

**PASTORAL MARITAL PROGRAMMES USED AMONG
MEMBERS OF REDEEMED GOSPEL CHURCH IN
EMBU COUNTY, KENYA**

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University**

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DECLARATION

I confirm that this thesis is my original work and has not been presented in any other university for certification.

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DEDICATION

I dedicate this work to my beloved father, Peterson Joel Njiru (1932-2016) and my mother Lydia Marigu for instilling in me the love for education, my husband Stephen Muriithi and our children Lydia Murugi, John Munene and Grace Gakenia for their encouragement and patience during the time of undertaking my studies.

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ABBREVIATIONS AND ACRONYMS

AIDS:	Acquired Immune Deficiency Syndrome
CCEA:	Christian Churches' Educational Association
FGD:	Focus Group Discussion
FLE:	Family Life Education
HIV:	Human Immunodeficiency Virus
KECCS:	The Kenya Episcopal Conference Catholic Secretariat
KPHC:	Kenya Population and Housing Census
NACOSTI:	National Commission for Science Technology and Innovation
NGO's:	Non-Governmental Organizations
PMPs :	Pastoral marital Programmes
RGC :	Redeemed Gospel Church
SDGS :	Sustainable Development Goals
TAG :	Theological Advisory Group.
UTI :	Urinary Tract Infections
WB :	World Bank
WWW:	World Wide Web
YFA :	Young Fathers' Association.
YMA :	Young Mothers' Association.

OPERATIONAL DEFINITION OF TERMS

Aembu - People from Embu ethnic group. For the purposes of this study, Wa-Embu will be used interchangeably to imply people from Embu ethnic group. Muembu will imply one person while Aembu and Wa-Embu will be used to mean many people.

Challenge _ a new task which is difficult to handle. It tests somebody's ability and skills. For the purposes of this study challenges will be used to mean things in the family that are posing difficulties to a couple as they live as a husband and wife.

Congregation _ a group of persons together with their children, situated in a particular locality for Christian worship, instructions, fellowship and witness.

Counselling - giving advice or helping people to clarify their problems and seek solutions. It also means guiding people to make proper choices and decisions in handling their life problems.

Crisis - a situation in marriage life where things happen and the marriage partners feel they are not ended towards the expected direction and are resulting in stressful change that needs to be addressed in order for things to start operating normally in a person's marital life.

Divorce - to put an end to a marriage by law or the legal dissolution of marriage upon which obligations and privileges of the two people who involved are altered.

Family - a group of people who are related by marriage (a man and woman who live together as husband and wife), blood (children, cousins, uncles,

aunts, grandparents) or through adoption. There are many types of families. For the purposes of this study, nuclear and extended families will be used.

Infidelity - a case in which a married person involves himself/ herself emotionally or sexually with another person other than his/her marriage partner.

Marital - connected to marriage. Having to do with a man and a woman's Relationship in marriage.

Marital challenge - a problem that is making a couple not to relate well in the Family or is making one of them uncomfortable.

Marriage - a socially approved act of staying together by a man and a woman which carries legal and social rights and responsibilities.

Pastoral counselling - The type of counselling that is given to Church members by the pastor and church elders in order to help them solve spiritual, marital and/or social issues.

Pastoral marital programmes – The organized teachings in which church members are taught in order to help the to address marital issues.

Power - the ability of an individual in a social system to change the behaviour of other members of the system through will, influence or control.

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ABSTRACT

Marriage is a social-cultural phenomenon which is biblically rooted as well as God instituted. In our contemporary society, many marriages; Christian and non-Christian alike face marital challenges which often call for a pastoral intervention from the pastoral leadership, especially among Christians. This phenomenon, no doubt, prompted the researcher to undertake this study, study on pastoral marital programmes used to address marital challenges in Redeemed Gospel Church (RGC) in Embu County, Kenya. In view of this, the purpose of this study was to look into RGC's pastoral interventions on marital challenges with the sole aim of finding better ways of addressing the test. To achieve this objective, the following specific study objectives guided the research: To examine marital challenges among RGC Christian families in Embu County, Kenya, to study pastoral marital programmes in place to address marital challenges in RGC Embu County, Kenya, to explore ways in which Christian families in RGC in Embu County address marital challenges and to find out the perceived benefits of pastoral marital programmes among Christian families in RGC, Embu County. RGC was considered an appropriate study location because of her mission of "reaching the unreached with the word of God" and its endeavour to manifest its mission beyond ecclesiastical boundaries. Further, the study used the structural functional theory in its theoretical framework. In its design, Qualitative approach was the determinant design that was applied. The total population of the two churches sampled for the purposes of this study had 1464 people. The study sample comprised of 171 respondents. The target population included one bishop, two pastors, 6 church elders, 48 married men and 84 married women. Besides, thirty children from families of the married men and women respondents were also included in the study. Purposive, random and snow ball sampling techniques were used. Data was collected through questionnaires, interview schedules and focus group discussions (FGDs) in order to shed light on issues under investigation. The recorded interviews were transcribed into a narrative form. The data collected was analyzed, synthesized and eventually interpreted. The results were presented in bar graphs, pie charts, tables of frequency distribution and percentages. The study found out that there are marital challenges among RGC Christian families in Embu County despite RGC having established pastoral programmes that are meant to address the challenge therein. The study concludes that the prevailing marital challenges are likely to be addressed if the church adequately improves her methods of teaching PmPs. There is an urgent need to revisit and adequately reconstruct the methodology in teaching PmPs. This will be through involving knowledgeable people such as teachers, increasing learning sessions, creating more forums for PmPs, improving topic selection to ensure more learning on better ways of addressing marital challenges and encouraging church members to consult their pastor and the church elders for premarital and post marital guidance and counselling. The church should encourage Home Bible Churches (HBC) within its members. Through HBC, people can learn how to respond to marital challenges biblically and may possibly be able to deal with problems in their early stages. Transition rites of passage programmes need to be put in place. They can possibly facilitate the kind of FLE necessary for every group in the church. RGC should establish marital pastoral centres run by trained personnel for each congregation. In these centres, church members and the general public can seek pre-marital and post marital guidance and counselling.

CHAPTER ONE

GENERAL INTRODUCTION

1.0 Introduction

This chapter covers the background of the study, statement of the problem, purpose of the study, the objectives, research questions, premises of the study, justification and significance, scope and limitations of the study. The chapter sets out to give an overview of the importance of marriage and the family. It gives the Biblical understanding of the marriage institution and attempts to show how marital challenges are global tests. It has covered marital challenges, pastoral marital programmes which RGC Embu County utilizes to address marital challenges and ways of addressing marital challenges. This is all in its bid to unveil the problem statement on why marital challenges among RGC Christians have persisted in RGC Embu despite the Church having rolled out pastoral marital programmes (PmPs) to address these problems since its inception in 1984.

1.1 Background to the Study

According to Howell (1979), Pentecostal Theology of Marriage as recorded in the Bible (Genesis 1&2) indicates marriage was instituted by God in the Garden of Eden as a permanent institution that forms the core of human existence and progress. It was designed in order to meet critical human needs, especially in matters regarding companionship, procreation, mutual love, encouragement, practical help and sexual satisfaction among others. Additionally, Kyomo and Selvan (2004) support that view by stating that;

In Matthew 19: 4-6 Jesus affirmed that God did not intend a husband and wife to get divorced. Marriage was permanent but due to the hardness of the people's hearts Moses allowed them to divorce (Matthew 19: 8).

In Mark 10: 9 Jesus said;

Therefore what God has joined together let no one separate.' In Matthew 19: 9 Jesus said, whoever divorces his wife except for marital unfaithfulness, and marries another woman commits adultery against her.

Jesus allowed divorce on grounds of adultery. The above review is important because it shows God's plan for marriage was that it was meant to be permanent but the current study shows it is under threat because of the many marital challenges which lead to divorce (U. S. Census Bureau 2009).

Marriage is a covenant according to Pentecostal theology of marriage. A covenant is an agreement between two people which must not be broken (Burke 2010). This view is backed by Markey's (2007) statement that marriage is a lifelong covenant between husband and wife and that it reflects the relationship between Christ and His church.

It can be concluded that when the Bible is used to teach Pentecostal theology of marriage, it is likely to address marital challenges effectively because it becomes God's will concerning marital issues. To support this view, Charles Hodge (2005) posits that the common doctrine according to Pentecostal theology is that the will of God is the ultimate ground of moral obligation to all rational creatures and adds that no higher reason can be assigned why anything is right than that God commands it.

It is to be noted that in spite of the church's teachings based on theology of marriage Harkonen (2013) avers that increase in divorce rates have been among the most visible features of the recent decades of family changes. Furthermore, (Okello, 2005) supports the sentiments of (Harkonen 2013) by positing that the family which is the smallest social unit is under threat because of increased instability in the marriage

institution. Okello further adds that this is clearly evidenced by increased domestic violence, infidelity, separation, divorce, high rate of HIV and AIDS and UTIs among other challenges being handled within the family set up. This observation can lead to the conclusion that there are marital challenges which need to be addressed.

To show that marital challenges are universal and are found in all cultures, Burke (2010) avers that marriage is clearly in crises in our contemporary world. This can be concluded as a clear indication that marital challenges are global issues. In America, a study carried out by Barna Group Venture (2008) showed that 33% of born again Christians have married and divorced.

In his contribution towards the intensity of marital challenges, Cere (2005) argues that in North America, marriage is in crises due to introduction of new family laws. One of these laws has equated marriage to cohabitation with total disregard of the fact that in matters concerning the wellbeing of children, cohabitation can neither be said to be stable nor safe. He further states that marriage has been redefined as couple centered-bonds in order to accommodate same sex couples. The strength of his argument lies in his assertion that these laws fail to recognize the central role of marriage as a social institution for protecting the wellbeing of children.

In Africa, despite the church's theological stand on marital relationships, many cases of marital challenges have been sited among Christians. In South Africa, a data on divorces compiled by department of home affairs (2011) shows that 20,980 divorce cases were filled in 43 courts. Among those divorce cases, 47.8% were marriages of

Christians that had lasted for less than 10 years. Furthermore, Matthews Tembe (2010) in a study carried out on the causes of divorce among evangelical church members in Namakgale Township in South Africa cites lack of counselling in the church and pastors' failure to intervene in marital challenges as contributing factors to marital crisis among Christians.

Arthur Kitonga (2008), the founder of Redeemed Gospel Church (RGC) of Kenya, says that the church which should be the custodian and defender of purity and society's moral consciousness is leading in cases of immorality and divorce. Ironically, this poses a very big danger, particularly when we focus on the future of our people whose survival can be guaranteed by stable marriages. According to www.blogtalkradio.com.2016, statistics in Kenya point to a steady rise in the number of divorce cases. At Milimani commercial courts, a total of 152 divorce cases were filed in 1991 and by 2013, the figure had risen to a total of 386 cases.

Rachael Kioko (2015) posits that Kitui County, Mwingi Central Constituency have several cases of marital challenges, especially the concern for infidelity that is prompted by poverty, impotency, mistrust, sexual dissatisfaction, working away from home, long term illness and family wrangles among other factors. In Embu County there is evidence of marital challenges. This is confirmed by a report given by KPHC Embu County. It indicated that as per the 2009 census Embu County had 5151 divorced people and a total of 12582 who were separated. It can be concluded that divorce and separation were as a result of marital challenges.

According to Parsitau, (2012), marital challenges are common in many churches, including RGC in Embu County. This is well supported by a report given by Tony Ndun'gu (2016) in which he said a man in Embu town was caught by the husband of a woman he was committing adultery with at Bonanza estate in their matrimonial home. Administration police officers who were on patrol were the ones who saved the man from being lynched by an angry mob who went to see what was happening at the couple's home when the husband drew their attention through shouting.

Charles Amulega and Victoria Amulega (2009) posit that couples who are well prepared for marriage are able to overcome challenges which crop up in marriage. However, Kibe & Kibe (2011), aver that disagreements are normal in marriage and what is important is how they are handled. Couples are individuals who are likely to see certain things differently. This leads to the conclusion that couples should learn to go through difficult times together.

Different couples are experiencing different marital challenges because each marriage has its own unique marital challenges. For example Kelly Bonewell (2012) observes that there is growing evidence that infidelity is also a tremendous problem in Christian circles. Additionally, Douglas Waruta (1994) posits that sex scandals within the Christian community are common. He further contends that realistically, the western Christian insistence on "pure monogamy" has proved neither practical nor humane for the African Christians. It can be concluded that sometimes the church can contribute to worsening marital challenges.

However, Sex, according to Burke, (2010), is vital in human life; it is also one of the most delicate realities which have to be handled. Laurenti Magesa (2008) observes that African Religion tries through instruction and rituals to ensure that each individual person accepts his or her sexuality and gender roles with grace and ease, without any undue embarrassment. Mpolo & Nwachuku, (1991), observe that the stability of the home is threatened by the sexual life of the couple.

It has been noted that much of the emotional pain of childlessness in African life has to do with traditional values about the importance of children (O'Donovan, 1996). Hans Haselbarth (1997) and John Mbiti (2011) support O'Donovan's (1996) school of thought by contending that children are greatly valued in African life because they are the seal of marriage. Failure to bear children is a cause of conflict in many marriages. In a study carried out by Danish National Patient Registry and Danish Invitrol Fertilization Registry (2015), it was revealed that women who are unable to get children are prone to depression, low self esteem, feelings of worthlessness and guilt. They sometimes project anger on their spouses.

Some couples are experiencing the challenge of disciplining children in their marriage lives. To this end, the genesis of rebellion against parental authority may be traced back to the influx of Europeans in Africa. This is clearly demonstrated by Kamuyu (1973) when he points out that the colonialists and the missionaries persuaded the Africans through religion and education to believe that their parents were backwards, primitive and could offer them nothing of value. He further adds that this made them to reject and rebel against their parents at a very early stage.

Despite some couples having sources of income, they have to deal with finance-related challenges in their marital relationships. Olson & Defrain (2007) observe that money problems often have a negative effect on individual well-being and family relationship. M, Kigume (2012) argues that if some women get more income than their husbands, those husbands may have very little influence in the family. In tough economic times, financial stress can actually cause more general stress, more conflict over things unrelated to money as well as money-centered arguments.

Interestingly, there are some families which have to work hard in order to overcome communication crises in their families. To support the importance of the ability to communicate well in a marital relationship, Joseph Michino & Lucy Njoki (2004) assert that a good relationship is the one in which partners communicate and that good communication is one of the pillars of a healthy marriage. It brings about understanding and mutual respect.

Francis Ndun'gu and Margaret Ngina (2014) posit that lack of communication leads couples to astray. They strengthen their argument by contending that storms in marriage are likely to strike because when a couple is not communicating it is not able to solve most of its problems. Communication brings about understanding. It goes hand in hand with mutual respect.

Domestic violence is another challenge that is posing marital crisis in our contemporary world. According to the journal for social science and medicine (2008), over 40% of married women in Kenya have reported being victims of domestic

violence. Additionally, Julius Gathogo (2015) observes that 70% cases of male battering are more rampant amongst Christians than amongst Muslims. He avers that domestic violence against men manifests itself in a variety of ways. This includes: slapping, pouring hot water, biting areas mostly hidden by clothes, chopping man's genitals, pouring petrol over him and setting him on fire. In some cases, some women batter men by throwing at them objects such as chairs, benches, stools and utensils.

To support the above view, Benokraitis Nijole (2007) posits that domestic violence may be physical or emotional. Emotion abuse includes scorn, criticism, ridicule or neglect. Mary Makau (2014) observes that alcoholism can lead to domestic violence and that in some communities; violence is used as a means of solving disputes and disciplining children. It can be concluded that nowadays, both men and women are victims of domestic violence.

When a Christian is filled with the Holy Spirit, he or she gets the fruit of self control. This leads to the conclusion that such a person is able to handle temperament issues. It is to be noted that one of the fruits of the Holy Spirit is self control according to Galatians 5: 22-23.

However, Elizabeth Njire & Wilson Maina (2009) observe that lack of understanding of temperaments sometimes brings marital challenges because couples are not able to deal with their personalities. Kigume (2012) supports Njire & Maina's (2009) school of thought by positing that there are personality traits that can doom a marriage to failure and that one needs to work on negative personality traits that can affect marriage.

Despite having many marital challenges, there are different options of dealing with them. To support this view, scholars such as Waruta (1994), Omartian (2003), Tim Lahaye (2004), Tembe (2010), Kigume (2012) and Burke (2010) observe that there are diverse ways of handling marital challenges. They include among others prayers, identifying and understanding the cause of marital challenge and resolving it, apologizing when one spouse wrongs the other, involving parents, best couple, friends, relatives or seeking guidance and Counseling from pastor.

As a way of helping her members to address marital challenge, RGC is being involved in organizing seminars, conferences, rallies and youth camps for her members whereby they teach the young people and adults in their suitable forums how to relate well in family set ups in order to reduce challenges that make them to give up on family relationships. They use the Bible because Pentecostal theology has the scriptures as the primary material for each doctrine and plays a major role in the structure of every theologian (Stephenson, 2009).

The church's efforts to carry out her policy of family ministry are being evidenced by her efforts to make the youth ministry effective. This view is supported by Kyomo and Selvan (2004) through asserting that the youth are guided on how to maintain healthy family relationships during youth retreats, seminars, conventions and workshops. Moreover, as per the observations of TAG (1996), pastors are leading in the counseling and teaching of the youth. They are availing themselves to the youth in order to make them feel they available and approachable. This can lend to the conclusion that RGC is committed to helping her youth members to grow up in the knowledge of the church's expectations of a God fearing youth, an effort that is to be

appreciated.

J, Packer (2009) observes that charismatic Christians like members of RGC Embu County convene weekly for worship, praise, Bible study, mutual encouragement and exercise of gifts as the Spirit manifests them. Additionally, Packer (2009) argues these charismatic Christians value small groups for prayer and ministry.

RGC's efforts of putting in place the family ministry in which every local church branch is expected to set up and implement programmes that strengthen family ties is to be appreciated (RGC constitution 2013). RGC Embu County has made efforts to make the family ministry operational. This is actualized through RGC's pastoral marital programmes which deal with marital challenges. Among the key pastoral marital programmes which deal with marital challenges are; premarital and post marital guidance and counseling, offering prayers during home pastoral visits and teaching church members during weekly meetings such as Sunday services and mid week fellowships (Redeemed Gospel Church 2013 constitution and RGC inc. Minister's code of conduct manual and operational procedures 2013).

To support and show the importance of the family ministry which RGC Embu County has put in place, Packer (2009: 153) comments that in the church there should be church structures which ought to always function as a means for expressing the life of the Holy Spirit and for realizing every member ministry. He is of the opinion that structures which prevent the above mentioned things from happening should be amended.

Despite her failure to do much in addressing marital challenges, RGC's programmes of rites of passage are also to be appreciated. RGC Embu County has four rites of passage in the church namely: passage from teen's ministry to youth ministry, from youth ministry to young couples' ministry, from young couples' ministry to silver agers' ministry and from silver agers' ministry to golden agers' ministry (Redeemed Gospel Church 2013 constitution and RGC inc. Minister's code of conduct manual and operational procedures 2013)..

During those rites of passage each group is supposed to receive teachings according to their age and status in the community. Those who are in the teen's and youth ministry are taught among other things, drug abuse (Waruta 1995), obedience (Omartian 2003), how to engage in Bible study and prayers (Mwaura Njoroge 2006: 124), the knowledge of God which is the foundation upon which children are brought up (Kitonga 2008:53-54), the differences between love and lust (Njoroge 2006 and Burke 2010; 29) communication skills and how to develop intimate relationships (Mary Kibera 2013: 50).

Graduands from young couples' ministry, silver agers' ministry and golden agers' are taught among others budgeting, parenting skills, in-law relationships and love, marriage and sexual issues, changing roles of men and women, dangers of domestic violence and Bible study with praise and worship (Omartian 2003, Burke 2010, Jane Kiura 2013 and Lichuma and Lichuma 2014). Stephenson (2009) observes that RGC Embu County uses Pentecostal theology by teaching her members in every group using the Bible because it is God's revelation concerning remedy for sin and it is the justification for the claim that one can know anything about God. Therefore it can be

concluded that if RGC Embu County can pastoral marital programmes effectively to address marital challenges, possibly there may be a way forward to addressing the same. This study purposed to find that out.

The background and motivation to this study stemmed from the following factors: Firstly, a study carried out in Embu County by Lucy Kathuri (2002) on students perceptions of the marriage institution did not deal with challenges in marriage even if it was aimed at strengthening family relationships hence decreasing fallouts in marriages. To this end, this study identified marital challenges and looked into RGCs pastoral interventions on marital crises with the sole aim of finding better ways of handling them in order to have stable families, strong churches which in turn will build a nation which is stable and strong.

Secondly, many studies on pastoral interventions on marital challenges have been carried out in many developed countries as shown by studies carried out by Haselbarth (1997), Omartian (2003), Cere (2005), Harkonen (2013) and Burke (2014) but little empirical evidence (Tembe: 2010, Mbiti: 2008) is available in developing countries and more so in Kenya. There is generally lack of empirical evidence to show how pastoral interventions on marital challenges in Embu County are supposed to be carried out in order to address them effectively.

Hardly any research has sought to investigate pastoral interventions on marital challenges in Embu County in a bid to address marital challenges effectively; therefore their efficacy can only be speculated. It was this gap in knowledge which prompted the current study on Pastoral Programs which deal with marital challenges.

1.2 Statement of the Problem

The church has a critical role to play in reducing marital challenges. This is because according to Matthew 5: 13-14; it acts as the light and the salt of the world. As the light, it should give a way forward to minimizing the test of marital crisis. This means that the church should lead in the efforts of addressing marital challenges because the Gospel which it preaches is supposed to be holistic, combining both spiritual and social dimensions.

Furthermore, Pentecostal theology on marriage as observed by Burke (2010) teaches that marriage is for companionship. It is the most important social institution ordained by God Himself and that God hates divorce as recorded in Malachi 2: 16, this implies; every effort to maintain it through addressing marital challenges that can threaten its existence should be carried out effectively.

Additionally, Pentecostal theology on marriage teaches that marriage is a lifelong covenant between husband and wife and that it reflects the relationship between Christ and His church and that it is a covenant which was established by God Himself. Therefore, RGC Embu County is expected to carry out pastoral marital programmes which deal with marital challenges in such an effective manner in order to ensure this covenant is not broken due to marital challenges.

It is clear that the church is unable to deal with the problem of addressing marital challenges effectively. Nevertheless, the church's efforts to put in place the family ministry which handle marital challenges have been appreciated for this has been proof that the church is aware they are there and need to be addressed. The statement

of the problem therefore is: Why does RGC Embu appear to have failed in combating marital challenges despite the church having established pastoral marital programmes since 1984?

1.3 Purpose of the Study

The purpose of this study is to examine pastoral marital programmes used to address marital challenges among members of Redeemed Gospel Church in Embu County. The study is critical as it will not only help in unveiling marital challenges among RGC members only but also for the general Embu society; and indeed, it will enrich African Christianity in its endeavor to address cutting-edge issues facing the 21st century society.

1.4 Objectives of the Study

The study was guided by the following objectives:

1. To examine marital challenges among RGC Christian families in Embu County, Kenya.
2. To study pastoral marital programmes in place to address marital challenges in RGC Embu County, Kenya.
3. To explore ways in which Christian families in RGC in Embu County address marital challenges.
4. To find out the perceived benefits of pastoral marital programmes among Christian families in RGC, Embu County.

1.5 Research Questions

The study has used the following research questions:

1. Which are the marital challenges among RGC Christian families in Embu County?
2. What are the available pastoral marital programmes in place to address marital challenges in RGC Embu County, Kenya?
3. In which ways do Christian families in RGC in Embu County address marital challenges?
4. Are there perceived benefits of pastoral marital programmes among Christian families in RGC, Embu County?

1.6 Research Premises

The study set on the premise that:

1. There are marital challenges among RGC Christian families in Embu County.
2. There are pastoral marital programmes in place to address marital challenges in RGC Embu County, Kenya.
3. There are ways in which Christian families in RGC in Embu County address marital challenges.
4. There are perceived benefits of pastoral marital programmes among Christian families in RGC, Embu County.

1.7 Justification and Significance of the Study

There are a number of reasons that make this study worthwhile.

Firstly, there is hardly any academic undertaking in the field of religious studies that the researcher is aware of that has made an in-depth study of pastoral marital programmes used to address marital challenges in Embu County. This study would make a scholarly contribution in this area.

Secondly, the study hoped to assist the church to identify pitfalls in her approach while handling pastoral marital programmes which address marital challenges with the aim of making them more effective and therefore reduce marital challenges to a bare minimum.

Thirdly it was hoped that RGC may use the findings of this study as reference material while handling marital guidance and counseling. Furthermore, this study may be used by other researchers who may wish to use its perspectives in other parts of our country to study marital challenges and handle them positively and effectively among Christian families.

Fourthly, the findings of the study will be shared in various libraries in Embu County for wider readership and indeed, as a measure of addressing marital challenges beyond the borders of Embu county. In addition, Kenyatta University will store it in electronic form in her own web for international level; hence it will speak to a wider audience and indeed speak to global community.

1.8 Scope of the Study

Since it was practically impossible to carry out a research in all the churches in Embu County, the study was restricted to Christians who were in RGC Embu County. Two congregations were sampled purposively (Runyenjes RGC and Kianjokoma RGC) because of their cosmopolitan nature.

1.9 Limitations of the Study

It was not logistically possible to undertake a study on pastoral marital programmes used to address marital challenges among members of Redeemed Gospel Church in Embu County, within the whole county of Embu. To mitigate this problem, the

researcher selected a representative sample size to represent the whole population. Due to the fact that some pupils drop out of school before attaining the primary school level of education, there were some cases of illiteracy in Embu County. Research assistants were used to take such respondents through the questionnaire in a language they could understand and then write answers provided on their behalf. Some respondents in spite of being assured of confidentiality were unwilling to participate in the research. The researcher involved only the respondents who were willing to Participate.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction

The review is sub-divided in four major sections namely, marital challenges in our contemporary society, Pastoral marital programmes in place to address marital challenges in RGC Embu County, ways in which Christian families in RGC in Embu County address marital challenges and theoretical Framework.

2.1 Marital challenges in our contemporary society

Scholars on marital relationship, in the African context, have offered generalized perspectives on this critical subject. In particular, Waruta (1994) states that customs can be violated and that in Africa, there were certainly isolated cases of violations of customs including of the institution of marriage. There were cases of elopement, stealing each other's wives, adultery, sexual violations leading to illegitimate pregnancies and births, abuse of bride wealth, cruelty in marriages and wife abuse, jealousies between wives, false accusations particularly of witchcraft and interparty rivalries and exploitations.

This scholar's views are important to the current study because they give an insight to the researcher to explore marital challenges in RGC Embu County under the premise that there are marital challenges among RGC Christian families in Embu County despite RGC having established pastoral marital programmes that are meant to address the test.

This study observes that our contemporary society has violation of customs as the norm and hence the many marital challenges which have to be reduced to a bare minimum in order to reduce psychological and physical suffering of the involved victims of marital crises. Several challenges in marriage have been identified by many scholars but for the purposes of this study, the researcher considered, infidelity, childlessness, child-upbringing, changing of roles of men and women, financial issues, communication, domestic violence and failure to understand temperaments.

2.1.1 Infidelity issues

Statics carried out by UN (2008) in Kenya indicate that 60% of married men and 40% of married women have involved themselves in infidelity. Despite Pentecostal theology of marriage according to O'Donovan (1996: 300) which states that sex is a powerful force and when it is used out of God's control, it can destroy homes and ruin human lives and that sexual perversion brings God's judgment upon people's lives according to Romans1: 26-27.

Waruta (1994), Nangoli (2002), Getui and Ayanga (2002), are in agreement that infidelity today has become a challenge in marriage. They strengthen their contention by arguing that this is as a result of the church insisting that acceptable sex is only possible within a monogamous marriage. According to them, the teachings of Christianity have failed to make any acceptable provision for young windows and maturing persons who for no fault of their own never got the opportunity for a monogamous marriage. The above scholars imply there are infidelity issues; however they are silent on how to address them.

Punyanunt (2004) states that among reasons cited for infidelity are dissatisfaction in sexual relationships due to poor sexual communication, physical and emotional abuse, domestic discord and financial neglect by a spouse. Marks and Fraley (2006) add that infidelity is on the increase because of cultural and social norms that encourage men to have more than one sexual partner and poverty and alcoholism consumption

Nangoli (2002) is of the opinion that a woman starved of romance, attention and love is easily driven into the arms of another man while Makau (2014) observes that some men betray their wives by having affairs because they feel neglected. This review led the researcher to further examine Pentecostal theology as used in Redeemed Gospel Church to teach her members during pastoral marital programmes which deal with marital challenges.

Sex is a subject not openly discussed in the African society but a major cause of marital problems. Gathogo (2015) observes that denial of conjugal rights is responsible for 30% of male battering. However, Hebrews 13: 4 states that marriage should be honoured by all and the marriage bed kept pure for God will judge the adulterer and all the sexually immoral. Most sexual problems can be solved by a couple through an open attitude to sex and communication according to Kigume (2015).

From the above review, it is explicit that the church has a duty to offer effective pastoral marital programmes that deal with marital crises as a way of helping couples to cope with marital challenges. However, the researcher had to find out whether RGC Embu County was committed to offering such pastoral marital programmes

aimed at addressing marital challenges.

2.1.2 Childlessness and Child-Upbringing

The African marriage traditions are centered on fecundity. Traditionally, every African was expected to get married and beget offspring. The motive for such desire was the urge to transmit and continue life as observed by Banzikiza (2010). Much of the emotional pain of childlessness in African life has to do with traditional values about the importance of children (O'Donovan, 1995).

Failure to bear children is a cause of conflict in many marriages. Some women are mistreated by their in-laws when they fail to bare children. In such cases, men may be pressurized into Polygyny (Mbiti 2011). On the other hand, some women may be feeling that childlessness is a marital challenge due to maternal instinct.

Mbiti's (2011) study is supporting the findings of a study carried out by Pasch (2002). She found out in her study that having children was more important to wives than husbands. According to Pasch (2002), women experienced a greater loss of self-esteem than did their husbands when faced with a situation of being childless. The researchers imply childlessness is a marital challenge but are silent on how to address it.

A study carried out by Magesa (2008) found out that for Africans, "infertility and sterility block the channel through which the stream of life flows." They plunge the person concerned into misery, and they sever him/her from personal immortality and threaten the perpetuation of the lineage.' The researcher observes that the scholars

have implied there is the challenge of lack of children in a marriage; however, the scholars have not given the way forward to handling the challenge of lack of children in a marriage.

Kyomo and Selvan (2004), state that the claim by many parents that the young people are unruly and untrustworthy is not baseless. Waruta (1995) avers that family relationships are strained when younger generations decide to abandon ways of doing things in favour of what seems pragmatic to them. This gives their parents traumatic experiences. This calls for bridging the 'generation gap' between parents and children.

Waruta (1995) further observes that children's character needs to be shaped by parents. They should not neglect their responsibilities of leading the family and disciplining those who engage in self-defeating or destructive behaviour. The scholars have implied that there are child upbringing challenges in some families but are silent on how to address them, a concern that this present study explored.

Kibe and Kibe (2011) posit that children's discipline is important. A home must have rules that must be followed. Kigume (2014) observes that disciplining of children was left to the man to handle after he received any report from his wife concerning any discipline deserving cases that the wife deemed necessary. Apparently these days, the women overprotect their children to the extent that if there would be peace in the home, the father has to keep off disciplining the children. The above information laid the basis on which the researcher carried out further research on exploring ways in which Christian families in RGC in Embu County deal with marital challenges.

Kalu and Hofmeyr (2005) assert that African Christians have continued to appreciate the importance of preparing their children for responsible and mature adulthood. However, social change and development of modern education in which parents can be with their school children for only a quarter of a year during the school holidays are factors that make the counselling of adolescence both at school and subsequently at home a great challenge (Mbiti 2008).

The above literature was relevant for this study because it showed that the church needed to put in place intensified teachings for the youth on family relations. However, the researcher had to further examine pastoral marital programmes used in Redeemed Gospel Church to teach her members how to address marital challenges.

In conclusion, as the proverb goes, “*Njokoma mbaro yumaga ikuriro*” meaning that a good club is gotten from the bottom trunk of a tree. Thus, if the church and the entire society would like to have good families with less marital challenges, it has to educate the youth before they get married.

This education should cover marital challenges that the youths are likely to encounter and explore ways of coping with such challenges. This falls within our initial premise that there are marital challenges and that there are ways of addressing them among Christian families though they need to be improved upon. The aforementioned scholars’ views on child-upbringing issues which constitute marital challenges have left us with no doubt that something needs to be done to address the tests.

2.1.3 Changing Roles of Men and Women

Gary (2008) posits that changing roles of both men and women has created marital challenges. This is because there has been a new set of attitudes towards the roles of men and women. The traditional, heterosexual roles of the man as aggressive protector and provider and the woman as passive homemaker have been gradually superseded by roles individualized to each person's needs.

Gloria Nikoi (1998) posits that men and women have equal rights and responsibilities in the family and society. She further states that equality among men and women should be guaranteed in the family which is the basic unit in society and where human relations are nurtured. Bennette (2006) posits that social justice or right relationships between members of society has created an environment which has promoted the flourishing of economic activity and social harmony and that women have become the backbone, custodians of family welfare, producers of food and managers of household resources. The above review can lead to the conclusion that the Aembu traditional views and Pentecostal theology of marriage concepts of gender roles contradict our modern views of equality and changing gender roles thus causing conflicts among couples who are not willing to embrace change.

2.1.4 Financial Issues

Another source of marital challenge is finances. Economic security comes from hard work and sound money management. Blumstein and Schwartz (1990) observe that money is an important resource that can subsequently affect the balance of power in a relationship. Waruta (1994) observes that marital challenges caused by financial

issues are caused by lack of openness about the spouse's financial standing and also carelessness in using the family resources. This review was relevant to this study because it formed the basis on which the researcher carried further investigations on ways in which Christian families in RGC in Embu County deal with financial related marital challenges.

Okello (2005) posits that proper budgeting within a family means consequently helps a couple to avoid misuse of family funds. Financial challenges thus have been cited as critical issues that tend to threaten the very existence of marital relationships and indeed have far reaching consequences. Kiura (2013) and Makau (2014) note that money can be a challenge in marriage if a couple does not discuss how to save and spend it or if they are not open enough to discuss how much they earn. The above scholars' views were relevant to the present study in that they gave an insight to the researcher to investigate whether RGC Embu County had effective pastoral programmes which were able to address money related marital challenges.

2.1.5 Communication Concerns

Lack of proper communication is also considered as a source of marital challenge. Michino and Njoki (2004) assert that a good relationship is the one in which partners communicate and that good communication is one of the pillars of a healthy marriage. It brings about understanding and mutual respect. Communication brings about understanding.

Kwena (2014) avers that lack of spousal communication is undoubtedly one of the major factors that lead to extra-marital relationships among couples. The researcher observes that the scholars imply there is communication challenge but do not give a way forward. Overall, the problem with the issue of communication as a factor is that we still do not have a way forward on how to handle communication challenges in marriage life.

2.1.6 Domestic Violence

Domestic violence is a vice that is perpetuated in most societies for many years and it is no longer acceptable as a way of sorting out problems among family members. Burke (2014) asserts that marital violence is a widespread problem. It destroys marital relationships. Violence is frequently but not always directed to women. It can also come from women towards their husbands. Domestic violence is very common in our contemporary society. This scholar's views were relevant to this study because they strengthened the premise that there are marital challenges in RGC Embu County.

Gathogo (2015) observes that cases of male battering are more rampant amongst Christians than amongst Muslims and that domestic violence against men manifests itself in a variety of ways. This includes: slapping, pouring hot water, biting areas mostly hidden by clothes, chopping man's genitals, pouring petrol over him and setting him on fire. In some cases, some women batter men by throwing at them objects such as chairs, benches, stools and utensils.

Sadly, Kiura (2013: 43) observes that marital violence may lead to serious injury, hospitalization and sometimes death. The above information broadened and largely formed the basis on which the researcher carried out further investigations on exploring ways in which Christian families in RGC in Embu County address marital challenges.

2.1.7 Temperaments

When people in a marital union do not understand temperaments, they too face several challenges in their relationship. According to Lahaye (2004) temperaments are the combination of traits inherited from parents. They influence people's behaviour patterns. Temperaments if known can help understand the human nature thereby improving the human condition by enabling people to enhance their strengths and overcome weaknesses.

Njire and Maina (2009) agree with Lahaye (2004) in their contribution that inability to understand temperaments sometimes brings marital challenges because couples are not able to deal with their personalities. Lichuma and Lichuma (2014: 101) assert that a child's temperament may affect his or her relationship with his or her parents.

The researcher found the above scholar's views important in that it has shown that apart from the challenge of material things such as money, other psychological issues such as understanding temperaments should be positively addressed as a way of reducing marital challenges.

So far, we still have the problem with the issue of inability to understand temperaments as a source of marital challenge and it is evident that we have not yet

found a way forward. There is a need to find out how to handle lack of understanding of temperaments as a source of marital challenge. In conclusion, this review has backed the researcher's premise that there are marital challenges among RGC Christian families in Embu County despite RGC having established pastoral programmes that are meant to address the test.

2.2 PMPS for Addressing Marital Challenges in RGC, Embu County.

Redeemed Gospel Church (RGC) is a Pentecostal church which uses Pentecostal theology of marriage while teaching its members during her pastoral marital programmes which deal with marital challenges. In using Pentecostal theology of marriage, RGC uses the Bible as its authority because this charismatic church draws its teachings from the Bible and it puts much emphasis on the principle of *sola scriptura* (The Bible as its own interpreter).

Pastoral marital programmes which address marital challenges are important because they seek a relief for marital challenges. Everett (1999) argues that pastoral interventions are the practical aspects the pastor uses to guide the counselling sessions. These include homework assignments, assessment tools and confrontations. Each intervention contributes to an increase in faith, encouraging work or building love (or a combination of these). This information was relevant to the current study because it prompted the researcher to further investigate Pastoral marital programmes in RGC Embu County which address marital challenges.

The Pentecostal theology which supports the importance of the role of a pastor in teaching the word of God to the church members is found in Isaiah 40:11, where

prophet Isaiah declares that the Lord will feed His flock like a shepherd. In turn, members are expected to apply it in their day-to-day lives. Put it differently, to pastor is to shepherd while Pastoral counseling is a counseling model that seeks to physically, emotionally and spiritually nurture persons suffering from a hotchpotch of challenges. In turn, pastoral counseling seeks to provide the counselee to find acceptance, compassion, care and love. In so doing, the pastor shepherds his or her flock.

It can be concluded that the above practice can make Christians to receive the much needed teachings as a way of addressing marital challenges. This information is relevant to this study because it prompted the researcher to further investigate more on Pastoral marital programmes in RGC Embu County, and indeed enrich the study.

According to RGC web (2016), www.rgchuruma.org, Redeemed Gospel Church (RGC) was nationally started by Bishop Arther Kitonga in 1974 in Mathare slums in Nairobi. In Embu County, it was started by Bishop J.J, Thathi in 1984. RGC's doctrine emphasizes the Trinity, prayer, tithes, offerings and Christian morality. In its organizational structure, the Bishop is the highest leader followed by the pastor, evangelists, deacons and lay leaders. All those people are expected to help Christians in RGC to handle and reduce marital challenges.

The mission of RGC is to reach the unreached with the Gospel according to Matthew 28: 19. They fulfill the great commission through evangelism, discipleship, teaching the word of God and by providing a holistic approach to the needs of the community. RGC believes in strong family values. The family provides love, comfort and

emotional support that children need if they are to develop and become happy, healthy and secure adults.

According to the RGC's constitution (2013), marriages are conducted by authorized persons only. A marriage can be allowed between two consenting adults of the opposite sex and they should not be related. Moreover, according to the RGC's constitution (2013), the pastor should give thorough teachings, counselling and prayer as well as hold couples' seminars in view of building robust marriages where divorce is strongly discouraged.

RGC's constitution (2013) further reveals that in order to bring up God-fearing children, each RGC has a children ministry in which camps are organized at sub-regional levels for Sunday school and teens after every two years. The youth are guided on how to maintain healthy family relationships during youth retreats, seminars, conventions and workshops. According to its web (www.rgchuruma.org.) RGC has a youth ministry whose activities include open air meetings, vocational retreats, youth forums, mentoring seminars, question and answer sessions and children's home visits. Its main objective is to share the good news of Jesus Christ with all youth, to provide guidance for career development and to provide a conducive and contemporary environment for holistic growth. In spite of that, we still have marital challenges.

In her efforts to address marital challenges, RGC has also put in place the family ministry in which every local church branch is expected to set up and implement programmes that strengthen family ties. Married men and women are supposed to

have annual seminars and rallies in which they are taught how to relate well in the family (Redeemed Gospel Church 2013 constitution and RGC inc. Minister's code of conduct manual and operational procedures 2013)..

In order to reach the unreached with the gospel, RGC preaches through crusades, conventions, Christian rallies, television, radio and print media (RGC inc. minister's code of conduct manual and operational procedures, 2013). They use the Bible because Pentecostal theology has the scriptures as the primary material for each doctrine and plays a major role in the structure of every theologian (Stephenson 2009). This review is important to this study under the premise that there are pastoral programmes which deal with marital challenges, though they have not adequately managed to address the challenge effectively; hence the need to review them.

The church's efforts to carry out her policy of family ministry are being evidenced by her efforts to make the youth ministry effective. This view is supported by Kyomo and Selvan (2004) through asserting that the youth are guided on how to maintain healthy family relationships during youth retreats, seminars, conventions and workshops.

Moreover, as per the observations of TAG (1996), pastors are leading in the counseling and teaching of the youth. They are availing themselves to the youth in order to make them feel they available and approachable. This can lend to the conclusion that RGC is committed to helping her youth members to grow up in the knowledge of the church's expectations of a God fearing youth, an effort that is to be appreciated. Another way of availing RGC Embu County members to receive teachings which can assist in addressing marital challenges is through convening

weekly for worship, praise, Bible study, mutual encouragement and exercise of gifts as the Spirit manifests them according to Redeemed Gospel Church 2013 constitution.

Despite her failure to do much in addressing marital challenges, RGC's programmes of rites of passage are to be appreciated. RGC 's Minister's code of conduct manual and operational procedures (2013), states that there are four rites of passage namely; passage from teen's ministry to youth ministry, from youth ministry to young couples' ministry, from young couples' ministry to silver agers' ministry and from silver agers' ministry to golden agers' ministry. For a member to qualify to move from teen's ministry to youth ministry, he/she has to complete all teens training classes, be recommended by the teens' ministry superintendent and should have attended the accepted age for joining youth ministry.

Those moving from youth ministry to young couples' ministry are expected to be members of youth ministry who get married or are young couples who have transferred from other congregations and have joined RGC. In order to move from young couples' ministry to silver agers' ministry a couple has to have been married for 10 years and is below fifty years of age and has been recommended for transition by the person in charge of young couples' ministry.

One must also be a role model to younger couples. In order to move from silver agers' ministry to golden agers' ministry, a couple has to have been married for 25 years and is above fifty years of age and has been recommended for transition by the person in charge of silver agers' ministry. During those rites of passage each group is supposed to receive teachings according to their age and status in the community .This is

undertaken with the aim of building good family relationships (RGC inc. Minister's code of conduct manual and operational procedures 2013).

Since different teachings are given to different groups of RGC members, those who are in the teen's and youth ministry are taught among other things, drug abuse (Waruta 1995), obedience (Omartian 2003), how to engage in Bible study and prayers (Njoroge 2006: 124). They are also taught the knowledge of God which is the foundation upon which children are brought up (Kitonga 2008:53-54), the differences between love and lust (Njoroge 2006 and Burke 2010: 29) communication skills and how to develop intimate relationships (Kibera 2013: 50).

Additionally, graduands from young couples' ministry, silver agers' ministry and golden agers' are taught among others budgeting, parenting skills, in-law relationships and love, marriage and sexual issues, changing roles of men and women, dangers of domestic violence and Bible study with praise and worship (Omartian 2003, Burke 2010, Kiura 2013, and Lichuma and Lichuma 2014). Lastly, among the key pastoral programmes which deal with marital challenges are; premarital and post marital guidance and counseling, offering prayers during home pastoral visits and teaching church members during weekly meetings such as Sunday services and mid week fellowships (Redeemed Gospel Church 2013 constitution and RGC inc. Minister's code of conduct manual and operational procedures 2013.)

2.3 Address marital challenges Among RGC Members in Embu County.

Among the Wa-Embu, there is a saying that "*kiara gitivie gitirengagwa gwa kithondekagwa*" (a hurt finger is never chopped off but it is nursed to health.) This

means that when there are marital challenges, a couple should not give up on their marriage but should try all ways possible to handle them. Sammy Gitaari (1999) posits that conflict resolution ensures the development of humility that is necessary in human relationships. Gitaari observes the benefits of addressing challenges but is silent on the best way forward, a concern for the current study.

A study carried out by Namagoli (2002) suggests that when a married couple faces marital challenges, they should handle it with strength and courage. Before summoning relatives, friends or marriage guidance counselors, most couples try to talk over things in an attempt to solve their marital challenges.

Makau (2014) avers that the underlying factor that gives meaning to all that happens in a marriage is love. Love is the thread that runs through the heart of challenges, problems and difficulties. These scholar's views are important to the current study because they leads to the premise that RGC has a Pentecostal theology of marriage which she uses to teach her members during pastoral marital programmes which deal with marital challenges.

Judith Viorst (2016) states that some people deal with their marital challenges through seeking help from trained professional counselors and religious leaders. She further states that others seek from trusted friends and family members. That people can work through hard times on their own through communication, understanding and willingness to change.

Moreover, Viorst (2016) avers that couples can overcome marital challenges by

making reconciliation their top priority, accepting responsibility for one's mistakes, changing behaviour, offering forgiveness, seeking advice from religious leaders and receiving support from friends and family members. This scholar's views are important to this study for they lead to the premise that there are pastoral programs which deal with marital challenges, though they have not adequately managed to address the challenge effectively; hence the need to review them.

In his contribution towards ways of addressing marital challenges, Omartian (2003) posits that a person can choose to overcome and break away from marital challenges through prayers. Couples who pray in the middle of problems are able to defuse tensions, cool down and explore deeper marital issues that may be causing challenges.

On the other hand, Lichuma and Lichuma (2014:31) seem to support the views of Omartian by positing that prayer holds couples together after a storm and that it brings the husband and wife back together after a misunderstanding. After identifying and understanding the cause of their marital challenge, couples resolve it and set goals on how to move forward (Kigume, 2012). Lahaye (2004) asserts that couples apologize when they wrong one another and such an apology removes the root of bitterness that would affect their marital relationship negatively.

Gitaari (1999) on the other hand posits that couples who attend family enrichment seminars and read good books on family life are able to use the knowledge to handle their marital challenges. It can be concluded that the scholars imply there are ways of addressing marital challenges however; they are silent on whether these are the best

way of addressing marital challenges, a concern for the current study.

Burke (2010: 87) contends that a key to success in conjugal love is learning to forgive and asking for forgiveness. In one of the Pauline's teachings found in Ephesians 4:32, Paul teaches:

Forgive each other just as in Christ God forgave you. In the Lord's Prayer, all Christians ask God to forgive them their trespasses as they forgive those who trespass against them. When they are wronged by their spouses, they forgive them because forgiving others is a requirement for their own forgiveness. Matthew 6:14-15 states that , If you forgive others the wrongs they have done to you, your Father in heaven will also forgive the wrongs you have done." Leviticus 5: 5 states that, whoever is guilty in any of these ways, he must confess in what way he has sinned.

Cole (2015) avers that a lot of evidence from research shows that holding on to grudges and bitterness results in long-term health problems and denies a person the much desired happiness. The above review implies that it is important to forgive and to ask for forgiveness but the scholars have not given it as a way forward towards addressing marital challenges. In conclusion, the above views of different scholars on ways of coping with marital challenges in Christian families have apparently not given us the best way to address marital challenges.

This information was relevant to the current study because it prompted the researcher to further investigate Pastoral programmes in RGC Embu County which address marital challenges.

In conclusion, the following gaps were identified from the reviewed literature. Firstly, there are marital challenges among RGC Christian families in Embu County despite RGC having established pastoral marital programmes that are meant to address the test. Secondly, there are pastoral marital programmes which are used to address marital challenges. Thirdly there are ways of addressing marital challenges among

RGC Christian families. However, all the scholars reviewed in this research study did not give adequate ways of handling them. Nonetheless, a way forward was to be found through this study. This is a gap in knowledge which this study hoped to fill.

2.4 Theoretical Framework

The study was theoretically informed by structural functional theory. Structural functional theory emerges from a combination of two related theories namely: structuralism and functionalism, which were developed by Emile Durkheim (1938) and Strauss (1972) respectively. Structural functional theory examines the relationship between the family and the larger society. Herbert Spencer (1820-1903) and Robert Merton (1910-2003) are major contributors of structural functional theory.

According to Structural functional theory, the wife or mother plays the expressive roles of the 'homemaker' by providing the emotional support and nurturing qualities that sustain the family unit and support the husband or father. This view is supported by the Biblical teaching found in Proverbs 18: 22 which states; 'He who finds a wife finds a good thing and gains favour from God.'

Nijole (2007) further posits that these family roles characterize what social scientists call traditional family. These and other roles that family members play are functional. They preserve order, stability and equilibrium. They also provide the physical shelter and emotional support that ensures a family's health and survival. Anything that interferes with these tasks is seen as dysfunctional because it jeopardizes the family's smooth functioning. For example, the abuse of one family member by another is

dysfunctional because its negative physical and emotional consequences threaten the family continuity. The Structural functional theory supports the Biblical teachings found in proverbs 14: 1 which state, “A wise woman builds her own home with her own hands.”

According to Kavivya (2003) functionalism argues that religion seeks to order people by prescribing to the members’ ways of behaving. Through its own ways, religion protects the sacred and prohibits the profane. Human life and relations with each other and with the natural and supernatural world are also determined by religion.

Kavivya (2003) also posits that the functional theory is the only theory that seems to explain how and why religious environment is the final determinant of human behaviour. He also states that this theory assumes that religious environment determines the legitimacy of the social cultural, economic or political values and practices thus determining people’s behaviour at all times.

Durkheim's theory of religion exemplifies how functionalists examine sociological phenomena. To him; religion is seen by people as contributing to the health and continuation of society in general. Therefore, religion functions to bind society's members by prompting them to affirm their common values and beliefs on a regular basis. To support the views of Kavivya (2003), Gathogo (2013) perceptively refers to Emile Durkheim who states that religion never concerns itself with only the matters of belief, but also encompasses regular rituals and ceremonies on the part of a group of believers, who then develop and strengthen a sense of group solidarity.

Furthermore, rituals are necessary to bind together members of a religious group, and they allow individuals to escape from the mundane aspects of daily life into higher realms of experience. Sacred rituals and ceremonies are very important for marking occasions such as births, marriages, times of crisis and deaths.

All the above scholars' views bleed well with the pastoral marital programmes used to address marital challenges because they teach how family members can be able to live in peace with one another in obedience to God's teachings concerning marital relationships.

In our conceptual model, we have pastoral marital programmes used to address marital challenges among members of Redeemed Gospel Church in Embu County. This builds the basis for RGC's Doctrines on marriage and better conflict resolution fundamentals. For example, the church is allowed to intervene in marital crisis of its members.

The pastoral marital programmes used to address marital challenges among members of Redeemed Gospel Church in Embu County foundational Biblical concepts correspond to the stated theory; hence the researcher has chosen it for her conceptual clarifications.

Marriage partners should base their lives on the pastoral marital programmes teachings found In 1 Corinthians 13:4-6 in which love is described;

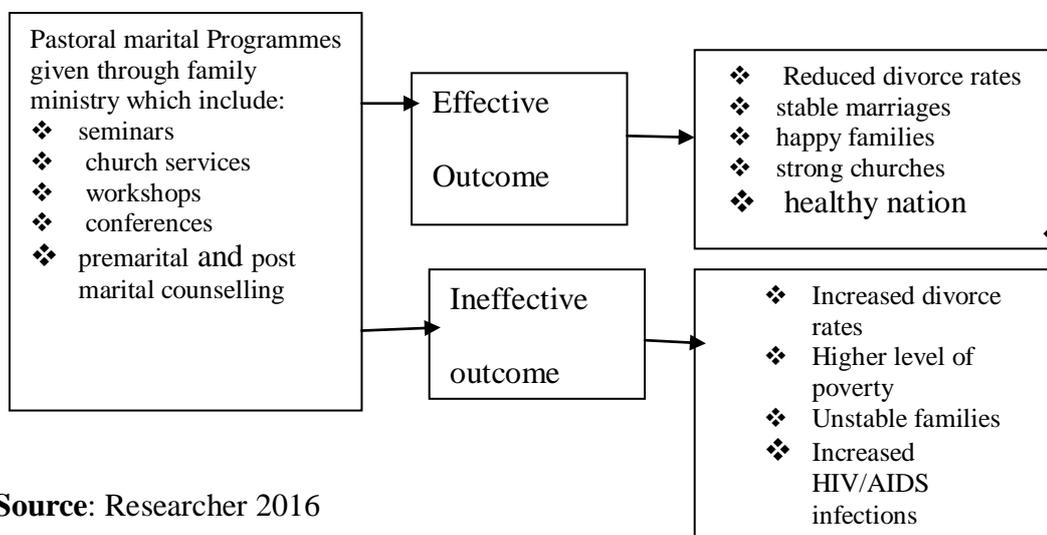
As being patient, kind, it does not boast, it is not rude, it is not self seeking, it is not easily angered, it keeps no record of wrongs, and Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes and always perseveres.

The above teaching on love helps to strengthen the idea of considering the interests of other members in a family set up in order to play family roles effectively as a way of addressing marital challenges. This becomes relevant to the structural functional theory which states that the roles the family members play are functional. They preserve order, stability and equilibrium. They also provide the physical shelter and emotional support that ensures a family's health and survival.

Thus structural functional theory was used to create a conceptual frame work. The conceptual framework was used to identify marital challenges and specific information on pastoral marital programmes used to address marital challenges among members of Redeemed Gospel Church in Embu County. It was also used to find out how Christian families in RGC Embu County addressed marital challenges.

With this in mind the research is well understood as indicated below in Figure 2.1:

Figure 2.1 Conceptual Model



Source: Researcher 2016

2.5 Conclusion

The chapter set out to build the conceptual clarification on the marital challenges from a scholarly perspective. It brought out the forms of marital challenges. This included: infidelity and lack of children, child-upbringing, changing of roles of men and women, financial issues, lack of good communication skills among family members, domestic violence and failure to understand temperaments. In general, the highlighted marital challenges have helped to show the broadness of marital challenges.

The chapter has also demonstrated three major points. First, there are marital challenges among RGC Christian families but that does not mean there are no ways of addressing them. Secondly, there are pastoral marital programmes which are used to teach RGC members how to address marital challenges in RGC Embu County and lastly, there are different ways of addressing marital challenges.

Despite the fact that this chapter has foregrounded the statement of the problem, it has not unveiled why marital challenges have persisted among RGC Christians in Embu County and the best way to address marital challenges effectively. Hence the study is yet to find out why there are marital challenges in RGC Embu County despite the church having established pastoral programs to address them and the best way to address marital challenges effectively.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0. Introduction

This chapter describes the research methodology used. This includes the research design, variables, site of the Study, study Population, sampling techniques and sample size, sampling, research instruments, pilot study, validity and reliability, data collection Procedures, data analysis, data management, ethical considerations and conclusion.

3.1 Research Design

Mugenda and Mugenda (2012) define research design as a strategic plan that sets out the broad outline and key features of the work to be undertaken in a research study.

Qualitative approach was the determinant design that was applied. In qualitative design, a case study was preferred because it was intended to penetrate situations in ways that were not susceptible to numerical analysis. The researcher used a case study to gather information on Aembu traditional teachings and practices on marriage and conflict resolutions, marital challenges, ways of addressing them and pastoral interventions on marital challenges.

A case study was suitable for this study because it involved carrying out interviews and administering questionnaires to a sample population to obtain relevant information which the researcher used to answer the research questions. It was also employed in this study because it provides information for persons, organizations, events, situations and phenomena that is factual and is accurate as possible.

A case study was also used due to the fact that it can establish cause and effect because it observes events in real life contexts which are a powerful determinant of both cause and effects. Since the contexts of this study are unique and dynamic; a case study which investigates and reports the complex dynamic and unfolding interactions of events, human relationships and other factors in a unique instance was used (Cohen & Morrison 2000).

3.2 Variables

Kasomo (2015) posits that a variable is presumed to be the cause of changes in a study. There are independent and dependent variables. The variable presumed to be the cause of changes is called independent variable and the variable studied to determine the effects of the independent variable is called dependent variable.

The independent variable was pastoral marital programmes used to address marital challenges. Pastoral marital programmes involved pastoral guidance and counselling for both married couples and the youth in RGC Embu County, giving teachings to RGC members in Embu County through organized seminars, rallies, and conferences, through sermons given during Sunday services, weekly and monthly meetings. Home pastoral visits and conducting children and teens' rallies and camps were also among pastoral interventions involved in giving teachings to RGC members in Embu County.

3.3 Site of the Study

The study was conducted in Embu County. Embu County lies some 120 kilometers north east of Nairobi; on South-Eastern side of Mount Kenya. The County covers an area of 2,818 square kilometers. The study was restricted to Christians who were in

RGC. RGC Kianjokoma and RGC Runyenjes were used in the study. These two churches are in Embu East sub County. Embu East is made up of Runyenjes and Kyeni Sub Counties. Runyenjes has six wards while Kyeni has five (Kenya Information Guide, 2015). This area was selected because of its cosmopolitan nature hence was able to form a sample that was representative of other areas.

3.4 Study Population

According to Orodho (2012), a target population is a large population from which a sample population is selected. The study population is the group of participants in a study. The study population was mainly Christians from RGC in Embu County. They included 48 married men and 84 married women, 30 children from families of married men and women respondents (between 8-17 years), 6 church elders, one bishop and two pastors.

RGC Kianjokoma and RGC Runyenjes were used in the study. Both congregations had one bishop, two pastors and 1,464 members who were to be used as the total population. RGC Runyenjes hosted the Bishop. The population of men in both congregations was lower than that of women. The first reason for that disparity may be because of the fact that some men do not live with their families due to job opportunities away from home. In some cases, women had left their husbands in their matrimonial homes and may have settled at Runyenjes or Kianjokoma due to job opportunities away from their matrimonial homes.

Secondly, there were married women who did not attend the same church with their spouses and thirdly there were some men whose spouses attended RGC but never

affiliated themselves with RGC. Thirdly, an earlier study by Sullins, D. (2006), observed that women tend to be more spiritual than men. This may explain the reason as to why we have more women respondents than men. The sampled children were few possibly due to the age limit of between 8-17 years or because of the fact that most of them were in boarding schools or were not living with their parents at the time of the study.

3. 5 Sampling Techniques and sample size

This section discussed sample size and sample procedure.

3.5.1 Sampling Procedure

Sampling is the procedure a researcher uses to choose or isolate people, places or other items to study from a large population. According to Kasomo (2015), a sample is the proportion of population that participates in the study and whose characteristics are generalized to the whole population.

Sampling in this study was done because it saved time, costs and human resources. It also facilitated quick collection of required information which was more detailed and accurate which was required for the purposes of this study. It was also done because the researcher did not want to collect data from everyone in the population. This is because in this study, it would have been difficult to study the whole population.

Purposive, random and snow ball sampling techniques were used in this study. In this study there were two congregations from Runyenjes region which were purposively sampled because of their cosmopolitan nature. Pastors from both churches and the

regional bishop were the key respondents. The percentage for the bishop and the pastors is indicated as 100% considering they were the only ones in both churches.

Purposive sampling was used to sample the bishop and two pastors who were the main respondents in this study. It was used because it gave this study cases that had the required information. It allowed the researcher to select respondents who would provide the required information with respect to objectives of this study.

Mugenda and Mugenda (2003) underlie that 10-30% of the sample population is regarded as a representative sample and therefore, the researcher used 30% to sample church elders to have a good representation while 10% was used to sample married men and women using random sampling. This is because they were many. 30% of children from families of married men and women respondents were sampled using snow ball method to achieve a good representative sample. Their parents were used to identify them. This method was appropriate for the study because it would have been difficult for the researcher to identify such children and also because of the sensitive nature of the information which needed to be gathered.

With the help of the research assistants, a list was made of all the children whom every third child from the list was picked and included in the study sample. Random sampling was used to sample married men and women. Random sampling was used in this study because it gives every person in the population of interest an equal chance of being selected for inclusion in the study. A randomly selected sample had the likelihood of giving this study a sample which accurately represented the population

from which it was selected, allowing for the results of the study to be generalized to the larger population.

A list of married men and women was made. Every tenth married man or woman formed the study population. There were 480 men from which 48 were picked and 840 women from which 84 were picked. Lottery technique was used to randomly sample church elders because they were few. The population of the church elders was 18. This study needed 6 church elders to form the study sample. 6 pieces of paper were written “yes”. They were of the same colour, size and texture. They were folded into equal sizes and shapes. Consequently, they were put in a plastic bucket, mixed well and all church elders were allowed to pick one piece at a time. Eventually, 6 church elders picked the pieces of paper which were written “yes”.

3.5.2 Sample size

The sample was calculated using the formula below with 95% confidence interval of 10.

$$N = \frac{t^2 \cdot p \cdot (1-p)}{M^2}$$

Description

N= required sample size

T=confidence level at 95 % (standard value of 1.96) 11

P=estimated prevalence of marital challenges in the area

M=margin of the error of 5% standard value

Table 3.1 Sample of the study Respondents

	Respondents	Total population	Sample Size	Percentage
1	Bishop	1	1	100
2	Pastors	2	2	100
3	Married Men	480	48	10
4	Married Women	840	84	10
5	Church elders	18	6	30
6	Children of men & women respondents(8-17 yrs)	123	30	30
	Total	1464	171	12%

3.6 Research Instruments

This study utilized secondary and primary data sources. Secondary data was sought for this study because it was easily obtained and its scope subsequently exceeds what the individual might achieve on his/her own. Secondary sources included books, thesis, magazines, referred journal articles and internet sources. Primary sources were solicited using questionnaires, Focus Group Discussions (FGDs) and interview guide.

The instruments had different questions which were used to examine marital challenges among RGC Christian families in Embu County, to study pastoral marital programmes used in Redeemed Gospel Church to teach her members during pastoral programmes which deal with marital challenges and to explore ways in which Christian families in RGC in Embu County deal with marital challenges.

3.6.1 Questionnaire

Kumar (2005) describes a questionnaire as a written list of questions that requires answers which are recorded by the respondents. In a questionnaire, respondents read

the question, interpret what is expected and then write down the answers. In this study, the questionnaires were administered to 48 married men and 84 married women and 22 Children from families of men and women respondents who were between twelve to seventeen years old.

In this study, questionnaires were used because of their ability to collect a large amount of information in a reasonably quick time and space. Since the questions were presented in paper format, there was no opportunity for interview bias .Close- ended questions were also used because they are extremely useful for eliciting factual information.

3.6.2 Interview Schedule

Jwan and Ong'ondo (2011) define an interview as a technique of generating data that involves gathering it through direct verbal interaction between individuals. Kasomo (2015) states that an interview involves oral or vocal questioning techniques or discussion and adds that this technique involves face-to- face interaction between individuals leading to self- report. Jwan and Ong'ondo (2011) add that interviews are intended to get what a person who is a participant in research thinks, the attitude of that person and to explore a person's reasons for thinking in a certain way or for carrying particular perceptions or attitudes.

Interview schedule allows clarification of questions to the respondents. It also enables the researcher to obtain in-depth data from respondents since it allows probing, high response rate and personal interaction. The researcher used semi-structured interview because it allowed deeper exploration of responses by participants. It also allowed

flexibility and pursuance of interesting leads. Probes were used in this study because they helped the researcher to go deeper into the interview responses.

The interview schedule had main questions formulated from the objectives of the study. There were follow up questions which were used to move the interview to a deeper level while probes were used to get additional information that helped the researcher to understand better what the respondents had to say.

Three key informants were interviewed. These were two pastors and one bishop. In this study, the researcher targeted these three knowledgeable individuals with the goal of obtaining key information. They provided in-depth expert information on marital challenges among RGC Christian families in Embu County and the pastoral marital programmes used in Redeemed Gospel Church to teach her members during pastoral programmes which deal with marital challenges.

Pastoral marital programmes used in Redeemed Gospel Church to teach her members during pastoral programmes which deal with marital challenges. They also explored ways in which Christian families in RGC in Embu County deal with marital challenges. Additionally, they verified the information which was given by other respondents.

3.6.3 Focus Group Discussions

Mugenda (2013) posits that a Focus Group Discussion (FGD) is a qualitative data collection technique that is used to collect views from a group of individuals with

similar characteristics. FGDs were suitable for this study because they provided social interactions similar to those that occur in everyday life but with great focus. They also produced data that is seldom produced through individual interviewing and observation.

FGD for church elders had six members, for children between six to eleven years had eight children while the one for married men and women had twelve participants. This was to ensure that all individuals participated and that they all had enough time to speak. This also helped to reduce the tendency of dominance within groups and the tendency for side conversations between respondents. A circular sitting arrangement was preferred because it allowed all participants to see and hear each other.

The facilitator explained to the participants that a tape recorder would be used. Tape recording provides a more accurate rendition of any interview than any other method. The taped interview could be played back and studied more thoroughly than would be the case if only the notes were taken during the interview. Kabiru and Njenga (2009) state that if the researcher is collecting data from children aged between 5-8 years, verbal interviews can be used because they can be able to express themselves. Therefore 8 children from families of married men and married women respondents were involved in FGD because of the age factor.

3.7 Pilot Study

The researcher carried out a pilot testing before actual data collection for the study. This pilot study was carried out at RGC Mbuinjeru in Embu East Sub County. A pilot

testing is a trial run conducted to detect weaknesses in a research design and instruments of data collection. The respondents used in the pilot testing did not participate in the main study. The pilot testing aimed at establishing whether questions were clearly phrased and wordings understood by the respondents. It also helped to establish whether the questions were arranged in a logical way and whether it was easy to follow their sequence. The questionnaire was pre-tested to reveal any flaws. The results were used to identify gaps in the questionnaire.

The data collected was analyzed and adjustments made which included reframing of questions and addition or deletion of others as deemed appropriate. To enhance the content validity, experts' opinion from the researcher's supervisors was sought. The final version of the questionnaire was then developed and was used in the study.

3.8 Validity and Reliability

Kasomo (2015) posits that validity in research may imply accuracy of research tool (instrument), accuracy of research procedure (technique) and accuracy of the research findings (report). To achieve validity and reliability, the researcher prepared research instruments which were not faulty. Also it was enhanced because the questionnaires used did not require respondents to indicate their names. The researcher made sure the questions were clear and easy to understand.

Since the study had sensitive questions, the questionnaire increased the likelihood of obtaining accurate information. To avoid self-selecting bias, the questionnaires were filled in one room under the supervision of the researcher and the research assistants.

Pre-testing of instruments was undertaken to test validity and reliability in order to identify any weaknesses in the methodology and highlight any potential pitfalls. The clarity of the questionnaire to the respondents was necessary in order to enhance the study's validity and reliability.

3.9 Data Collection Procedures

The researcher was first cleared by Graduate School of Kenyatta University before acquiring authority to conduct Research from the National Commission for Science Technology and Innovation (NACOSTI), Embu County Director of Education and Bishop of RGC from Embu Region. The researcher then embarked on data collection from the sampled respondents.

With the help of two research assistants, the respondents were given questionnaires. The questionnaires were administered to 48 married men and 84 married women. Interview schedules were carried out with 1 Bishop and 2 Pastors while FGDs were carried out with 8 children of married men and women participants who were aged between six and eleven years, six church elders, six married men and six married women from both churches. For the purposes of collecting secondary data, several libraries such as Kenyatta University's post modern library, Embu campus and Kenya National library in Embu were visited.

3.10 Data Analysis

Considering the topic under study, all the information was categorized according to the objectives and premises of the study. Interpretation of primary data was done and it was integrated with secondary data. Mass raw data collected was systematically

organized in a manner that facilitated analysis. The researcher edited the data collected through questionnaires, interview schedules and FGD for the purpose of checking on completeness, clarity and consistency in answering research questions. The data was then coded, tabulated and analyzed based on study objectives.

The researcher edited coded and verified data before processing it. This was done in order to eliminate errors which may have occurred during the data collecting process. The researcher carried out data analysis. Descriptive statistics such as percentages and frequencies were used to describe basic data. The researcher presented the study findings using percentages, frequency tables and graphical presentations which included pie charts and bar graphs. From tables and percentages, major findings of the study were reported and the researcher gave suggestions and recommendations.

3.11 Data Management and Ethical Considerations

McNabb (2004) defines research ethics as the application of moral standards to decisions made in planning, conducting and reporting the results of research studies.

Permission was sought from the relevant authorities to carry out the study. An introductory letter from Kenyatta University's Graduate School was obtained. The researcher was first cleared by Graduate School of Kenyatta University before acquiring authority to conduct Research from the ministry of Science and Technology higher education, Embu County Education Director.

The researcher upheld the dignity and wellbeing of the respondents. Consent from the respondents to participate in the study was sought. The researcher made sure that the respondents who were involved in the study did so without being coerced, induced or

pressured. In order to ensure there was confidentiality and anonymity, the respondents and the churches were allocated code numbers.

No respondent or church was identified in the report. During data collection the researcher observed anonymity of respondents and confidentiality on all the information given which was only used for the purpose of the study. The researcher protected the children and youth from any harm by ensuring that their parents were present when this study data was being collected from them.

3.12. Conclusion

The chapter set out to specifically present research design, variables, site of the study, target population, sample technique, research instruments, pilot study, validity and reliability, data collection procedures, data analysis and finally data management and ethical considerations. It has achieved its target by outlining the research methodology which was used in the study. Next, are the data analysis and the findings which will provide the way forward in regard to marital challenges with particular reference to RGC Embu County.

CHAPTER FOUR

PRESENTATION OF FINDINGS, INTERPRETATIONS AND DISCUSSIONS

4.0 Introduction

The main purpose of this study was to examine pastoral marital programmes used to address marital challenges among members of Redeemed Gospel Church in Embu County, Kenya.

The study was guided by the following objectives:

1. To examine marital challenges among RGC Christian families in Embu County, Kenya.
2. To study pastoral marital programmes in place to address marital challenges in RGC Embu County, Kenya.
3. To explore ways in which Christian families in RGC in Embu County address marital challenges.
4. To find out the perceived benefits of pastoral marital programmes among Christian families in RGC, Embu County.

The theoretical framework which informed this study was the structural functional theory.

In this study the respondents' rating of "strongly agreed" and "agreed", "very true" and "true" were put together and their percentages combined. The same treatment was given to all responses for "strongly disagreed" and "disagreed", "very untrue" and "untrue". The "neutral" response was not considered because the respondents neither

supported the idea nor disapproved it. To enhance anonymity and confidentiality the study respondents' real names were not used.

4.1 Demographic Data

4.1.1 Demographic Characteristics of Respondents

Respondents in the study were drawn from two RGC churches in Embu County which were sampled due to their cosmopolitan nature. The demographic information of the respondents is discussed below and summarized in figures and tables indicating frequency and percentages.

Figure 4.1 Demographic Data

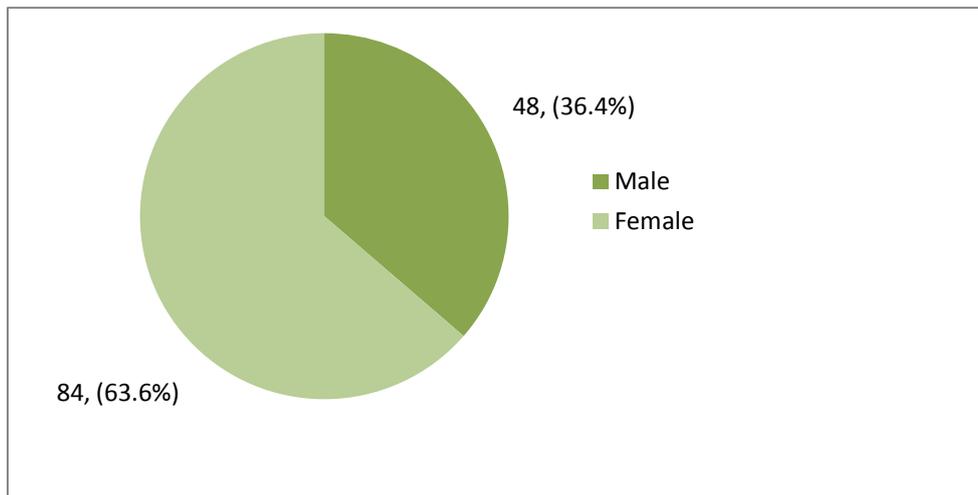


Figure 4.1 indicated that the male respondents in this study represented 36.4% while the females were 63.6%. This showed that in the two congregations which were sampled for the study, there were more women than men thus making the population of females to be higher than that of males. From the demographic data of this study, it is clear that in RGC, Embu County, more women than men are members of RGC (63.6% of married women and 36.4% of married men respondents). The first reason

for this disparity could be attributed to the fact that some men do not live with their families due to job opportunities away from home. Secondly, there were married women who did not attend the same church as their spouses. An earlier study by Sullins (2006) observes that women tend to be more spiritual than men. This could also explain the reason as to why there were more women respondents than men.

4.1.2 Age at Marriage

It was also important to find out at what age the respondents had got married. We came up with the following findings:

Table 4.1 Ages at Marriage

Age (Years)	Men		Women		Total	
	F	%	F	%	F	%
21 – 25	14	10.6	54	40.9	68	51.5
26 – 30	21	15.9	19	14.4	40	30.3
31 – 35	9	6.9	7	5.2	16	12.1
36 – 40	2	1.5	2	1.5	4	3.0
41 – 45	0	0.0	1	0.8	1	0.8
Above 46	2	1.5	1	0.8	3	2.3
Total	48	36.4	84	63.6	132	100.0

Table 4.1 represents the respondents' age at marriage. It showed that most men respondents had married between 26-30 years (15.9%), followed by those who had married between 21-25 years (10.6%). The majority of women respondents had got married between 21-25 years which was 40.9% followed by those who had got married between 26-30 years (14.4%). The study leads to the conclusion that the men who had married between 41-45 years may have been erroneously omitted during the sampling of the married men respondents. On the other hand, 0.8% of women had gotten married above age 46 years. A percentage of 40.9% of women getting married between 21-30 years is an indication of the fact that those are the years when the

females are at the peak of their reproductive phase and decide to get married at such a time when they can be able to bear children and bring them up while they are still strong. 26.5% of men in this study married between 21-30 years.

This study findings support an earlier study carried out by Kathuri (2002). She found out that if a couple married at a very tender age (teenage phase), they are unable to cope with marital decisions and responsibilities due to immaturity. Kathuri (2002) further observes that about half of the men and women who married under the age of 18 years experienced marital disruption within the first ten years of marriage.

4.1.3 Type of marriage

This study sought to find out the respondents' type of marriage. The findings are shown in Table 4.2.

Table 4.2 Respondents Type of Marriage

	Men		Women		Total	
	F	%	F	%	F	%
Traditional	17	12.9	41	31.1	58	44.0
Civil wedding	2	1.6	2	1.5	4	3.1
Church wedding	23	17.4	25	18.9	48	36.3
'Come we stay'	6	4.5	16	12.1	22	16.6
Total	48	36.4	84	63.6	132	100.0

Table 4.2 indicated that majority of men had a church wedding (17.4%) while majority of women had been married traditionally (31.1%). 12.9% of men had gotten married traditionally while 18.9% of women respondents had married through the church. In total, 44% of the respondents had married traditionally, 36.3% through the church, 3.1% through civil wedding while 16.6% had been informally married (come we stay).

This study showed that 16.6% of its respondents had been informally married (come we stay) while (44.0%) had been married through a traditional wedding. During the Focus Group Discussion with married men and women, (O.I.29th/5/2016) Weruma while contributing observed that many young adults decide to marry informally, “come we stay.” because of lack of proper socialization. She asserted that this resulted to married couples who are ill-prepared for marital roles which contribute to increased marital challenges. Kwena (2014) defines “come we stay” as an arrangement between a man and a woman as husband and wife but lacks formal sanction by civil, religious or customary authority.

4.1.4 Duration of Marriage

In this study, we sought to establish the duration the respondents had been married.

We got the following responses as indicated in our Table 4.3.

Table 4. 3 Duration of Marriage

Duration of marriage years	Men		Women		Total	
	F	%	F	%	F	%
Below 5	4	3.0	13	9.8	17	12.8
6 – 10	9	6.8	18	13.6	27	20.4
11 – 15	11	8.3	15	11.4	26	19.7
16 – 20	9	6.8	11	8.3	20	15.1
21 – 25	8	6.1	17	12.8	25	18.9
26 – 30	3	2.3	3	2.3	6	4.6
31 – 35	1	0.8	3	2.3	4	3.1
36 – 40	1	0.8	3	2.3	4	3.1
41 – 45	0	0.0	1	0.8	1	0.8
Above 46	2	1.5	0	0.0	2	1.5
Total	48	36.4	84	63.6	132	100.0

Table 4.3 revealed that majority of the respondents had been in marriage between 6-15 years. They formed a 40.1% of the married men and women study respondents. This led to the conclusion that most of them have young children in primary and secondary schools. In the church they qualify to be called young mothers and fathers. They require a lot of premarital guidance and counselling in order to cope with marital challenges in their homes.

This study opines that the young fathers and mothers ought to seek more premarital guidance and counselling because they have very young children who are likely to perform poorly in school if they are having many problems at home. Lodiaga (2009) finds that a stable parental marital relationship provides a conducive environment for learning when social activity is acceptable and adult role models of each gender are provided.

4.2.0 Findings of the Study

4.2.1 Marital Challenges among RGC Christian Families

The first objective of the study sought to examine marital challenges among RGC Christian families in Embu County, Kenya.

A question was posed to the respondents to find out if they experienced or had any marital challenges. The findings are shown in Table 4.10

Table 4. 4 Experiences of Marital Challenges in Marriage

Experience	Men		Women		Total	
	F	%	F	%	F	%
Yes	38	28.8	70	53.0	108	81.8
No	10	7.6	14	10.6	24	18.2
Total	48	36.4	84	63.6	132	100.0

The results in Table 4.4 revealed that most of the study respondents had experienced marital challenges (81.8%) while 18.2% had not. Only 18.2% of the married men and women respondents indicated they had not experienced marital challenges. This study notes that when married couples encounter challenges in marriage, it does not necessarily mean they are not compatible with each other. It may be due to the fact that there are things in their marital life that need to be adjusted or be abandoned altogether. It may also mean there are some things they should introduce in their marriage as a couple in order to cope with the marital challenges which they may be going through.

According to this study, 86.4% of the teens who were interviewed stated that in their families there were marital problems. Only 13.6% said they had not experienced marital problems in their families. After finding out there were marital challenges among Christian families in RGC Embu County, this study set out to identify the specific marital challenges. Below are the findings.

4.2.2 Money Related Issues

The study's findings showed that: 84.1% of the respondents had money related issues as one of the marital challenges. A total of 15.9% of all the study respondents felt that money related issues were not a cause of marital challenges. When the teens were asked the type of problems they had experienced in their families, 86.4% stated lack of money. This study supports the findings of a study carried out by the American Express Survey, in which 84% of the respondents said money was a source of their marital tensions.

Njagi (O.I.29th/5/2016), Njiru (O.I.29th/5/2016) and Gachoni (O.I.29th/5/2016) informed this study that separate ownership of money happens whereby each spouse keeps his or her own money spending plans secret. When one spouse resorts to such behaviour in their marital relationship, insecurity, competition and tension crops up. Njoki (O.I.26th /5/2016), contributed in the discussion by stating that when one of the spouses is an easy spender, there is always mistrust and suspicion.

This study established that lack of spending policies at family level caused marital conflicts. Each family should agree on how to spend their money. It is prudent to make a family budget in order to be able to know how much a family is spending and in which area. This can help avoid conflicts which are caused by mishandling of family finances.

While contributing in the Focus Group Discussion with married men and women, Njoki (O.I.26th/5/2016) said that money related challenges may not be easy to handle soon because men still own the land. They monopolize cash crop returns on coffee and tea. This study learnt from Mukami (O.I.26th /6/2016) and Muthoni (O.I.26th/6/2016) that during payments of tea bonus, strange women invade nearby markets to ‘trap’ their husbands. When they succeed, their husbands spend all the money on them. Afterwards their husbands go back home “empty handed”. The women feel frustrated because at such times they are left to toil in their shambas picking tea and caring for their children while their husbands misuse family funds with strangers. It is possible to conclude that they also feel threatened because such behaviour can lead to contracting HIV and AIDS and other UTIs.

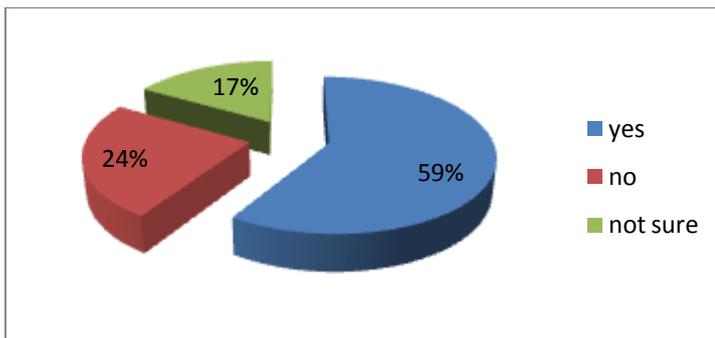
4.2.3 Communication Issues

Communication is another marital challenge that was identified. This view was supported by 62.9% of the study respondents. 29.3% of the study respondents said lack of communication did not cause a marital challenge. Kwena (2014) supports the importance of communication among couples by observing in his study that for couples; dialogue and communication creates the best opportunity to discuss things such as household income and financial needs so that resources earned can be put into the family care ensuring it is not available to either of the partner's mischief.

4.2.4 Sex Related Issues

This study was informed that there were sex related challenges among couples in RGC Embu County.

Figure 4.2 sex related issues



59% of the study respondents said there were sex related challenges. 24% asserted that there were no sex related challenges among RGC family members while 17% said they were not sure whether it was marital challenges in RGC Embu County.

While commenting on sex related issues during the Focus Group Discussion with married men and women, (O.I.29th/5/2016) Gikiri said that one of her friends had

attended a women conference in which they were taught how to handle their husbands sexually. Unfortunately, when she tried practice it at home her husband accused her of infidelity and he wanted to know who had given her such a good sexual experience. Since that time she started experiencing sexual related frustrations from her husband.

This study learnt that Gikiri's husband changed drastically and started having an extra-marital affair as a way of "revenge" because he was "convinced" that the new "approach" of sexual intimacy portrayed by his wife since she attended the women conference was an indication of her involvement with another man.

Burke (2014) posits that many women restrain themselves from having sex with their husbands as a punishment or in order to secure some benefit. The husband may do this as well. The researcher concludes that this is wrong because it is contrary to the teachings found in Pauline's letter to the Corinthians in 1 Corinthians 7:3-5. Apostle Paul in his letter to the Corinthians advised married couples not to deny each other sex. He told them that if they were in prayer, they ought to agree to abstain from sex but resume after their prayers. Through such agreements, they would be able to avoid getting tempted to indulge in infidelity.

4.2.5 Infidelity Issues

This study found out that 31.8% of the study respondents were of the opinion that infidelity was a marital challenge while 68% of the study respondents said it was not. During the Focus Group Discussion with married men and women, (O.I.29th/5/2016) Njeri said that some men and women are possessed with demons of immorality and

need prayers for deliverance. This is because Jesus said there are some demons which need to be driven away with prayer and fasting in Mark 9: 29. She further said that one day she got a shock of her life. One night after having enjoyed sexual intercourse with her husband, he went out to relieve himself.

Njeri felt her husband had taken too long without coming back and she decided to go and find out what might have gone wrong. To her disbelief, she found him behind their latrine making love to one of her neighbours. She screamed and drew the attention of some of her neighbours who came running to help her thinking she was in some danger. What disappointed her were her mother-in-law's comments that she had brought shame and dishonor upon herself by screaming because her son had sought what he could not get in his house.

4.2.6 Lack of Children and their Discipline

In this study, lack of children and their discipline were given as examples of marital challenges. 32.6% of the study respondents agreed that lack of children posed a marital challenge while 67.4% it did not. This study corroborates the findings of a study carried out by Pasch (2002). She found out in her study that having children was more important to wives than husbands. According to Pasch, women experienced a greater loss of self-esteem than did their husbands when faced with a situation of being childless.

The researcher is of the opinion that a marriage without children is still a marriage. Additionally, proper medical treatment can solve barrenness and impotency. Moreover, some couples may not be able to get children even after medical

assistance. Such couples should adopt children or care for orphaned children or adopt one of their relatives’.

On the issue of children’s discipline, 57.6% of the study’s respondents said it was not a source of marital challenge. However, 42.4% were of the view that children’s discipline caused marital challenges. According to the findings of this study, an overwhelming majority did not consider the discipline of children as a very serious marital challenge.

Concerning disciplining of children, Mutoroki (26th/6/2016) and Murimi (26th/6/2016) averred that some parents are fond of telling the children that they would report them to either their father or mother. This happens when the children make mistakes. This reference makes the children feel that only one parent is disciplinarian when it should be collaboration. This makes the children to have a low opinion of that parent who waits to report them to the other. Both parents should punish the child on the spot if he/she makes a mistake. Kiura (O.I.29th/5/2016) said that in some families the disciplining of children is impossible because some women do not allow their husbands to do so. Gatumu (O.I.29th /5/2016) added that he had been told by his wife to stop “bartering her son”.

When the children were asked to state some things they do not like doing while at home, Gakenia (O.L.22nd/5/2016) responded by saying she does like to be overworked, Mukii (O.L.22nd/5/2016) said she does not like remaining at home when everybody else goes to school while Mutwiiri (O.L.22nd/5/2016) observed that he

does not like being left at home when other members of the family go visiting and being told to study when others are playing. This study therefore observed that many children are punished if they steal from others, if they are rude to their parents, if they don't give balance after being sent to the shop, if they disobey at home, roasting things like maize, sweet potatoes, arrowroots or cassava without permission, insulting other members of the family, if they lick sugar and climb trees without permission from their guardians.

Kibe and Kibe (2011) posit that discipline of children is very essential. They should not be left to do whatever they want. Moreover, Parents should build confidence in their children by loving them unconditionally. However, Gitome (2003) observes that the decline of African indigenous methods of instilling knowledge in children has left many communities without effective training and socialization processes for their children.

4.2.7 Modern Technology

Majority of the study respondents felt that modern technology was responsible for many marital challenges. This view was supported by 71.2% of the study respondents who said it was true but 25.8% responded by saying it was not. The respondents identified communication technology as the most used technology causing marital challenges. This included: use of mobile phones and the internet. Use of motorbikes and cars were also mentioned. Macharia (26th/6/2016) and Nyaga (26th/6/2016) informed this study that some men and women use motor bikes and cars to go to

faraway places to meet their lovers. This has facilitated quick and easy movements within a short time thus making it possible to engage in illicit affairs.

Rugano (O.I.26th/6/2016) narrated to the study an incident that embarrassed him. That one day he went to a nearby market and met his sister. He offered to buy her a cup of tea in one of the hotels. As they were busy taking tea exchanging pleasantries, somebody saw them and called his wife to inform her that her husband was chatting in a hotel with another woman and they looked very excited. Rugano's wife who was busy washing clothes at home at the time she received the call, did not bother to dress decently. Instead she stormed the hotel wrapped in a '*lesso*' and wearing slippers determined "to catch her husband red-handed" with another woman. To her dismay, she found her husband with his youngest sister.

Murugi (O.I.29th/5/2016) informed this study that the mass media was affecting couples negatively when they watch movies. This is because those movies have a western cultural orientation which is not compatible with the African culture. Wanjira (O.I.29th/5/2016) also noted that the youth are getting exposed to pornographic materials in the internet and through some television programmes. This erodes their moral principles thus driving them to immoral behaviour. This in turn makes some of them to be infected with HIV and AIDS and other UTIs. It can also lead to teenage pregnancies.

Further, Gatugi (O.I.29th/5/2016) informed the study that her husband got involved with one of her friends in "online infidelity." She had observed her husband spend a

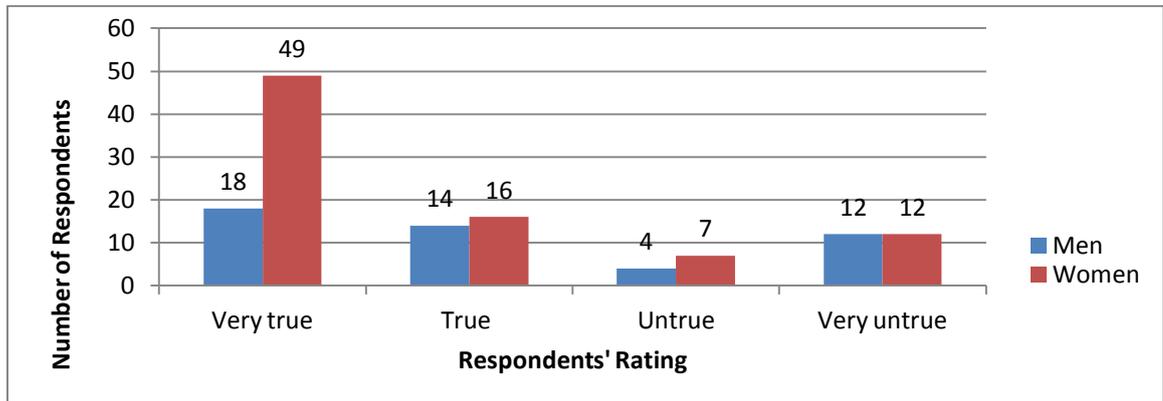
lot of time chatting in the internet and whenever she approached him, he would close down the computer windows immediately.

This study observes that emotional infidelity is enormously supported by modern technology by gadgets like mobile phones and social networking websites. Emotional infidelity is equally powerful and destructive just like a physical affair. An emotional affair is a non- physical sexual relationship characterized by mutually intense psychological intimacy, often accompanied by words or gestures meant to be reserved for one's romantic partner.

The researcher observed that the promotion of alien cultures through modern technology has conversely impacted negatively on marriages. Moreover, many families are confused on gender roles thus promoting conflicts in most families. Men and women are expected to live and behave according to the African cultural practices but through the influence of mass media, they behave like the western countries whose culture appears to promote marital conflicts. Modern technology promotes "online infidelity". A study carried out by Mileham (2007) supports this observation by stating that "online infidelity" has been identified by researchers as potentially devastating to primary relationships and cautions that it may become a major factor in deteriorating marital relations.

4.2.8 Friends as a Source of Marital Challenges

Friends were mentioned as a source of marital challenge as indicated on Figure 4.3.

Figure 4.3 Friends as a Source of Marital Challenges

18(38%) of the married men study respondents were of the opinion that it was very true friends were a source of marital challenges, 14(29%) said it was true, 4(8%) said it was untrue while 12(25%) said it was very untrue. 49(59%) of married women respondents said it was very true that friends were a source of marital challenges, 16(19%) said it was true, 7(8%) said it was untrue while 12(14%) said it was very untrue.

Mugure (O.I.29th/5/2016) said she had a woman friend whom she used to share her family secrets with. This woman would then tell all those secrets to the woman's husband. With time, this woman was surprised to hear her husband asking her about an issue she had told her friend. From that day, Mugure cut all links with her.

Michino and Njoki (2004) posit that friends should be chosen wisely because there are those who will help a person's marriage grow and those who will pull it down. Friends who tell a person negative things about his/her marriage partner should be avoided. This is because, "*Mugendania na mukundu akundukaga taguo.*" This proverb means "He or she who prefers to keep the company of a bad person, becomes

as bad himself or herself. It can be concluded that this is evidenced by the fact that many married men and women have been influenced negatively by their friends. Many have been introduced by their trusted friends to drug abuse and immoral behaviour.

4.2.9 Drug Abuse

Drug abuse was also mentioned as a marital challenge. 56 % of the study respondents said drug abuse is a marital challenge while 37.9% said it was not true to say that drug abuse posed marital challenges. 36.4% of the children who were interviewed in this study mentioned alcoholism as one of the problems they faced in their families. Some mentioned drug abuse as a possible cause of problems with 54.44% supporting the view.

This study was informed by Gakii (O.I.29th/5/2016) during the Focus Group Discussion with married men and women that she had suffered so much when her husband used to take alcohol. She recounted an incidence whereby one day she asked some women to help her pick tea leaves from her tea farm. As they picked, they would put it in a big basket under a tree safe from the scorching sun. Her husband went secretly and took the basket which had the tea leaves. He then went to sell it so that he could fund his illicit brew. In his contribution towards the challenge of drug abuse, Waruta (1995) averred that alcoholism can make a person to do things which go against his morals and values such as lying, stealing, laziness, anger, violence, breaking promises among others.

4.2.10 Misunderstanding between Spouses

Most of this study's respondents felt that misunderstanding was one of the causes of marital challenges. This view was supported by 84.8% who said it was true while 10.6% said it was not true that misunderstanding was a marital challenge. In this study, 86 % of teen respondents supported the view that misunderstanding was a marital challenge. Muriuki (O.I.29th/5/2016) also informed this study that spending too much of one's time in business, friends or even pursuing an education can make a spouse to feel neglected. Such things can be a cause of misunderstanding.

Macaki (O.I.29th/5/2016) also added that she had a problem with her husband because of misunderstanding. She narrated how one day in the evening she had gone to borrow salt from her brother –in –law's house. When she came back, she found her drunken husband had already thrown away the food she had left on the stove cooking. When she demanded to be told by her husband what she was going to give her children for supper, she was slapped hard and was told to go and ask her “lover” whom she had gone to attend to at the expense of her family. Amid shock and disbelief she went to call her brother-in-law and his wife so that they would come and explain to her husband that she had been to their house to borrow salt. When she came back accompanied by her brother-in-law and his wife, she found that her clothes had been thrown into a compost pit by her husband and were burning. By then her husband had locked the house and no amount of persuasion would make him open the door to let his wife into the house.

Sadly, Macaki left and went to spend the night at her brother –in –law’s home. The following day, her husband was very apologetic and asked to be forgiven for what he had done. He said he was sorry for whatever had happened because he had done it under the influence of alcohol. According to a study carried out by Gecaga (2004), 4 % of the youth respondents mentioned misunderstanding between them and their parents as one of the problems they encountered.

4.2.11 Selfishness in the Family

A total of 65.9% of the study respondents said that it was true that selfishness is a source of marital challenge while 16.7% were of the view that selfishness is not a marital challenge. Selfishness was identified by 72.7%, of the teen respondents interviewed as a source of problems in families. On selfishness, this study was informed by Wangiri (O.I.29th/5/2016) that selfishness becomes a marital challenge when one of the marital partners stops considering the interests of other family members and only gets concerned with him or herself. She said selfishness makes some people to misuse family funds for their self-gratification like buying clothes. This is usually common among women.

This study was made to understand by Weruma (O.I.29th/5/2016) that women go to an extent of using money meant for buying food in their homes or take loans to buy clothes without considering other members of their family. It is possible to find a very smartly dressed man or woman being accompanied by shaggily dressed children. Another woman said some men and women use family funds to take beer at the expense of their families. She also said some men and women go to hotels to eat good

food and do not provide good food for other family members. Namagoli (2002) posits that selfishness in a marital relationship can lead to separation and sometimes divorce. When selfishness is avoided in marriage, there is usually promotion of order, unity, respect, honour and consideration.

4.2.12 Secrets in the Family

This study was informed by Mugure (O.I.26th/6/2016) that when there are secrets in a family, especially between a husband and wife, there are bound to be problems that may crop up. She said that one day she decided to take a loan from *ngumbato* without informing her husband. This was because she wanted to start a small business and hoped she would be able to repay her loan without involving him. After taking the loan, her brother fell sick and he asked her to lend him some money. Mugure (O.I.26th/6/2016) lent her brother all the money she had been loaned. As time went on, her brother became worse and therefore could not repay the money she had lent him. Mugure was unable to repay her loan.

Officials from the *ngumbato* went to the above mentioned woman's home. They took a bull which they went to sell in order to repay her loan. On that day, her husband was at home. They explained to him why they were going with their bull. The man was infuriated by such behaviour and chased his wife away from home. Afterwards Mugure was brought back by two elders from her clan. She apologized to her husband and was taken back with a stern warning.

4.2.13 Services of “Witch doctors”

Gichoya (O.I.29th/5/2016) informed this study during the Focus Group Discussion with married men and women that some members of RGC Embu County went to consult witch doctors in an effort to solve their marital problems. Witch craft is not new in Embu Constituency. There are posters all over advertising witch doctors' services. These adverts claim the witch doctors can handle all sorts of problems including marital challenges. The Bible is against such practices. This is a form of idolatry. The Bible states that cursed is a man whose trust is in another man (Jeremiah 17:5) but blessed is the man who trusts in the Lord (Jeremiah 17:7).

This study was informed by Gatavi (O.I.29th/5/2016) that families are having marital problems in which other members of their family are not able to intervene and offer solutions. This is because some members go to consult Witch doctor when they have marital challenges. These Witch doctors sometimes inform them that a certain member of their family has bewitched them because of jealousy. This automatically creates hatred in such a family. The innocent victim may never know what may have created the standoff unless the person who was told about the bewitching reveals his or her secret to a person who may reveal it to the innocent victim. This leads the researcher to conclude that many families are disintegrating because of the lies being told by these witch doctors.

Mugo (O.I.29th/5/2016) additionally informed the researcher that his son had separated with his wife. This was occasioned by a visit this woman had made to a local witch doctor's home. She had gone to enquire why her husband was not

supporting their family financially. She was informed by the witch doctor that her husband had been bewitched by his mother so that instead of supporting his family, he would be supporting his mother. From the day that woman went to consult the witch doctor, whenever she would see her mother-in-law, she would sing;

Ndimugure, ndimugure na thakame.....
Ndimuithe ndimuithe hanene.....
Aria nthu itangiota kunginyira.....
Aria nthu itangiota kunginyira.....

Literally translated means;

I have been bought with blood.....
 I have been bought with blood.....
 I have been hidden far away.....
 I have been hidden far away.....
 Where enemies cannot be able to get me.....
 Where enemies cannot be able to get me.....

Her mother-in-law noted the newly acquired singing whenever she came anywhere near her daughter-in-law. She enquired from one of her daughter-in-law's friends if she knew what had triggered this uncouth behaviour. Through this friend, she got all the information she needed. When she informed her son, he would hear none of such nonsense. He told his wife to pack and go away. He suggested to her to look for another husband whose mother was not a witch.

It is possible to conclude that, people are being misled by most of these witch doctors. The practice of seeking their services is detrimental to the society because it can lead to loss of lives and can propagate division and hatred within families. According to Leviticus 19:22 we read, "Do not practice any form of magic." However, Mpagi

(2002:231) observes that the African Christian acknowledges a variety of spiritual and mystical realities some of which are good while others are bad and dangerous to human life. This therefore necessitates the church to revive her ministry of prayer in order to wrestle with those anti-human spiritual and mystical forces.

The researcher concludes that instead of seeking help from witch doctors, Christians should seek the intervention of divine power and heed the teaching recorded in Jeremiah 33: 3, which states, “Call to me and I will show you and tell you great and unsearchable things you do not know”. Consulting witch doctors indicates that God is either unable or is unwilling to help a person.

4.2.14 Conflict between In-laws.

During the Focus Group Discussion with the married men and women (O.I.29th/5/2016), this study found out that conflict is common between mothers-in-law and daughters-in-law. Weruma (O.I.29th/5/2016) pointed out that in some cases, the mother –in-law does not respect the privacy of her son’s family. She also said that some married men have a tendency of consulting their mothers before making any important decisions concerning their families.

In Genesis 2: 24, the Bible states that a man will leave his father and mother and be united with his wife and the two will become one. Leaving as expressed in Genesis 2:24 implies that the man should cut cords of dependence with his maternal family and join his wife in building their own family without relying on his parents for any kind of support that may be detrimental to the development of his own family.

In Ruth 4:15, the Bible says Ruth bore than seven sons to Naomi. The relationship between Naomi and Ruth shows that a mother-in-law and a daughter-law can decide to build a good relationship based on true love and commitment. This leads to the conclusion that such can minimize mother and daughter in-law related conflicts.

4.3 Pastoral Marital Programmes Schedule.

The second objective of the study was to study pastoral marital programmes in place to address marital challenges in RGC Embu County, Kenya.

Below are the findings.

Table 4.5 Pastoral Marital Programmes Schedule.

Pastoral programmes	Men		Women		Total	
	F	%	F	%		%
Seminars	14	10.6	28	22.2	42	32.8
Rallies	18	13.6	23	16.4	41	30.0
Conferences	7	5.3	11	8.3	18	13.6
Weekly meetings	4	3.1	7	5.3	11	8.4
Monthly meetings	3	2.3	5	3.8	8	6.1
Pastoral home visits	2	1.5	10	7.6	12	9.1
Total	48	36.4	84	63.6	132	100

This study sought to determine whether there were scheduled forums in which Pentecostal theology on marriage was applied while teaching members on how to address marital challenges.

According to this study, 32.8% of the respondents said there were seminars. Rallies were ranked second. This view was supported by 30% of the study's respondents. A

total of 13.6% of the respondents mentioned conferences. 9.1% identified pastoral visits. Weekly meetings were mentioned by only 8.4% of the study respondents as being used in dealing with marital challenges. Monthly meetings were ranked last. This view was supported by 6.1% of the study respondents.

This study intended to find out whether RGC Christians in Embu County had been given premarital and post marital counselling using Pentecostal theology of marriage which would help them address marital challenges effectively. The study got the following feedback has shown on Table 4.5 and 4.6

Table 4.6 Premarital Counselling

Aspect	Rating	Men		Women		Total	
		F	%	F	%	F	%
Before marriage I was given premarital counselling	S.A	16	12.1	22	16.7	38	28.8
	Agree	4	3.0	8	6.1	12	9.1
	Neutral	2	1.5	13	9.8	15	11.3
	Disagree	18	13.7	17	12.8	35	26.5
	S.D	8	6.1	24	18.2	32	24.3
Totals		48	36.4	84	63.6	132	100

The findings of this study indicated that there were efforts made to offer pre-marital counselling. However, much more would be expected. This is in connection with making pre-marital counselling available to many youth members because the study indicated that only 37.9% of the study respondents were given pre-marital counselling while those who were not were 51.0%. According to Gitome (2003), the church is the parallel institution in addition to the African indigenous community

structure that previously gave support to adolescents as they transitioned from stage to stage in course of their social and psychological development.

Table 4.7 Post Marital Counselling

Aspect	Rating	Men		Women		Total	
		F	%	F	%	F	%
After marriage I was given post marital counselling	S.A	7	5.3	24	18.2	31	23.5
	Agree	9	6.8	14	10.6	23	17.4
	Neutral	6	4.5	3	2.3	9	6.8
	Disagree	18	13.7	26	19.6	44	33.3
	S.D	8	6.1	17	12.9	25	19.0
Totals		48	36.4	84	63.6	132	100

Those who said they had received post marital counselling formed 40.9% of the study population while 52.2% asserted they did not receive any post marital counselling. The findings of this study showed that RGC Embu County needs to improve her services of offering post marital counselling. To support this view, Kwena (2014) observes that marital counselling forms an integral part in enhancing a couple's relationship.

This study was informed by Rugendo (O.I.22/5/2016) that there are four rites of passage namely; passage from teen's ministry to youth ministry, from youth ministry to young couples' ministry, from young couples' ministry to silver agers' ministry and from silver agers' ministry to golden agers' ministry. He further explained that each group before moving to the next level has to receive teachings based on Pentecostal theology of marriage.

4.4 Teachers of PmPs while Addressing Marital Challenges

The researcher wanted to find out who taught the Pentecostal theology of marriage that addressed marital challenges during pastoral marital programmes. This study's married men and women respondents gave the following feedback: 44.7% said they were taught by the pastor, 21.2% said teachers invited by pastors, 17.4 % said church elders while 7.6% reported to have been taught by professionals and 9.1% said church departmental leaders were involved. On the other hand, same question posed to the teen respondents yielded the following feedback: 40.8% of teen respondents stated that they were taught by the pastor, 31.7% teachers invited by the pastor while 13.7% indicated church elders. Further, 9.2% said departmental leaders in the church and 4.6% said professionals from the church.

There is evidence that the church did not involve the available personnel in church fully in handling PPS because 7.6 % of married men and women respondents and 13.7% of the teen study respondents said the church elders were used. 9.1% of married men and women respondents and 0.8% of the teen study respondents said departmental leaders in the church and 7.6% married men and women respondents and 4.6% of the teen study respondents indicated that professionals from their church were involved in teaching them. This is a minimal percentage considering the church can be a collection of many professionals.

The church should train more people to assist in pastoral activities in order to be able to teach RGC members effectively on how to cope with marital challenges. This is in tandem with the teachings by Jethro to Moses in Exodus 18:18-21;

Moses was told by Jethro his father –in-law not to serve the Israelites alone because if he did so, he would tire himself very much as well as the people. Jethro advised Moses to choose capable men to help him to serve the people.

This study observes that in the church, there are highly educated people. The spiritual expectations of these professionals cannot be satisfied by a semi-literate cleric therefore the clergy should involve more skilled professionals to teach during PMPs. This is because even the early church had some of the finest brains in the Roman empires as bishops. Origen, Tertullian, Chrysostom, Athanasius, Augustine and many others were intellectual giants of their time (Waruta, 1994).

4.5 Topics Taught during PMPS.

This study aimed to find out what was taught during the Pastoral Marital Programmes used to address marital challenges and came up with the following findings: 13% stated they were taught issues concerning financial matters, 9% had been taught sex related issues. Moreover, 10% indicated that they had been taught how to relate with in-laws in marriage, while 9% were taught communication skills. Further, 10% cited being taught how to handle infidelity issues while 14% stated the issue of bringing up children.

In addition, 19% of the respondents revealed that they were taught very well during PPs on how to have a good relationship with God. The topic of changing roles of men and women was not adequately covered as revealed by this study. This is because only 9% of the respondents agreed it had been taught. Understanding temperaments is another topic which had been taught according to the findings of this study. Those who indicated it had been taught formed a 3% of the study respondents. As for the

dangers of domestic violence, little seem to have been done during the PPs because only 4% of the study respondents agreed it was taught.

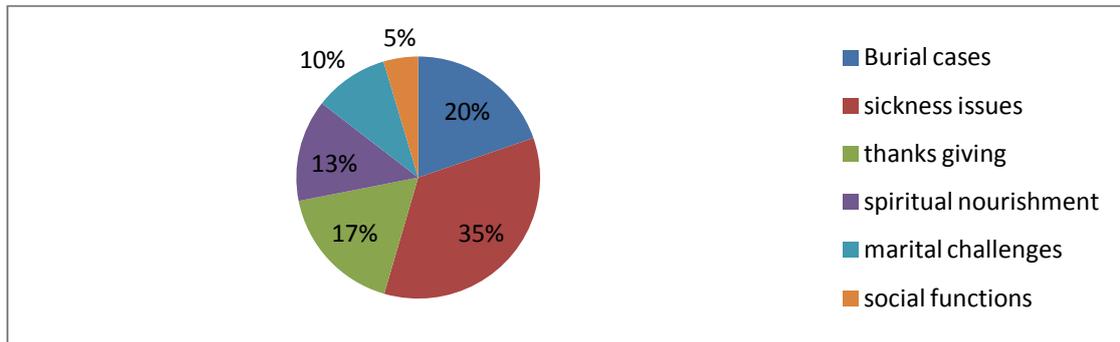
This study found out that the following topics had been taught during a women conference: women of virtue, women and the ministry, power of prayer, women and business as well as stress management. During the Focus Group Discussion (O.I.19th/6/2016), the church elders said that in RGC, premarital and post marital counselling, seminars, conferences, rallies and pastoral visits were the programmes that were used to deal with marital crisis.

Njeru (O.I.19th/6/2016) a respondent informed the study that they had started a men fellowship and they were planning to introduce Young Fathers' Fellowship (YFF). This would cover married men who had been married for less than ten years. Pastoral interventions have been given a Pentecostal theological backing found in 2nd Timothy 3: 10-17 which states:

Pastors should sustain a ministry of the word "which is profitable for reproof, for collection, for instruction in righteousness and that the man of God may be perfect and thoroughly equipped unto all good work."

4.6 Reasons for Consulting a Pastor

When married men and women respondents were asked to give reasons as to why they consult their pastor, the following were the findings:

Figure 4.4 Reasons for Consulting the Pastor

20 % stated that they consulted their pastor when they had burial issues. Mugambi (1989) posits that death marks the end of the procreation cycle and at the same time it anticipates the renewal of life through the next cycle. Further, death is inevitable as an integral part of the natural order.

Ecclesiastes 6:3 states that if a man may have hundred children, live a long life and does not have a decent burial, then a still born baby is better off. The death of a family member becomes a real challenge as indicated by the great percentage of respondents that sought the pastor's help when they had a death issue in their families (20%). When death occurs, pastoral interventions are needed because the bereaved are usually in a shock and are slow to come to terms with reality. The pastor and the church deacons assist such families through prayers, sermons and financial support.

Burials have become a source of marital challenge because when a person's parent or relative dies, He/she may insist on his/her relative being given a decent burial. Some families are straining because of funding such elaborate burials using loans. This study leant that Ngima (O.I.29th/5/2016) had separated with her husband because

when her father died; she decided to take a loan and accord him a decent burial at the expense of her family. After the burial, she separated with her husband who brought in another woman as his second wife. Ngima relocated to a small town with her children.

Sickness was yet another issue cited as to why respondents consulted the pastor. 23% of the study respondents indicated that they went to consult the pastor due to sickness issues. This finding corroborates the findings of Shorter and Njiru (2001) who observe that churches with a Pentecostal orientation practice a ministry of deliverance and exorcism as part of the tradition of divine healing. These respondents follow the teachings found in James 5: 14-15 which state:

If a person is sick, he/she should call the church elders to pray and anoint him or her with oil in the name of Jesus and the prayer made in faith will make him or her well.

As far as thanksgiving ceremony issues are concerned, 17 % agreed that they consulted the pastor because of it. From the findings of this study, it can be concluded that many respondents have been taught and they understand the biblical teachings in regard to honouring God with thanksgiving sacrifices found in the book of Psalms 50: 14-15 and 50: 23.

Whoever fulfils his/her vow of sacrificing thank-offerings to God will call to Him during the time of trouble and God will answer him or her. Psalms 50:23 states that whoever makes a thanks giving offering honours God and prepares a way to be shown God's salvation.

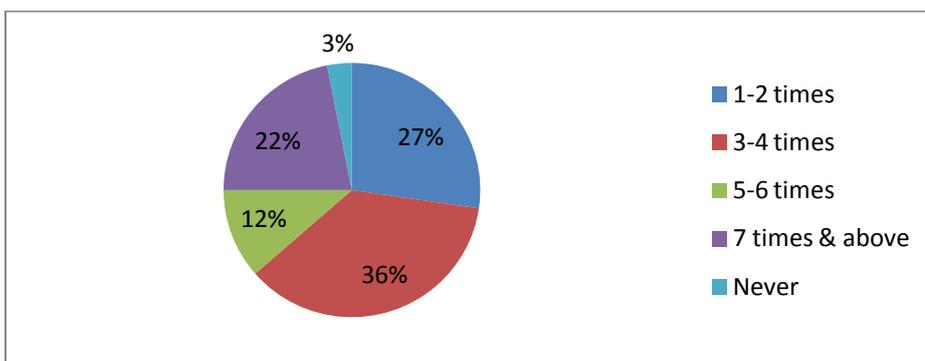
According to this study, 13 % stated that they consulted the pastor for spiritual nourishment. The respondents may have said so possibly because of the role religion

plays in the society. This study found out that 10% of the study respondents consulted their pastor if they had marital challenges while 5% of the respondents said they consulted their pastor if they had social functions. Thus, the study established that most of the church members did not seek the assistance from their pastor when they had marital crises.

4.7 Attendance of PMPS that Deal with Marital Challenges

It was necessary to establish whether RGC members in Embu County attended pastoral marital programmes that deal with marital challenges in which Pentecostal theology of marriage was used.

Figure 4.5 Frequency of attending PMPS



This study came up with the following findings: 27% respondents confirmed they had attended pastoral marital programmes which dealt with marital challenges between one and two times, 36% had attended between three to four times, those who had attended between five to six times were 12% while those who had attended above seven times were 22%. 3% had never attended any programmes dealing with marital challenges.

Most of the members had attended three to four times (36 % of the study respondents) while 27 % of the study respondents had attended one to two times. The church members should be encouraged to attend PPs that deal with marital crises. This is because the findings of this study show that 3 % of the study respondents have never attended such programmes. Karuki (O.I.29th/5/2016) and Njagi (O.I.29th/5/2016) informed the study that that RGC Embu County holds rallies after every two months, conferences during the month of April, August and December while couples seminars are held three times annually.

Further, Ruguru (O.I.29th/5/2016) informed the study that she was usually unable to attend the couples' seminars or rallies because they were usually taught as a group without being divided according to their age groups. She felt embarrassed during one of the couples' seminars she had attended with her son and her daughter-in-law in which human sexuality was taught. This respondent felt embarrassed because in the African setting, such things are only discussed by a *Mutiri* and the person he or she is sponsoring.

4.8 Children and Teens Programmes

This study sought to establish whether in RGC there were rallies and camps for Sunday school and teens which were used to enhance good family relationships. The following were the findings.

Table 4.8 Children and Teens programmes

	Frequency	Percent
Yes	19	86.4
No	3	13.6
Total	22	100.0

86.4% of the teen respondents indicated there were, while 13.6% said they did not have. Those who said they did not have rallies and camps for Sunday school and teens in their churches may have been members who were perhaps absent from the church during such activities. This absenteeism is likely to have made them unaware of the programmes that went on in their churches. Others could have been new members who were not yet familiar with their churches' programmes.

According to the findings of this study, it was revealed that during the rallies and seminars for teens, 18% attested to be taught parental respect, 14 % said they had been taught church doctrines while 9% indicated spiritual growth. The teens also said they were taught prayers as 23 % supported. Sexual purity was taught and it was cited by 14 % of the teen respondents. Helping the needy was mentioned and supported by 9 %. Communication skills were mentioned as having been taught by 4 % of the teens who were interviewed while 9 % indicated drug abuse.

Wawira (O.I/5/6/2016) indicated to the study that, at a youth conference, the youth aged 8 to 12 years were taught the following topics: salvation, obedience, supporting parents, commitment and discipline. Murugi (O.I.29th/5/2016) also confirmed that those who were aged between 13 to 17 years were taught holiness, youth and finances, gifts of the Holy Spirit, obedience, giving and cults and occultism. Mbogo (O.I.29th/5/2016) added that the ones who were eighteen years and above were taught the following topics: courtship and marriage, youth and the ministry, youth and

money, holiness, gifts of the Holy Spirit, youth and the dark side of life and cults and occultism.

During one of the rallies held in the area, Kathomi (O.I.29th/5/2016) asserted that the following topics were taught: Pastors' children and the ministry, self-control, dating and marriage, power of prayer and disadvantages of FGM. This then led the study to conclude that the church has PPS in which the youth are taught FLE in order to be able to deal with marital challenges in the future in case they arise. It can also be inferred that sexual purity is taught to the youth.

This study concludes that young people should be taught the dangers of premarital sex and the benefits of abstinence. In Genesis 39: 7 -12, Joseph said he could not commit adultery with Potiphar's wife. He asked; "How then can I do such a wicked thing and sin against God?" This is clear evidence that young people can avoid sexual immorality like Joseph. Hence it will lead to a reduction in reduce teenage pregnancies, spread of HIV and UTIs and divorce as well as separation which may be caused by marital infidelity all which can contribute to marital challenges.

4.9 Frequency of Attendance to Rallies and Camps

This study intended to establish whether in RGC, Embu County there were rallies and camps organized for children and teens. The teen respondents gave this study the following findings.

Table 4.9 Frequency of Attendance to Rallies and Camps

Category	Boys		Girls		Total	
	F	%	F	%	F	%
1 to 2 times	3	13.6	5	22.6	8	36.2
3 to 4 times	3	13.6	4	18.2	7	31.8
5 to 6 times	1	4.6	2	9.1	3	13.7
7 and above	2	9.1	1	4.6	3	13.7
None	1	4.6	0	0	1	4.6
Total	10	45.5	12	54.5	22	100.0

4.6% said they had never attended any rally or camp, 36.2% said they had attended between one to two times, 31.8% noted they had attended between three to four times. Those who had attended between five and six times and between seven times and above were 13.7% respectively.

4.10 Approaches of Addressing Marital Challenges

The third objective was to explore ways in which Christian families in RGC in Embu County address marital challenges.

While identifying ways of addressing marital challenges, the following were the findings of this study as indicated on Table 4.10.

Table 4.10 Approaches of Addressing marital challenges.

Ways of coping	Men		Women		Total	
	F	%	F	%	F	%
Praying together	4	3.0	13	9.8	17	12.8
Discuss as a couple	9	6.8	18	13.6	27	20.4
Involve best couple	11	8.3	15	11.4	26	19.7
Involve parents	1	0.8	3	2.3	4	3.1
Forgiving one another	8	6.1	17	12.8	25	18.9
Counselling from pastor	3	2.3	3	2.3	6	4.6
Involve relatives	1	0.8	3	2.3	4	3.0
Involve friends	9	6.8	11	8.3	20	15.2
Professional guidance and counselling	0	0.0	1	0.8	1	0.8
Reading about ways of solving crises	2	1.5	0	0.0	2	1.5
Total	48	36.4	84	63.6	132	100.0

12.8 % said they would pray together, 20.4% indicated they would discuss the problem as a couple. 15.2 % of the respondents said they would involve friends to help solve marital challenges. Those who stated they would involve parents formed 3.1% of the study respondents. Some of this study's respondents felt it was good to involve relatives in handling marital challenges. This view was supported by 3.0 % of the study respondents. 4.6% would seek counselling from their pastor, 1.5 % would read about ways of solving marital crises, 18.9% of the respondents handled their marital challenges through forgiving one another while 0.8% stated that one of their strategies of coping with their marital challenges was through seeking professional guidance and counselling.

In the Focus Group Discussion with married men and women (O.I.29th/5/2016), Gicuku and Ngima said they sometimes involved the pastor to solve their marital challenges. There are some couples who find it helpful to inform their pastor about

any marital crisis they may be coping with. This is because in most cases, the pastor prays for them, reads the Bible to encourage them with the word of God and counsels them accordingly. This corroborates the findings of Mpagi (2002) in which he found out that African Christians value prayers and that the church should re-awaken her ministry of prayer, exorcism and healing.

During the Focus Group Discussion with married men and women (O.I.29th/5/2016), Kithinji and Wandiri said that the best way to solve their marital problems was through co-operating and discussing the contentious issues openly. Gitiri and Runji said seeking guidance and counselling during marital crisis was a good option. On the other hand Muthoni (O.I.29th/5/2016) and Gikiri (O.I.29th/5/2016) said they call a trusted friend with whom they discuss their problem. That friend listens and advises them accordingly. Nthakanio (O.I.29th/5/2016) stated that sometimes a couple may involve the intervention of their parents in handling some marital challenges. While Mukami (O.I.29th/5/2016) asserted that some couples involve relatives such as sisters, brothers, aunts and sometimes cousins and explained that in most cases, these are trusted relatives who are not likely to share the couple's secrets with other people.

Some children who were interviewed (5th/6/2016) said that when there are problems at home, they had witnessed their parents calling an elderly person and they discussed the problem. Some children said they had observed their parents praying together for divine intervention and seeking guidance and counselling. Concerning the people who went to their home on request to solve problems, they said they had seen their parents involving: pastors, aunts, uncles, grandparents, assistant chiefs or chiefs, neighbours or family friends. During the Focus Group Discussion with married men and women

(O.I.29th/5/2016) Njoki said that many couples forgive one another after discussing their problem and that most of the times they forgive without bringing on board the problem for discussion.

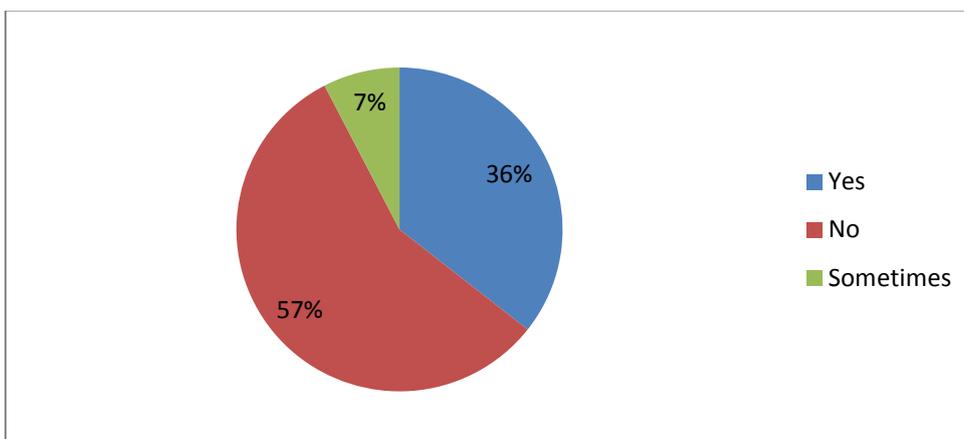
4.11 Perceived Benefits of Pastoral marital Programmes

The fourth objective was to find out the perceived benefits of pastoral marital programmes among Christian families in RGC, Embu County.

This study sought to establish whether married men and women respondents benefited from pastoral marital used to address marital challenges. The following were the findings: 75% said they benefitted 10.6% indicated sometimes they did while 14.4% said they did not benefit. This finding was contradictory because if it was true 75% had benefitted from PPs; it then meant marital challenges were addressed effectively, which is not the case.

When responding to the question concerning the church's role in resolving marital challenges, the following were the study's findings as indicated on Figure 4.6

Figure 4.6 The role of the Church in Handling Marital Crises



36 % of the married men and women respondents said it played a major role in resolving marital conflicts. However, 57 % of the married men and women study respondents affirmed it did not. 7 % said the church is sometimes involved in resolving marital challenges among Christians.

Kinyua (O.I.22nd/5/2016) said that they were afraid of dealing with marital problems because some women go to cry in their offices. This embarrasses them and it may create a bad impression on onlookers who may not understand what they may be discussing with such a member of the congregation. In the Focus Group Discussion with married men and women (O.I.29th/5/2016), Njagi and Njanake said they were afraid of involving their pastor in their marital challenges because some pastors are not confidential.

Marigu (O.I.29th/5/2016) said a certain member of the church had gone to tell the pastor her marital problems and the following Sunday, she heard the pastor preaching basing his sermon on the things they had discussed. She felt very discouraged. This leads to the conclusion that the clergy need to be well informed on guidance and counselling skills. The church through pastoral marital programmes that deal with marital challenges should be repairers of marriages and families which are being threatened by marital challenges.

4.12 Conclusions

The chapter has demonstrated there are marital challenges which have been addressed using different approaches but so far, this study was not able to single out the best approach in order to deal with marital challenges effectively.

There are pastoral marital programmes which deal with marital challenges. However, it can be concluded that the seminars, workshops and conferences organized by the church are sometimes not thoroughly taught because of failure to utilize skilled manpower (only 7.6% said they were taught by professionals in the church).

The role of the church in addressing marital challenges is very minimal. This is because 57% said the church does not play a major role in handling marital crises. This means the church should be more actively involved. This will be achieved through improving methods of teaching PPS meant to address marital challenges.

CHAPTER FIVE

SUMMARY, FINDINGS, CONCLUSIONS AND RECOMMENDATIONS OF THE STUDY

5.1 Introduction

This chapter presents the summary of findings and the conclusions drawn from these findings. The purpose of this study was examining pastoral marital programmes used to address marital challenges among members of Redeemed Gospel Church in Embu County. Recommendations and conclusions are drawn based on the findings of the research. Finally, gaps that emerged in the course of study are identified for the purpose of future research.

5.2 Summary of the Findings

Demographic characteristic of the respondents was important in this study because it provided a logical background of all the married men and women respondents. From the demographic data of this study, it was clear that in RGC, Embu County, more women than men were members of RGC (63.6% of married women and 36.4% of married men respondents). This can be concluded to mean the wives of husbands who do not affiliate themselves with RGC Embu County miss all the PPs teachings offered in RGC Embu County.

The first objective was to examine marital challenges among RGC Christian families in Embu County. Most of the study respondents had experienced marital challenges (81.8%). Only 18.2% of the married men and women respondents indicated they had not experienced marital challenges. 86.4% of the teens who were interviewed stated

that in their families there were marital problems. Through this study, it was found that there were marital challenges among RGC Christian families in Embu County despite RGC having established pastoral programmes that are meant to address the test. This leads to the conclusion that the church should improve her PmPs in order to produce the desired outcome of reducing marital challenges to a bare minimum.

The second objective was to study pastoral marital programmes used to address marital challenges among members of Redeemed Gospel Church in Embu County. This study found that there was premarital and post marital counselling, weekly and monthly meetings, seminars, conferences, rallies and home pastoral visits as the programmes that were used to deal with marital challenges. This study also established that there were four rites of passage in RGC. The study was informed that these rites of passage are hardly carried out. This leaves out gaps of proper education for each group of people because for any member to move from one ministry to the other, he/she should have received some teachings from the previous ministry.

Topics that were taught during PmPs that deal with marital challenges included: issues concerning financial matters, sex related issues, in-law relationships, communication skills, handling infidelity issues ,handling children issues, having good relationship with God, changing roles of men and women, understanding temperaments and dangers of domestic violence. This leads to the conclusion that RGC Embu County teaches her members relevant issues. However, these teachings are not handled effectively to address marital challenges and bring them to a bare minimum because in spite of such teachings, there are still marital challenges.

The current trends indicate that PmPs which address marital challenges are carried out in RGC Embu County. 44.7% said they were taught by the pastor, 21.2% said they were taught by teachers invited by pastors, 17.4 % said church elders were used while 7.6% reported to have been taught by professionals and 9.1% said church departmental leaders were involved. The study observed that the church did not source for professionals or speakers with special expertise in the various topics. It can be concluded that the seminars, workshops and conferences organized by the church are sometimes not thoroughly taught because of failure to utilize skilled manpower.

This study, sought to find out frequency of attending pastoral marital programmes that deal with marital challenges in Embu County. 27% of the study respondents confirmed they had attended pastoral marital programmes which dealt with marital challenges between one and two times, 36 % said they had attended between three to four times, those who had attended between five to six times were 12 % while those who had attended above seven times were 22% . 3 % had never attended any pastoral marital programmes dealing with marital challenges. This study observed that the RGC's pastoral marital programmes which dealt with marital crises were not well attended and that the church seems to have done little to improve PPS attendance.

This study also sought to know why the respondents consulted their pastor. The following were the findings: Burial cases 20%, sickness issues 35%, thanks giving 17%, spiritual nourishment 13%, marital challenges 10% and social functions 5%. This study observed that very few respondents consulted their pastor because of marital challenge related issues. However, most of the respondents consulted the

pastor when they had sickness issues and burial cases. This leads to the conclusion that most respondents do not like to expose their marital challenges to their pastor possibly because they would try and cope but unfortunately are not able to address those challenges effectively. It may also be concluded that some people view marital challenges as very confidential issues which should not be disclosed. However, there are some couples who find it helpful to inform their pastor about any marital crisis they may be coping with. This is because in most cases, the pastor prays for them, reads the Bible to encourage them with the word of God and counsels them accordingly.

The third objective explored ways of coping with marital challenges among Christian families in RGC in Embu County. This study found that there are ways of coping with marital challenges among RGC Christian families in Embu County. This study observes that most of the respondents addressed their marital challenges through discussion (20.4%). Only a small percentage (4.6%) relied on counselling from pastor while 0.8% made use of professional guidance and counselling. This leads to the conclusion that the church members need to seek more counselling on marital challenges from their pastors. Moreover, they should seek professional guidance and counselling in their bid to reduce marital challenges to a bare minimum.

The fourth objective was to find out the perceived benefits of pastoral marital programmes among Christian families in RGC, Embu County. When responding to the question concerning benefits of PPs that deal with marital challenges, 75% of the respondents said they benefitted, 10.6% said they sometimes did while 14.4% said

they did not benefit at all. The findings of this study imply that majority of the respondents benefitted from RGC's pastoral programmes which deal with marital crises. In spite of having said they benefitted, there are still marital challenges. This leads to the conclusion that the respondents struggle with the issue of addressing marital challenges without achieving the desired results of addressing them effectively.

It was also important to find out the role of the church in handling marital crises in order to find out whether the perceived benefits had been achieved as a result of the church's involvement in handling marital crises. Concerning the question of the church's role in resolving marital crises; 36 % said it played a major role in resolving marital conflicts but 57 % of the married men and women study respondents affirmed it did not. 7 % said the church was sometimes involved in resolving marital challenges among Christians. This observation leads to the conclusion that the church has a comprehensive pastoral ministry to the family and therefore it should work towards ensuring it is fully involved in resolving marital challenges among Christians.

5.3 Conclusions

The study gathered very valuable and relevant data that informed the research objectives and questions and provided vital information without which the study would have been incomplete. The study found out that there were marital challenges among RGC members in Embu County and that they had not been adequately addressed to reduce them to a bare minimum. There is evidence that in RGC Embu County there are marital challenges that need to be addressed.

Additionally, RGC, Embu County, has pastoral marital programmes which deal with marital crisis, though they have not adequately managed to address the challenge effectively; hence the need to review them. This study unveiled that some church members went to consult witch doctors when they had marital challenges. They did this instead of seeking help from their pastors.

However, there were some couples who found it helpful to inform their pastor about any marital crisis they were coping with. The study concludes that RGC Embu County has tried to address marital challenges through offering teachings during organized PmPs. Unfortunately; the researcher notes that despite the efforts to address marital challenges, there is no effective way of addressing them to reduce them to a bare minimum. The study found out that there is perceived benefits of PMPS. This leads to the conclusion that RGC Embu County members support the use of PMPS meant to address marital challenges and therefore they should be improved to benefit more people.

5.4 Recommendations

As a result of the study, the researcher made the following policy recommendations:

- ❖ RGC leadership should come up with improved methods of addressing marital challenges during PmPs. There is an urgent need to revisit pastoral marital programmes with a view to improve them.
- ❖ The church should encourage Home Bible Churches (HBC) within its members. Through HBC, people can learn or be taught how to respond to

marital challenges biblically and may possibly be able to deal with problems in their early stages.

- ❖ The church should put transition rites of passage programmes in place. They can possibly facilitate the kind of FLE necessary for every group in the church.
- ❖ RGC should establish marital pastoral centres run by trained personnel for each congregation. In these centres, church members and the general public can seek pre-marital and post marital guidance and counselling. This study recommends that the church should introduce “tent making ministry” in the church. This means having highly educated professionals hold their secular occupation but serve in the church during the time they are free.
- ❖ The church should increase the number of pastoral workers who should particularly deal with marital challenges with a convenient time schedule to meet the married weekly, fortnightly or monthly.
- ❖ The teachers should ensure the stratification of people in attendance especially during sessions such as couples’ seminars is done so as to avoid embarrassment.
- ❖ This study concludes that effective premarital counselling, for all youth members, whether they are in courtship or not, should be put in place by the church. Parents should also be actively involved in teaching their children FLE at every available opportunity.

5.5 Suggested Areas for Further Research

Taking into consideration the limitations of this study, the following suggestions were made for further research;

- ❖ A similar study can be carried out among couples from other religions because marriage is a universal phenomenon.
- ❖ A study should be carried out to find out the effects of marital challenges on the performance of children in schools.

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APPENDICES

A 1: Letter of introduction to respondents

Elizabeth Nancy Muriithi,

P.O.Box 1381,

Embu.

Dear respondent,

I am a post graduate student at Kenyatta University pursuing a master's Degree which requires that I undertake a research on pastoral interventions on marital challenges in Embu County in which you have been selected to participate.

I wish to humbly request you through this letter to agree to participate willingly and honestly. The information you will provide will be treated with confidentiality and will only be used for the purpose of the study.

Thank you in advance,

Yours faithfully,

Elizabeth Nancy Muriithi.

REG. No C50/CE/24073/2013

A: 2.1 Questionnaire for Married Men and Women

Please do not write your name or the name of your institution.

SECTION A

Demographic data

Please read the following questions carefully and tick [] where appropriate

1. Gender; Male [] Female []

2. At what age did you get married?

21-25 yrs [] 26-30 yrs [] 26-30 yrs [] 31-35 yrs [] 36-40 yrs []

41-45 yrs [] Above 46 []

3. How were you married?

1. Traditionally [] 2. Civil wedding [] 3. In the church [] 4. "Come we stay" []

4. How long have you been married?

Below 5 yrs [] 6-10 yrs [] 11-15 yrs [] 16-20 yrs [] 21-25 yrs [] 26-

30 yrs [] 31-35 yrs [] 36-40 yrs [] 41-45 yrs [] Above 46 yrs []

SECTION B

5. Have you experienced marital challenges in your marriage?

Yes ()

No ()

SECTION C

6. The following are some marital challenges among RGC families in Embu County.

Indicate your level of agreement using A, very true, B, true, C, untrue, D, very untrue

Money
Sex related issues
Lack of communication
Infidelity
In-laws interference
Lack of children
Discipline of children
Secrets
Modern technology
Friends
Drug abuse
Selfishness
Misunderstandings

SECTION D

7. In which ways do families in RGC in Embu County cope with marital challenges?

	Category	Tick✓
a	Involve friends	
b	Involve best couple	
c	Involve parents	
d	Forgiving one another	
e	Counselling from pastor	
f	Involve relatives	
g	Reading about ways of solving marital crises	
h	Professional guidance and counselling	
i	Praying together	
j	Discuss as a couple	

8. Does the church play a major role in resolving marital challenges among Christian families in RGC in Embu County.

Yes () No () Sometimes ()

9. Please indicate your level of agreement on the following statement using the scale of 1.Strongly agree, 2. Agree, 3. Neutral, 4. Disagree and 5. Strongly disagree.

10. RGC members consult the pastor mostly for the following reasons

Aspect	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
Financial matters					
Sex related issues					
How to have a good relationship with God					
Changing roles of men and women					
Dangers of domestic violence					
Communication skills					
Handling children challenges					
Handling infidelity issues					
In-law relationships					
Understanding temperament					

SECTION E

11. Which are some of the RGC pastoral marital programmes that deal with marital crises among Christian families in RGC in Embu County?

	Category	Tick[√]
a.	Seminars	
b.	Rallies	
c.	Conferences	
d.	Weekly meetings	
e.	Monthly meetings	
F	pastoral home visits	

12. Please indicate your level of agreement on the following statements to show what is taught during pps.. Use scale of 1.Strongly agree, 2. Agree, 3. Neutral, 4. Disagree and 5. Strongly disagree

Aspect	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
1.Financial matters are taught during pastoral programmes					
2. Sex related issues are taught during pastoral programmes					
3. Matters of handling children challenges are taught during pastoral programmes.					
4. In-law relationships are dealt with during pastoral programmes.					
5. Couples are taught communication skills during pastoral programmes.					
6. Handling infidelity issues is taught during pastoral programmes.					
7. Couples are taught how to have a good relationship with God during pastoral programmes.					
8. Changing roles of men and women are discussed during pastoral programmes.					
9.Understanding temperament is taught during pastoral programmes.					
10.RGC members are					

taught dangers of domestic violence during pastoral programmes.					
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13. Who teaches during the pastoral marital programmes?

	Category	Tick[√]
a.	Pastor	
b.	Church elders	
c.	Church members	
d.	Teachers invited by pastors	

14. How many times have you attended pastoral programs in RGC per year ?

	Category	Tick[√]
a.	1 to 2 times	
b.	3 to 4 times	
c.	5 to 6 times	
d.	7 and above	
e.	None	

15. Do you benefit from pastoral programmes?

Tick [√] Yes () No () Sometimes ()

A: 2.2 Focus Group Discussion Guide for Married Men and Women

The FGD seeks to answer the following questions:

1. Discuss some marital challenges among RGC Christian families in Embu County.
2. Explain some of the pastoral marital programmes which deal with marital crises in RGC (if any).
3. Give some ways of addressing marital challenges among Christian families in RGC in Embu County.
4. Explain some of the pastoral marital programmes which deal with marital crises in RGC. (If you have them).
5. Give some benefits of pastoral programmes which deal with marital crises in RGC. (if you have them).
6. In RGC who carries out pastoral programmes which deal with marital crises in RGC ? (if you have them).
7. How often does your church carry out pastoral marital programmes which deal with marital crises?

A: 2.3 Interview Guide for older children from Families of Married Men and Women Respondents.

Please do not write your name or the name of your institution.

1. Are there some problems in your family? Yes () No ()

2. States some of the problems you face in your family. _____

3. Give examples of things done in the family that may cause problems.

4. State some good ways of solving problems in the family.

5. In your church, do you have rallies and camps for Sunday school children and teens?

No [] Yes []

6. How many times do you have them per year?

	Category	Tick[√]
a.	1 to 2 times	
b.	3 to 4 times	
c.	5 to 6 times	
d.	7 and above	
e.	None	

7. Who teaches during the rallies and camp sessions?

	Category	Tick[√]
	Pastor	
	Church elders	
	Church members	
	Teachers invited by the pastor	

8. Name some of the things you are taught during rallies and camps for Sunday school and teens using the Bible.

A: 2.4 Interview Guide Questions for Bishop and Pastors.

Please answer all the questions as cordially as possible. The information you give will not be used for any purpose other than for this research. Confidentiality will be maintained.

1. Gender Female Male
2. At what age did you get married? Below 25 yrs 26-30 years 31-40years
41-44[Above 45 [
3. For how long have you been married?
Below 5 years 6-10years 10-15 years 15-20 years Over 20 years
4. Highest Level of Education
K.C.P.E/ C.P.E O level A level College/Polytechnic
University: Degree Masters Doctorate
5. Do you have any previous training in counselling? Yes No
B, if yes to 6 A, indicate the level of training
Certificate Degree Masters Doctorate
6. Discuss some marital challenges among RGC Christian families in Embu County.
7. Explain some of the pastoral marital programmes which deal with marital crises in RGC (if any).
8. Give some ways of coping with marital challenges among Christian families in RGC in Embu County.
9. Do you handle marital challenges among couples in your church?
10. Do you prepare couples for marriage through pre-marital counselling?
11. After marriage does your church offer post-marital counselling sessions for married couples?
No Yes

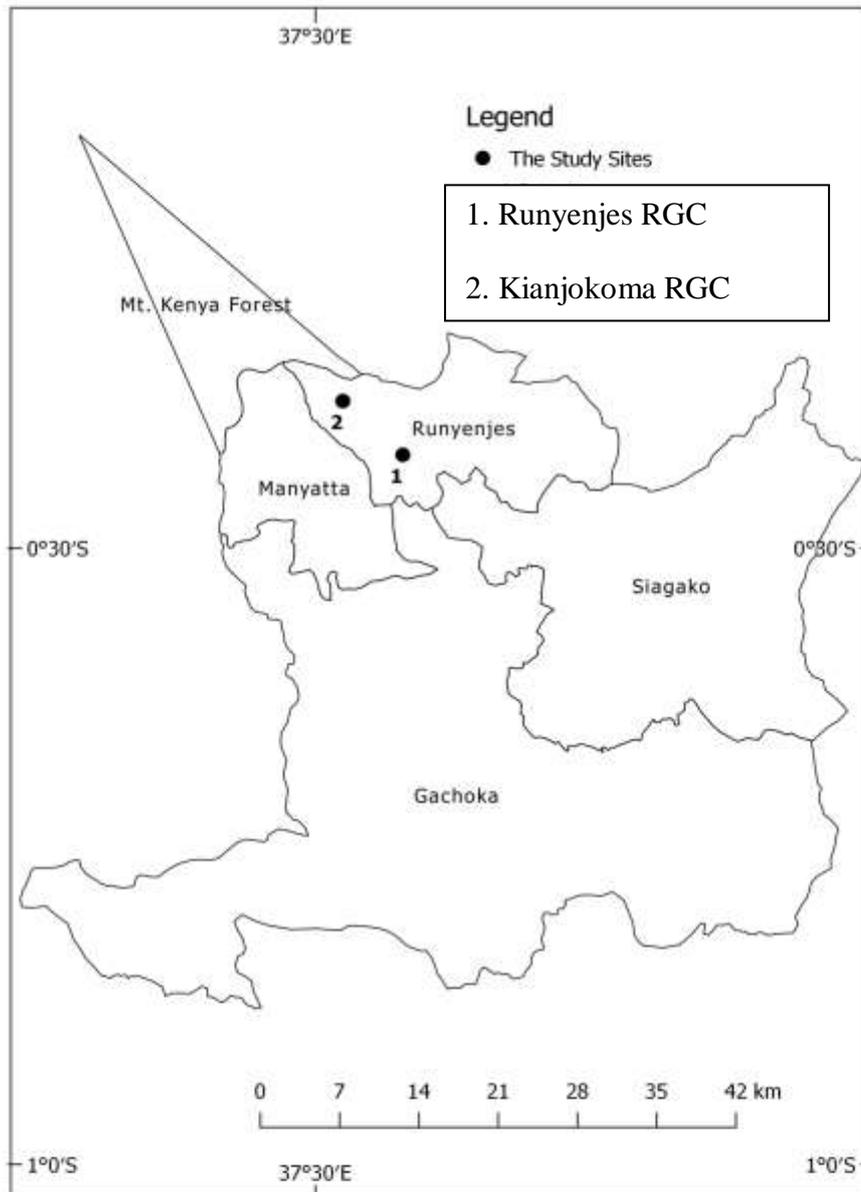
2.5 FGD Guide for Church Elders

1. Discuss some marital challenges among RGC Christian families in Embu County.
2. Explain some of the pastoral marital programmes which deal with marital crises in RGC (if any).
3. State some ways of addressing marital challenges in RGC Christian families in Embu County today.
4. Are you involved in settling marital conflicts among members of your church?
5. Do you play a major role in resolving marital challenges?
6. In RGC who carries out pastoral marital programmes which deal with marital crises in RGC? (If any)
7. Do you benefit from pastoral marital programmes?

A 2.6 FGD Guide for Small Children from Families of Married Men and Women**Respondents.**

1. Mention some things which are done in your family that make you happy.
2. State some of the things that make you sad in your family.
3. Explain anything that you like doing at home.
4. State some things you don't like doing at home.
5. Name some things that can make children to be punished at home.
6. When there are problems at home, mention good ways of solving them.
7. State the people your parents may request to come to your home when there are problems that need to be solved.
8. Mention some things that you are taught by your pastor in the church which help you to have good relationship at home.

A. 3: Map of Embu County Showing the Location of Study Sites



Source; Kenyatta University Geography Department 2015.

A 4: Oral Sources

Gakono, N. Interview with researcher. Digital recording. Kianjokoma, 21st May 2016.

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Ruguru, C. Interview with researcher. Digital recording, Runyenjes.1st May 2016.

Weruma G. Interview with researcher. Digital recording, Kianjokoma. 21st May 2016.

A 5: Research permit I

THIS IS TO CERTIFY THAT:
MS, ELIZABETH NANCY MURIITHI
of KENYATTA UNIVERSITY, 1381-600
EMBU, has been permitted to conduct
research in Embu County

on the topic: PASTORAL
INTERVENTIONS ON MARITAL
CHALLENGES WITH REFERENCE TO
REDEEMED GOSPEL CHURCH, EMBU
COUNTY.

for the period ending:
29th April, 2017

Applicant's
Signature

Permit No : NACOSTI/P/16/31332/10792
Date Of Issue : 2nd May, 2016
Fee Received :Ksh 1000



Sammm B.F
Director General
National Commission for Science,
Technology & Innovation

A:6 :Research permit II

REPUBLIC OF KENYA



THE PRESIDENCY

MINISTRY OF INTERIOR AND CO-ORDINATION OF NATIONAL GOVERNMENT

Telephone: Embu 0202310839
 FAX 30040
 Email: ccembu@gmail.com

COUNTY COMMISSIONER
 EMBU COUNTY
 P.O.BOX 3-60100
 EMBU

When replying please quote

Ref: EBU.CC/ADM/3/37/VOL.I/ (276)

11TH APRIL, 2016

The Deputy County Commissioner,
 Embu East Sub County

RE: RESEARCH AUTHORIZATION

Please be informed that **Elizabeth Nancy Muriithi, Research Permit No. NACOSTI/P/16/31332/10792** of Kenyatta University, Nairobi has been authorized to carry out research in your Sub County for a period ending **29th April, 2017**.

Her research is based on "**Pastoral interventions on marital challenges with reference to redeemed gospel church, Embu East sub- County**"

Kindly accord her the necessary assistance.

AMBROSE K. NJERU
FOR: COUNTY COMMISSIONER
EMBU COUNTY



Copy to.
 Elizabeth Nancy Muriithi