AN ASSESSMENT OF THE FACTORS CAUSING DYSFUNCTIONAL MARRIAGES AMONG FAMILIES IN BUDALANG'I CONSTITUENCY, BUSIA COUNTY

By

David Oniang'i Buluma

This Dissertation is submitted in partial fulfilment of the requirements for the award of Masters in Theology (Counselling Specialization) from St. Paul's University.

August 2019

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Supervisor: Dr Elijah Macharia

Co-Supervisor: Prof. Diphus Chemorion

August 2019

DECLARATION

I, David O. Buluma do hereby declare that this document and the research it describes are my original work and that they have not been presented for a degree in any other university.

Name: David O. Buluma, Reg. No. MTHNRB579117.

_____ ……..

Student signature Date

This research was conducted under our supervision and is submitted with our approval as University supervisors.

Supervisor name: Dr. Elijah Macharia

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Supervisor name: Prof. Diphus Chemorion

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University Supervisor signature Date

ABSTRACT

The study examined the factors for dysfunctional marriages among families in Budalang'i Constituency, Busia County. The study had five specific objectives which were: to assess the influence of socio-economic factors on marriage dysfunctions; to assess influence of psychological factors on marriage dysfunctions; to assess influence of cultural factors on marriage dysfunctions, to assess influence of religious factors on marriage dysfunctions and to establish the best practices or strategies for pastoral counselling in addressing dysfunctional marriages among families in Budalang'i Constituency, Busia District. The study adopted Bowen Family Systems Theory and Family Stress Theory. The research employed a descriptive research design. Simple random sampling and purposive sampling techniques were adopted to select respondents. The study targeted a sample of 99 participants from a population of 15,245 households. Semi-structured interview questionnaires were used to get responses from household heads. Collected data was analysed using SPSS 20.0 and Ms Excel to provide tables, bars and charts. The findings of the study were that financial challenges and infidelity were the common socio-economic factors for dysfunctional marriages in Budalang'i Constituency, Busia County. Depression, fearfulness, loneliness, physiological and emotional drain, feeling of being shunned and unaccepted and physical and emotional insecurity were the most common psychological factors for dysfunctional marriages in Budalang'i Constituency. Holding onto cultural beliefs, polygamy, casual sex and performing of rituals were the cultural issues that were found to affect most marriages in Budalang'i Constituency, Busia County as well. Consequently, support of polygamy, too much religious activities e.g. overnight prayers, dress code; and too much commitment to church than family were common problem associated with conflict and dysfunctional marriages. The other finding was that the Church was better placed in putting in place marital counseling programmes and pastoral care that could address the challenges associated with dysfunctional marriages. This is because most of the residents of Budalang'i Constituency are Christians who goes to Church regularly. The study concluded that socio-economic and psychological factors such as lack of adequate finances and poor spouse treatment as well as lack of effective communication contributed a great deal to dysfunctional marriages in Budalang'i Constituency, Busia County. The study recommends that the Government allocates enough education funds and that economic empowerment programmes be put in place to help improve the families' education and economic status. The study also recommends that conflict resolution measures be put in place by the local administration to help address the issues related to dysfunctional marriages in Budalang'i Constituency, Busia County. The study further recommends that the Church should take a leading role in organizing family counseling programmes that will provide both guidance and counseling sessions for families that have been affected in Budalang'i Constituency, Busia County.

DEDICATION

I dedicate this research project to my late father, Michael Buluma, my late mother, Maria Buluma, for their love, my uncle Wanga Mahanga Oniang'i for being my hero and mentor, my Aunt Phelesia Odondo for her love, my dear wife Agnes Nabwire Buluma and our children Michael and Maria who are so loving, reliable and dependable pillars in my life.

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ABBREVIATIONS

FAST	Family Stress Theory
FIDA	Federation of Kenya Women
KNBS	Kenya National Bureau of Statistics
NACOSTI	National Commission of Science and Technology
SPSS	Statistical Package for Social Science

TABLE OF CONTENTS

DECLARATION ..... **iii**

ABSTRACT ..... **iv**

DEDICATION ..... **v**

ACKNOWLEDGEMENTS ..... **vi**

ABBREVIATIONS ..... **vii**

TABLE OF CONTENTS ..... **viii**

LIST OF TABLES ..... **xiv**

LIST OF FIGURES ..... **xvi**

CHAPTER ONE **1**

INTRODUCTION **1**

1.1 Introduction to the Study 1

1.2 Background to the Study 1

1.2.1 Biblical Perspective on Marriage 2

1.2.2 Global Perspective on Marriage 4

1.2.3 African Perspective on Marriage 9

1.2.4 Cause of dysfunctional marriages 12

1.3 Statement of the Problem 13

1.4 Purpose of the Study 14

1.5 Research Objectives 14

1.6 Research Questions 14

1.7 Significance of the Study 15

1.8 Justification of the study 16

1.9 Scope of the Study 16

1.10 Limitations of the Study 16

1.11 Definition of Terms 17

1.12 Conclusion 18

LITERATURE REVIEW 20

2.1 Introduction 20

2.2 Empirical Review 20

2.2.1 Factors Associated with Dysfunctional Marriages among Families 20

2.2.2 Socio-economic factors and marriage dysfunctions 23

2.2.3 Psychosocial factors and marriage dysfunctions 24

2.2.4 Cultural factors and marriage dysfunctions 27

2.2.5 Religious factors and marriage dysfunctions 28

2.3 Theoretical Framework 30

2.3.1 Bowen's Theory 30

2.3.2 Family Stress Theory (FAST) 32

2.4 Research Gaps 33

2.5 Conceptual Framework 34

2.6 Conclusion 36

CHAPTER THREE 37

RESEARCH METHODOLOGY.....37

3.1 Introduction.....37

3.2 Research Design.....37

3.3 Target Population.....38

3.4 Sampling Procedure and Sample Size.....38

3.4.1 Sampling Procedure.....38

3.4.2 Study Sample Size.....39

3.5 Data Collection Tools.....40

3.5.1 Development of Instruments.....40

3.5.2 Interview Questionnaires.....41

3.6 Pilot Study.....41

3.7 Instrument Reliability.....42

3.8 Instrument Validity.....43

3.9 Data Processing and Analysis.....43

3.10 Legal and Ethical Considerations.....44

3.11 Conclusion.....44

CHAPTER FOUR.....46

DATA ANALYSIS, PRESENTATION AND INTERPRETATION OF FINDINGS 46

4.1. Introduction.....46

4.2. Demographic and Background Information.....46

4.2.1 Respondents' Marital Status 47

4.2.2 Nature of Marriage 47

4.2.3. Number of wives/co-wives 48

4.2.4. Duration in a Marriage Union 49

4.2.5. Level of Academic Achievement 49

4.2.6. Religious Affiliation 50

4.3. Socio-Economic causes of conflict and dysfunctional Marriages in Budalang'i Constituency, Busia County 51

4.3.1. Status of stability in the Marriage 51

4.3.2. Trend in commitment to Marriage Values 52

4.3.3. Causes of conflict and dysfunctional marriage in respondents' union 53

4.3.4 Family level of income 54

4.3.5. Respondents' level of income 54

4.3.6. Respondent partners' level of income 55

4.3.7. Socio-Economic Causes of Conflict and Dysfunctional Marriage in Respondents' Unions 55

4.3.8. Perception on Socio-Economic Causes of Dysfunctional Marriages 56

4.4. Psychological Causes for Dysfunctional Marriages among Families in Budalang'i Constituency, Busia County 57

4.5. Cultural Influence on Dysfunctional Marriages among Families in Budalang'i Constituency, Busia County 60

4.5.1. Factors leading to marriage union in Budalang'i Constituency 60

4.5.2. Cultural differences responsible for dysfunctional marriages respondent's union 61

4.5.3. Perceived cultural/traditional beliefs and practices responsible for causing conflict or dysfunctional marriages among families in Budalang'i Constituency 61

4.6. Religious Beliefs Causing Dysfunctional Marriages among Families in Budalang'i Constituency, Busia County..... 62

4.6.1. Couples similarities in Religion..... 62

4.6.2. Religious beliefs causing dysfunctional marriages among families in respondent's union 63

4.6.3. Perceived religious beliefs causing dysfunctional marriages among families in Budalang'i Constituency..... 64

4.7. Best Practices or Strategies in Addressing Dysfunctional Marriages among Families in Budalang'i Constituency 65

CHAPTER FIVE..... 67

SUMMARY OF FINDINGS, DISCUSSION, CONCLUSION AND RECOMMENDATIONS 67

5.1. Introduction 67

5.2. Summary of Findings..... 67

5.3. Discussion of the Findings 68

5.3.1 Social demographic characteristics of the families..... 68

5.3.2. Socio-Economic Causes for Dysfunctional Marriages in Budalang'i Constituency 69

5.3.3. Psychological Causes for Dysfunctional Marriages among Families in Budalang'i Constituency 70

5.3.4. Cultural Influence on Dysfunctional Marriages among Families in Budalang'i Constituency 71

5.3.5. Religious Beliefs Causing Dysfunctional Marriages among Families in Budalang'i Constituency 72

5.3.6. Best Practices or Strategies in Addressing Dysfunctional Marriages among Families in Budalang'i Constituency 74

5.4 Conclusion 74

5.5 Recommendations 75

5.6 Recommendations for further studies 75

REFERENCES 77

APPENDIX I: INTERVIEW SCHEDULE FOR COUPLES 90

APPENDIX II: UNIVERSITY LETTER OF AUTHORIZATION 96

APPENDIX III: RESEARCH PERMIT 97

APPENDIX IV: COUNTY COMMISSIONER'S LETTER OF AUTHORIZATION 99

APPENDIX V: COUNTY DIRECTOR LETTER OF AUTHORIZATION 100

LIST OF TABLES

Table 3. 1: Reliability of study variables....43

Table 4. 1: Respondents' Marital Status....47

Table 4. 2: Number of wives/co-wives....48

Table 4. 3: Duration stayed in Marriage....49

Table 4. 4: Religious Affiliation....50

Table 4. 5: Trend in commitment to marriage values....53

Table 4. 6: Causes of conflict and dysfunctional marriage in respondents union....54

Table 4. 7: Family level of income. 54

Table 4. 8: Respondents' level of income....55

Table 4. 9: Respondent partners' level of income....55

Table 4. 10: Socio-economic causes of conflict and dysfunctional marriage in respondents' union....56

Table 4. 11: Perceived socio-economic causes of dysfunctional marriages in Budalang'i Constituency, Busia County....57

Table 4.12: Psychological causes for Dysfunctional families in Budalang'i Constituency, Busia County....59

Table 4.13: Cultural differences responsive for conflicts and dysfunctional marriages respondent's union....61

Table 4. 14: Perceived cultural/traditional beliefs and practices responsible for causing dysfunctional marriages among families in Budalang'i Constituency....62

Table 4. 15: Religious practices causing dysfunctional marriages among families in respondent's union....64

Table 4. 16: Perceived religious beliefs causing dysfunctional marriages among families in Budalang'i Constituency 65

Table 4. 17: Perceived best practices or strategies for addressing dysfunctional marriages in Budalang'i Constituency. 66

LIST OF FIGURES

Figure 2. 1: Conceptual framework....35

Figure 4. 1: Nature of marriage....48

Figure 4. 2: Level of Academic Achievement....50

Figure 4. 3: Status of stability in the Marriage....52

Figure 4. 4: Factors leading to marriage union in Budalang'i constituency....60

Figure 4. 5: Couples similarities in religion....63

CHAPTER ONE

INTRODUCTION

1.1 Introduction to the Study

This chapter discusses the background to the study, the problem leading to the study, objectives that the study intended to achieve, the questions addressed by the study, the significance of the study, the variable and geographical scope of the study, limitations of the study, and finally, the definition of the terms used in this study.

1.2 Background to the Study

All relationships face challenges in one way or the other. There is no relationship that exists perfectly free of challenges. Most partners who appear to be intimate and happy sometimes end up disappointing or disagreeing with one another while living together. The happy moments in marriages usually provide an opportunity to strengthen relationships that keeps couples bound together and loving one another. However, if the worst moments override the good moments, the intimacy bond grows weak and most of times these issues lead to dysfunctional marriages (Douglas 1991, pp.525-535.).

According to Virkler (2015 pp.239-254), ninety per cent of relationships fail due a series of broken promises. When these issues are cumulative, they result into dysfunctional interactions which in most cases fail to survive major challenges in marriages. Suppressed disappointments and disagreements usually have negative outcomes on many marriages, making them dysfunctional. Many couples who put these challenges under the rug without looking for solutions eventually end up not being able to

manage the challenging and sorrowful moments that may follow (Reid & Woolley 2006, pp.219-239). Examining these threats in marriage relationships is fundamental in salvaging the marriage institution (Stanley, Markman &Whitton, 2002, pp.659-675; Moxnes 2003 pp.131-146). Drawing from this scholarly work, many challenges in marriages can be addressed if couples are keen to recognize these issues as they arise and adopt new approaches in addressing them before it is too late. Causes of dysfunctions in marriages remain wide and differ with individual's economic, social, psychological and religious characteristics (Hamilton, Gordon & Whelan-Berry, 2006, pp.393-415; Allendorf & Pandian, 2016, pp.435.).

A dysfunctional marriage is a marriage characterized by conflict, disorder, or confusion. Solomon and Knobloch (2004; pp.795-816.) argues that during various transitions, romantic relationships are characterised by dysfunctions due to heightened relational uncertainty and interference from partners. These dysfunctions are caused by emotions sentiment overriding relation support (Solomon & Priem 2016; pp.698-722). Understanding causes of this dysfunction in a marriage union is the primary objective of this study.

1.2.1 Biblical Perspective on Marriage

Biblically, marriage has its origin from the book of Genesis 2:23-24. "The man said, 'this is now bone of my bones and flesh of my flesh; she shall be called "woman," for she was taken out of man.' In this verse, man and woman are expected to leave their families, unite and become one flesh. After man was created by God, a woman was created as a helper to complement him. According to biblical teaching, marriage is God's agenda, as He said, "it is not good for the man to be alone" (Genesis 2:18). In the first marriage which God united, Eve was regarded as helper (Genesis 2:20). To "help" in biblical

perspective means “to surround, to protect or aid.” Eve was created by God to become Adam’s helper. Biblically, marriage between a man and woman makes them become “one flesh”. This unity is demonstrated most entirely in the physical union of sexual intimacy. The unity is reiterated in the New Testament in the Gospel of Mathew 19:6 “So they are no longer two, but one. Therefore, what God has joined together, let man not separate”. Paul in his Epistles referred to marriage as holy and gave instructions on how couples are expected to conduct themselves in a marriage relationship. For instance, in Ephesians 5:22–33, it gives fundamental realities regarding Biblical marriage expectations.

According to Ephesians 5, an effective biblical marriage requires both the husband and the wife to fulfil roles: “Wives, submit to your husbands as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Saviour” (Ephesians 5:22–23). “Husbands love your wives, just as Christ loved the church and gave Himself up for her” (Ephesians 5:25). “In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does for the church” (Ephesians, 5:28–29). “For this reason, a man will leave his father and mother and be united to his wife, and the two will become one flesh” (Ephesians 5:31).

A God believing husband and wife must apply Godly principles of marriage as stated in the Bible, leading to a solid healthy marriage. A marriage based on biblical principles recognizes Christ as the head of man and man as the head of woman. The bible considers a marriage as oneness between a man and a woman just like oneness of Christ and church.

1.2.2 Global Perspective on Marriage

Globally, marriage is a mutually acceptable union between a man and a woman. The term is used to describe the coming up together of two individuals with an agreement of setting up a family. According to Osarenren (2002, pp.320-326.), marriage can be viewed as a union of two adults of opposite genders (male and female).

Most communities globally consider marriage as the best institution of bringing up children (Gardiner & Kosmitski 2005, pp.372-382). Scholars have found that the marriage institution offers intimacy, obligation, companionship, love, sexual fulfilment, friendship and a chance for emotional growth, personality and self-worth (Gardiner & Kosmitski 2005, pp.235-258; Myers 2000, p.56.). Studies have also found that newlyweds discuss their anticipations for sex and affection; create good communication and are even able to make decisions regarding their marriage and work (Knudson-Martin & Mahoney 2005, pp.235-258; Burke & Cast 1997, pp. 277–290.). Couples can establish the manner in which the rising up of the children and money issues will be handled (Knudson-Martin & Mahoney 2005, pp.235-258). At a later stage when children come into the family, the couples are also able to discuss parenting roles. Parenting roles in new marriages comprises various aspects and are created through communication and negotiation (Rotenburg, Schaut & O'Connor 1993, pp.12, 198-213.).

Despite the importance that marriage plays in a couple's life in bringing this sense of identity, bearing children and happiness, cases of dysfunctional marriages among families have continued to be on the rise.

Having looked at the aspect of marriage from the Biblical point of view and from the globally accepted point of view according to Osarenren (2002, pp.320-326) and Gardiner and Kosmitski 2005; pp.235-258) and considering the fact that despite the importance that marriage plays in a couple's life in bringing this sense of identity, bearing children and happiness, cases of dysfunctional marriages among families have continued to be on the rise globally. In line with the above observation, this study sought to assess the factors causing dysfunctional marriages among families in Budalang'i Constituency, Busia County.

In the 21st century, most families suffer from dysfunctional marriages. This can possibly be traced to marital conflicts occurring in different forms such as battering of a spouse, sexual abuse, infidelity, incest, rape, failure to withstand either of the couple's abusive behaviour, among others. The increased rate of unresolved marital conflicts mostly results into turbulence in marriages and eventually leads to dysfunctional marriages. This was the reason for this research paper in trying to carry out an assessment of the factors causing dysfunctional marriages among families in Budalang'i Constituency, Busia County.

According to Osarenren (2013; pp.320-326), childlessness, forced marriage, incompatibility, communication gaps, interference by in-laws, finances, infidelity, sex of children and lack of appreciation are among the common causes of marital conflicts. Increased turbulence in marriages may therefore lead to dysfunctional marriages among families. A study by Johnson et al (2001, p. 45) found that most divorced couples attributed their divorce to frequent arguments and unresolved conflicts. Poorly managed conflicts present a risk for marital discontent which eventually leads to failure in marriage (Clements, Stanley & Markman 2004, pp.613-626).

Marital conflicts have religious, economic and psychosocial effects on both the couples and the children. According to Onyskiw & Hayduk (2001, pp.376 –385.) marital conflict between father and mother affects the children negatively. They further observed that discord and conflict in families can be more harmful to the children.

Frequent cases of dysfunctional marriages are frightening. Statistics indicates that fifty per cent of marriage challenges involve minor children and forty per cent of young people are at risk of being involved in parental disagreements before their adulthood (Williams et al. 2008, pp.227-249; US Census Bureau 2012). The effects of marriage challenges have negative effects over children's life (Wallerstein & Lewis 1998, pp.368-383). It frequently results into other challenges such as extreme relationship insecurity and growth during adulthood (Wallerstein et al. 2000 pp. 239-249). Amato (1993; pp.23-38.) notes that problems continue to occur irrespective of the child's age at the time of marriage challenges till the age of legal adulthood. Children of troubled marriages are themselves more likely to experience the same in their life, which perpetuates the cycle of suffering among families (Amato & Rogers 1997, pp. 59, 612–624). According to US Census Bureau (2012) over fifty per cent of married couples have dysfunctional marriages and this causes very painful experiences for the people involved. This group comprises not only the couples involved but also children, close friends, and their extended families (Nichols 1998; Spaht 1998, pp. 277.).

According to Spaht (1998, pp.277.), dysfunctional marriages that leads to divorce often ends up in devastating experiences for the children even when both parents expect a better-off time for themselves outside the marriage bond (Spaht 1998, pp.277), and even when they think, in good faith, that their children will be better off as well (Horn 1998 pp.21-35). This latter notion, though consistent with conventional knowledge, may

possibly turn out to be a myth (Wallerstein et al. 2000, pp. 239-249). In fact, in comparison with children of intact first marriages, children from dysfunctional marriages suffer in almost every measure of a child's welfare, from education, economic, physical, psychological and emotional challenges (Amato 2010, pp.650-666.).

In addition, dysfunctional marriages which may possibly end up in divorce leads to temporal or complete inability for involved persons to provide good parenthood. Occasionally, the separated parents get occupied with several other concerns distracting them from their children's needs. A report by Wallerstein et al. (2000, pp. 239-249) which was conducted over a duration of 25 years with the aim of establishing long-term effects of dysfunctional marriages on child welfare found that relating adults from troubled marriages are badly frightened that their relationships will fail, just like the most important relationships in their parents' lives failed.

While the effects of the dysfunctional marriages may share some similarities, factors that leads to them varies differently from one nation to another (Amato & James 2010, pp.2-13). A survey conducted targeting different groups among the Dutch from 1949 to 1996 revealed that factors such as lack of attention, different background upbringing, challenges in handling household chores, unfaithfulness and gender violence were among causes of domestic violence that led to dysfunctional marriages (De Graaf, & Kalmijn 2006, pp.483-505.).

Domestic Violence, which has been shown to have harmful effects on physical and emotional health, possess a significant challenge in Budalang'i Constituency, Busia County (Wafula 2013, p.65) a case of interest for this study.

Dysfunctional marriages can also be caused by social related reasons such as childlessness, forced marriage, incompatibility, interference by in-laws and sex of children among others (Winarnita, 2018, pp.186-203; Parsons et al, 2015, pp.12-22). Society has changed drastically over the years with the dignity of marriage facing decline over time (Arthur et al, 2018, pp.51-74). In many societies, marriage is a social taboo; it involves observation of certain rituals in sealing the agreement irrespective of the marriage outcomes later. In the current society, the perception of dysfunctional marriages has changed, becoming obvious for couples to disagree despite its negative effects leading to increased emotional instability, decreased respect for relations and family life.

In the modern marriages, couples make vows involving promises such as being sexually exclusive to each other. Sexual faithfulness is generally regarded a virtue; infidelity is regarded as a serious moral failure (Winking et al. 2007, pp.1643-1649). In a study conducted by Johnson et al. (2001, p. 45), 97 percent of participants reported that married persons must not engage in sex activity outside the relationship. According to Wilson and Oswald (2005, pp. 1-32), couples who do not engage into sexual act outside marriage have stable marriages prone to happiness and wellbeing in various ways. Unfaithfulness causes emotional pain, poor quality of relationship and other ill challenges (Buss 1995, pp. 1-5). Daly and Wilson (1988, pp.519-524.) argue that some of the likely cause of a spouse's murder is a husband's suspicion that his wife has been unfaithful or vice-versa. This is one of the causes for dysfunctional marriages.

Disparity in the income of the couples has also been observed to cause disruption in marriage (Heckert et al. 1998; pp. 690-703). These scholars also observed increased danger of marital distraction in cases where the wife had a high income than her husband as a possible cause for dysfunctional marriages, a case which was of interest in this study.

A wife having high income or a higher income than that of her husband is not a risk factor for a dysfunction marriage that could lead to divorce. (Greenstein 1995, pp.31-42; Hoffman & Duncan 1995, pp.19-41.; South & Lloyd 1995, pp.21-35). Liu and Vikat (2004, pp.1981-1998.) found that the income of a wife in relation to the husband's income was associated with the risk of dysfunctional marriages and more so when her education and interaction level was higher than the husband's.

Several studies have focused on the triggers of dysfunctional marriages that may lead to separation. For instance, a study by Amato and Previti (2003, pp.602-626.) found that issues such as infidelity, verbal and physical assault, use of drugs, challenges with finance and disagreements about use of money, lack of compatibility and barriers to healthy communication are major contributors to dysfunctional marriages. The general outcomes of studies also focused on personal accounts on the one hand and demographic variables on the other hand in their approaches in addressing the main causes for dysfunctional marriages.

1.2.3 African Perspective on Marriage

In Africa, dysfunctional marriages among families have been associated with marital conflicts occurring in different forms such as battering of a spouse, sexual abuse, infidelity, incest, rape, failure to withstand either of the couple's abusive behaviour among others (Kelly & El-Sheikh, 2011, p.412.; Bojuwoye, & Akpan 2009, pp.260-273). Adegoke, (2010, pp.107-114.) in his study conducted in Nigeria established that there is a relationship between cultural issues and dysfunctional marriages. It is expected that upon marriage, the couple have a role to play in their cultural activities.

Unlike other parts of the world, studies focusing in the area of marital conflict leading to dysfunctional marriages are few with those existing mainly focusing on African American families (Fincham, Ajayi, & Beach, 2011, p.259; Bryant, et al, 2010, pp.157-174). According to Osarenren (2013, pp.320-326.), barrenness, involuntary marriage, lack of compatibility, lack of proper communication, in-law's intrusion, money issues, mistrust, child gender and lack of gratitude are among the common causes of marital conflicts. This therefore points to fact that increased turbulence in marriage may lead to dysfunctional marriages.

From both the African and Kenyan perspective, it was stated that marriage was the dream of every African man and woman. Marriage was the dream and hope for parents and grandparents regarding their children. It was something to look forward to in life. It was the right of passage. It was a necessary component to an expected life cycle. It automatically bestowed social status to the married couples. For a Kikuyu couple, getting married enhanced identity in the kinship system, clan and village, and in the roles as Christian leaders. Due to shifts in cultural situations, circumstances and contexts, it would be politically wrong and unrealistic for anyone to make claims that, marriage and family are the optical ways of life for all. Either as a Kikuyu, Luo, Luhya, Kamba, etc., to speak in Kenyan terms or as an African-American, American, Carribean or European, these claims about marriage can no longer be made because marriage is under severe attack of shifting forces of the core ethos, definition of meaningful life, and purposes of marriage (Ndung'u J.B. Ikenye, 2013: p. 95).

Turbulence leading to dysfunctional marriages in Kenya have been on the rise over the last few decades with most of them being associated with cultural factors (Odhiambo & Maito 2012, pp.34-45.) and economic challenges (Kimani & Kombo 2010, pp.024-030.).

Marriage conflicts have also been propagated by relatives from either family, especially the extended family. For example, the case of the late Wambui Otieno and the Umira Kager clan on the burial place of the late Silvano Melea Otieno (Ojwang & Mugambi 1989,pp. 150-192). According to Machera (2000, p.25) dysfunctional marriages can also be as a result of the interference by the mothers-in-laws. According to Odhiambo and Maito (2012, pp.34-45) on a study which analysed data from FIDA and media reports from Western Kenya, low income, lack of clarity on responsibilities, alcohol abuse, children abuse, children born out of wedlock, interference from the in-laws were identified as some of the major causes of dysfunctional marriages.

While these could be some of the reasons for dysfunctional marriages among families in Budalang'i Constituency in Busia County, there is no documented study or research conducted using primary data source in the region. This study therefore sought to fill this gap by assessing the factors for dysfunctional marriages among families in Budalang'i Constituency in Busia County. Gwako (1998, pp.173-198.) presents Western Kenya as a polygamous society. However, there is little scholarly work existing regarding marriages in Budalang'i Constituency in Busia County. However, Newspapers articles have associated Budalang'i Constituency with various marital challenges and early marriages over past years (Standard Newspaper, March 16, 2018).

Western Kenya appears to have many cases of marital instability and the frequency is relatively high. Half of the women in the study were either separated, divorced, remarried or were 'staying with a man'. Some studies found an interaction between fertility and marriage patterns. For example, in Bungoma, also in Western Kenya, women in monogamous marriages endeavoured to have many children in order to prevent their husbands from taking additional wives (Wawire & Jensen, 2013 pp. 1-21).

1.2.4 Cause of dysfunctional marriages

Various factors hypothesised as causes of dysfunctional marriages have been discussed under this section. These include socio-economic factors, psychological factors, cultural factors and religious factors. Socio-economic factors are integral to the formation and maintenance of marital stability (Smock, 2004, pp.966-973.). Financial independence and stability are widely viewed as a pre-requisite for marital stability especially for men (Smock, 2004, pp.966-973). Socio-economic status includes education, income and occupation. Education and income are linked to marital stability with greater levels of education and income predicting greater marital stability while economic stress has a negative effect on marital stability and a positive influence on relationship dissolution (Johnson & Booth, 1990, pp. 159-165).

Psycho-emotional condition of married persons (such as events and issues confronting their family) may stir up negative emotions (such as anxiety, worries, fears and so on) which may likely stir up or trigger feelings for quitting a marriage relationship (Ojukwu & Donatus, 2016, pp.1-10.). Arowolo (2014, pp 75 – 82.) carried out a study of marital stability among married couples in Ise-Orun Local Government Area of Ekiti State. One of the findings indicated that there was significant relationship between marital stability and the level of communication among married couples. There was also significant relationship between the couples' sexual satisfaction and their marital stability.

A strong religious orientation in the marriage provides a source of social support and an opportunity for engaging in family activities and religious service together (Dada & Idowu, 2006, pp. 127-138.). It is the opinion of Ebenuwa–Okoh (2008, pp.275-279) that couples who are more religious show greater marital stability, resulting from increased give and take, self-sacrifice and selflessness. There was also evidence of a contribution to

individual and marital growth. Couples who wish for marital stability should develop strong habits for religion and ensure that they devote more time to it.

According to Iriogbe (2015), the cultural background of the couples is a very strong determinant of marriage stability. Iriogbe stressed that in Nigeria, cultural background and affiliation of couples could determine how they relate to each other, find solutions to common marital issues which when handled early and appropriately will minimize distress in the family. Adeniyi (2009) reiterated that in some cultures and traditions, women are treated as servants or slaves, stating that such culture does not permit women to make any input when family matters are being discussed.

1.3 Statement of the Problem

The problem of dysfunctional marriages in Budalang'i Constituency is a major problem that needs to be addressed. These dysfunction systems and their causes are at the heart of this study. The purposes of this research were therefore to assess factors causing dysfunctional in marriages in Budalang'i Constituency, Busia County which were categorised as: socio-economic, psychological, cultural and religious factors.

A few studies have looked at the factors leading to dysfunctional marriages, and those conducted have focused on marriages ending in divorce (Amato & Previti, 2003, pp.602-626; De Graaf, & Kalmijn 2006, pp.483-505; Cleek, & Pearson, 1985, pp.179-183). Wafula (2013, p.65), one of the studies in the area that focus on the marital issues in Budalang'i Constituency concentrated on early and forced marriages. Infotrack in a study studied in 2010 rated the Western Kenya women and men as the most unfaithful in the country (Infotrack, 2010). However, despite studies having been done on early and forced marriages in Budalang'i Constituency, nothing seems to have been done to address the many rising cases of dysfunctional marriages among families that are causing pain and

suffering in most families in Budalang'i Constituency. Therefore, there was a need for studies to address these dysfunctional marriages among families in Budalang'i Constituency, Busia County, a gap this study intended to address.

1.4 Purpose of the Study

The purpose of this study was to assess the factors causing dysfunctional marriages among families in Budalang'i Constituency, Busia County.

1.5 Research Objectives

i. To identify the socio-economic factors leading to dysfunctional marriages among families in Budalang'i Constituency, Busia County.
ii. To assess the psychological factors leading to dysfunctional marriages among families in Budalang'i Constituency, Busia County.
iii. To establish the cultural influence towards dysfunctional marriages among families in Budalang'i Constituency, Busia County.
iv. To establish the religious influence towards dysfunctional marriages among families in Budalang'i Constituency, Busia County.
v. To establish the best practices or strategies for pastoral counseling in addressing dysfunctional marriages among families in Budalang'i Constituency, Busia County.

1.6 Research Questions

i. What socio-economic factors are responsible for dysfunctional marriages among families among families in Budalang'i Constituency, Busia County?
ii. What psychosocial factors are responsible for dysfunctional marriages among families in Budalang'i Constituency, Busia County?

iii. What influence does culture have on dysfunctional marriages among families in Budalang'i Constituency, Busia County?

iv. What influence does religious have on dysfunctional marriages among families in Budalang'i Constituency, Busia County?

v. What best practices or pastoral counseling are used in addressing dysfunctional marriages among families in Budalang'i Constituency, Busia County?

1.7 Significance of the Study

This study was to help provide data vital for assessing the factors causing dysfunctional marriages among families in Budalang'i Constituency, Busia County. To be precise the study was of benefit in the following ways:

Providing findings that will be used by the policy makers especially the legal office to come up with comprehensive guidelines to marriage and advise on the preparation for couples intending to get married so as to help reduce cases of dysfunctional marriages among families in Budalang'i Constituency, Busia County. Providing findings that will be used by counselors in addressing marital conflict issues which are the main triggers for dysfunctional marriages among families in Budalang'i Constituency, Busia County. Providing findings that will be used by the Church in addressing marital conflicts with a view of helping address the problem of dysfunctional marriages among families in Budalang'i Constituency, Busia County. These findings and information generated will contribute towards filling the knowledge gaps on the subject of concern, which is; dysfunctional marriages among families in Budalang'i Constituency, Busia County.

1.8 Justification of the study

Dysfunctional marriages have negative effects not only to couples but also to the children as it is a risk for divorce. Amato and Previti (2003, pp.602-626) found that issues such as infidelity, verbal and physical assault, use of drugs, challenges with finance and disunity about use of money, lack of compatibility and barriers to healthy communication are major contributors to dysfunctional marriages. Consequently, dysfunctions in marriages may lead to other evils such as affairs outside marriage, marrying of extra wives and other social problems such as drug use. Western region has highest rate of infidelity among counties in Kenya (Infotrack, 2010). Leaving these issues unattended has the possibility of destroying a generation as well as the marriage institution. This study therefore makes a contribution on causes of dysfunctions in marriages from which we drew recommendations, especially for the case of Budalang'i Constituency in Busia County.

1.9 Scope of the Study

The study focused on assessing the factors for dysfunctional marriages among families in Budalang'i Constituency, Busia County in Western Kenya. The study also assessed the socio-economic factors, psychological factors, cultural factors and religious factors for dysfunctional marriages among families in Budalang'i Constituency, Busia County in Western Kenya.

1.10 Limitations of the Study

This study was limited to assessing the factors causing dysfunctional marriages among families in Budalang'i Constituency, Busia County. This study was limited to traditional definition of marriage (African and Christian), to mean male and female marital

arrangement. The findings may not be generalised to other areas in the country but only Western region where there are similarities in socio-economic, psychologicall, cultural and religious characteristics. However, the findings can be compared with other scholarly work done in other places to find out if they are consistent.

1.11 Definition of Terms

Turbulence: It is a situation characterized by conflict, disorder, or confusion. This turbulence might be caused by many factors ranging from economic, psychological, cultural or religious. During turbulence family experiences dysfunction in many ways.

Marriage: Is a social union or legal contract between people called spouses that create kinship; marriage as "a union between a man and a woman such that children born to the woman are the recognized legitimate offspring of both partners."

Divorce: Divorce is the decisive act of termination of marriage union (Brodkin, 1997, pp.1-33). The Essential English Dictionary (1999) clarifies divorce as a legal approval to allow couple and to espouse another person if so desired, or to legitimately termination of marriage.

Dysfunctional: Behaving or acting outside social norms. A marriage that did not function according to expected norms was considered dysfunctional. According to social norms, spouses in marriage are expected to coexist with harmony and respect for each other.

Psychological factors: are the factors that associated with the psychology of an individual that drive his actions to seek satisfaction. These may include; good communication, self-worthy, respect for each other, sense of importance in the union among others.

Social economic factors: are social and economic experiences that help shape personality, attitudes and lifestyle. These factors include, family finances, level of income, level of education and occupation among others. These factors affect dysfunction in a marriage.

Religious factors: a set of religious beliefs concerning the cause, nature, and purpose of the universe. In this context religious beliefs concerning marriage and how to treat each other according to religious doctrine have an effect on the functioning of a marriage.

Cultural factors: encompasses the set of beliefs, moral values, traditions, language, and laws (or rules of behaviour) held in common by a nation, a community, or other defined group of people. Culture shapes one believes and attitude towards their spouses. In some culture a man with no source of livelihood should not marry. In other culture, a many can marry as many women as he can. This culture believes can affect the functionality of a marriage.

1.12 Conclusion

Dysfunctional marriages among families are a major challenge affecting both developed and developing countries. Most literature on dysfunctional marriages among families is presented on family conflict and divorce and is mainly from the developed world. There

are few studies in the African context; in Kenya for instance most information regarding dysfunctional marriages and challenges in marriage exist either in articles from media houses or court cases. This field therefore remains a potential interest for this study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter presents review of the literature on dysfunctional marriages among families in the family setting. This section will review findings of other scholars on socio-economic factors, psychological factors, cultural factors and religious factors that may lead to dysfunctional marriages among families in the family situation. This chapter also outlines the work of other scholars who have studied and researched on the subject. The section also discusses theories in which the study was anchored and the study's conceptual framework.

2.2 Empirical Review

Scholarly work was reviewed based on the objectives of the study. These included; identifying socio-economic factors, psychological factors, cultural factors and religious factors for dysfunctional marriages among families in Budalang'i Constituency, Busia County.

2.2.1 Factors Associated with Dysfunctional Marriages among Families

Amato (1997, pp. 612–624) conducted a study to examine the extent to which reports of marital challenges in 1980 predicted divorce between 1980 and 1992, i.e. the extent to which these challenges facilitated the effect of demographic and life-oriented factors on divorce, and gender changes in reports of specific marital challenges and the extent to which these reports identified issues relating to dysfunctional marriages. Wives said that they had experienced more marital challenges than their counterparts. Most of marital

challenges were associated with unresolved issues that were kept under the carpet for a long time which eventually led to dysfunctional marriages. Cases of marital challenges such as unfaithfulness, poor financial management, abuse of drugs and substances, moodiness, and psychological abuse were given as practical examples for dysfunctional marriages which sometimes led to marriage breakups.

Rogers and Amato (1997, pp.612–624) conducted a study to investigate the effects of economic and social changes on quality of marriage life among couples. Rogers and Amato used secondary data from national probability sample to analyse the effects in two different groups of different generations for persons who got married between the year 1969 and the 1980 and those who got married between the year 1981 and the year 1992. The study found that there were lower levels of marital interaction among the younger group and frequent rate of marital conflict and marital challenges as compared to the older generation. Variations in financial resources, demands at work and home, wives' gender role approaches, and living together prior to marriage had a bearing on dysfunctional marriages.

Fomby, Cavanagh and Goode (2011, pp. 1-24) investigated the incidences of domestic instability and its relationship with children's school willingness at age 5 in the US and the UK. Data obtained nationwide represented longitudinal research of children born in 2000 and 2001 from each country. The study used latent class growth analysis to identify distinctive types of family insecurity involvements. The findings of the study showed that family arrangements are related for the case of US and UK, though the US is distinct with a small part of its residents involved in high levels of domestic conflict and association with cultural factors. The determinant factors clarify the relationship of non-marital family developments with the children's intellectual attainment.

According to Earp, Sandberg, and Savulescu, (2012, pp.561-587), the weaknesses found in present marriages and the equivalent high rates of dysfunctional marriages can be linked to three issues: disparity between our association values, our advanced psychobiological being, and our contemporary communal, physical, and technical situations.

Jennings (2012, pp. 1-23) conducted a study focusing on dysfunctional marriages in a rural, agricultural background of Nepal that had experienced a great deal of social adjustment. Marriages in this setting were largely valued, with comprehensive consequences for both husband and wife and their stretched families. Additionally, women had few opportunities to be autonomous, and this was a hindrance for them to dissolve their marriages. The study also assessed issues leading to dysfunctional marriages in South Asian context. Then focus was on the effect of marital challenges, employing data from couple with the assessment of three categories of disharmony (disagreements, criticisms, and abuse). Since the data was obtained from self-reported questionnaire from each couple, the findings of the study showed that most of the issues that lead to dysfunctional marriages in Western settings had similar effects.

Jennings (2014, pp.476-488.) examined the effects of marital conflict on separation and dysfunctional marriages in a rural South Asian situation. Little is known about how marital conflict impacts marital results in situations with low personal freedom and inadequate access to independence. The study sampled 674 couples from the Chitwan Valley Family In a study in Nepal, Jennings, examined the effect of marital conflict on the rate of disagreements and the degree to which wives' and husbands' judgments of conflict influenced dysfunctional marriages. The results found that spouses' different opinions on marital conflict can raise the rate of dysfunctional marriages. Generally,

these findings suggested that both spouses' opinions of conflict are significant for marital significance, even in circumstances where the costs of dysfunctional marriages are relatively high.

2.2.2 Socio-economic factors and marriage dysfunctions

Studies have revealed that socioeconomic factors are integral to the formation and maintenance of marital stability (Smock, 2004, pp.966-973). Financial independence and stability are widely viewed as a pre-requisite for marital stability especially for men (Smock, 2004, pp.966-973). Socio-economic status includes education, income and occupation. Education and income are linked to marital stability with greater levels of education and income predicting greater marital stability while economic stress has a negative effect on marital stability and a positive influence on relationship dissolution (Johnson and Booth, 1990, pp. 159-165). Social disorganization is another factor that may affect marital stability. Social disorganization is a risk factor for violence in rural areas. One study for rural communities found that poverty play a less important role in predicting violence than residential instability, broken home and other indicators of social disorganization (Good & Chamber, 2000, pp. 95 – 108). A multidimensional description of urban marriages was investigated by Imamoglu (2000, pp.101-116). It was reported that marital stability was affected by the level of education and socioeconomic status of both husbands and wives. It was also found that spouses' level of socioeconomic development appears to be directly related with the wives' marital satisfaction but indirectly related to that of the husbands (Eric & Ergin, 2005, pp. 117 – 131). In this regard it is more advisable for prospective spouses to choose life partners within their social status. This ensures more marital relationship, respect and stability.

Gage and Hancock (2002) in their study on college students revealed that students of middle class as well as the higher class primarily choose those who are of their own socio-economic status to date or marry. Also the study revealed that those of high socio-economic status have previously preferred those of either the same or lower socioeconomic status. It was also found in their data that both males and females prefer those of a relatively equal social class to themselves to those of lower or higher socio-economic classes. Feingold (1992, p.304.) posited that women accord more weight than men to socio-economic status, as women prefer marriage partners that will be able to take care of them financially.

2.2.3 Psychological factors and marriage dysfunctions

Psychological effects of dysfunctions in marriage range from effective communication between the spouses, emotional bonding, and commitment to the marriage, sexual satisfaction and intimacy.

Many authorities contend that good and effective communication is the key to intimacy and family interaction and is the lifeblood of marital stability (Allen & Olson, 2001, pp. 301 – 314). Mutual efficient and effective communication and sharing are the backbone for adjustment in marriage. A study by Edward (2001, pp.26-31) among married couples in Metro Manila Show a high level of marital adjustment among those who communicated well. He pointed out that there is positive relationship between communication and adjustment. Couples who communicated more regularly adjusted themselves better to interpersonal and situational problems while others found it difficult. Communication is the life breath of love, awareness of each other's feelings, needs, problems and expectations (Arowolo, 2014, pp 75 – 82.). In a good and stable marriage, the requirement of effective, open and rewarding communication whether verbal or non-

verbal is essential for marital stability (Schwartz and Scott, 1994, pp.652). Positive, efficient and effective communication patterns are needed by spouses to discuss problems and to listen to each other's point of view with respect and in order to have a high level of marital stability. It follows strongly that couples who long for marital stability should ensure that they make effective and efficient use of communications among them.

Intimacy refers to feeling of togetherness, bondedness or closeness in a loving relationship (Sternberg & Banes, 1988, pp. 119–138). An intimate relationship provides warmth and emotional support to the partners. The lack of intimacy is one of the major reasons why couples break up their marriages. In a marital relationship where intimacy reigns supreme, couples desire to promote the welfare of each other, experience happiness and love. They have high regard for each other. Couples also count on their loved ones in times of need and express mutual understanding with their loved ones (Sternberg and Barnes, 1988, pp. 119–138). Intimacy in marital relationship ensures sharing one's self and one's possessions with their loved ones as well as giving and receiving emotional support from their loved ones. Marital relationship that maintains intimacy experiences marital stability (Ojukwu, 2013, pp.178-194).

Emotional bonding refers to how close each partner in the relationship feels towards each other (Craddock, 1991, pp.11-16). This shows cohesion. Cohesion refers to how connected or separate the partners are in the marriage system (Saxton, 1999, pp. 21-48). Cowlishaw and Mace (1996, pp.87-97) stressed about three kinds of involvement in a marriage relationship, i.e. minimum, limited and maximum involvement. Minimum involvement is seen in the traditional marriages that are aimed at safeguarding the structures to serve utilitarian ends. Limited interpersonal involvement in marriages gives reasonable comfort and security to the couples. Maximum involvement in marriages

gives the couples a sense of satisfaction and confidence in their relationship. To have maximum involvement, the couples have to grow in their understanding of each other and adjust in different factors that affect the core of the family life. A Marriage where the spouses ensure emotional bonding allows for the thriving of marital stability. Couples who desire to enjoy marital stability should ensure that they cultivate emotional bonding.

Commitment is another factor that fosters marital stability. Commitment, which involves the decision to maintain a love relationship over time, is closely associated with marital stability (Wolf, 2006, p. 136). Commitment is a foundation for any successful marriage. Marriages that are both happy and enduring are characterized by the partner's commitment to each other as individuals and to the institution of marriage. High commitment to a marital relationship is associated with high marital stability when couples have effectively dealt with relationship disillusionment in the beginning of marriage (Moore and Davidson 1999, pp.155-163.). Expression of affection in marriages ensures marital stability. Expression of affection pertains to demonstration of affection and sexual relations. Fulfilment of sexual needs in terms of quantity and quality is very important in the well-being and happiness of a marriage (Moore & Davidson 1999, pp.155-163).

Sexual satisfaction frequency has been found to be associated positively with general relationship satisfaction in married couples' marital stability (Christopher & Sprecher, 2000, pp.999-1017). The satisfaction with one's sexual relationship is associated with feelings of satisfaction for one's spouse or partner. Mitchell (2002, p.94) did a longitudinal study on the relationship between affection, sexual and marital satisfaction. He interviewed 106 couples over the first two years of marriage. He found that wives' sexual interest was related to the husband's satisfaction and this had an effect in their

marital stability. Sexual satisfaction is related to the existence of a close personal relationship with one's sexual partner (Mitchel, 2002, 94). For women, the closer the emotional relationship with their partner, the greater the chance of a satisfying sexual relationship (Mackey & O'Brien, 1995, pp.23-112) Sexual marital satisfaction is associated with wives' life satisfaction rather than husbands' as well as wives' and husbands report of global happiness (Glenn, 1998, pp.563-575). Proulx, Helms and Buchler (2007, pp.563-575.) demonstrates that the quality of marital sex is related positively with personal well-being. They also reported that gender is a significant moderator of the cross-sectional association between marital quality and personal well-being. They revealed that concurrent association between marital quality and personal well-being is stronger for women than men. Couples should abide by the injunction of the Holy Book which directed that a husband and a wife should not deny each other sex except when they wish to seek the face of God. When they do this, they would be strengthening their relationship and marital stability.

2.2.4 Cultural factors and marriage dysfunctions

Most of the research on marital conflict has concerned various conflict styles and their consequences. Some of this research is cross-cultural (Cheng, 2010, pp.354-362; Bradbury, Fincham, and Beach, 2000, pp.964-980), with different conflict styles being associated with differences in marital satisfaction (Greeff, DeBruyne, & Abraham, 2000, pp.321-334), marital duration (Carstensen, Gottman, & Levenson, 1995, p.140), future conflict frequency (Sullivan, 2010 pp. 46-79), relations with children (Shek, 1998, pp.53-67), and collectivism vs. individualism (Holt, 2005, pp.25-41). In this paper we will not delve further into this vast literature but will report on a study involving some possible sources of conflict as perceived by husbands and wives from diverse cultures.

Conflict may arise over the number and spacing of children in some cultures (Mason and Taj, 1987, pp.611-638.) but not in others (Mason & Smith, 2000, pp.299-311). When spouses do disagree on family planning, husbands usually desire more children than wives, consistent with women providing more childcare. This sex difference can also be explained by noting that if a relationship dissolves and the woman proceeds to reproduce with other men, her first mate gains no reproductive success from these latter births. So, a man is more interested in a woman's short-term reproduction with him than she is.

Couples may, then, internalize cultural realities as they create norms for themselves wherever they are. Dillon et al. (2015, p.147) found that for Turkish wives, division of labour did not appear to be a major source of conflict. This may be explained with reference to the presence of strong norms favouring gender role specialization. Those forms of family functioning are generally so well internalized that women may be constrained not to disrupt them. “Even in the case of professional women the strains inherent in combining work and domestic responsibilities are seldom allowed to reflect on men who continue to be sheltered from new role demands” (Kandiyoti, 1982, p. 117).

2.2.5 Religious factors and marriage dysfunctions

Belief in marriage as sacred has been linked to a decrease in the detrimental effects of stressing events and an increase in desirable marriage outcomes among older adults (Stafford, David & McPherson, 2014 pp.54-70). Religious beliefs concerning relational values (e.g., forgiveness, commitment and sacrifice) appear to indirectly improve marriage satisfaction and quality (Randal & Alan, 2013, pp.164–77), and beliefs about the sanctification of marriage may help married couples resolve conflict by preventing conflict, improving conflict resolution and enhancing relationship reconciliation (Nathaniel & David, 2006, pp.439–49). People who believe that marriage is sacred may

also be more likely to remain committed to their marriages because they have made a promise to God. They want to abide by God's guidelines for marriage and they believe their marriage is part of God's will (Judith 2011, pp.228–46.). People invest in the sacred, protect that which is sacred, gain satisfaction in the pursuit of the sacred, glean spiritual emotions from the sacred and suffer severe consequences from the loss of the sacred (Kenneth & Annette, 2005, pp. 179–98). Goodman and Dollahite (2006, pp.141–55) report that a belief in sacred marriage includes a belief that marriage is part of God's plan and that God is involved in the marriage results in marriages that exhibit more stability and unity, increased growth and motivation and higher levels of happiness and peace. Religion is believed to provide meaning to commitment in marriage because it has a sacred purpose and provides people a perspective that helps them stay together during stressing events (Goodman and Dollahite, 2006, pp.141–55; Nathaniel and David, 2006 pp.439–49).

Religious discourse among couples who believe their marriage is sacred has also been linked to positive marriage outcomes. According to Kusner and colleagues (Katherine et al, 2014, pp. 604–14), increased levels of religious discourse between spouses, coupled with a shared belief in the sanctification of marriage, decreased the likelihood of negative interactions during periods of conflict. Religious discourse appears to have the strongest influence on people's everyday life decisions when they participate in religious communities that stress the salience of religion's role in everyday decisions (Emily, Michelle & Meredith, 2012, pp.304–23). Religious discourse concerning the eternal nature of marriage beyond death has been linked to enduring marriages, as well (Goodman & Dollahite, 2006, pp.141–55).

A strong religious orientation in the marriage provides a source of social support and an opportunity for engaging in family activities and religious services together (Dada and Idowu, 2006, pp. 127-138.). It is the opinion of Ebenuwa–Okoh (2008, pp.275-279) that couples who are more religious show greater marital stability, resulting from increased give and take, self-sacrifice and altruism. There is also evidence of a contribution to individual and marital growth. Couples who wish for marital stability should develop strong habits for religious activities and ensure that they devote more time to them.

2.3 Theoretical Framework

The study used Bowen Family Systems Theory and Family Stress Theory in the study. Family stress theory describes and explains the persistent and severe stressors that occur to all families. When there is no intervention, these stressing issues become intense due to lack of support from family members, increased personal insecurity and family crises, emotions and trauma. These families may face domestic violence encounters, recurrent or drugs and substance abuse, poor immune system leading to illness, dysfunctional marriages, accidents, and child negligence among other challenges.

2.3.1 Bowen's Theory

Murray Bowen founded Bowen theory in 1974. Bowen's theory focuses on human behaviour that perceives family as a unit founded on emotions. The theory uses system thinking approach to analyse the interactions between members of units. It is the form of a family union whose members are deeply related passionately. Regularly, individuals feel withdrawn or detached from their relatives, but this is more emotional than factual. Relationships deeply affect individual's thoughts, feelings, and actions that it often seems as if people are living under the same "emotional skin." Individuals petition each other's thoughtfulness, agreement, and support and react to each other's needs, prospects, and

disappointments. The union and reactivity make the functioning of individual family members' co-dependent. When one person from this family union changes, this can induce changes to the other family members. Though families may differ in the magnitude of interdependency, all families have some level of interdependence. This is what actually makes families experiencing dysfunctional challenges struggle to survive before divorce.

The theory focuses on patterns that develop in families in order to defuse anxiety. The main cause of anxiety is the perception of either too much closeness or too great a distance in a relationship. The intensity of worries in any family union is predicted by the present levels of external stress and the compassions. To be precise, subjects that have been transferred from one generation to another. If a family member is faced with thinking challenges and unable to solve relationships dilemma, but reasonably respond eagerly to apprehend emotive burdens, a state of continuing nervousness or reactivity may set in place.

Bowen developed this theory and its eight interconnecting ideas. He did so by putting together ideas using system thinking to incorporate information of the human species as a product of development with information from the family study. An essential supposition is that an emotive arrangement that developed over numerous billion years governs human association organizations. Individuals have a "thinking brain," language, a multifaceted consciousness and philosophy, but persons still do all the conventional things those other forms of life do. The emotive system influences most human actions and is the principal driving force in the development of experimental difficulties. Information on how the emotive system operates in one's family, work, and social

systems reveals new and more effective choices for resolving difficulties in each of these areas.

2.3.2 Family Stress Theory (FAST)

The author of Family Stress Theory is Reuben Hill (1958). It is an evolving theory derived from domestic discipline that searches the reason some family organisms adjust and even develop and succeed after experiencing situational stressors or provisional occasions, whereas some of other family units worsen and disintegrate under related conditions (McCubbin, 1993, p. 46). The theory is described in nurture's met standards of person, setting, health, and nursing in terms used for family nurture. According to McCubbin and McCubbin (1989 pp.3-43), a person, or family, is regarded as an institution that experiences challenges and deviations as an unavoidable aspect of family over the life cycle. Families also cultivate potentials and competences to improve the growth of each member and to defend the family unit from key disturbance during times of conversion and change.

They point that where these stressors become regular or if the couple does not get help of substantial relations, the challenges of uncertainty can lead to crises in a family, such as corporal, emotive, or relational distress. These family crises may comprise incidents of domestic violence, repetitive or enduring abuse of substances, body weakening as a result of weak immune system, dysfunctional marriage, neglecting of one’s child among others. In face of these challenges, the study proposes that the maintenance or interruption of family routine is that which is of great importance, influencing the sense of security among the children. These family habits include individual and shared schedules, routines and recurring environmental challenges.

The influence of inconsistent individual actions and unpredictable behaviour pattern can be muted with defensive factors such as opinions and social relations. These positive issues assist an individual to counter challenges; thus, couples can persist to provide care to the children irrespective of frequent and severe challenges. FAST aids couples to handle the challenges by introducing rites fashioned to strengthen bonds within and between the couples. Consequently, it promotes the growth of supportive associations that offers a social safety net for the affected couples.

These theories helped me in understanding that if stressors become numerous or if the individual or family does not get help from significant relationships, this could be detrimental to their well-being. I had this background in my mind as I carried out an assessment of the factors for dysfunctional marriages among families in Budalang'i Constituency, Busia County.

2.4 Research Gaps

All relationships face challenges in one way or the other. There is no relationship that exists perfectly free of challenges. Most partners who appear to be intimate sometimes find themselves making decisions that may cause dissatisfactions and discouragements in their marriages. However, the best and happy moments usually provide strength to couples that help them to keep moving during discouraging moments, hence encouraging them to continue loving one another. However, if the worst moment overrides the good moments, the intimacy bond grows weak and most of the times, these issues lead to dysfunctional marriages.

Though there are few studies in the area of dysfunctional marriages among families, the causes of dysfunctional marriages among families vary from one place to another.

Studies focusing in the area of marriage have generally used exploratory approach in evaluating either causes of dysfunctional marriages among families or marriage conflicts (Amato, 2003 pp.23-38; De Graaf & Kalmijn 2006, pp.483-505; Cleek, & Pearson 1985, pp.179-183). Wafula (2013, p.65), one of the studies in the area that focus on the marital issues in Budalang'i Constituency concentrated on early and forced marriages. However, despite studies having been done on early and forced marriages in Budalang'i Constituency, nothing seems to have been done to address the many rising cases of dysfunctional marriages among families that are causing pain and suffering in many families. Therefore, there was a need for studies to assess the causes of dysfunctional marriages among families in Budalang'i Constituency, Busia County.

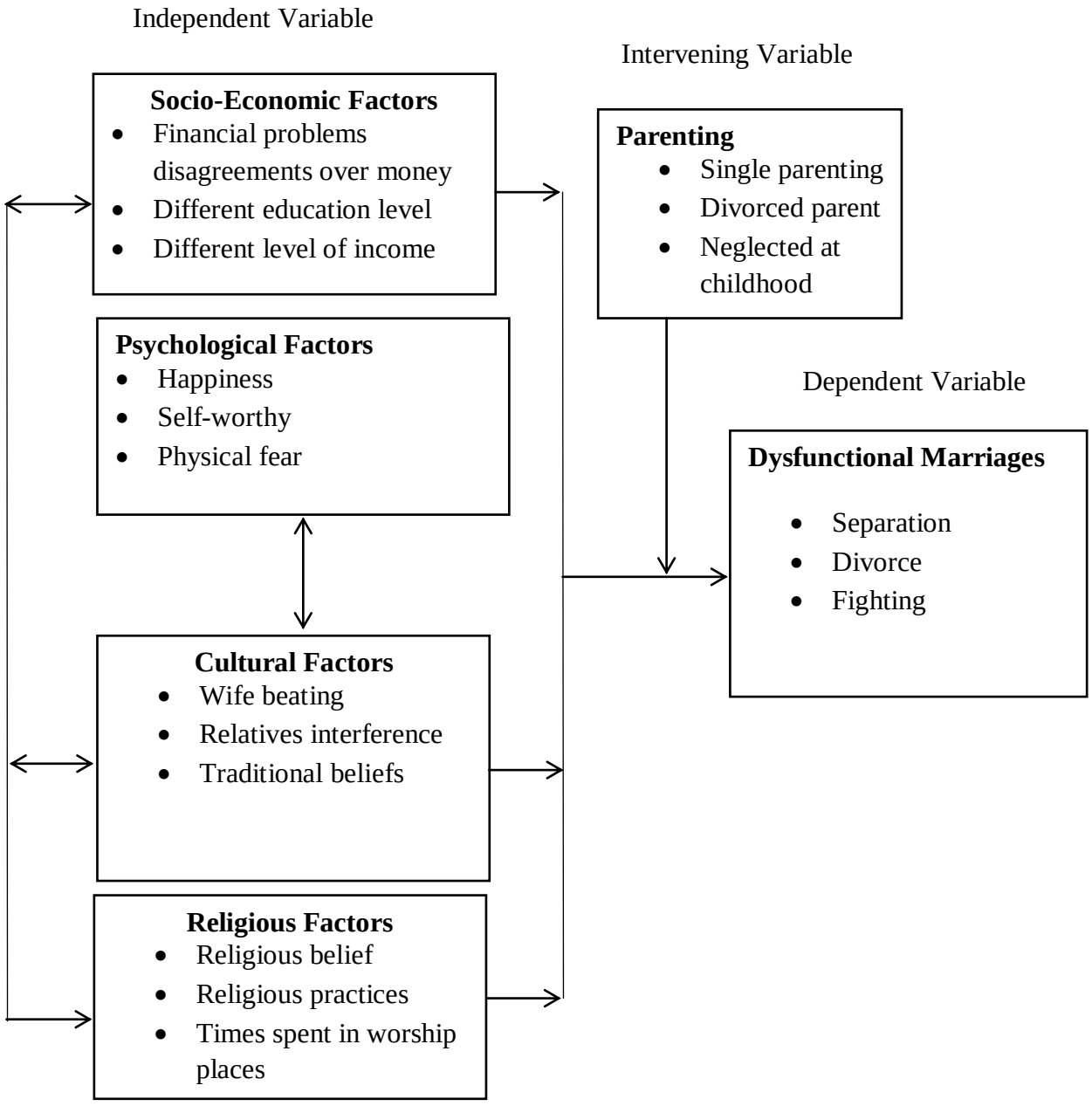
2.5 Conceptual Framework

Conceptual framework outlines the association between the variables used in the study (Orodho, 2009, pp.126-133.). Jabareen (2008, pp.179-192) suggests that a variable is a quantifiable feature that assumes diverse values among subjects. An independent variable is that feature which affects or controls the outcome (dependent variable). A dependent variable is a variable that relies on a different variable. In the study, socio-economic factors, psychological factors, cultural factors and religious factors form the independent variables while the dysfunctional marriages among families form the dependent variable.

Conceptual framework is an investigator's own point on the problem that gives course to the study (Kaplan 2002, pp.395-400). A Conceptual frame work is a postulated model classifying the constructs used in a study and their associations. Mugenda and Mugenda (2003, pp.15-23), looks at the essence of a conceptual framework as a pointer to the

reader to first understand the anticipated connection between the independent (predicting) and dependent (predicted) variables.

Figure 2. 1: Conceptual framework



Source: Researcher (2019)

2.6 Conclusion

Existing literature has focused on three areas of family, i.e. marriage conflict, divorce and effects of divorce. Formal divorce is a common occurrence in developed nations while in African society, this phenomenon is a rear occurrence and scanty information exists regarding dysfunctional marriages. This might have been caused by lack of interest in the area or by nature of African society where family problems are mainly a secret between involved parties and not court rooms, hence making information scarce.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

The purpose of this study was to explore the factors for dysfunctional marriages among families in Budalang'i Constituency, Busia County. To be specific, the study assessed the socio-economic factors, psychological factors, cultural factors and religious factors for dysfunctional marriages among families in Budalang'i Constituency, Busia County. This chapter discusses the methodologies used in the implementation of the study**.** The chapter outlines the research design, research site, target population, determination of study sample, study sample size, data collection measures, interview schedule, validity and reliability pilot study, instrument reliability, instrument validity, data processing and analysis, legal and ethical considerations.

3.2 Research Design

Kothari (2004, pp. 1-2.) describes a research design as a logical model that permits the researcher to draw inferences regarding casual relationships between variables under examination. The researcher used a descriptive research design to describe the socio-economic factors, psychological factors, cultural factors and religious factors for dysfunctional marriages among families in Budalang'i Constituency, Busia County. This study design was considered suitable as its objective was to make a comprehensive analysis of the variables with a view to determine more information and association between the variables in the study. It was suitable for a detailed examination and

description of variables. This design permitted us to collect both qualitative and quantitative data that was used in this study.

3.3 Target Population

Target population denotes the complete set of elements and/or persons to which scholars are concerned about in drawing the conclusions. According to Kothari (2004, pp. 1-2), population is the total number of elements about which information is obtained. Mbwesa (2006, pp.25-30.) describes target as the whole group of persons, happenings or things that the researcher wants to observe. The study targeted 15,245 households in Budalang'i Constituency, Busia County (KNBS, 2018). The study used household as a unit of study.

3.4 Sampling Procedure and Sample Size

3.4.1 Sampling Procedure

Sampling includes processes of enrolling sub-sets of a population to represent the whole population to gather the desired information pertaining to the subject matter (Kerlinger & Lee, 2000, pp.599-619). Therefore, a sample refers to a section of a population symbolic of the whole population. This research employed both probability and non-probability sampling procedures to settle on respondents. The study employed probability sampling to select households for this study. Simple systematic sampling was used to sample households from which household heads were interviewed. In this study a wife or husband was considered a household head depending with who was available during the study period; this was done in line with Kenya Bureau of Statistics. In cases where both wife and husband were found at home, the husband was included in the study. The purposive sampling of non-probability sampling was employed in selection of Pastors and Chiefs who were interviewed to shed more light on the study subject. Since Pastors

and Chiefs were not primary targets, their findings were not used in discussing the findings of the study.

3.4.2 Study Sample Size

A sample is a subgroup of the target population nominated to partake in a research which is a portion of the entire group selected to take part in a study project. Kothari (2004, pp. 1-2), views sample size determination as an exercise of great importance. The sample size should be ideal to fulfil the study conditions, efficient, representative, reliable and flexible.

The study adopted Nasiurma's model to determine the study sample size. Nasiurma (2000 p.63) states that the sample size can be determined by:

n= $\frac{\mathbf{NCV2}}{\mathbf{CV2 + (n-1)\ e2}}$ where;

n= Sample size

N= Target Population

CV= Coefficient of determination (0.5)

e = Tolerance level 0.05 at 95% confidence level

Therefore, the sample size for households in Budalang'i Constituency, Busia County is;

$$\mathbf{n}= \frac{(15{,}245 \text{ x } 0.5\text{x}0.5}{0.5\text{x}0.5+ (15{,}245-1)0.05\text{x}0.05}$$

$$= \frac{3811.25}{38.36}$$

=99.35

99.35 were rounded off to the closest whole number to get the sample size.

The study sample size comprised of 99 heads of households from Budalang'i Constituency, Busia County. According to the central limit theorem, if the population is normal, then the result holds for samples of any size (i.e., the sampling distribution of the sample mean will be approximately normal even for samples of size less than 30 (Chang, Huang & Wu, 2006, p.31). Using central limit theorem, 99 household heads were considered sufficient for this study.

3.5 Data Collection Tools

3.5.1 Development of Instruments

According to Truman (2008, **p**. 33.) data collection is the process of collecting and quantifying information on variables of concentration in a conventional systematic manner so as to allow the investigator to answer specified study questions. The researcher conducted an in-depth analysis to generate constructs which were used to develop a study questionnaire. The study used only primary data which was gathered from the field by use of interview questionnaires. The questionnaires comprised of structured and unstructured questions. The investigator engaged research assistants who were experienced in local community matters since the issues that were under the study required people with good knowledge of the problems, especially when handling victims of dysfunctional families. The research assistants were required to have at least a certificate in leadership or counseling. The research assistants were also required to be at least 30 years and above.

3.5.2 Interview Questionnaires

Krosnick (2018, pp. 439-455) defines questionnaires as a set of written queries with a choice of responses, developed for the purposes of a research or study. The use of questionnaires in this study was significant in getting data from households. Orodho (2009, pp.126-133) explains that questionnaires are effective since they have the ability to gather more facts within a limited period of time and they can also be analysed easily. The researcher used questionnaires containing both open-ended and closed-ended questions to allow the researcher to collect both qualitative and quantitative data. The questionnaires targeted household heads. The questionnaires for the household were divided into five parts so as to address all the five objectives of the study.

3.6 Pilot Study

According to Mugenda and Mugenda (2003, pp.16-26), pilot testing involves performing a preliminary test of data collection instrument and processes to detect and remove problems, permitting programs to make corrective amendments to the study tool and procedures for data collection to make sure that the data obtained is consistent and useable.

Piloting also aids in establishing how the tool assisted the investigator to draw up the coding sheet for unstructured questions (Orodho 2009, pp.126-133). During the Pilot study, interviews were administered within an interval of two weeks. The pilot study targeted 10 household heads from Budalang'i Constituency, Busia County who were not included in the main research. Their responses were used to assess needs to adjust the interview questionnaires so as to ensure that they captured the required data to answer the particular questions so as to address the research problem. The pilot also helped in

estimation of time required to conduct the interview. Finally, the interview helped the researcher to interact with possible respondents before the actual study.

3.7 Instrument Reliability

Mugenda and Mugenda (2003, p35), describes instrument reliability as the capacity of a research tool to dependably measure features of concern over time. The less difference the tool yields in frequent measurements of quality, the greater the reliability. In confirming reliability in the study, questionnaires were administered twice to the same group at an interval of two weeks during the piloting. The replies attained were recorded independently to check correlation. This was used to assess the consistency of the interview questionnaire.

The Cronbach's alpha was used in calculating the reliability and the internal consistency and valued at 0.778 (Hair, Tahtam, Anderson & Black, 1998, PP. 232-240). The Cronbach's alpha values obtained for each variable were used to assess the consistency of the questionnaire.

The Cronbach's alpha was used in calculating the reliability and the internal consistency was valued at 0.778 and 0.919 consecutively thus indicating high internal consistency (Hair, Tahtam, Anderson & Black, 1998 PP. 232-240). The Cronbach's alpha values obtained for respective variables are found in the table below.

Table 3. 1: Reliability of study variables

	Factor	Cronbach's alpha
1	Socio-economic factors	0.823
2	Psychological factors	0.876
3	Cultural factors	0.921
4	Religious factors	0.792
	Dysfunctions in the marriage	0.812

3.8 Instrument Validity

Validity is the degree of accuracy in capturing the intended information (Mbwesa, 2006, pp.25-30.). It is the measure of accuracy of the data that is attained using research instruments. Burns (1997. pp.126-133) classified instrument validity into internal and external validity of the measuring instrument. A valid instrument measures the theory in question accurately. There are three major characteristics that are used in estimation of validity; data collecting instruments, self-evident measures as well as construct validity.

The validity of the questionnaires was tested through content validity where the questions were evaluated against the desired outcomes to see how valid they were to the study. Filled questionnaires were cross-checked for completeness and accuracy before being entered for analysis.

3.9 Data Processing and Analysis

Data analysis comprises of any examination using arithmetical or statistical measurement and test hypotheses. The main objective of data analysis is to develop significance and explanations from research findings, which comes through the researcher's understanding and skill in the area of study (Shamoo & Resnik, 2003 pp. 15-21).

Filled-in questionnaires were cross-checked to ensure all returned questionnaires were filled; filled-in questionnaires were serialized to prepare them for data entry. The researcher generated a code sheet for open-ended responses. The data was hence entered into the SPSS for analysis. Quantitative data was analysed using SPSS while Qualitative data was analysed using Content Analysis.

3.10 Legal and Ethical Considerations

Resnik (2011, pp.1-10.) describes legal and ethical considerations as a measure for conduct that recognises and distinguishes acceptable and unacceptable behaviour. Prior to conducting the study, the researcher obtained written permission to conduct the study from St. Paul's University and National Council of Science, Technology and Innovation (NACOSTI). The researcher also obtained oral consent from the respondents; the researcher explained to the respondents the purpose of the study. The researcher shared the research findings after conclusion of the research to the appropriate stakeholders that had interest in the outcome of this study. The researcher further observed three principles, i.e.; confidentiality, anonymity and use of data collected for academic purposes only. Since research assistants had background in counselling or leadership, issues that arose during the interviews were addressed by the research assistants.

3.11 Conclusion

Budalang'i Constituency in Busia County was well suited for this study due to its population size and the many challenges affecting several families due to dysfunctional marriages. Though little information exists on dysfunctional marriages among families in Budalang'i Constituency in Busia County, quite often, cases of family violence have been reported in Western region of Kenya by the Kenyan Media. Budalang'i Constituency is in

Busia County, Western Kenya. Secondly, the area has suffered economically due to long periods of floods over the years.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND INTERPRETATION OF FINDINGS

4.1. Introduction

This chapter presents the data analysed by use of descriptive statistics. The chapter begins with a response rate followed by demographic information of the respondents and descriptive statistics. The study findings were presented as per the objectives of the study. The sample size of this study was 99 households from Budalang'i Constituency, Busia County. The number of responses in the study was 68 which translate to a response rate of 68.7% response rate. According to Kothari (2004, pp. 1-2) a response rate of 50% or more is adequate for analysis. Therefore, the responses obtained were an acceptable basis for drawing conclusions. The study relied on primary data which was collected using a semi-structured interview questionnaire. The questionnaires were administered with the help of two well-trained research assistants. The analysis was thereafter carried out and the findings presented as shown in the sections below.

4.2. Demographic and Background Information

This section provides a profile of the respondents who were included in the study. This information is presented on a number of basic characteristics such as the participants 'gender, age, education and family income. This information offers general understanding about the population under the study. An analysis of these variables provides the socially related context within which other subsequent factors are included.

4.2.1 Respondents' Marital Status

The study found that most of the respondents were married (79.4%), 11.8% were widowed, 5.9% divorced while 2.9% were remarried. Table 4.1 shows the findings. This implies that most of the marriages had both spouses living together.

Table 4. 1: Respondents' Marital Status

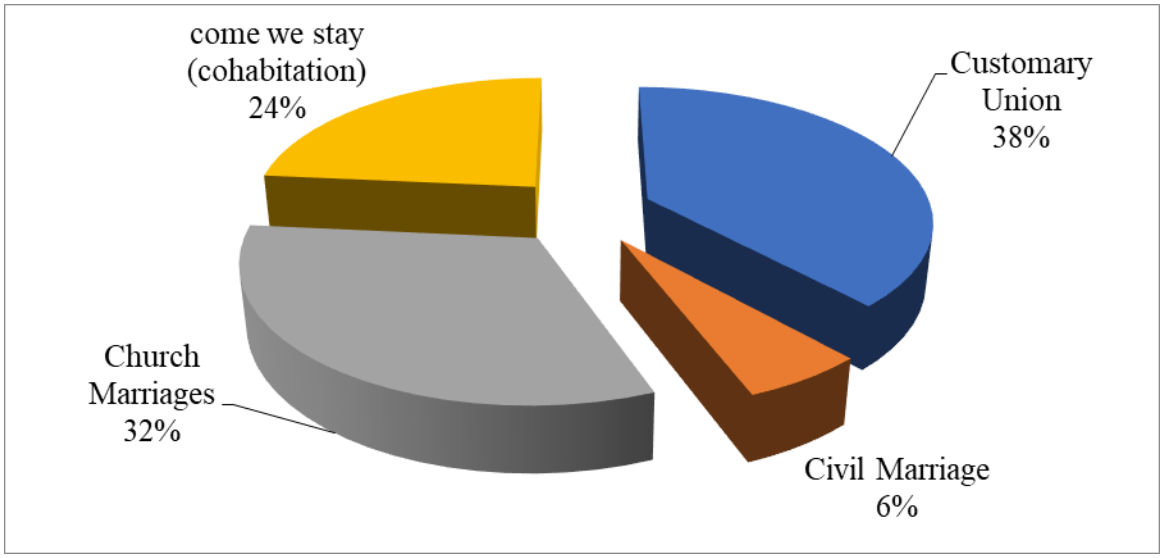
Marital status	**n**	**%**
Married	54	79.4
Widowed	8	11.8
Divorced	4	5.9
Remarried	2	2.9
Total	**68**	**100**

Source: Field Data 2019

4.2.2 Nature of Marriage

The study also examined the nature of marriage union of married couples in the area. Four types of marriage were found in the area. Most of the marriages were customary union (38%), Christian/church marriage (32%) while24% was cohabiting and 6% were in civil marriage. Figure 4.1 shows the results. This implies that customary union was the common form of marriage union; church union was equally represented by a significant proportion. Come we stay which is unofficial union accounted for almost a quarter of marriages in Budalang'i Constituency, Busia County.

Figure 4. 1: Nature of marriage



4.2.3. Number of wives/co-wives

The study sought to establish the number of wives that were married to one man and presented the findings as shown in table 4.2. The study found 82.1% of the respondents had one wife/were married as the only wife to their spouse. 7.1% reported to have 2 and 3 wives and at least 3.6% had up to 6 wives. This implies that polygamy was not very common despite marital challenges. However, the preceding factors will give more light on this finding.

Table 4. 2: Number of wives/co-wives

Number of wives/co-wives	n	%
1 wife	46	82.1
2 wives	4	7.1
3 wives	4	7.1
6 wives	2	3.6
Total	**56**	**100**

Source: Field Data 2019

4.2.4. Duration in a Marriage Union

To further lay the foundation of the marriages in Budalang'i Constituency, the study examined the duration that the respondents had been in a marriage union. Most of them reported to have been in a marriage for a period not exceeding 5 years (55.9%) at the time of the study, 26.5% had been married for 11-15 years at the time of study, 14.7% had been married for 6-10 years and 2.9% between 16-25 years as shown in table 4.3. Most of the marriages were young couples.

Table 4. 3: Duration stayed in Marriage

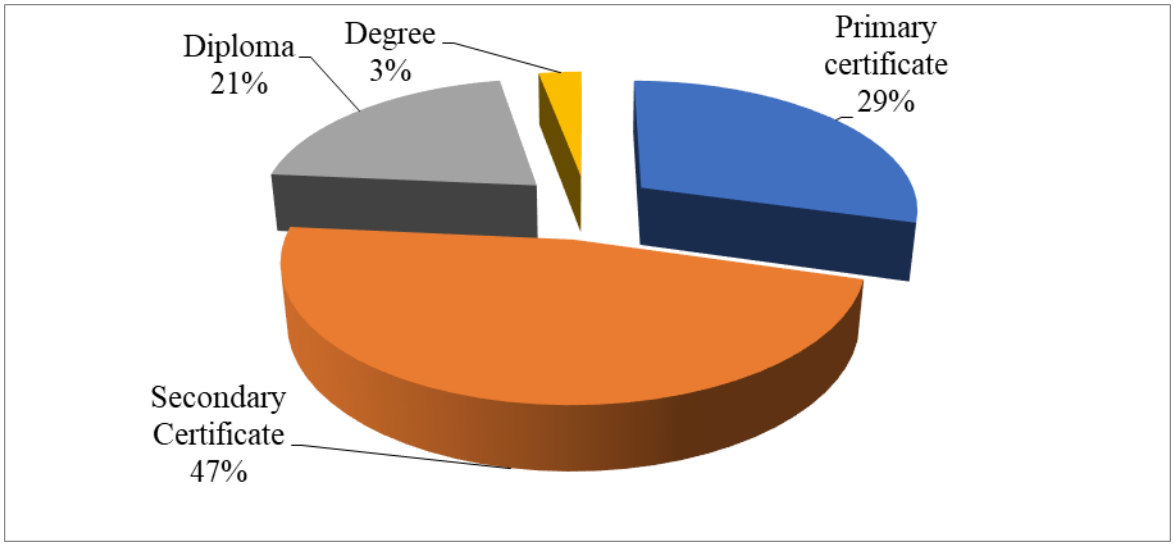
Duration in Marriage	n	%
0-5 years	38	55.9
6-10 Years	10	14.7
11-15 Years	18	26.5
16-25 Years	2	2.9
Total	**68**	**100**

Source: Field Data 2019

4.2.5. Level of Academic Achievement

Education is a very important variable in socio-economic study. This is because the level of education affects ones understanding and decision making. The study found that the majority had attended secondary school (47%). However, most of them dropped out of school. 29% had primary school certificate, 21% diplomas and 3% degrees as shown in figure 4.2. The level of education in the area was found demanding, a factor likely to affect the economic life of the marriage.

Figure 4. 2: Level of Academic Achievement



4.2.6. Religious Affiliation

The study examined the religious affiliation of the respondents. Majority of the respondents were Protestant Christians (57.6%) while 36.4% were Catholic Christians with only 6.1% professing Islam. Table 4.4 illustrates the findings. This is an indication that the area is religiously endowed, and majority are affiliated to a specific denomination. This could help to easily facilitate the intervention programs to promote healthy marital unions.

Table 4. 4: Religious Affiliation

Religion	**n**	**%**
Protestant Christian	38	57.6
Catholic Christian	24	36.4
Islam	4	6.1
Total	**66**	**100**

Source: Field Data 2019

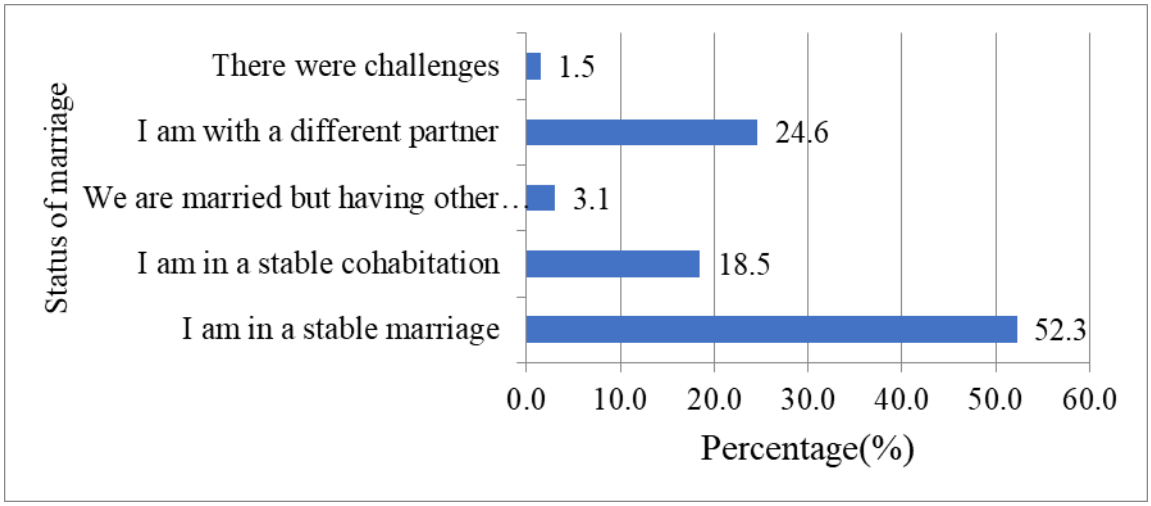
4.3. Socio-Economic causes of conflict and dysfunctional Marriages in Budalang'i Constituency, Busia County

The first objective of this study was to examine socio-economic causes of dysfunctional marriages in Budalang'i Constituency. Under this section the study examined the status of stability in the marriage, trend in commitment to marriage values, causes of conflict and dysfunctional marriages in the respondent's union, the income of the respondents and that of spouses as well as the combined income. The study also examined the financial related causes of conflict between the couples and finally, the respondents' perception on the financial causes of dysfunctional marriages in Budalang'i Constituency.

4.3.1. Status of stability in the Marriage

While assessing conflicts and dysfunctions in the family, the study assessed whether the families were experiencing challenges. It was reported that 52.3% were in stable marriages, 24.6% were with different partners, 18.5% were in stable cohabitations while 3.1% and 1.5% were married with other partners outside and encountering challenges during the study period respectively.

Figure 4. 3: Status of stability in the Marriage



4.3.2. Trend in commitment to Marriage Values

The study also assessed indicators of challenges in marriage. The following indicators were used in the assessment; decrease in cooperation, decreased sexual relationship, increase in gaining child's support, increased level of interaction with relatives, decreased levels of interaction with spouse and friends, having separate financial plans, decreased effective communication, decrease in marital commitment, decrease in personal commitment and decrease in moral commitment.

The study found that at least 48% either often or very often experienced decrease in cooperation, 47.6% decrease in sexual relationship, 67.7% increased level of interaction with relatives and friends often or very often. Having separate financial secrets were constantly mentioned to cause challenges as noted in the next table affected 55% of couples interviewed. The study also noted that decreased effective communication affected the over 50% of the couples with marital commitment (very often affecting 40.0% and 40.0% often). Decrease in personal commitment was also experienced in 77.8% of couples while decreased moral commitment was a challenge in 60% of the couples. Table 4.5 indicates the results.

The mean and standard deviation shows that the interaction with relatives (M=2.10, SD=0.632) and child support by spouse (M=2.19, SD=0.671) increased in most marriage unions in Budalang'i Constituency. The mean shows that couples often experienced interaction with relatives and child support from their spouses. The mean and standard deviations also showed keeping of separate financial affairs, decrease in effective communication, decrease in personal commitment and moral commitment experienced varied responses from the respondents in Budalang'i Constituency, Busia County.

Table 4. 5: Trend in commitment to marriage values

Indicators of challenges in marriage	Very often		Often		Not at all		Mean	Std. Dev.
	n	**%**	**n**	**%**	**n**	**%**		
Decrease in cooperation	6	12.0	18	36.0	26	52.0	2.40	0.700
Decreased sexual relationship	6	14.3	14	33.3	22	52.4	2.38	0.731
Increase in gaining child's support	6	14.3	22	52.4	14	33.3	2.19	0.671
Increased level of interaction with relatives	6	15.0	24	60.0	10	25.0	2.10	0.632
Decreased level of interaction with spouse and friends	6	14.3	16	38.1	20	47.6	2.33	0.721
Having separate financial affairs	10	25.0	12	30.0	18	45.0	2.20	0.823
Decreased effective communication	10	23.8	12	28.6	20	47.6	2.24	0.821
Decrease in marital commitment	8	40.0	8	40.0	4	20.0	1.80	0.768
Decrease in personal commitment	12	66.7	2	11.1	4	22.2	1.56	0.856
Decrease in moral commitment	6	30.0	6	30.0	8	40.0	2.10	0.852

Source: Field Data 2019

4.3.3. Causes of conflict and dysfunctional marriage in respondents' unions

The study probed further on the causes for the above challenges. Infidelity (30%), poor communication (25%) and misappropriation of funds (25%) were ranked high among the causes of conflict and dysfunctional marriages. Other issues included marrying many wives, separate financial secrets and drug abuse in that respective order as shown in table 4.6 below

Table 4. 6: Causes of conflict and dysfunctional marriage in respondents union

Causes of dysfunctional marriages	n	%
Infidelity	12	30
Poor communication	10	25
Separate financial affairs	2	5
Misappropriation of funds	10	25
Drug abuse	2	5
Marrying many wives	4	10
Total	**40**	**100**

4.3.4 Family level of income

The study found that most couples combined income was below Kshs. 10,000 per month (48.4%), 22.6% and 16.1% reported that their combined income was from Kshs.10,000 to Kshs.14,999 and Kshs.15,000 to Kshs.19,999 while 9.7% earned from Kshs.20,000 to Kshs.24,999 and 3.2% Kshs.25,000 and above as shown in table 4.7 below.

Table 4. 7: Family level of income.

Couples combined Income	n	%
Less than Kshs.9,999	30	48.4
Kshs.10,000 to Kshs.14,999	14	22.6
Kshs.15,000 to Kshs.19,999	10	16.1
Kshs.20,000 to Kshs.24,999	6	9.7
Kshs.25,000 or more	2	3.2
Total	**62**	**100**

Source: Field Data 2019

4.3.5. Respondents' level of income

Majority of the respondents reported that their income per month was below Kshs. 10,000 while 14.8% earned from Kshs.10, 000 to Kshs.14, 999 with only 14.8% reporting earning between Kshs.15,000 and Kshs.24,999 as shown in table 4.8.

Table 4. 8: Respondents' level of income

Respondent's income	n	%
Less than Kshs.9,999	38	70.4
Kshs.10,000 to Kshs.14,999	8	14.8
Kshs.15,000 to Kshs.19,999	4	7.4
Kshs.20,000 to Kshs.24,999	4	7.4
Total	**54**	**100**

Source: Field Data 2019

4.3.6. Respondent partners' level of income

Reporting on the income from their spouses, majority had challenges estimating the income of their husbands as was noted during the interviews. However, majority of respondents reported that their spouses were earning below Kshs.10, 000 per month (60.7%), 25.0% reported that their spouse earned from Kshs.10,000 to Kshs.14,999 while 3.6 and another 3.6% reported that their spouses earned from Kshs.15,000 to Kshs.19,999 and Kshs.20,000 to Kshs.24,999 respectively. Table 4.9 illustrates the findings.

Table 4. 9: Respondent partners' level of income

Partners income	n	%
Less than Kshs.9,999	34	60.7
Kshs.10,000 to Kshs.14,999	14	25.0
Kshs.15,000 to Kshs.19,999	2	3.6
Kshs.20,000 to Kshs.24,999	2	3.6
Kshs.25,000 or more	4	7.1
Total	**56**	**100**

Source: Field Data 2019

4.3.7. Socio-Economic Causes of Conflict and Dysfunctional Marriage in Respondents' Unions

Though most of the respondents did not report on their approach to managing finances and how it affected their relationships, most of those who reported associated the challenges to lack of satisfaction with the little (30.0%). Other approaches given

included: poor budgeting, misuse of money, lack of own income and keeping separate financial secrets which had a representation of 10% respectively. Table 4.10 illustrates the findings.

Table 4. 10: Socio-economic causes of conflict and dysfunctional marriage in respondents' union

Finance management affecting couple relationship	n	%
Poor budgeting	2	10
Misuse of money	2	10
Lack of satisfaction/Low income	6	30
Lack of own income	2	10
Priorities differences	2	10
Having separate financial secrets	2	10
Not Applicable	4	20
Total	**20**	**100**

4.3.8. Perception on Socio-Economic Causes of Dysfunctional Marriages

The study examined the respondents' perceptions on socio-economic causes of conflict or dysfunctional marriages among families in Budalang'i Constituency. The factors are ranked based on frequency of their mentioning. The study found that low income was a key socio-economic challenge affecting marriage functioning. 32% of the respondents associated marriage dysfunctions to low income, 26.5% to poverty and financial challenges, 19.1% and 17.6% of all respondents blamed too many expenses because of having many wives/concubines and disparity in income (especially men having lower income) for dysfunctional marriages respectively. Other socio-economic factors associated with dysfunctional marriages included; different financial priorities among couples; high cost of living, demands from immediate community through funeral events and disease burdens, unemployment, lack of constant income/temporal jobs, affairs outside marriage for monetary gain, effects of social media such as faked lifestyle and demands from in-laws as shown in table 4.11.

Table 4. 11: Perceived socio-economic causes of dysfunctional marriages in Budalang'i Constituency, Busia County

Socio-economic factors	n	%
Low income	22	19.3
Poverty/financial challenges	18	15.8
Too many expenses because of having many wives/concubines	13	11.4
Disparity in income. especially men having lower income	12	10.5
Misuse of money on alcohol/drugs and leisure such as football	10	8.8
Different financial priorities among couples	10	8.8
High cost of living	8	7.0
Demand from immediate community through funeral events and disease burdens	8	7.0
Unemployment	4	3.5
Lack of constant income/Temporal job	3	2.6
Affairs outside marriage for monetary gain	2	1.8
Effects of social media such as faked lifestyle	2	1.8
Demands from in-laws	2	1.8
Total	**114**	**100**

4.4. Psychological Causes for Dysfunctional Marriages among Families in Budalang'i Constituency, Busia County

The second objective of this study was to examine psychological causes of dysfunctional marriages among families in Budalang'i Constituency, Busia County. To achieve this, the study used Likert scale to rate respondent's agreement with a number of statements. These statements include; frequently depressed because of spouse treatments, frequent fear of spouse treatments, frequent loneliness because of spouse treatments, frequent sadness because of spouse treatments, feeling of physical and emotional drain because of spouse treatments, frequent feeling of being unaccepted because of spouse treatment and feeling of being physically and emotionally unsafe.

The study found that majority of respondents (64%) often felt depressed because of spouse treatments as implied by 24% of those who strongly agreed and 40% of those who agreed. Approximately 56% (20% strongly agreed and 36% agreed) felt fearful most of

the times because of spouse treatments. The study also found 60% of the respondents experienced loneliness most of time and 80 % (Strongly Agreed=40%, Agreed=40%) reporting that they frequently felt sad. 69.5 % (Strongly Agreed=21.7%, Agreed=47.8%) reported that they felt physically and emotionally drained many times while around 45.9% said that many times they were shunned and unaccepted. 62.5% (Strongly Agree=20.8%, Agreed=41.7%) said that that most of times they felt physically and emotionally unsafe due to treatment by their spouses as shown in table 4.12.

The mean and standard deviations implies that most respondents were depressed (M=2.36, SD=1.139), physically and emotionally drained (M=2.39, M=1.256) or/and felt unaccepted most of times. This could promote infidelity in a marriage as the partners try to compensate for the emotional needs.

Table 4.12: Psychological causes for Dysfunctional families in Budalang'i Constituency, Busia County

	SA		A		UN		D		SD			
	n	%	n	%	n	%	n	%	n	%	Mean	Std_Dev
Most of times I am depressed because of the way my spouse treats or treated me	12	24	20	40	8	16	8	16	2	4	2.36	1.139
Most of times I am fearful because of the way my spouse treats or treated me	10	20	18	36	4	8	12	24	6	12	2.72	1.356
Most of times I feel lonely because of the way my spouse treats or treated me	12	24	18	36	4	8	10	20	6	12	2.60	1.370
Most of times I am sad because of the way my spouse treats or treated me	20	40	20	40	2	4	2	4	6	12	2.08	1.307
I frequently feel/felt physically or emotionally drained of energy.	10	21.7	22	47.8	6	13	2	4.3	6	13	2.39	1.256
Most of time I feel/felt like I was giving without getting anything back or the other person is/was always taking without giving back to you.	14	29.2	8	16.7	10	20.8	8	16.7	8	16.7	2.75	1.466
I feel/ felt shunned, an outsider, or otherwise not accepted for who I am.	8	17.4	20	43.5	8	17.4	4	8.7	6	13	2.57	1.259
I frequently feels/felt emotionally or physically unsafe or injured.	10	20.8	20	41.7	6	12.5	6	12.5	6	12.5	2.54	1.304

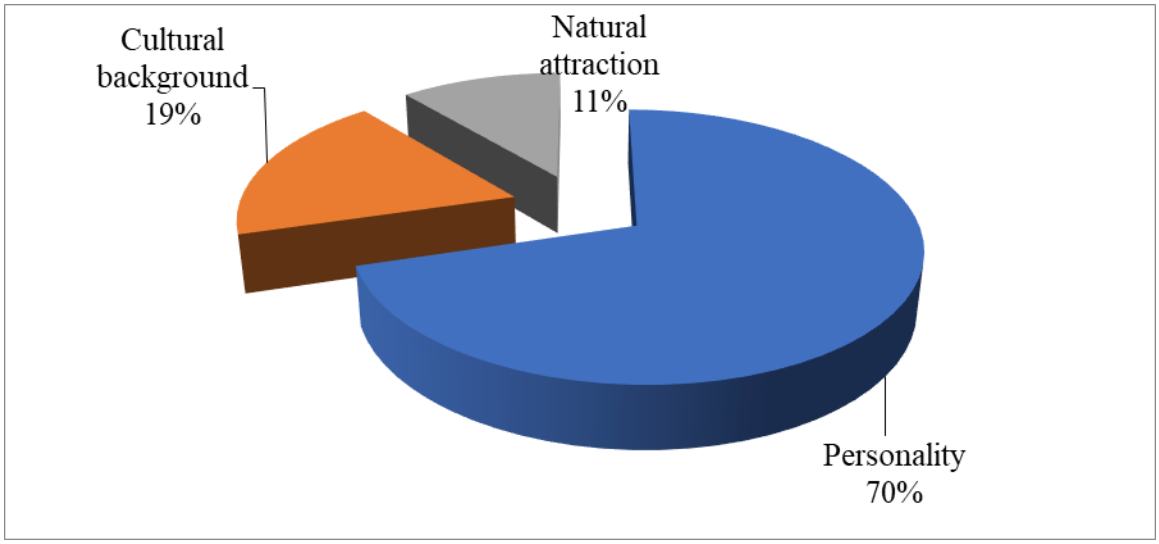
4.5. Cultural Influence on Dysfunctional Marriages among Families in Budalang'i Constituency, Busia County

The third objective of this study was to examine cultural/traditional beliefs and practices responsible for causing dysfunctional marriages among families in Budalang'i Constituency, Busia County. To achieve this, the study examined whether culture of origin attracted the respondents to their spouse, similarities between the spouses, differences experienced in the marriage because of culture difference, and finally the cultural differences perceived to cause conflicts and dysfunctional marriages.

4.5.1. Factors leading to marriage union in Budalang'i Constituency

The study found that 70% couples were attracted to each other because of their personality, 19% said that they were attracted to their spouse dues to their cultural background while 11.0% of the respondents were attracted to their spouses naturally as shown in figure 4.4.

Figure 4. 4: Factors leading to marriage union in Budalang'i constituency



4.5.2. Cultural differences responsible for dysfunctional marriages respondent's union

The study also examined the cultural differences between the spouses that lead to conflicts and dysfunctions in their marriage. The study found upbringing (28.6%) differences were the common differences experienced in marriages that spouses came from different cultures. The study also found 21.4% experienced different beliefs and another 21.4% commitment to rituals. Other cultural differences include; wife battering, polygamy, treatments of the dead and local foods as shown in table 4.13.

Table 4.13: Cultural differences responsive for conflicts and dysfunctional marriages respondent's union.

Cultural differences	n	%
Up bringing difference	8	28.6
Belief system	6	21.4
commitment to rituals	6	21.4
Wife battering	2	7.1
Polygamous	2	7.1
Treating of dead	2	7.1
Local foods	2	7.1
Total	**28**	**100**

4.5.3. Perceived cultural/traditional beliefs and practices responsible for causing conflict or dysfunctional marriages among families in Budalang'i Constituency

In this section, the study also examined respondents' perception on cultural/traditional beliefs and practices responsible for causes of conflict or dysfunctional marriages among families in Budalang'i Constituency. The study found out that holding onto cultural beliefs was a contributor to conflicts and dysfunctional marriages (17.6%). Polygamous practices by some culture was ranked as the second causes of conflict and dysfunctional marriages in Budalang'i Constituency. Other cultural issues associated to dysfunctional marriages included; casual sexual, rituals, family structure, wife inheritance, treatment of the dead, in-laws influence, dowry payment and circumcision.

Table 4. 14: Perceived cultural/traditional beliefs and practices responsible for causing dysfunctional marriages among families in Budalang'i Constituency

Cultural and traditional beliefs	n	%
Conserving out dated cultural practices	12	27.3
Polygamous	10	22.7
Casual sexual	4	9.1
Rituals	4	9.1
Family structure	2	4.5
Wife inheritance	2	4.5
Treatment of dead	2	4.5
In-laws influence	4	9.1
Dowry payment	2	4.5
Circumcision	2	4.5
Total	**44**	**100**

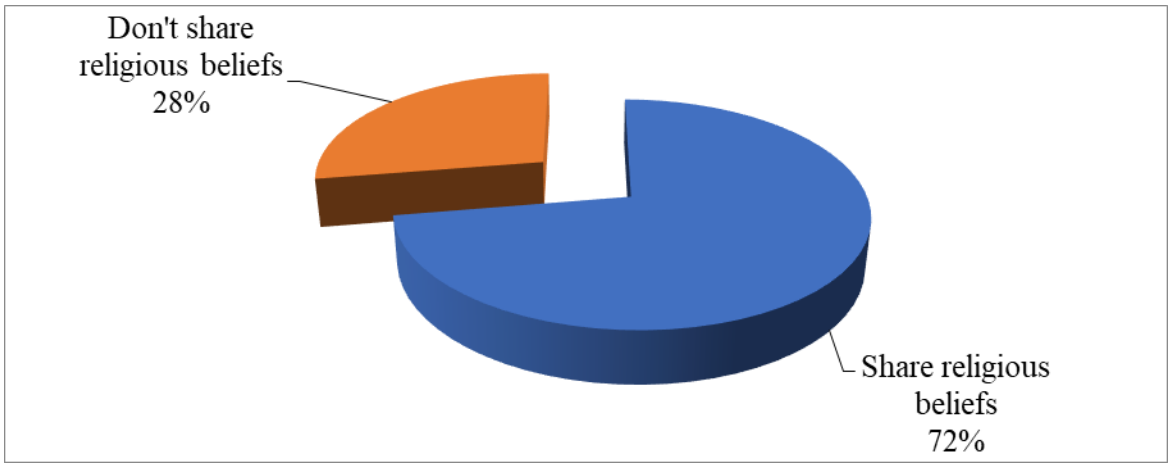
4.6. Religious Beliefs Causing Dysfunctional Marriages among Families in Budalang'i Constituency, Busia County

The fourth objective of this study was to examine religious beliefs causing conflict or dysfunctional marriages among families in Budalang'i Constituency. To achieve this, the study assessed whether the spouses belonged to same religion, religious related issues that caused conflict and dysfunctional in marriages between spouses and finally, respondents' perception on religious causes of conflict or dysfunctional marriages in Budalang'i Constituency.

4.6.1. Couples similarities in Religion

The study found that 72% of the respondents shared the same religion with their spouse while 28% reported that they were in different religion affiliation with their spouses as shown in figure 4.5.

Figure 4. 5: Couples similarities in religion



4.6.2. Religious beliefs causing dysfunctional marriages among families in respondent's union

The study also assessed the commitment of spouse on religious issues such as prayerfulness, following religious rituals, listening to spiritual leaders more than their spouses, and its effect on their marriage unions. The study found that spouses were not at all too prayerful, committed to religious rituals, nor listening to spiritual leaders than their spouses. The study also found that religious beliefs had not caused difficulties in communication in their relationships as shown in Table 4.15.

The means and standard deviations imply that the notion that a spouse could be inclined to spiritual leaders more their partners was considered not to exist in most relationships (M=2.74, SD=0.815). Religious beliefs were not considered to cause communication challenges in most marriages, but the standard deviation shows there were varied responses on the responses(M=2.55, SD=0.815).

Table 4. 15: Religious practices causing dysfunctional marriages among families in respondent's unions.

Religious practices	Very often		Often		Not at all		Total %			
	n	%	n	%	n	%	n	%	Mean	Std_Dev
My spouse is/used to be too prayerful	6	11.1	12	22.2	36	66.7	54	100	2.56	0.691
My spouse follows/followed religion with too much rituals	4	8.7	10	21.7	32	69.6	46	100	2.61	0.649
My spouse listens/listened to spiritual leaders than me	2	4.3	8	17.4	36	78.3	46	100	2.74	0.535
Religious belief caused/has caused difficulties in communication in our relationship	8	20.0	2	5.0	30	75.0	40	100	2.55	0.815

4.6.3. Perceived religious beliefs causing dysfunctional marriages among families in Budalang'i Constituency, Busia County

The study also assessed the respondents' perception on the effect of religion on dysfunctional marriages in Budalang'i Constituency. The study found that different permissive practices by some religions such as polygamy were considered the main issues causing conflict and dysfunctional marriages in Budalang'i Constituency. The second issue was too much religious activities e.g. overnight Keshas, dress code. The other factor considered significant was too much commitment to the church than the family. Other religious issues considered to contribute to marital challenges was spending too much time in church, weakened religious leaders/unqualified in terms of character, strong beliefs, intrusion by church leaders and church members, too many rituals in ones' partner's religion and abuse by religious systems.

Table 4. 16: Perceived religious beliefs causing dysfunctional marriages among families in Budalang'i Constituency

Major religious cause of dysfunctions in marriage	n	%
Different religious beliefs/faith e.g. support of polygamy	24	35.3
Too much religious activities e.g. overnight Keshas, dress code, etc.	10	14.7
Too much commitment to church than family	10	14.7
Spending too much time in church	6	8.8
Weakened religious leaders/unqualified in terms of character	6	8.8
strong beliefs	4	5.9
Intrusion by church leaders and church members	4	5.9
Too much rituals in one partner religion	2	2.9
Abuse by religious system	2	2.9
Total	**68**	**100**

4.7. Best Practices or Strategies in Addressing Dysfunctional Marriages among Families in Budalang'i Constituency, Busia District

Finally, the study sought to assess best practices or strategies in addressing dysfunctional marriages in Budalang'i Constituency. Respondents felt that there was need to encourage healthy family culture (compassion, love, team work, trust and having good communication), strengthening marital counselling programs in church and community and enhancement of economic life of Budalang'i Constituency residents. This by creation of employment opportunities as the key best practices. Other practices perceived important in addressing conflicts and dysfunctional marriages in Budalang'i Constituency should include; introduction of various forums to teach fundamentals of marriage, encouraging cohesion in the family, counselling teenagers and setting rules to protect them from early pregnancies, curbing of school dropouts, embrace Christian values, improving partner involvement, praying for families, joining positive minded men/ women groups, legalizing marriage and living together as shown in table 4.17.

Table 4. 17: Perceived best practices or strategies for addressing dysfunctional marriages in Budalang'i Constituency.

Perceived Strategies to address dysfunctions in marriages	n	%
Encouraging health family culture (compassion, love, team work, trust and having good communication)	30	34.1
Strengthening marital counselling programs in church and community	12	13.6
Enhance economic life of Budalang'i people e.g. by creation of employment opportunities	10	11.4
Introduce various forums to teach fundamentals of marriage	8	9.1
Encouraging cohesion in the family	6	6.8
Counselling teenagers and setting rules to protect them from early pregnancies/ curbing school dropout	6	6.8
Embrace Christian values	4	4.6
Improved partner involvement	4	4.5
Praying for families	2	2.3
Joining positive minded men/ women groups	2	2.3
Legalizing marriage	2	2.3
Living together	2	2.3
Total	**88**	**100**

CHAPTER FIVE

SUMMARY OF FINDINGS, DISCUSSION, CONCLUSION AND RECOMMENDATIONS

5.1. Introduction

The study was conducted targeting couples in Budalang'i Constituency in Busia County. The study's main objective was to assess the causes for dysfunctional marriages among families in Budalang'i Constituency in Busia County. Therefore, the study targeted only heads of households. This chapter presents the summary of the findings from the field data, conclusion and the recommendation of the study.

5.2. Summary of Findings

The study sought to find out the factors causing dysfunctional marriages among families in Budalang'i Constituency, Busia County. The study examined socio-economic factors, psychological factors, cultural factors and religious factors causing dysfunctional marriages in Budalang'i Constituency. The study found that most families in Budalang'i Constituency experienced challenges in their marriages. Socio-economic factors such as lack of enough finances causes strife in the marriages; families where women were bread winners or earned more than their spouses experienced marital challenges.

Psychological factors such as negative feeling about an individual in respect to their spouses' point of view determined the communication in their marriage. Where communication was perceived wrongly, it resulted into hurts leading to dysfunctional marriages. Culture was not a major challenge in the area. However, where it existed it

had its contribution to dysfunctions in marriage. The study found cases where if one spouse held strong cultural values, this could likely lead to dysfunctions in their marriage. The study also found most spouses belonged to same religious groups. Though, religion was not a major problem. Where the spouses professed different religious beliefs such as tolerance of polygamy, there were challenges in such marriages. Introduction of various forums to teach fundamentals of marriage, encouraging cohesion in the family, counselling teenagers and setting rules to protect them from early pregnancies, curbing school dropout rate, embracing Christian values, improving partner involvement, praying for families, joining positive minded men/ women groups, legalizing marriage and living together are among best practises to address the issue of dysfunctional marriages in Budalang'i Constituency, Busia County.

5.3. Discussion of the Findings

The summary is organized based on the objectives of the study which include; to identify the socio-economic factors leading to dysfunctional marriages among families in Budalang'i Constituency, Busia County; to assess the psychological factors leading to dysfunctional marriages among families in Budalang'i Constituency, Busia County; to establish the cultural influence towards dysfunctional marriages among families in Budalang'i Constituency, Busia County; to assess the religious beliefs causing dysfunctional marriages in Budalang'i Constituency and to establish the best practices or strategies for pastoral counselling in addressing dysfunctional marriages among families in Budalang'i Constituency, Busia County.

5.3.1 Social demographic characteristics of the families

The nature of marriage to most couples was customary union which was slightly higher than Christian type of marriage. It is also worth to note that cohabitation form of marriage

was being practised by nearly one quarter of marriages in the area with most couple claiming that they were in monogamy type of marriage. Couples who had been in marriage for less than 5 years accounted for more than half marriages in this study. Examining the level of education, the study found that nearly half of couple had barely secondary certificate or dropped out at high school level. Protestant Christians were more than half the couples studied which suggest that the area has many Pentecostal churches.

Most couples claimed that their marriages were stable. However, there were cases of separations, cohabitation and multiple partners. Most of indicators of unstable families were observed; these included; decrease in cooperation, decrease in sexual relationships, maintaining separate financial secrets, decreased effective communication, decreased marital commitment, decreased personal commitment and decreased moral commitment. However, infidelity, lack of effective communication and misappropriation of funds were ranked high among the causes for dysfunctional marriages in Budalang'i Constituency, Busia County.

5.3.2. Socio-Economic Causes for Dysfunctional Marriages in Budalang'i Constituency

Economic status affects young adults' marriage relationships. Previous studies have linked most divorces to financial challenges (Burstein, 2007 pp.387-429; Kalmijn, Loeve, & Manting, 2007, pp.159-179). This implies that economic hardships may trigger stress on couples which increases the possibility of dysfunctional marriages that can finally lead to divorce (Rogers, 2004, pp.59-74). In most cases spouses fight for limited resources leading to disappointment in the events of scarcity. These moments are always amplified by additional financial challenges such as bills collectors, increasing violence among the

couples and especially cohabiting couples (Benson, Fox, DeMaris, & Van Wyk, 2003 pp.207-235; Fox, Benson, DeMaris, & Van Wyk, 2002, pp.793-807). These findings support the research findings which found financial challenges to be one of the leading socio-economic causes for dysfunctional marriages in Budalang'i Constituency in Busia County.

The study assessed the disparity and contribution of couples to family finances (Income). The study found that on average most families had combined monthly income of below Kshs. 15,000 while each individual member's contribution was below Kshs.10, 000 for most women and below kshs.15, 000 for over ninety per cent of men. The study found that lack of enough income was associated to marital conflicts in most families when respondents were examined and when stating their perception on the effects of socio-economic factors on their marriages. Poverty, financial challenges/low income, too many expenses because of having many wives/concubines and disparity in income (especially men having lower income) were the perceived leading socio-economic causes of marital conflict leading to dysfunctional marriages in Budalang'i Constituency in Busia County.

5.3.3. Psychological Causes for Dysfunctional Marriages among Families in Budalang'i Constituency

While challenges in marriage have effects on psychological well-being of an individual, psychological challenges contribute to marital distress which has harmful effects on the functionality of the marriage union (Bloom, Asher, & White, 1978, p.867). Psychological well-being of couples contributes to a better marital relationship. Though this was not captured in our study, remarriages have high risk of dysfunctions compared to first marriage arrangements. Consequently, studies by Shaikh et al. (1987, pp.49-56) and Bhuiya et al. (1997, pp.57-61) suggest dysfunctions in marriages could be

experienced in polygamous marital settings as compared to monogamous marriages which supports findings of our study on contribution of polygamy as one the reasons that could have led to dysfunctional marriages in Budalang'i Constituency. Martin and Bumpass (1989, pp.37-51.) also found high chances of dysfunctional marriages in second marriages as compared to first marriages.

The study found challenges such as depression, fearfulness, loneliness, physiological and emotional drain, feeling of being shunned and unaccepted and physical and emotional insecurity were experienced by most spouses, especially women in marriage. These feelings are detrimental to healthy relationships and stability in marriage. These findings are consistent with Bloom, Asher, and White findings of 1978, Shaikh's findings of 1987 and Bhuiya findings of 1997.

5.3.4. Cultural Influence on Dysfunctional Marriages among Families in Budalang'i Constituency

Marriages are more stable if couples have children than when they do not have children (White, 1990, pp.11-20). Studies conducted in the United States of America found that couples who had young children had low chances of marital challenges (White & Booth 1985 pp.435-449; Wineberg 1988 pp.91-102, Waite & Lillard 1991 pp.930-953). Other factors such as women status in the society limit chances of women making decisions in the society. Dysfunctional marriages may lower chances of young people wishing to settle together with expectations of making families. In most communities, women depend on their husbands for various financial expenses and therefore they fear dysfunctional marriages since this would place them into a weak economic situation. In most cases women tolerates humiliations in marriages to protect their marital status. Therefore, deliberations to break the marriage unions is mainly initiated by men as

compared to women. This may explain why cases where women had more income than men in Budalang'i Constituency, families experienced marriage dysfunctions.

The study also found out that personality issues among couples were considered by majority of the spouses as one of the reasons for dysfunctional marriages in Budalang'i Constituency, Busia County. Challenges such as upbringing differences, possessing different belief systems, and commitment to traditional rituals were among factors that affected interviewed couples. Reporting their perception on the issues of culture on family conflict and dysfunctional marriages, holding onto cultural beliefs, polygamy, casual sex and performing of rituals were cultural issues that were found to affect most marriages in Budalang'i Constituency, Busia County.

5.3.5. Religious Beliefs Causing Dysfunctional Marriages among Families in Budalang'i Constituency

Differences in religion were found to have been a challenge not only to groups of people but also marriage unions. However, it became challenging when two different parties hold strongly onto certain religious beliefs. Scholarly works have documented that less religious people are more likely to divorce since religious people are more likely to have stronger moral beliefs in marriage (Nelson, et al, 2011, pp.228-246). This could explain the marital challenges in Budalang'i Constituency, especially in instances where couples took marriage casually as explained by multiple partners and polygamous nature of up to 6 wives. Glen and Supancic (1984, pp.563-575) found that frequent religious attendances negatively correlates with divorce which usually occurs as a result of dysfunctional marriages. Research by Hummer et al. (1999, pp.273-285) found that spouses who are engaged in religious matters are unlikely to divorce as compared to non-religious spouses. The study further noted that as the stressors intensify, they can lead to other

problems such as deterioration in relationships even after remarriage for those who experience dysfunctional marriages that may lead to divorce. They further argued that those who undergo divorce are less likely to get support from religion as compared to those who continue in marriages.

The study found that the differences in religion were not strongly pronounced among the couples but where they existed, they caused marital challenges. The study found different religious beliefs/faith e.g. support of polygamy, too much religious activities e.g. overnight keshas, dress code; and too much commitment to church than family were common problem associated with conflict and dysfunctional marriages in Budalang'i Constituency in Busia County. These findings are consistent with works of Nelson et al (2011, pp.228-246) Glen and Supancic (1984, pp.563-575) and by Hummer et al. (1999, pp.273-285).

Other studies that were consistent with the findings of Call and Heaton (1997, pp.382-392) found in marriage unions where the couple who belong to a same religious gathering and often attended these meetings were less likely to terminate their marriage union as compared to marriage unions where neither of spouses was involved in religion group. They also argued that those who considered their religious beliefs to be "very important" were equally less likely to terminate their marriage union as opposed to those who considered their religious beliefs to be "somewhat important" (Knoester, & Booth, 2000, pp.78-99). Religious wives were also found to be less susceptible to divorce as compared to non-religious women.

5.3.6. Best Practices or Strategies in Addressing Dysfunctional Marriages among Families in Budalang'i Constituency

The study also engaged respondents in recommending solutions to the conflict and dysfunctional marriages in Budalang'i Constituency, Busia County. Encouraging healthy family culture (compassion, love, team work, trust and having good communication), strengthening marital counselling programs in church and community and enhancing the economic life of Budalang'i Constituency people e.g. by creation of employment opportunities and other income generating projects were considered key approaches to managing conflict and dysfunctional marriages. Other issues that could be considered are introduction of various forums to teach fundamentals of marriage, encouraging cohesion in the family, counselling teenagers and setting rules to protect them from early pregnancies, curbing school dropouts, embracing Christian values, improving partner involvement, praying for families, joining positive minded men/ women groups, officiating marriage either through customary or by conducting church weddings and living together in harmony.

5.4 Conclusion

From the findings of the study the researcher concludes that socio-economic factors such as financial challenges caused marriage dysfunctions in Budalang'i Constituency. Psychological challenges such infidelity and poor communication also contributed to marriage dysfunctions in Budalang'i Constituency. Religious beliefs did not appear to contribute much to dysfunctions in marriage even in cases where two spouses held strongly to different religious believes. On the other hand, cultural beliefs, though

minimal, did not have a big impact on dysfunctions in marriage in Budalang'i Constituency, Busia County.

5.5 Recommendations

The study therefore makes the following recommendations;

1. Socio-economic challenges such as lack of finances and poverty as the economic activities were so narrow with majority relying on fishing activities. The Government should initiate economic programs to boost economic standards of Budalang'i Constituency residents.
2. Young teenagers are getting involved in marriage affairs at very early age. While providing possible remedies to dysfunctions in marriages, questions of early marriages which still could be linked to poverty was raised. Scholarship programmes should be initiated to shield teenagers from cohabitation which was common with teenagers from poor backgrounds.
3. Since most of spouse was affiliated to religious groups, religious leaders should play a leading role in offering guidance and counselling to spouses on marriage conflict resolutions and young girls on challenges of teenage pregnancies.
4. The community leaders should instill cultural values to the younger generation as walking out of a marriage and getting remarried was so obvious in the area. Young people should be encouraged to drop some cultural beliefs such as practice of polygamy which causes marriage dysfunctions.

5.6 Recommendations for further studies

The study recommends a study to be conducted to assess how education levels of couples affect marriage functionality in Budalang'i Constituency. Budalang'i Constituency in Busia County is characterised by low levels of education which could be contributing

significantly to challenges experienced in marriages, hence leading to dysfunctional marriages.

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APPENDICES

APPENDIX I: INTERVIEW SCHEDULE FOR COUPLES

Introduction

My name is David Buluma, a Master's Student of Theology at St. Paul University. I am conducting a study on the factors leading to dysfunctional families in Budalang'i Constituency, Busia County. This is a requirement for the completion of my Master's Degree in Theology. The information gathered will be for purposes of academic research only. All information received shall be treated with absolute confidentiality. You are hereby voluntarily requested to participate in the research study. You may withdraw at any time if you fill uncomfortable to continue with the interview without any consequences. Thank you for agreeing to participate.

SECTION A: PERSONAL INFORMATION.

1. Gender of the respondent
   a) Male [ ] b) Female [ ]
2. What is your Marital Status?

   a). Married [ ] b). Widowed [ ] c). Divorced [ ] d). Remarried [ ]
3. What is the Nature of your Marriage?

   a). Customary Union [ ] b). Civil Marriage [ ] c). Church Marriages [ ]

   d). come we stay (cohabitation) [ ]
4. How many wives/ co-wives do you have?

   .....
5. How long have you been Married?

   a). 0-5 [ ] b). 6-10 [ ] c). 11-15 [ ] d). 16-25 [ ] e). More than 25 years [ ]
6. What is your highest Education level?

a). Primary certificate [ ] b). Secondary Certificate [ ] c). Diploma [ ]

d). Degree [ ] e). Post Graduate [ ] f). Not Applicable [ ]

7. What is your religious affiliation

   a. Protestant Christian [ ]
   b. Catholic Christian [ ]
   c. Islam [ ]
   d. Traditionalist [ ]
   e. None [ ]
   f. Others

      Please indicate……..…..

<u>SECTION B:</u> SOCIO-ECONOMIC FACTORS CAUSING DYSFUNCTIONAL MARRIAGES AMONG FAMILIES IN BUDALANG'I CONSTITUENCY, BUSIA COUNTY.

8. How would you describe the situation of your family?

   a) I am in a stable marriage [ ]
   b) I am in a stable cohabitation [ ]
   c) We are married but having other partners outside marriage [ ]
   d) I am with a different partner. [ ]

9. How frequently do you experience the following challenges in your marriage

   1=Very often, 2=Often 3=Not at all

Statements	1	2	3
Decrease in cooperation			
Decreased sexual relationship			
Increase in gaining child's support			
Increased level of interaction with relatives			
Decreased level of interaction with spouse and friends			
Having separate financial affairs			
Decreased effective communication			
Decreased marital commitment			
Decreased personal commitment			
Decreased moral commitment			

10. What were/are the causes of divorce/conflict in your union?

    a. ……

b. ……

c. ……

d. ……

11. How frequently do you experience family conflict/strong disagreement?

a). Very often [ ] b). Often [ ] c). Not at all [ ]

12. What is the frequency of conflict in your union?

a) Once a week [ ]

b) More than once a week [ ]

c) Throughout the week [ ]

d) More than a week [ ]

……

13. What is the main reason for the conflict/divorce?

……

14. What is your combined monthly household income before taxes?

a) Less than Kshs.9,999 [ ]

b) Kshs.10,000 to Kshs.14,999 [ ]

c) Kshs.15,000 to Kshs.19,999 [ ]

d) Kshs.20,000 to Kshs.24,999 [ ]

e) Kshs.25,000 or more [ ]

15. What amount of total income is your contribution?

a) Less than Kshs.9,999 [ ]

b) Kshs.10,000 to Kshs.14,999 [ ]

c) Kshs.15,000 to Kshs.19,999 [ ]

d) Kshs.20,000 to Kshs.24,999 [ ]

e) Kshs.25,000 or more [ ]

16. What amount of total income is your spouse's contribution?

a) Less than Kshs.9,999 [ ]

b) Kshs.10,000 to Kshs.14,999 [ ]

c) Kshs.15,000 to Kshs.19,999 [ ]

d) Kshs.20,000 to Kshs.24,999 [ ]

e) Kshs.25,000 or more [ ]

17. How does your current approach to managing finances affect your relationship with your spouse?

……

18. What are four major socio-economic causes of conflict or divorce in Budalang'i Constituency?

a. ……

b. ……

c. ……

d. ……

SECTION C: PSYCHOLOGICAL FACTORS CAUSING DYSFUNCTIONAL MARRIAGES AMONG FAMILIES IN BUDALANG'I CONSTITUENCY, BUSIA COUNTY.

State the extent to which you agree with the following statement about your family relationship with your spouse

Key: 1=Strongly Agree, 2=Agree, 3=Undecided, 4=Disagree, 5=Strongly Disagree**.**

Statement	1	2	3	4	5
Most of times I am depressed because of the way my spouse treats or treated me					
Most of times I am fearful because of the way my spouse treats or treated me					
Most of times I feel lonely because of the way my spouse treats or treated me					
Most of times I am sad because of the way my spouse treats or treated me					
I frequently feel/felt physically or emotionally drained of energy.					
Most of time I feel/felt like I was giving without getting anything back or the other person is/was always taking without giving back to you.					
I feel/ felt shunned, an outsider, or otherwise not accepted for who I am.					
I frequently feels/felt emotionally or physically unsafe or injured.					

SECTION D: CULTURAL/TRADITIONAL FACTORS CAUSING DYSFUNCTIONAL MARRIAGES AMONG FAMILIES IN BUDALANG'I CONSTITUENCY, BUSIA COUNTY.

19. What was it that attracted you to your spouse?

a) Personality [ ]

b) Cultural background [ ]

c) Others

(specify)……

20. How are you and your spouse similar?

……

……

21. Which of your differences do you think are because of your different cultural backgrounds?

a. ……

b. ……

c. ……

d. ……

22. What are four major cultural/traditional beliefs and practices responsible for causes of conflict or divorce in Budalang'i Constituency?

a. ……

b. ……

c. ……

d. ……

SECTION E: RELIGIOUS BELIEFS CAUSING DYSFUNCTIONAL MARRIAGES AMONG FAMILIES IN BUDALANG'I CONSTITUENCY, BUSIA COUNTY.

23. Do you and husband share religion beliefs

Yes [ ] No [ ]

24. To what extent does the following religious practices contributes to marital conflict/Dysfunctional in your family?

1=Very often, 2=Often 3=Not at all

Statement	1	2	3

My spouse is/used to be too prayerful			
My spouse follows/followed religion with too much rituals			
My spouse listens/listened to spiritual leaders than me			
Religious belief caused/has caused difficulties in communication in our relationship			

25. What are four major religious causes of conflict or divorce in Budalang'i Constituency?

    a. ……

    b. ……

    c. ……

    d. ……

SECTION F: BEST PRACTICES OR STRATEGIES IN ADDRESSING DYSFUNCTIONAL MARRIAGES AMONG FAMILIES IN BUDALANG'I CONSTITUENCY, BUSIA COUNTY.

26. In your opinion which practices, or strategies can be used to address dysfunctional marriages in Budalang'i Constituency?

    a. ……

    b. ……

    c. ……

    d. ……

    e. ……

APPENDIX II: UNIVERSITY LETTER OF AUTHORIZATION

ST. PAUL'S UNIVERSITY

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BOARD OF POSTGRADUATE STUDIES

National Commission for Science, Technology and Innovation
Off Waiyaki Way, Upper Kabete
P.O Box 30623, 00100
Nairobi, KENYA.

Dear Sir/Madam,

RE: BULUMA DAVID ONIANGI- MTHNRB579117

This is to confirm, that the above named is a final year student of St. Paul's University registered for Master of Theology.

The final year consists of a major research work leading to a dissertation comprising 20,000 words. The student's selected topic is:

THE FACTORS CAUSING DYSFUNCTIONAL MARRIAGES AMONG FAMILIES IN BUDALANGI CONSTITUENCY, BUSIA COUNTY

The research will take place in BUSIA County from March 2019 to May 2019.

Kindly grant the student the required permit.

Yours Faithfully,

Dr. Sammy Githuku
Director, Postgraduate Studies

APPENDIX III: RESEARCH PERMIT



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone:+254-20-2213471, 2241349,3310571,2219420
Fax:+254-20-318245,318249
Email: dg@nacosti.go.ke
Website : www.nacosti.go.ke
When replying please quote

NACOSTI, Upper Kabete
Off Waiyaki Way
P.O. Box 30623-00100
NAIROBI-KENYA

Ref: No. **NACOSTI/P/19/15561/29459**

Date: **25th April, 2019**



David Oniangi Buluma
St. Pauls University
P.O. Private Bag - 00217
LIMURU.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on ***"The factors causing dysfunctional marriages among families in Budalangi Constituency Busia County"*** I am pleased to inform you that you have been authorized to undertake research in **Busia County** for the period ending **23rd April, 2020.**

You are advised to report to **the County Commissioner and the County Director of Education, Busia County** before embarking on the research project.

Kindly note that, as an applicant who has been licensed under the Science, Technology and Innovation Act, 2013 to conduct research in Kenya, you shall deposit **a copy** of the final research report to the Commission within **one year** of completion. The soft copy of the same should be submitted through the Online Research Information System.

GODFREY P. KALERWA MSc., MBA, MKIM
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Busia County.

The County Director of Education
Busia County.

THIS IS TO CERTIFY THAT:
MR. DAVID ONIANGI BULUMA
of ST. PAUL UNIVERISTY, 30709-100
Nairobi,has been permitted to conduct
research in *Busia County*

on the topic: *THE FACTORS CAUSING DYSFUNCTIONAL MARRIAGES AMONG FAMILIES IN BUDALANGI CONSTITUENCY BUSIA COUNTY*

for the period ending:
23rd April,2020

Permit No : NACOSTI/P/19/15561/29459
Date Of Issue : 25th April,2019
Fee Recieved :Ksh 1000



.....
Applicant's Signature

.....
Director General
National Commission for Science, Technology & Innovation

THE SCIENCE, TECHNOLOGY AND INNOVATION ACT, 2013

The Grant of Research Licenses is guided by the Science, Technology and Innovation (Research Licensing) Regulations, 2014.

CONDITIONS

1. The License is valid for the proposed research, location and specified period.
2. The License and any rights thereunder are non-transferable.
3. The Licensee shall inform the County Governor before commencement of the research.
4. Excavation, filming and collection of specimens are subject to further necessary clearance from relevant Government Agencies.
5. The License does not give authority to transfer research materials.
6. NACOSTI may monitor and evaluate the licensed research project.
7. The Licensee shall submit one hard copy and upload a soft copy of their final report within one year of completion of the research.
8. NACOSTI reserves the right to modify the conditions of the License including cancellation without prior notice.

National Commission for Science, Technology and innovation
P.O. Box 30623 - 00100, Nairobi, Kenya
TEL: 020 400 7000, 0713 788787, 0735 404245
Email: dg@nacosti.go.ke, registry@nacosti.go.ke
Website: www.nacosti.go.ke

REPUBLIC OF KENYA

National Commission for Science, Technology and Innovation

RESEARCH LICENSE

Serial No.A 24315

CONDITIONS: see back page

APPENDIX IV: COUNTY COMMISSIONER'S LETTER OF AUTHORIZATION

REPUBLIC OF KENYA

THE PRESIDENCY
MINISTRY OF INTERIOR AND CO-ORDINATION OF NATIONAL GOVERNMENT

Email: ccbusia@gmail.com
Telephone: 055 - 22598
Fax No: 055 - 22231
When replying please quote
REF No. ADM 15/4/ VOL.VI/ 54

COUNTY COMMISSIONER'S OFFICE
BUSIA COUNTY
P.O. BOX 14-50400
BUSIA (K)

2nd May, 2019

Deputy County Commissioner
BUNYALA SUB-COUNTY

RE: RESEARCH AUTHORIZATION

Following research authorization vide letter Ref.No. NACOSTI/P/19/15561/29459, dated 25th April, 2019, by National Commission for Science, Technology and Innovation on *"The factors causing dysfunctional marriages among families in Budalangi Constituency Busia County."* This is to inform you that **David Oniangi Buluma** has been authorized to carry out research in Bunyala Sub -County for the period ending 23rd April, 2020.

Kindly accord him the due co -operation.

Samuel Kimani
For: County Commissioner
BUSIA COUNTY

Copy to:
David Oniangi Buluma
St. Pauls University
P.O. Private Bag
LIMURU.

APPENDIX V: COUNTY DIRECTOR LETTER OF AUTHORIZATION

REPUBLIC OF KENYA
MINISTRY OF EDUCATION
State Department of Early Learning & Basic Education

Telephone: 055-22152
Fax:;055-22152
When replying please quote
Email:cdebusia@gmail.com

COUNTY DIRECTOR OF EDUCATION
BUSIA COUNTY
P.O. BOX 15 - 50400
BUSIA (K)

Ref No. MOEST/BSA/CDE/RCT/6/6/(357)

2nd May, 2019

Sub-County Director of Education
BUNYALA

RE: RESEARCH AUTHORIZATION
DAVID ONIANGI BULUMA

The above named has been authorized to conduct research on "***The factors causing dysfunctional marriages among families in Budalangi Constituency in Bunyala Sub County in Busia County***". The research period is expected to end on **23rd April, 2020.**

Please accord him necessary assistance.

COUNTY DIRECTOR OF EDUCATION
02 MAY 2019
Sign
P.O. Box 15 - 50400 BUSIA (K)

ELIZABETH MARANGACH
FOR: COUNTY DIRECTOR OF EDUCATION
BUSIA COUNTY