



doi <https://doi.org/10.58256/tthaac28>

Research Article

Section: Philosophy & Religion



Published in Nairobi, Kenya  
by Royallite Global.

Volume 8, Issue 1, 2024



#### Article Information

Submitted: 25th November 2023

Accepted: 6th December 2023

Published: 12th January 2024

Additional information is  
available at the end of the  
article

<https://creativecommons.org/licenses/by/4.0/>

ISSN: 2520-4009 (Print)

ISSN: 2523-0948 (Online)

To read the paper online,  
please scan this QR code



#### How to Cite:

Mudinyu, R. O., Mrio, V., & Njoroge, R. (2024). Causes of marriage breakdowns among Catholic Couples in Bungoma Deanery, Bungoma Diocese, Kenya. *Nairobi Journal of Humanities and Social Sciences*, 8(1). <https://doi.org/10.58256/tthaac28>



## Causes of marriage breakdowns among Catholic Couples in Bungoma Deanery, Bungoma Diocese, Kenya

Roseline Oriewo Mudinyu<sup>1</sup>, Vincent Mrio<sup>1</sup>, Rose Njoroge<sup>2</sup>

<sup>1</sup>Faculty of Theology, AMECEA Pastoral Institute, Gaba Campus, Eldoret, The Catholic University of Eastern Africa, Kenya

<sup>2</sup>Department of Humanities and Social Sciences, Koitaleel Samoei University College, Mosoriot, Kenya

\*Correspondence: [rosie.oriwo@gmail.com](mailto:rosie.oriwo@gmail.com)

 <https://orcid.org/0009-0004-9789-8220>

#### Abstract

Many Christians have solemnized their marital unions through celebrating sacramental marriage in Church. However, living according to the Church doctrine of marriage has become a great challenge to others. The sanctity of marriage with its properties of unity and indissolubility, is being undermined today. Although marriage is a lifetime commitment, some couples have chosen to abandon the union sanctioned by God. This study was carried out to find out the causes of marriage breakdown within Bungoma Deanery, Bungoma Diocese, Kenya. Convergent parallel design of the mixed methods approach was used during the research. The target population was 540 people who included married couples (among them catechists), and priests from the eight parishes in the deanery. Purposive and simple random sampling were used to obtain a sample size of 170 people: married (160) and key informants (10). Primary data was collected using questionnaires (for married people) and interviews with key informants (priests and catechists). Secondary data was obtained from matrimonial registers (within the parishes), available church documents, the New Jerusalem Bible, internet articles and library books. The collected data was coded, themes created and then subjected to content analysis for both qualitative and quantitative data. The study findings revealed that, for most married couples, turbulences come with age, careers, and children, among other emerging social issues, which can cause incompatibility and make life difficult. If not understood and tackled with care, these challenges can result in marriage breakdown. It is thus recommended that married couples have to be cautious of the adverse effects of technology, especially social media, on the stability of marriage. They should bear in mind the three Cs of compatibility, complementarity and communication as the glue which holds the marital bond. This research was geared towards sensitizing people, especially Christians on the importance of having a deeper understanding of the duties and obligations of marriage whose origin is divine. The study would serve as a reference on how marital unions in the contemporary world can be defended and promoted.

**Keywords:** Marriage Breakdown, Causes, Catholic Church Doctrine, Bungoma

© 2024 The Author(s). This open access article is distributed under a Creative Commons Attribution (CC-BY-NC-SA) license.

### Introduction

The social institution of marriage is defined as a covenant relationship in which a man and a woman pledge themselves to each other for a lifetime (Chapman, 2005). Governments are permitted by their constitutions to regulate the marriage institution, which is viewed as the basis of family by prescribing who would be allowed to marry and how the union can be dissolved. The Catholic Church outlines the expectations to be considered before the faithful can be considered validly married. These guidelines are based on the Sacred Scriptures, which affirm that a man and a woman were created for one another: “It is not right that the man should be alone” – the woman, “flesh of his flesh” his equal and nearest in all things, she was given to him by God as a companion. This explains why a man left his father and mother and attached himself to his wife – they became one flesh (Genesis 2:18-24). Thus, these verses explain one of the essential properties of marriage – unity. Notably, without the help of God, the union between a man and a woman cannot be achieved as willed by God from the beginning (Catechism of the Catholic Church [CCC], no. 1608). Jesus Christ preached and taught the original character of the union of a man and a woman in marriage, it is indissoluble (CCC, no. 1614). Essentially, the inner bond that joins spouses together has a divine origin and it is thus to be honoured and respected.

In his work on *The Unity of Marriage and Moral Responsibility (Church’s Teachings and Challenges)*, Umoh (2019) posits that marriage and family have come under varied forms of attacks, persecutions, torments, abuses, misunderstanding and misconceptions. She added that there was corrosion of values on marriage. Isingi (2019) also argues that the situation of marriage today contradicts the original plan of marriage intended by God. In her study, Isingi asserts that challenges have arisen and made it difficult for a perfect marriage to be achieved in contemporary societies; no one should quickly discard the properties of the marriage institution. Pope Francis contends that due to the high rates of divorce and fewer marriages in recent years, there is a need for “renewed pastoral commitment” (McLaughlin, 2022). The pontiff laments that divorce has increased globally.

Wilkinson and Finkbeiner (2022) examined divorce and cohabitation among select countries across the globe. They assert that there are numerous facts and statistics about divorce. They estimate that in every 42 seconds there is a divorce taking place in the United States alone; this means there at least 746,971 divorces per year in the US. The most unfortunate thing noted is that 60 percent of the divorces involve individuals aged 25 to 30 years. Wilkinson and Finkbeiner further indicate that in North Africa trends in marriage overtime were roughly similar to those of America.

In Kenya, Chepkoech and Ondieki (2021) show that, as per statistics of 2019, 1108 people filed petitions to dissolve their unions in court; an increase from the previous years. In their newspaper article titled ‘*I did, I do, I’m done*’, Chepkoech and Ondieki cite how people who parted ways with their spouses celebrated the same with their friends who encouraged the new status. Njung’e (2021), contending that money cannot buy happiness, criticizes bitter divorce cases in which former spouses sought to have an equal share of matrimonial properties. Marriage splits between the super wealthy couples in Kenya have become commonplace who cite various reasons for seeking dissolution of their marriages.

### Causes of Marriage Breakdown

Marriage relationships are intended to last a lifetime (Doherty, 2013). People should find support for their marriages and resist anything that undermines their union. Doherty outlines the busy, distracted, individualistic, cellphone-obsessed, consumer-driven, media saturated and work-oriented world as factors causing a breakdown of contemporary married life. Many people have become too busy for marriage and most spouses have no deliberate strategies to maintain a vibrant marriage. Other factors that highly contribute to marriage dissolution are frequent marital conflicts, inequality in the relationship, domestic violence, limited education, inadequate income as well as history of parental divorce (Baker, 2021).

Adequate preparation contributes to family sustainability but with time, marriage has been threatened by a variety of challenges. Some of the challenges that lead to breakdown in marriage include infidelity, poor communication, lack of forgiveness, financial conflict, poor methods of family planning, among others (Isingi, 2019). When one or both parties no longer feel fulfilled, or things fail to turn out

the way they expected, some opt to abandon the marital union (*Amoris Laetitia*, no. 232). Majority of the problems are related to the vows that established the union.

In Kenya, divorce is fault-based; meaning the law allows for dissolution of marriage if the person who asks for the divorce proves that the other spouse has committed a matrimonial offense (Government of Kenya, 2014). Marriages usually break down when factors impeding communication between spouses are not resolved. Once a problem is identified and shared between the couple, they can easily arrive at a solution that saves the relationship. Distance between spouses has also been found to stunt the growth of marriages (Kituku, 2013). Kituku also observes that marriages often fail because of insincerity as married couples allow their differences to grow out of proportion. When the weight of challenges overwhelms some couples, and in absence of forms of support, marriages are bound to break down permanently. This study sought to explore the causes of marriage breakdowns among Catholic couples in Bungoma Deanery.

### Problem Statement

A marriage validly contracted is a lifelong covenant that cannot be broken. This indissoluble character of marriage is for the good of the spouses, for procreation and education of children (CCC, no. 1601). The institution of marriage has been plagued by increasing number of broken homes and couples living separately but the truth is that God hates divorce (Akibu, 2019). Most studies carried out indicated that marriages are facing diverse crises. Akibu (2019) states that marriages are far from being the ideal that God planned. Coupled with these challenges, some countries of the world have created a platform for same-gender marriages (Njiru & Muyunga, 2022). In such countries, these gay and lesbian unions are not only permitted but are also given immunity under the law. It is worth noting that any laws that fail to recognize the essential properties of marriage by tolerating such perversions are unjust since they damage society as a whole (Diaz, 2021).

Scholars have brought to light factors that lead to separation and complete marriage breakdown. Arnold Kabiru, a pastor at Deliverance Church Kahawa Wendani, in an interview, says that married people file for dissolution of their union due to unfaithfulness, financial constraints, insensitivity to sexual needs and lack of communication between spouses (Mwangi, 2020). Other factors include conflict about gender roles, incompatibility, inexperience as well as gender-based violence (Njiru & Muyunga, 2022). Notably, less attention and importance are given to the proper understanding of the properties of marriage. It is questionable whether the vows that tied the spouses were put into consideration when conflicts arise. There was therefore a need to investigate the causes the disintegration of marital unions to provide a framework in which interventions can be provided. This research was anchored on the premise that marital unions have to remain intact according to God's original plan; exclusive and permanent.

### Materials and Methods

This study employed a mixed methods research approach, which is pragmatic in nature. The approach combines both qualitative and quantitative techniques to generate in-depth and exhaustive answers to the research questions. The research was carried out in the Catholic Diocese of Bungoma, which geographically encompasses two counties in Kenya, namely Bungoma and Busia. The study covered Bungoma Deanery, which comprises the eight parishes of Bungoma, Kabula, Kimatuni, Kimwanga, Samoya, Myanga, Kongoli and Sang'alo (Bishop's Secretariat, April, 2023). Bungoma Deanery hosts people from different cultures who live together in a fast-growing urban area. With the different cultures and intermarriages among them, studying their marital unions proved useful information in understanding how they deal with challenges that arise in their marital unions. The deanery provides a varied group of married couples who come from different cultures, walks of life and have intermarried. Bungoma town is fast-growing and urbanization is evident. As such, there is a likelihood that marriages have been affected by everyday engagements.

This study targeted mainly the married couples who had solemnized their union in the sacrament of matrimony in line with the Catholic faith. The key informants were the priests and catechists charged with the duty of helping and guiding Christ's faithful in learning and discovering the beauty, goodness and truths of the Catholic faith. The table below shows holy matrimony data in Bungoma Deanery between January 2016 and April 2023.

**Table 1: Holy Matrimony Data in Bungoma Deanery, January 2016-April 2023**

PARISH	2016	2017	2018	2019	2020	2021	2022	2023
Bungoma	44	36	25	28	14	9	21	5
Kimwanga	10	14	18	9	10	4	5	3
Kabula	13	20	9	5	5	3	-	-
Kimatuni	23	20	23	16	6	6	7	-
Samoya	-	-	17	12	5	10	6	6
Myanga	-	-	3	1	2	7	11	1
Kongoli	-	-	-	-	-	16	4	1
Sang'alo	-	-	-	-	-	-	-	20

Source: Marriage Register, Bungoma Diocese (2023)

This study involved a sample size of 160 married individuals (30 percent of the registered) who included eight catechists, and at least one priest from each of the eight parishes. The married persons were selected using simple random sampling while the priests were selected using purposive sampling. Apart from the designated parish priests, the researcher also engaged the Vicar-General, the Coordinator of Family Life Programmes as well as two other priests who are Canonists in the Diocese. These key informants were selected purposely to ensure the study captured the diversities of individual experiences in the study area. This study used interviews and questionnaires as instruments for collecting data. Quantitative data from the questionnaires were analysed using descriptive statistics such as frequencies, means and percentages. Qualitative data from the interviews were analysed thematically.

**Results and Discussion**

The study sought to identify the causes of marriage breakdown among married couples in Bungoma deanery. First, the respondents were asked to mention if they know of threats to the permanence of marital unions in the study area. Majority of the respondents acknowledged the presence of threats to permanence of marital unions, as shown by 49.1% who agreed and 25.5% who strongly agreed. A few disagreed (12.7%) while 12.7% were not sure about the presence of threats to marital permanence. Marriage relationships are intended to be lifelong commitments but there are factors which may lead to conflicts and separation. As shown by the research findings, there are varied causes of marital conflicts in the study area.

Among the goods (*bona*) of marriage taught by Saint Augustine of Hippo (c.354-430), fidelity (*fides*) sustains the marital bond of husband and wife. Unfortunately, majority (63%) of the respondents who filled the questionnaire revealed that, in Bungoma Deanery, unfaithfulness (infidelity) is the most dominant cause of marital conflict. This was also affirmed by one Catechist during an interview:

Illicit relationships exist between married men and women. There are husbands who have received messages on their phones that the children they are raising were sired by other men. Through DNA tests, some of these messages have turned out to be true leading to frustration and marital conflicts (KII Catechist, Bungoma, 2023)

Clement of Alexandria (c.150-215) teaches that a married couple ought to share suffering by bearing one another’s burdens. This research established that some wives found it difficult to live with a husband who is unable to provide for the family. As shown by the questionnaire responses, financial constraints (poverty) ranked second in the causes of marital conflict within marriage at 43%. One key informant also reiterated that lack of a steady source of income impacts negatively on marital unions.

Some families in the interior parts are in bad state, feeding from hand to mouth; no savings at all. Inadequacy has created tension between spouses especially the ones who are not ready to understand the financial situation. Where the wife is the breadwinner, they become impatient and intolerant towards their husbands (KII Catechist, Myanga, 2023).

A study on food and nutrition security status showed that households in Bungoma County are having a challenge (Wabwoba, 2021). Wabwoba found that Bungoma County is food insecure with a poverty index of 52.9% compared to national index of 46%. Due to poverty, the male figure (traditionally the provider), who is expected to be the head of the household, has come under the control of the woman (traditionally the helper). Therefore, the perception of inadequacy of the husband, owing to his failure to provide food for the family, makes him develop inferiority complex which breeds conflict in the marriage.

Financial constraints have greatly influenced the relationship between spouses. In cases where a man marries a woman from an affluent family, her family members may start looking down upon him. The husband's inability to measure up to the level of his wife's family expectations generally force him to strain in order to conform. Some wives have been influenced by their family of origin, left the union and got married elsewhere. However, it is not always about the inability of the husband to provide; where spouses have shared out responsibilities; insufficient resources have made it difficult to fulfil the part allocated. Economic challenges that set in due to the Covid-19 pandemic caused a lot of strain on financial status of those who lost their source of livelihood.

The Covid-19 pandemic affected many sectors: the spiritual (the faithful were not able to get spiritual nourishment adequately), educational institutions were affected; economically several people lost their jobs (KII Priest, Bukembe, 2023).

Communication is a key component in marital relationships. Marriages break down when factors not allowing communication are not dealt with. The results from the questionnaire revealed that 30% of the married couples in Bungoma Deanery identified improper or lack of communication as the main cause of conflicts in marital relations. Distance created by spouses through a lack of communication curtails the process of discovering each other's strengths (Kituku, 2013). The interviewees also agreed that misunderstandings and assumptions on what one's spouse was trying to put across created rifts in the marital union. They cited many instances in which spouses hurled insults and pronounced threats at each other, which led to major crises. In an interview with a Family Life Education Official, it was established that:

Bitter verbal exchanges are common between spouses under ten years of marriage. Previously admirable and loving couple end up abandoning the marriage (KII, FLEP Official, 2023).

Insincerity in sharing one's thoughts with others impedes communication in marital relationships. In outlining the causes of conflicts, some respondents indicated that dishonesty had strained some of their marriage relationships.

When a spouse fails to present facts with clarity, conflicts tend to arise in the marriage. Lack of openness and understanding is a real threat to marriage (KII, Catechist, Samoya, 2023).

The above kind of attitude is shown by spouses who care less if their partner stays or leaves since they boast of being able to get another partner to take the place left by the former one. Concerning the effect of advancement in technology on marital relationships, one catechist had this to say:

Some husbands and wives have been consumed by social media. Others seek to apply in their unions what they listen to or view on different media platforms (KII, Catechist, Bungoma, 2023).

The research results from the questionnaire also revealed that drug and substance abuse contributed to break down of marriages within Bungoma Deanery at 25.6%. It was revealed that drunkenness, coupled with emotional and physical abuse, draws wedges in marital unions. Spouses who consumed alcohol to a stupor usually failed to perform their marital duties effectively. In many cases, the addicts drove away their spouses through their conduct; extreme intoxication caused some kind of repulsion. In order for the sober spouse to keep their peace and sanity, some have chosen to separate from the addict, who, most of the time



misused the family's finances.

Culture was also cited as one of causes of breakdown of marriages among married couples in the Bungoma Deanery. Marriage brings together people from different cultural backgrounds, especially through intermarriages. An individual may be told that according to culture, one is supposed to have married and given birth to children by a certain age. If the person failed to do so questions arose directed at their personality. Some tribes have preferences such that they can only get spouses from a particular tribe and avoid certain clans. Some clans are said to have undesirable characteristics and personalities difficult to deal with. For instance, the Bukusu, the dominant tribe in the deanery, caution their sons and daughters from marrying from or into the Wang'a of Mumias or the Agikuyu from Central Kenya. Incompatibility in terms of cultures and traditions cause conflicts. Wrong cultural beliefs about in-laws bring tension into marriage. Ideas such as mothers-in-law are wicked or sisters-in-law are jealous are baseless generalizations.

Incompatibility does not only concern the clash of traditional beliefs of the married couple; it can also be brought about by changes that come during the marriage relationship. The spouses have met as grown up individuals, each having different character and personality.

Along the way as they relate, they discover things about each other which become irritating; sometimes work assignments, children, friends, among other issues come and they become incompatible. However, these are not necessarily grounds to dissolve a marriage; if well-understood and tackled a union remains intact (KII, VG, Bungoma, 2023).

The study established that external influences from the extended family members and friends were also a source of conflicts among married couples in Bungoma Deanery. Hearsay from either family or other community members brews indifferences between spouses. Some parents-in-law have fuelled indifferences between spouses in a marriage. Family interference has led to discontentment between husbands and wives. Two of such cases were identified from the questionnaire responses. Dissatisfaction of the said husbands in marriage made them to permanently separate from their wives. Another case was about a mother-in-law who kept prying on the sexual relations between her son and the daughter-in-law. In the end, the daughter-in-law got irritated and chose to leave the marriage. As one key informant averred:

In Africa, the challenges affecting marriages are different from the ones in Europe. However, whatever is happening in Europe and the Western world is now coming to Africa since the world is connected through the internet. Social media and mobile phones have become a threat to marriage (KII, Priest, Bungoma, 2023).

The study respondents further lamented that physical communication has been replaced by phones:

Feelings are expressed through *emojis* (images found in internet applications). Expressing love, pain or discontentment is not a one moment thing. These human feelings need to be real – they are experiential in nature. The physical presence and availability are lacking in many marital relationships today. It has caused some spouses to feel neglected and unwanted by their partners (KII, Priest, Bungoma, 2023).

Absence of children in a marriage was also noted as one of the causes of tensions among married couples in the study area. Children are highly valued in African communities; meaning, barrenness and impotence impact negatively on the longevity of marital unions. Giving birth to children of the same gender breeds conflict since most families prefer boys to girls. Polygamy still exists in some communities which goes against God's original plan of monogamy. In some cases, a son chooses a wife but is compelled to take another one; the choice of his parents. Hence, builds discontentment in married life. The respondents further indicated that some couples have lost interest in each other, have developed a narcissistic attitude and do not care about their spouses.

Other causes of marriage breakdown in the deanery drawn from respondents included ego (self-centeredness), sexual violence (rape within the marital union), illness (health status), laziness (lack of commitment), modernization, westernization, high expectations and the desire to compete with others in terms of wealth.

Kituku (2013) points out that no matter how much marriage goes through different phases, the dignity of the institution has to be held in honour bearing in mind that God is its author. In the teachings of the Catholic Church, marriage is not just about coming to save a situation then one leaves when it is sorted; it is a permanent union that has to endure all circumstances with commitment and patience. In the journey together, spouses have to interact with each other with humility and readiness to ask for forgiveness when they go wrong. Separation should not be made hastily since it impacts negatively on the permanence of marital unions intended by God. Challenges are sure to come in the journey of marriage but with knowledge of how certain issues were responded to in Sacred Scriptures, the solutions can be obtained to save threatened unions.

This research was based on the Sound Relationship House (SRH) theory, which argues that with properly constructed floors and pillars, couples establish firm bonds, enabling their marital union to last a lifetime (Davoodvandi, Nejad & Farzad, 2018). The research established that a good foundation starting from remote preparation within the family of origin, choosing a partner, engagement and ample time for courtship, couples laid a sturdy base. When conflicts arise, they can be managed with spouses sharing through nurtured commitment and trust to make their dreams come true. The study established that new marriages tend to break more easily since the spouses have not one another's characters fully. Whenever engaged couples hide their true self, some unpleasant habits come out during the marriage and impact negatively on the marital union.

The Social Exchange theory on costs / benefits analysis was used in the study to explain the social interactions on marriage as a long-term relationship (Cook *et al.*, 2013). Marriage preparation sessions are usually attended in readiness to take the covenant of their whole life. Married couples face challenges as they bring up their family amidst the demand to maintain the marital bond. When a spouse decides to be self-centred, considering personal gain at the expense of their partner, the union cannot last long. In the study area, it was discovered that most women were attached to their family of origin. This has impacted negatively on marriage in that a number of couples have since gone their separate ways. The self-centred attitude displayed by spouses, especially the wives has injured the institution of marriage in Bungoma Deanery.

The study established that foundational issues affect many marriages today. Engaged couples are expected to have done a background check on each other before the union is solemnized. It may be that a prospective partner comes from a family where relatives have had unstable or multiple marriages. Some believe that the effect of multiple or successive marriages after disagreements follow the descendants; even those who do not wish to have more than one partner. The researcher found out that some parts of the deanery have been affected by polygamy, promiscuity and other sexual perversions which have contributed to instability of marital unions. Thus, courtship and background research on future spouse ought to be taken more seriously in order to save marriages from breakdown. In an interview a FLEP Official commented that:

Do not complain about the smoke from the firewood since you are the one who chose it.  
Choose spouses carefully, marriage means bearing with each other until death (KII, FLEP Official, 2023).

Individuals come from different backgrounds to establish marriage. Despite the differences, the spouses are expected to build a future together. Good and acceptable practices should be incorporated into the couple's daily interactions. However, any beliefs that would destabilize the relationship, should be discarded. For instance, the study established that among the Bukusu (dominant tribe in the study area), men have been socialized to be assertive (exhibit machoism) and this has since been injured by the empowered woman. In fact, some husbands feel the assertiveness expressed by some wives is intimidating; it seems there are two

men in the marriage, which cannot work. A woman is expected to be submissive and obedient while the man be loving towards her. Empowerment of women is necessary since it fulfils the 5<sup>th</sup> sustainable development goal, whose focus is gender equality. Therefore, as the girl-child is being empowered, the boys should not be forgotten; otherwise, future generations may end up with irresponsible men who will not be able to lead the family.

### **Conclusion and Recommendations**

Marriage is a sacred as well as a social institution. Whatever happens in marriage is bound to affect the society within which the married couple lives. After making the solemn vows of marriage, couples have to understand that the commitment comes with new challenges that they have to handle with caution to guard against marital breakdown. Turbulences come with age, careers, children, among other emerging social issues, which can cause incompatibility and make life difficult for married couples. If not understood and tackled with care, these challenges can result in marriage breakdown.

Married couples have to be cautious of the adverse effects of technology, especially social media, on the stability of marriage. Some social media groupings have hidden agenda aimed at influencing ways of thinking. Individuals who are not firm in the faith can easily get confused and eventually discard principles of Christian living. All people need to be alert so as not to get entrapped in matters which fight against Christian values necessary in marriage relationships.

The married couples have to bear in mind the three Cs of compatibility, complementarity and communication as the glue which holds the marital bond. People should not enter into marriage for any other reason other than to fulfil God's plan for their lives. Parents have to be actively involved in the upbringing of the children; not leaving it entirely to other care-givers. Nurturing of children is a sacred duty given to parents as role models for their future lives. In addition, parents-in-law ought to have genuine concern for their sons and daughters-in-law instead of too much expectation. Mutual love and respect have to be enforced in marital unions.



### References

- Akibu, S. O. (2019). *The Ideal Christian Marriage: Understanding How it Works*. Wilmore, Kentucky: First Fruits Press.
- Baker, H. (2021). *California Divorce Statistics for 2021*. Retrieved March 7, 2022 from <https://heathbaker.com>
- Catechism of the Catholic Church Chapter 3 Art.7 *The Sacrament of Matrimony*. Retrieved April 5, 2021 <https://www.vatican.va>
- Chapman, G. (2005). *The 4 Seasons of Marriage*. Tyndale House Publishers, Inc.
- Chepkoech, A., & Ondieki, E. (2021, May 8). *I did, I do, I'm done: Divorce party craze is Here*. *National News, Saturday Nation*. Nairobi: Nation Media Group.
- Cook, K. S., Cheshire, C., Rice, E. R., & Nakagawa, S. (2013). Social exchange theory. *Handbook of social psychology*, 61-88.
- Davoodvandi, M., Nejad, S. N., & Farzad, V. (2018). Examining the effectiveness of gottman couple therapy on improving marital adjustment and couples' intimacy. *Iranian journal of psychiatry*, 13(2), 135.
- Diaz, R. (2018). *Marriage – Opus Dei*. Retrieved November 19, 2022 from <https://multimedia.opusdei.org>PDF>
- Doherty, W. J. (2013). *Take Back Your Marriage: Sticking Together in a World that Pulls us Apart*. New York: The Guilford Press.
- Isingi, E. M. (2019). *Christian Marriage Preparing for Sustainability: The Challenge*. Nairobi: CUEA Press.
- Kituku, P. W. (2013). *The Broken Ring*. Nairobi: Dalger Designers Enterprises.
- Government of Kenya (2014). *Marriage Act 2014*. Nairobi: Government Printers.
- McLaughlin, C. M. (2022). The Spiritual and Emotional Dynamics of Pastoral Transitions: A Phenomenological Study. *Doctoral Dissertations and Projects*. 3833. <https://digitalcommons.liberty.edu/doctoral/3833>
- Mwangi, N. (2020, December). Divorce Rate in Kenya/ The Latest Statistics (2021). [nairobiwire.com/2021/12/divorce-rate-in-kenya-the-latest-statistics](https://nairobiwire.com/2021/12/divorce-rate-in-kenya-the-latest-statistics). Accessed April, 2023 at 9:30 a. m.
- Njiru, P., & Muyunga, B. (2022). Marital Instability, divorce and marriage preparation in the Church. *Law, Religion and Family*. DOI: [10.52779/9781991201577/02](https://doi.org/10.52779/9781991201577/02)
- Njung'e, C. (2021, May 10). *How the super wealthy couples untie the knot*. National News, Daily Nation.
- Pope Francis (Aril, 2016). *Apostolic Exhortation 'Amoris Laetitia' – Joy of Love*. Nairobi: Paulines Publications Africa.
- Umoh, V. (2019). The Unity of Marriage and Moral Responsibility in Marriage (Church's Teachings and Challenges). Retrieved March 17, 2023 from <https://valentineumoh.com/2019/10/30/the-unity-of-marriage-moral-responsibility>
- Wabwoba, M. S. (2021). Food and Nutrition Security Status of Households in Bungoma County, Kenya. Retrieved August 20, 2023 from [heraldopenaccess.us/openaccess/food-and-nutrition-security-status](https://heraldopenaccess.us/openaccess/food-and-nutrition-security-status)
- Wilkinson & Finkbeiner LLP. (2022). *Divorce Statistics: Over 115 Studies, Facts and Rates for 2022*. Retrieved March 7, 2022 from <https://www.wf-lawyers.com/divorce-statistics-and-facts/>