurrence among your members?
- XII. What are some of the programs you have adopted in your Parish?
- XIII. Does the church conduct a review of some of these programs to make them respond to the dynamic needs of the families?
- XIV. Kindly share some of the challenges your leadership is experiencing while dealing with this area of marriage and family union.

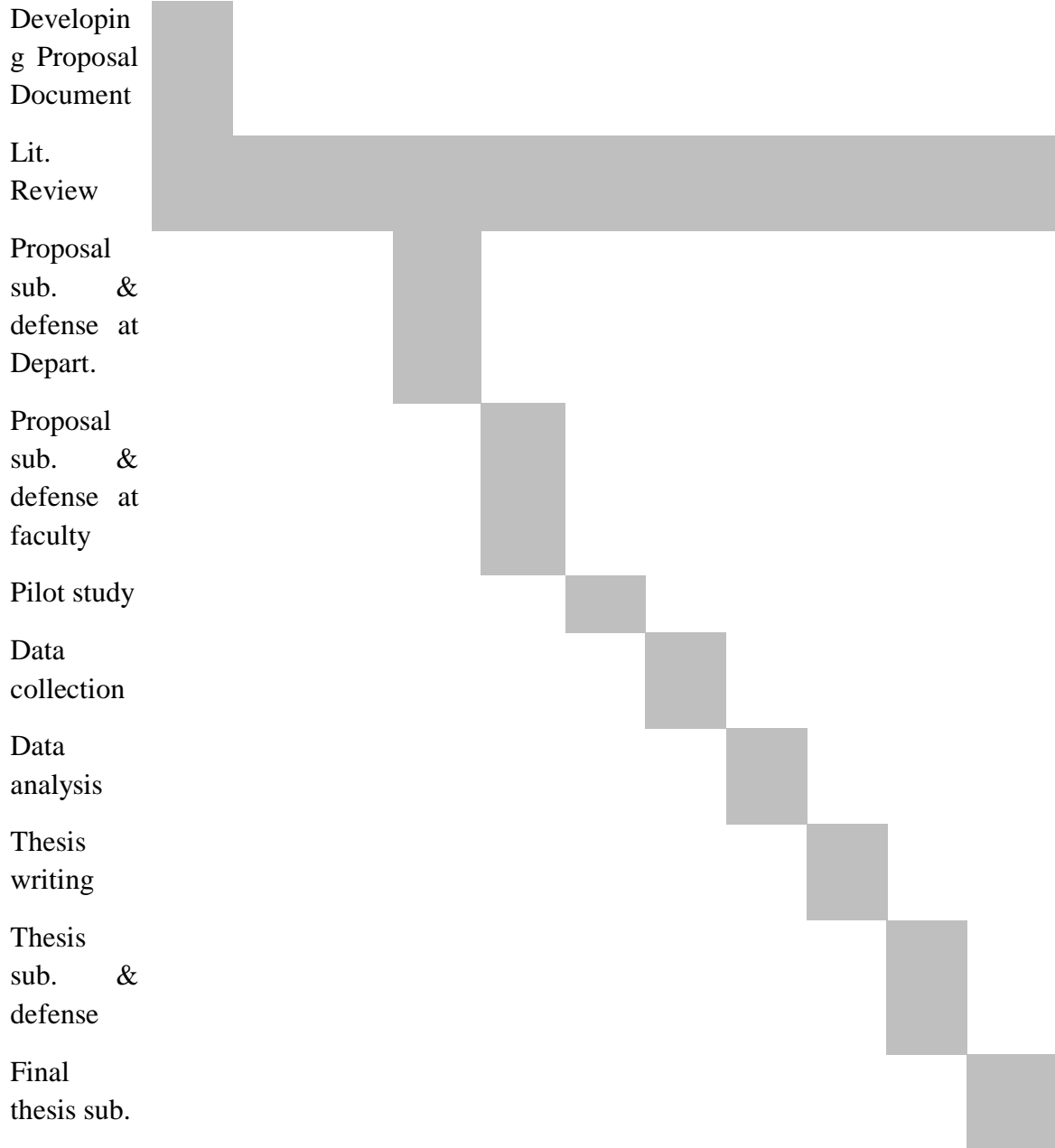
APPENDIX E. DOCUMENT ANALYSIS QUESTIONS

Document analysis will focus on the following church documents

- i. The church constitution and its position on marriage and divorce
 - a. How does the church constitution define marriage and its purpose?
 - b. Does the church constitution contain tenets of marriage and family union?
 - c. Does the church constitution state anything on divorce?
 - d. Does the church constitution the procedures through which marriages are conducted?
 - e. Are there explanations in the constitution on how the church can deal with marital conflict?
 - f. Does the church constitution spell out some strategies that the church can adopt to ensure marital stability?
- ii. Church prayer books proclamation on marriages and its components
 - a. What are some of tenets of marriage emphasized in the prayer book?
 - b. Does it provides ways through which Christian can maintain stability in marriages?
- iii. The church dairy/ calendar to examine whether it has time for marital stability programs
 - a. Are there schedules for marriage enrichment programs?
 - b. How frequent are the above program conducted in the church?
 - c. What are some of the programs scheduled in the church calendar?
- iv. Church register
 - a. Number of marriages registered in church for the last five years?
 - b. Cases of divorce reported in the last five years?
- v. Church marriage and family manual
 - a. Are the tenets of Christian marriage elaborately discussed?
 - b. Does the Manuel addresses the contemporary challenges affecting marital stability in among Christian communities?
 - c. Which modalities are adopted in the circulation of this Manuel to church members?
 - d. Does the Manuel state some suggested marital challenges intervention plans the church is adopting to ensure marital stability?

APPENDIX F. WORK SCHEDULE

ACTIVIT Y	DE C	JAN 202 0	FEB 202 0	MA R 2020	AU G 2020	SEP 202 0	OC T 202 0	DE C 202 0	JAN 202 1	FEB 202 1	MA Y 2021
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APPENDIX G. BUDGET

ACTIVITY	QUANTITY	RATE	TOTAL
PROPOSAL WRITING:			
i Stationery – Note bks.	30	100	3000
- Pens	50	25	1250
- Flash disk	1	1500	1500
- Spring files	10	40	400
ii Typesetting and printing	30	500	15000
iii Photocopying	700	4	2800
iv Binding (loosely)	20	100	2000
v Transport (local)	16	400	6400
vi Subsistence	16	300	4800
Vii Lit. review –	4	400	1600
Transport	4	500	2000
-			
Subsistence			
Sub total			40750
PILOT STUDY:			
i Producing questionnaires	12	30	360
ii Photocopying questionnaires	36	4	144
iii Subsistence (local)	1	500	500
iv Transport (local)	1	200	200
Sub total			1204
DATA COLLECTION:			
i Producing data collect. Protocol	12	40	480

ii	Photocopying	140	4	560
	questionnaires			
iii	Subsistence (local)	10	500	5000
iv	Transport (local)	10	500	5000
Sub total				11040
THESIS PREPARATION:				
i	Typesetting and printing	180	20	3600
ii	Photocopying	2160	4	8640
iii	Binding	12	1000	12000
iv	Transport (local)	6	500	3000
v	Subsistence (local)	6	500	3000
Sub total				30240
CONTINGENCIES (10%)				3024
GRAND TOTAL				86,258

APPENDIX I. RESEARCH INTRODUCTION LETTER



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OFFICE OF THE REGISTRAR RESEARCH AND EXTENSION

REF: KSU/R&E/ 03/5/488

DATES: 23rd September 2020

The Head, Research Coordination

National Council for Science, Technology and Innovation (NACOSTI)

Utalii House, 8th Floor, Uhuru Highway

P. O. Box 30623 – 00100

NAIROBI - KENYA.

Dear Sir/Madam

RE: ADUDA AMOS OMOLLO MAS18/60211/15

The above mentioned is a student of Kisii University currently pursuing Master of Arts Degree in Religious Studies. The topic of his research, "***The Role of the Church on Divorce among Christian Families: A Study of Anglican church Bondo Denary Slaya County Kenya***".

We are kindly requesting for assistance in acquiring a research permit to enable him carry out the research.

Thank you.

for Prof. Anakalo Shitandi, PhD
Registrar, Research and Extension

Cc: DVC (ASA)
Registrar (ASA)
Director SPGS

AS/lk

APPENDIX J. NACOSTI LETTER


REPUBLIC OF KENYA


NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY & INNOVATION

Ref No: 855882 Date of Issue: 02/October/2021

RESEARCH LICENSE



This is to Certify that Mr.. ADUDA ADUDA OMOLLO of Kisii University, has been licensed to conduct research in Siaya on the topic: **THE ROLE OF THE CHURCH ON DIVORCE AMONG CHRISTIAN FAMILIES: A STUDY OF THE ANGLICAN CHURCH, BONDO DENARY, SIAYA COUNTY, KENYA** for the period ending : 02/October/2021.

License No: NACOSTI/P/20/6928

855882

Applicant Identification Number


Director General
NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY &
INNOVATION

Verification QR Code



NOTE: This is a computer generated License. To verify the authenticity of this document,
Scan the QR Code using QR scanner application.

APPENDIX K. PLAGIARISM REPORT

