

**INTERNATIONAL JOURNAL OF
INNOVATIVE RESEARCH AND KNOWLEDGE**

ISSN-2213-1356

www.ijirk.com

**Pastoral marital programmes among Redeemed Gospel Church
Embu County, Kenya**

Elizabeth Nancy Muriithi,
Teacher, Kenyatta University

Dr Josephine Gitome & Dr Julius Gathogo
Senior Lecturer, Department of Philosophy and Religious Studies,
Kenyatta University

Abstract

The aim of this article is to outline the Pastoral marital programmes among Redeemed Gospel Church (RGC) Embu County, Kenya, which the church utilizes to help her members to address marital challenges. 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. The article used the structural functional theory in its theoretical framework. Qualitative approach was the determinant design that was applied. The article reveals that there are marital challenges among RGC Christian families in Embu County despite RGC having established pastoral marital programmes that are ironically meant to address the challenges therein. The article concludes that there is an urgent need to revisit and adequately reconstruct the methodology in teaching pastoral marital programmes with the sole aim of finding better ways of addressing the test.

Key words: challenge, church, counseling, crisis, family, marriage, pastoral marital programmes.

1.1 Introduction

Marriage is a socially approved act of staying together by man and woman, which has legal and social rights plus responsibilities. Additionally, marriage is a covenant according to the Pentecostal theology of marriage. A covenant is an agreement between two people which must not be broken [1]. Marriage is a lifelong covenant between husband and wife and it reflects the relationship between Christ and His church [2]. Marriage is a covenant which was established by God Himself [3].

To qualify marriage as a covenant, [3] states that in the Old Testament, the covenant between Abraham and Moses and in the New Testament the new covenant of Jesus Christ involved the shedding of blood just like it is shed in marriage when a woman's hymen breaks at first penetration while consummating marriage. To defend the institution of marriage as a natural institution has always been the main concern of Christianity in its teachings and laws [1]. It is the desire for humanity to have a happy marriage; and when a marriage fails, leading to divorce or separation thereof, the entire society, especially in our African context, reacts with a sense of regrets.

It is to be noted that in spite of the church's teachings based on theology of marriage and the African teachings and practices on marriage, that increase in divorce rates have been among the most visible features of the recent decades of family changes [4].

In his contribution towards the intensity of marital challenges, [5] 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.

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. 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.

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 [6]. In Kitui County, Mwingi Central Constituency has several cases of marital challenges, especially the concern for infidelity [7].

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.

Marital challenges are common in many churches, including RGC in Embu County [8]. This is well supported by a report given by [9] 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. The role of the church in its bid to eradicate marital challenges is of paramount importance. This is because it is an institution that has the structure, community and personnel to provide pastoral instructions to couples in order to handle marital challenges [10]. This research 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.

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. Conflict resolution ensures the development of humility that is necessary in human relationships [11].

A research carried out by [12] 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. 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 [13].

There are many ways of addressing marital challenges. Some people deal with their marital challenges through seeking help from trained professional counselors and religious leaders. Others seek help from trusted friends and family members [14]. Additionally, people can work through hard times on their own through communication, understanding and willingness to change. Moreover, couples can overcome marital challenges by making reconciliation their top priority, accepting responsibility for ones mistakes, changing behaviour, offering forgiveness, seeking advice from religious leaders and receiving support from friends and family members according to [14].

In his contribution towards ways of addressing marital challenges, [15] 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, [16] posits 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 [17]. There are some couples who apologize when they wrong one another and such an apology removes the root of bitterness that would affect their marital relationship negatively [18].

On the other hand, couples who attend family enrichment seminars and read good books on family life are able to use the knowledge to handle their marital challenges [11]. 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 [19].

Redeemed Gospel Church (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. 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 [20]. In her efforts to address marital challenges, RGC has 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.

In RGC Embu County, 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. 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 [21]. 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 [22] obedience [15], how to engage in Bible study and prayers [23], the knowledge of God which is the foundation upon which children are brought up [6] the differences between love and lust ([1], communication skills and how to develop intimate relationships [24].

In order to reach the unreached with the gospel, RGC preaches through crusades, conventions, Christian rallies, television, radio and print media [21]. 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 research, mutual encouragement and exercise of gifts as the Spirit manifests them according to [20]. 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 [21].

2.1 Methodology

Research design is a strategic plan that sets out the broad outline and key features of the work to be undertaken in a research [25]. Qualitative approach was the determinant design that was applied. In qualitative design, a case research was preferred because it was intended to penetrate situations in ways that were not susceptible to numerical analysis. Since the contexts of this research are unique and dynamic; a case research which investigates and reports the complex dynamic and unfolding interactions of events, human relationships and other factors in a unique instance was used [26].

2.2 Site of the Research Area

The research 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 research was restricted to Christians who were in RGC. RGC Kianjokoma and RGC Runyenjes were used in the research. 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 according to [27]. This area was selected because of its cosmopolitan nature hence was able to form a sample that was representative of other areas.

2.3 Research Population

A target population is a large population from which a sample population is selected. The research population is the group of participants in a research [28]. The research 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, 6 church elders, one bishop and two pastors. RGC Kianjokoma and RGC Runyenjes were used in the research. Both congregations had one bishop, two pastors and 1,464 members who were to be used as the total population.

3.1 Experience of Marital Challenges among RGC Christian Families

The research sought to examine marital challenges among RGC Christian families in Embu County. A question was posed to the respondents to find out if they experienced or had any marital challenges. The findings are shown in Table 3.1

Table 3.1: 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 3.1 revealed that most of the research 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 research 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.

3.2 Marital Challenges

The 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 research respondents felt that money related issues were not a cause of marital challenges. Communication is another marital challenge that was identified. This view was supported by 62.9% of the research respondents. 29.3% of the research respondents said lack of communication did not cause a marital challenge. 59% of the research 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.

This research found out that 31.8% of the research respondents were of the opinion that infidelity was a marital challenge while 68% of the research respondents said it was not. In this research, lack of children and their discipline were given as examples of marital challenges. 32.6% of the research respondents agreed that lack of children posed a marital challenge while 67.4% it did not.

Majority of the research respondents felt that modern technology was responsible for many marital challenges. This view was supported by 71.2% of the research 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.

18(38%) of the married men research 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. Drug abuse was also mentioned as a marital challenge. 56% of the research 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 research 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.

Most of research 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 research, 86% of teen respondents supported the view that misunderstanding was a marital challenge.

A total of 65.9% of the research 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. During the Focus Group Discussion with the married men and women (O.I.29th/5/2016), this research found out that conflict is common between mothers-in-law and daughters-in-law.

3.3 Approaches of Addressing marital challenges

While identifying ways of addressing marital challenges, the following were the findings of this research as indicated on Table3.2.

Table 3.2: 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 research respondents. Some of this research' respondents felt it was good to involve relatives in handling marital challenges. This view was supported by 3.0 % of the research 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.

3.4.1 Pastoral Marital Programmes

This research sought to determine whether there were Pastoral Marital Programmes in Redeemed Gospel Church which its members used to address marital challenges. The following were the findings.

Table 3.3: Pastoral Marital Programmes

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

According to this research, 32.8% of the respondents said there were seminars. Rallies were ranked second. This view was supported by 30% of the research’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 research respondents as being used in dealing with marital challenges. Monthly meetings were ranked last. This view was supported by 6.1% of the respondents.

3.4.2 Premarital and Post Marital Counselling

This research 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 research got the following feedback as shown on Table 3.4 and 3.5

Table 3.4: 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 research 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 research indicated that only 37.9% of the research respondents were given pre-marital counselling while those who were not were 51.0%.

Table 3.5: 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 research population while 52.2% asserted they did not receive any post marital counselling. The findings of this research showed that RGC Embu County needs to improve her services of offering post marital counselling. To support this view, [29] observes that marital counselling forms an integral part in enhancing a couple’s relationship.

3.4.3 Teachers of pastoral marital programmes

The researchers wanted to find out who taught during the pastoral marital programmes that addressed marital challenges. This research'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, the 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 PMPS 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 research respondents said departmental leaders in the church and 7.6% married men and women respondents and 4.6% of the teen research 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

3.4.4 Topics Taught during Pastoral marital Programmes

This research aimed to find out what was taught during the Pastoral marital Programmes which 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 PmPs 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 research. 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 research respondents. As for the dangers of domestic violence, little seem to have been done during the PmPs because only 4% of the research respondents agreed it was taught. The findings lead to the conclusion that much should be done in terms of the teachings that are offered to members of RGC Embu County in order to address marital challenges effectively.

3.4.5 Reasons for Consulting the Pastor

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

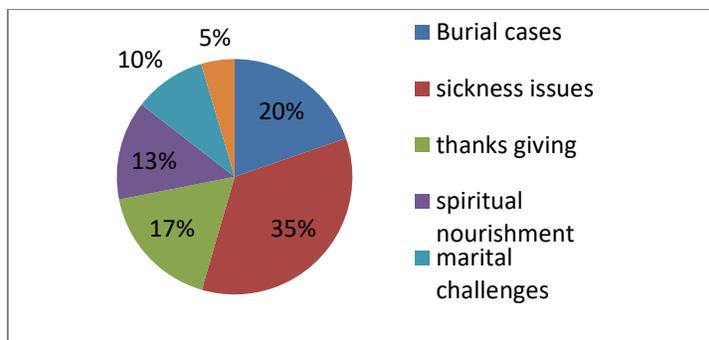


Figure 3.1: Reasons for Consulting the Pastor

20 % stated that they consulted their pastor when they had burial issues. [30] 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. 23% of the research respondents indicated that they went to consult the pastor due to sickness issues. According to this research, 13 % stated that they consulted the pastor for spiritual nourishment. This research found out that 10% of the research respondents consulted their pastor if they had marital challenges while 5% of the respondents said they consulted their pastor if they had social functions.

The research established that most of the church members did not seek the assistance from their pastor when they had marital crises yet this practice has 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.”

4.1 The perceived benefits of pastoral marital programmes

This research sought to establish whether married men and women respondents benefited from pastoral marital programmes 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 PmPs; 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 research’s findings as indicated on Figure 4.1

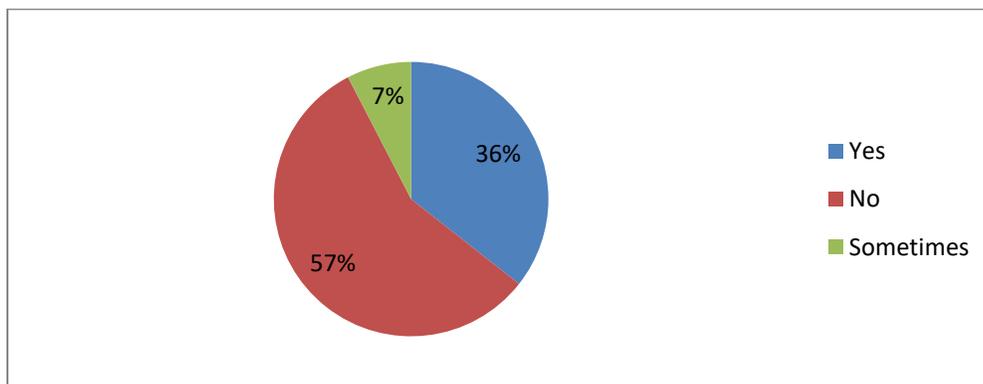


Figure 4.1: The role of the Church in Handling marital Crises

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 research respondents affirmed it did not. 7 % said the church is sometimes involved in resolving marital challenges among Christians.

4.2 Conclusion

The research found out that there were marital challenges among RGC members in Embu County and that they had not been adequately addressed. The research observes that there are different ways in which Christian families in RGC in Embu County address marital challenges. It has also been observed that RGC Embu County has Pastoral Marital Programmes meant to address marital issues. The research concludes that RGC Embu County has tried to address marital challenges through offering teachings during organized PMPs though they have not managed to address the challenge effectively; hence the need to review them.

5.1 Acknowledgement

The authors wish to acknowledge the National Science and Technology Council (Nacosti) of Kenya and Redeemed Gospel Church administration for permitting them to carry out the research in their churches.

References

1. Burke, C. (2010). *Covenanted happiness: Love and commitment in marriage*. Lagos, Nigeria: Scepter Ltd.
2. Markey, D (2016). *Theology of Christian marriage* . Retrieved on November 4, 2016 from www.pravmir.com/
3. Adour, J(2013) *A Biblical theology of marriage* <https://Jadour.wordpress.com/2013/06/27>.
4. Harkonen, J. (2013). *Divorce, Trends, Patterns, Causes and Consequences*. Sweden; Stockholm University,
5. Cere, D. (2005). *Law and the marriage crisis in North America*. Retrieved on September 2, 2015 from [www.marriage-debate.com/.../future of...](http://www.marriage-debate.com/.../future-of...)
6. Kitonga, A. (2008). *keep yourself pure; The key to fruitfulness in life*. Nairobi, Kenya; Frangancia Books Publishing House.
7. Kioko, R. (2015). *Determinants of infidelity Among Married Couples in Mwingi Central Constituency Kitui County, Kenya*. Master Thesis. Nairobi, Kenya; Kenyatta University.
8. Parsitau, D. (2012). *From prophetic voices to lack of voice: Christian Churches in Kenya and the dynamics of voice and voicelessness in a multi-religious space*. Department of Philosophy and Religious Studies, Egerton University, Njoro, Kenya.
9. Ndun'gu, T (2016) *Infidelity*. Retrieved on November 4 2016 from <https://www.tuko.co.ke>.
10. Gitome, J. (2003). *Integration of African indigenous guidance practices to adolescent's pastoral care and counseling programmes in selected Churches of Nairobi*. A PhD Thesis, Kenyatta University, Nairobi.
11. Gitaari, S (1999 July) *Marital conflicts*. Revival springs vol 1 No37 pp24-25.

12. Nangoli, M. (2002) .*The chief's guide to organic love and relationship*. England, Great Britannia holly star book.
13. Makau, T. (2014). *A successful wife: keeping the love burning* (3rd ed). Nairobi: Paulines Publications.
14. Viorst, J. (2016). *Ways of Coping with Marital Problems*. Retrieved on March 27.2016 from <https://www.google.com>.
15. Omartian, S (2003). *The power of a praying parent*. Nairobi, Kenya: Arba Publications.
16. Lichuma, T and Lichuma, L. (2014). *A successful husband: challenges and tips for a stable marriage*. Nairobi, Kenya: Paulines Publications.
17. Kigume, M.(2012). *How to solve problems in marriage*. Retrieved on September 12.2015 from [m.authorstream./com](http://m.authorstream.com).
18. Lahaye, T (2004) .*Why you act the way you do*.Illinois, USA;
Tyndale House publishers.
19. Cole ,J(2015 March). *Emotional Infidelity*.Parents Magazine p 19.
20. Redeemed Gospel Church 2013 constitution.
- 21 operational procedures, 2013.
- 22.Waruta, D. (1995). *Pastoral Care In African Christianity; Challenging Essays in Pastoral Theology*.Nairobi;Acton Publishers.
23. Njoroge, M. (2006).*Behind the marriage mask*.
Nairobi, Kenya; AIC Printing Press.
24. Kibera, M. (2007) *Love and conflict in marriage: Handling misunderstandings*. Nairobi, Kenya; Pauline publications.
25. Mugenda, A. and Mugenda, O. (2012). *Research methods dictionary*. Nairobi, Kenya; Art press.
26. Cohen, L . Manion, L and Marrison, K (2000). *Research Methods in Education (5th edition)*. Routledge Falmer, London.
27. Kenya Information Guide (2015). Overview of Embu County, Kenya.
28. Orodho, J. (2012). *Essential of Educational and Social Science Research methods*.
Masola Publishers, Nairobi, Kenya.
29. Kwena, Z.(2014). *Sexual Concurrency Among Married Couples in Fishing Communities Along Lake Victoria in Kisumu County, Kenya*.
Kenyatta University.PhD Thesis.
30. Mugambi, J. (1989). *African Heritage and Contemporary Christianity*.Nairobi: Longman Kenya.