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Abstract

The main objective of this study was to establish the effects of divorce and strategies adopted by the church in addressing divorce. The church intervention to salvage the marriages of many families seems not to do much as family systems are vulnerable. There is need to understand the consequences of divorce particularly at household level and in the church. According to O'Donovan (2000), causes of increase in rate of divorce are unfaithfulness and infidelity among married couples in the church Kenya is showing increased trend in divorce rate, with two hundred and twelve thousand nine hundred and seventy two having divorced by 2008. In Nairobi, statistics by KNBS indicated twenty one thousand five hundred and seventy three were divorced with Nairobi North having the highest statistic at seven thousand six hundred and one being divorced. Thus, this study sought to establish the effects of divorce and strategies adopted by the church in addressing divorce. The researcher used mixed research design. The study was conducted in Africa Inland church found neighboring the Mukuru slum. Africa Inland Church is in South B Nairobi County in Starehe Sub-County. Majority of people visiting the church come from Mukuru Kayaba slums which have a population of around 500,000 thousand. The researcher used purposive sampling to select a sampling frame consisting of those members who have been divorced between the age of 20 and 50. The research used questionnaires; the unstructured and open ended questions were used as well as structured close ended questions to give respondents complete freedom to express their views. The findings were quantitatively and qualitatively analyzed through use of tables and figures and results presented in tables, bar graphs, pie charts. The key finding showed that 57% of the respondents agreed that divorce has extremely affected the activities of the church and the household. About 13% of the sample size indicated the effect of divorce on church activities was to a great extent. 24% of the respondents indicated that the effects are only to a lesser extent. However, 6% believed divorce has no effect at all on the church activities and the household. The results showed that 57% of the respondents said marriage counseling as the best

strategies used by the church. Another 19% said that there are no strategies in the church to support divorced people. 17% of the respondents gave their views that the church also uses seminars as a way to talk to both married and divorce people so that to make sure the number of divorce cases do not escalate. However 4% thought that incentives programs and meetings to train married couples are the strategies used respectively to support and assist both married and divorced couples. The study concluded that divorce among members of the church has staggering or extreme consequences on its infrastructural development. Stable families form a great back bone for the church's infrastructural development unlike divorced ones. The church is committed to reducing divorce cases as exemplified by its various strategies like counseling, seminars, incentives. The development committee needs to invite government intervention in meeting some financial needs for these developments as it works on ways which can reduce the cases of divorce. The government has to be involved, by using surplus funds for the church development initiatives. The church should also consider income generating activities which can be used to supplement some of its developmental projects.

Keywords: *Divorce, Africa Inland Church, Nairobi County & Kenya.*

1.1 Introduction

According to Kenya National Bureau of Statistics 2008, two hundred and twelve thousand nine hundred and seventy two have divorced. In Nairobi, statistics by KNBS indicated twenty one thousand five hundred and seventy three are divorced with Nairobi North having the highest statistic at seven thousand six hundred and one being divorce. Though divorce may not be as high as in the United States, but Kenya has its own share. An unconfirmed report says that 10 percent of all first Marriages end in divorce or separation. The following two real stories, downloaded from one of the leading newspapers in Kenya, the Standard Online Edition, have classic representations of the deteriorating levels of marital harmony in Kenya today Mbunga (2010). Taylor and Francis (2005) argued that another reason could be that fewer people belong to religions that oppose divorce and fewer people following rules of religion even if they attend services regularly.

Besides the married couples' monthly meetings, other forums in the church exist for the enhancement of spiritual growth for the entire local body of believers. These opportunities include the ladies' fellowship, discipleship fellowship, youth fellowship, a single adult fellowship, and two main church choirs, which not only sing during worship Services but are also part of the small groups that participate in the regular spiritually nurturing activities of the church. Divorce is associated with various negative impacts for physical, emotional and mental health. These negative impacts include increased incidents of physical illness, suicide, high risk for psychopathology. There is also strong evidence to suggest that divorce impacts children negatively leading to poor performance and suffer from conduct-related difficulties (Fenech, 2012). Moreover, divorce can lead to long-term effects which may persist into adulthood. For instance, children may susceptible to high risk of internalizing problems; lower academic attainment, marital disagreements, and poorer social skills (Amato & Cheadle, 2005). They also suffer from depression, anxiety and stress, in their childhood. These feelings usually continue into adulthood.

For that reason, divorce does tend to divide people more than most other issues facing the church today. Kevin (1997,) explains that the church can offer pastoral role for families dealing with issues of divorce. The policy governing divorce among the Christians according to Kenyan Law on divorce, is under the African Christian Marriage and Divorce Act, Cap 150 and Matrimonial Act,

CAP 151 made clear provision that African Christians must file their proceedings for dissolution of their marriages in a subornate courts of the first class and the high courts should get involve where the proceeding are of in exercise. The church can also extend compassion for the individuals during divorce offers. Despite their important role, there is little documentation on how the church can intervene during divorce.

Past studies dwelt on poverty eradication in the slums, provision of education to slum children and how to empower children from single mothers among others. However, none has dealt with how churches are coping with the effect of divorce and household. Therefore, there is need to carry out study focusing on the neglected part, the role of the church in the whole issue of divorce. This would inform programs concerning divorce.

The immediate context of this study was my home church, Africa Inland Church Plains view in Nairobi, Kenya. The church is part of the Africa Inland Church Nairobi Region, which is part of the larger Africa Inland Church, Kenya. Africa Inland Church is an evangelical church founded by the Africa Inland Mission (AIM) from the United States in 1895. Africa Inland Church (AIC) Plains view started in the early 1979s in a middle-class suburb, South of Nairobi. It has a Sunday worship service attendance of slightly over One thousand people. Over 60 percent of the congregation is people forty years old and younger. Slightly over 40 percent of the members are married couples, ranging from one year of marriage, to those married for over fifty years. The leadership of the church is comprised of three pastors, thirty elders. The church has three services running back-to-back on Sunday morning, beginning with the first service at 8: 30 a.m. to 10:30am followed by the English service at 10:30am to 12:15pm and then the Kiswahili service which makes the day at 12:30pm to 1:30pm. The church has a forum every third Saturday of the month for married ladies to meet monthly for fellowship. There is a weekly fellowship for daughters of Naomi. These are the widowed and a counseling session once per month for the married couples who are between one year to ten years. The second one is for couples who have been married between sixteen years and more. The monthly meetings provide couples with opportunities for worship, recreation, and learning from one another on matters of common interest.

1.2 Statement of the Problem

The church intervention to salvage the marriages of many families seems not to do much as family systems are vulnerable (Frits, 2000). There is need to understand the consequences of divorce particularly at household level and in the church. One also needs to understand the religious methods adopted. It is also important to examine the proper ramification of effects of divorce in the church so as to arrest the situation, hence the proposed study. There are different factors that make the problem a critical issue. According to O'Donovan (2000), causes of increase in rate of divorce are unfaithfulness and infidelity among married couples in the church. This has been emphasized by Kitembo *et.al.*,(1998) looked at the acceptance of customary marriage plus Christian religions as a confusion among Christians which has increased the unfaithfulness and increases in divorce rates. Though the church offers some awareness using different platforms such as media, seminars and training facilities as it has been a tradition especially in Africa inland church, divorce cases are still on the increase.

Kenya is showing increased trend in divorce rate, with two hundred and twelve thousand nine hundred and seventy two having divorced by 2008. In Nairobi, statistics by KNBS indicated twenty one thousand five hundred and seventy three were divorced with Nairobi North having the highest statistic at seven thousand six hundred and one being divorced. AIC in Starehe, being in

Nairobi North has its share of the divorce cases recorded. The church does not keep records for the divorced members thus the researcher relied on the three hundred and twenty four respondents who gave their views on the divorced issues being victims of divorced themselves. Thus this study sought to establish the effects of divorce and strategies adopted by the church in addressing divorce.

1.3 Objective of the Study

- i) To find effects of divorce in the establishment of the infrastructure of the church
- ii) To establish the strategies adopted by the church in addressing divorce

1.4 Research Questions

- i) What are the effects of divorce in the development of the church infrastructure?
- ii) What strategies are adopted by the church in addressing divorce cases?

2.0 Literature Review

2.1 Theoretical Framework: Ecological Systems Theory

Ecological Systems theory was founded by Bronfenbrenner in 1979. It focuses on five areas which can affect a human being. Knabb, *et. al.* (2009) noted Ecological Systems Theory (EST) looked at human development that consists mutual accommodation and progressive development all through the course of life, between growing human being, an active and the changing traits of the immediate settings in which the developing people lives, as this process is influenced by the relationships between these settings, and to a larger context in which the settings are built. EST holds that human beings encounter different environments throughout their lifespan and which have some influence their behaviors. These systems comprises of the micro system, the mesosystem, the exosystem, the macro system, and the chronosystem (Knabb, *et. al.*, 2009).

The micro system's setting relates to ones direct environment and includes the family, friends, neighbors, classmates, teachers and other people who have a direct contact with you are included in your micro-system (Maria, Frank & Laura, 2005). The micro-system refers to the setting where we have direct social interactions with these agents of sociology. According to Bronfenbrenner (1979), the theory states that we are not just receivers of the experiences we have when socializing with these people in the micro-system environment, but we are contributing to the development of such environment. The Social agents of a family play a very important role in ounce's life and especially in the institution of marriage which influences the behavior of men and women and how the addition of children, the occupational roles of husband and wife, and other elements of reward and tension in a marriage (Kevin, 1997). A child brought up in an abusive environment always was an abuser when grown of age. Such children were abused themselves as children and use violence in other parts of their lives or they may have seen a model of violence in their parental families (Abbott, 1992).

This theory is linked to this study from an organizational context (in this case the church), where there may be dysfunctional situations in regard to it's inter- organizational service network, its governmental relations and its local community as well as economy. Secondly, an aspect of development, which in the context of this study was infrastructural development of the church, requires a well balance and working system. Each subsystem requires adequate and well-working,

input-output, integrative linkages with other subsystems, and with the larger environment, for adequate, equitable exchanges of resources (such as those needed for infrastructural development). Something like infrastructural development of the church needs to contribution of its members. When different families pulling resources together they achieve more in contribution towards church projects.

However in cases where divorce happened, this contribution to the development of oneself and that of the church is affected. EST is not without shortcomings the major one being its inability to offer or give detailed mechanisms for development. This notwithstanding, it is the best approach for this study as it integrates multiple influences on development. Bronfenbrenner acknowledged that there multiple and complexities of process by which one or more subsystem affect the other. In this research, divorce as a dysfunctional aspect of the system, can affect infrastructural development of the church (subsystem) through complexities and multiple paths. Therefore, Bronfenbrenner's (1979) ecological systems theory provided a backcloth or an appropriate framework for this study as a way of viewing the interconnecting relationship between various social influences on development

2.2 Empirical Review

2.2.1 Effects of Divorce in the Establishment of the Infrastructure of the Church

Infrastructure is the most important for the ministry success now and for future. Churches that are growing in a healthy way, value the ministry backbone that an infrastructure provides (Ham, 2004). There are three keys to developing a solid church infrastructure. These are Leadership commitment, in most ministry is essential when developing an infrastructure for the church (Garrett, 2011b). When a problem arise like high rates of divorce among church members this affect the infrastructure of the church where people have to give towards the development purpose (Ham, 2004).

The situation of divorce among the leadership of the church will show bad example to the youth who are growing to have their marriage vows in churches (Miller & Claire, 2013). However, looking at the concept of the Bible and culture of Christianity divorce is only allowed in case of adultery and unfaithfulness among the partners. In the church ministry divorce is not allowed and the will of God is each partner should understand their mate and give them what they need (Ellis, 2000). The church in Africa today needs to take a strong stand on the word of God concerning families. When church leaders compromise with the worlds system of values such leaders should be removed from the leadership (O'Donovan, 2000). Team effort is another key infrastructure in the church which starts with the leadership by multiplying people who can provide tools which one important for the empowerment to lead those entrusted to them in a variety of ideas. Therefore people involve in the ministry of the church needs to understand when it comes to developing and following the infrastructure that's in place. <http://www.churchcommunity buiding.com/ blog =/three-keys-to-developing-a-solid-church-infrastructure>.

According to Host, team effort can only be marshaled together if the resources of the church are well established (Haviland, 2011). In a scenario where members of the church are divorced, these resources can be affected due to socioeconomic factor of the members (Garrett, 2011b). Money is needed for many things and that many churches have little money to accomplish the good they want to do. It is from the earnings where people may give to marshal resources for the purpose of the church (Fenech, 2012). Money has the power to do great good to help people and to advance

the kingdom of God and it is a great encouragement to the work of the (Lord- Maugiron & Nathalie, 2011).

Apostle Paul inspired by the Holy Spirit gave a statement by saying whoever sows sparingly will also reap sparingly and whoever sows generously will also reap generously. There are metrics that are used for church growth which is based on the qualitative results found in the lives of the people first by equipping those who help in doing the growth of the church.

2.2.2 Church Role towards Divorce and Household

The church tends to discourage Divorce. According to Horst (2012), most Christian churches treat divorce with negativity even though; different Christian churches differ in tolerance of divorce. The Catholic Church considers all marriages celebrated in Christian values as permanent as long as the spouse is alive (Garrett, 2011b). A member who remarried as per the doctrine of the church can be fully involved in church activities. There is a difference from other Christian churches, where divorced couples can remarry even if the other spouse is alive under certain conditions (Garrett, 2011b). According to Maugiron and Nathalie (2011) studies indicated that Coptic Orthodox church law on divorce has allowed the divorce to take place. The church 2008 amendment has lead to an increase of possibilities for Orthodox Coptic to obtain divorce and being able to remarry.

According to Village and Andrew (2010) frequency of divorce and separation among adults are in increase. Taylor and Francis (2010) noted that the ratios of marital breakdown between those in religious affiliation and Christian affiliates with different levels of church attendance are alarming. Frequent church attendance was less likely to suffer marital breakdown than non-affiliates (Fenech, 2012). Dafaie (2009) argued divorce has become a problem even in the churches and the changes of law in today's world have made divorce easier to be attained. Due to women advancement from economic and legal dependency on men; women are able to leave relationships which are involved in emotional abuse and violence (Fenech, 2012). Taylor and Francis (2010) noted that the church leaders are reluctant to speak out on divorce or hesitate to speak forcefully about the benefits of marriage, because divorced people are well represented in the church.

Most Christian churches treat divorce negatively; however, different Christian denominations vary in their toleration of it (Maugiron & Nathalie, 2011). The Roman Catholic Church treats all consummated sacramental marriages as permanent during the life of the spouses, and therefore does not allow remarriage after a divorce if the other spouse still lives and the marriage have not been annulled (Garrett, A2011b). However, divorced Catholics are still welcome to participate fully in the life of the church so long as they have not remarried against church law, and the Catholic Church generally requires civil divorce or annulment procedures to have been completed before it will consider annulment cases (Haviland, 2011).

Other Christian denominations, including the Orthodox Church and many Protestant churches, will allow both divorce and remarriage even with a surviving former spouse, at least under certain conditions (Haviland, 2011). In societies that practiced puritanism, divorce was allowed if one partner in the marriage was not completely satisfied with the other, and remarriage was also allowed (Pinsof & Wynne, 1995). Taylor, *et al.* (2009) noted that the reluctance is enforced by the 'stigma of divorced. According to Urquhart (2013), if the churches have to put children first and solve the country's major problem of confused adolescence due to divorce culture then, action should be taken. Provision of social support to those who their marriage is in the verge of failing will minimize the rates of divorce (Lord- Maugiron & Nathalie, 2011).

2.2.3 Strategies Adopted by Church to Address Divorce Cases

Responsibility of the church Culture

According to Smith, (2010a) culture is what guides many organizations. It interprets and gives direction on how an action in organization can be taken and also defines appropriate behavior to be followed. Strong culture is said to exist where staff respond to stimulus because of their alignment to organizational values (Knabb, *et, al.*, 2009). Garrett (2011) argued that to understand the church's view of divorce, is it important for one to be conversant with the marriage life. Christian marriage in protestant churches are meant to be respected and are based on one woman and one man. I believe marriage is a sacred and holy. To be responsible is to be able and required to give account to someone for something. The idea of responsibility, with the freedom and obligation it implies, has its place in the context of social relations (Knabb, *et, al.*, 2009). To be responsible is to be a self in the presence of other selves, to whom one is bound and to whom one is able to answer freely; responsibility includes stewardship or trusteeship over things that belong to the common life of the selves. The question about the one to whom account must be rendered is of equal importance with the question about the what for which one must answer (Miller & Claire 2013).

The responsibility of rulers in political society varies not only with the number of functions they exercise but also with the sovereign to whom they must account for their rulership (Garrett, 2011). The doctrine of divine right makes kings responsible to God alone and exempts them from all obligations to answer to the people. An extreme type of democratic doctrine teaches that governors are responsible only to the people they govern (Pinsof & Wynne, 1995). Most modern democracies rest on a profounder and less popular conception of responsibility, both rulers and people being regarded as accountable to some universal principle God, Nature or Reason as well as to one another (Vecker & Jeremy, 2012). The difference between these two conceptions of democracy is very great. For the first kind, the will of the people is sovereign and makes anything right or wrong; the representatives of the people are bound to obey the popular desire (Miller & Claire, 2013). According to the second conception, there is a moral law to which the people themselves owe allegiance and which governors, legislatures and courts are bound to obey even in opposition to the popular will. Such a conception of responsibility is implicit in the Bill of Rights (Uecker & Jeremy, 2012).

Though the problem is so rooted in the nature of both Church and secular society that it is always present, yet it has a peculiar urgency for the modern church which is confronted with unusual evidences of misery in the life of human communities and of weakness within itself (Taylor and Francis, 2010). Christians live today in and with nations that is either dying or over which the threat of doom hangs like a heavy cloud (Smith, 2010a). Some of them are miserable in abject physical poverty; some seem hopelessly divided within themselves; some are powerful and affluent beyond the imagination of past years but full of internal anxieties and badgered by fears (Pinsof & Wynne, 2000). In a general atmosphere of spiritual confusion political decisions are made uncertainly and hesitatingly. Apprehension of disaster has taken the face of the hope of progress as the dominant mood and motive of action (James & Shafer, 2012).

It becomes clear that the content of the Church's responsibility is largely determined by the nature of the one to whom it renders account (Garrett, 2011b). Since it is God-in-Christ whom it answers the content of its responsibility is universal. It is not a corporation with limited liability (Haviland, 2011). Lyson and Brian (2006) argued that all beings existent in the world are the creatures of this creator and the concern of this redeemer. All men and all societies and all the realms of being,

belong to the neighborhood in which this community of Christians is required to perform its functions for the common welfare (Ham, 2004). Whatever is good in the world of this God-in-Christ. It may be perverted, sinful, broken; but it is not bad, for God-in-Christ has made it and maintains it (Lyson & Brian, 2006). Such universal responsibility is incompatible with a spiritualism that limits the Church’s concern to immaterial values, with a moralism that does not understand the value of the sinner and the sinful nation, with an individualism that makes mankind as a whole and its societies of less concern to God than single persons, and with any of those particularistic and polytheistic theories of value and responsibility which substitute for God-in-Christ some other deity as the source of valuable being (Miller & Claire, 2013).

Moreover, since it is Christ-in-God to whom account must be rendered the content of responsibility is always mercy (Smith, 2010a). The Church is not responsible for the judgment or destruction of any beings in the world of God, but for the conservation, reformation, redemption and transfiguration of whatever creatures its action touches (Fenech, 2012). Whatever may be said in terms of the eschatological parable about the future role of the Church as judge of the nations, nothing belongs to its present responsibility for which it cannot answer to the one who gave his life as ransom and whose whole activity was a seeking and saving of the lost Maria, Frank & Laura, 2005). The church needs to speak out plainly about responsibilities of husband and wife towards each other and practices in the culture which undermine the institution of marriage (Garrett, 2011b). The work of the church is to a place where the will of God is done in the lives of its leaders and members so that the world can see that the will of God is good (Ham, 2004). The church uses an in-reach strategy to find out how well divorced people serving in the church can be assisted (Pinsof & Wynne, 1995).

2.3 Conceptual Framework

A conceptual framework is a research tool which helps a researcher to develop awareness and understanding of the situation under study and to communicate this. Conceptual framework has potential to help in subsequent finding. Kombo and Tromp (2006). Researchers use a conceptual framework to steer their data collection and analysis. The figure below illustrates how factors affecting the roles of religion (independent variables) influence the divorce (intervening variables) and the house hold (dependent variables). The independent variables have outlined some of the key elements that will affect the role of religion especially the church in divorce.

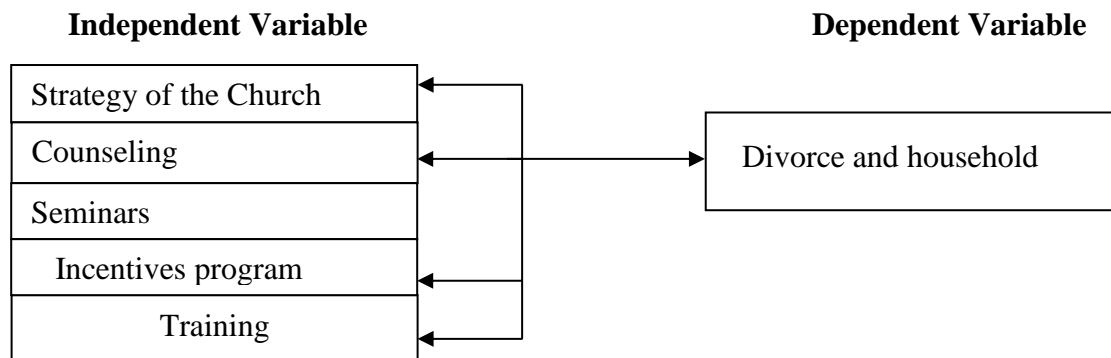


Figure 1: Conceptual Framework

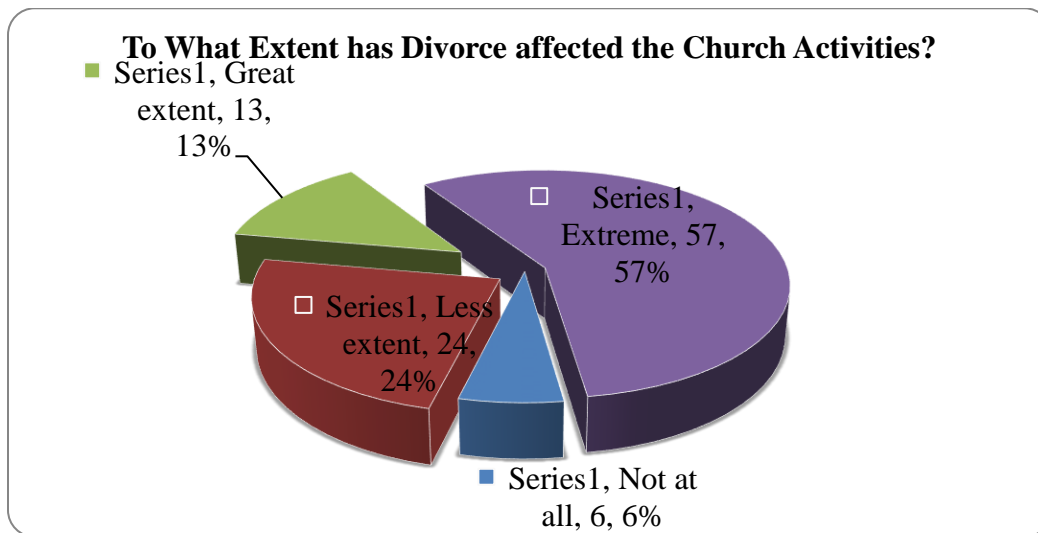
3.1 Research Methodology

The researcher used mixed research design. The study was conducted in Africa Inland church found neighboring the Mukuru slum. Africa Inland Church is in South B Nairobi County in Starehe Sub-County. Majority of people visiting the church come from Mukuru Kayaba slums which have a population of around 500,000 thousand. The researcher used purposive sampling to select a sampling frame consisting of those members who have been divorced between the age of 20 and 50. The research used purposive sampling procedures as specifically sampling families which divorced. Stratified sampling is primarily used to ensure that different groups of population are adequately represented in the sample so as to ensure a level of accuracy when estimating parameters. The research used questionnaires; the unstructured and open ended questions were used as well as structured close ended questions to give respondents complete freedom to express their views. The findings were quantitatively and qualitatively analyzed through use of tables and figures and results presented in tables, bar graphs, pie chart.

4.1 Results and Findings

4.1.1 Effects of Divorce in the Establishment of Infrastructure of the Church

Infrastructure development of a church depends on its members. When couples pull resources together they achieve more in contribution towards church projects. However in cases where divorce happened, this contribution to the development of oneself and that of the church was affected.



Source: Field Data 2015

Figure 1: Extent to which Divorce has affected Church Activities and the Household

The pie chart above gives a summary as to what extend divorce has affected the activities of the church and the divorced household. The key finding showed that 57% of the respondents agreed that divorce has extremely affected the activities of the church and the household. About 13% of the sample size indicated the effect of divorce on church activities was to a great extent. 24% of

the respondents indicated that the effects are only to a lesser extent. However, 6% believed divorce has no effect at all on the church activities and the household.

Infrastructure development of a church depends on its members. When couples pull resources together they achieve more in contribution towards church projects. However in cases where divorce happened, this contribution to the development of oneself and that of the church was affected. According to Kisembo *et.al* (1998) African Churches depends so much on its congregation for the growth and development infrastructure like building hospitals, school and even buildings for commercial purposes. The respondents gave more emphasis when on the relationship of the divorced members of the church. Chronosystem describes the transitions and shifts, once the couple's divorce have negative impact to the church. The decision taken by the divorced members not to attend to the church and even stopping giving the volunteered services affects the duties allocation of the church.

These destruct the planning of the church development and even drag the all process. Also another scenario is in the income and finances contribution for the purpose of development infrastructure of the church. Due to divorce low income contribution towards this development was experienced. Members of the church who are married form a great back bone of the development infrastructure unlike divorced or single member. What used to be family donations and contribution becomes single individual responsibility due to split incomes and increase in personal and household responsibilities. Divorced people also tend to stay away from the church development. Due to emotionally hurting and feeling that the church would not approved to their activities. Many of them shy away from involving fully in any activities. The divorce situation can also lead to the reduction in numbers of member thus affecting how collection of the church in terms of offering and tithes. This material resource is what builds the church. It is from offerings and tithes where the church can pay its staff, build schools and even expansion of the sanctuary. When one is divorced the perception from the society is that there must be a problem.

In most cases the women carry the better share of the blame. Such a person will not even think of appreciating the fact that the problem is solved but was contemplating on how to fix the issue even if in her mind she knows very well that divorcing was the bitter pill she had to take. There was an experience in the decline of church development activities, poor maintenance and continued decline of construction resources. Negative effects are experienced since divorced couple might tend to decline authority in the church and would be hard to get a vibrant member to take the task. Divorce has affected the activities of the church and the divorced household. The key findings showed that 57% of the respondents agreed that it is extreme how the divorce issue has affected the activities of the church and the household. Looking at the household the wellbeing of children of the divorced is affected as the education and the performance of the children goes down. Most important is that self-esteem of the entire family is affected. A divorced family was found to lack some of essentials, such as material resources for survival hence children may be forced to work at a tender age so as to bridge the financial gap of the family.

Some may even end up dropping out of schools in order to assist in the family chores. The bread winner of the family may be forced to work extra hard especially in a situation where the woman is left to take care of the children on her own or by herself. This situation is very traumatizing to both partners, be it psychologically and socially. Friends may start running away and a lot of hearsay which most of the time will not be for the benefit of the divorced person. Looking at the church activities, the most affected part was in the Leadership of the church. Quite disturbing is a scenario where the divorced couples used to be managing the resources of the church. The said

couples may withdraw themselves from that responsibility hence leading to poor management of the resources or in some extent to the collapse of the whole project.

4.1.2 Strategies Adopted by the Church in Addressing Divorce Cases

The study revealed that AIC church is involved in a number of activities aimed at solving the problem of divorce. Table 1 gives a break-down of the strategies used by the Church.

Table 1: Strategies used by the Church to address divorce cases

Strategies	Frequency	Percentage
Counseling	186	57
Seminars	54	17
Incentives programs	12	4
Meetings	12	4
None	60	19
Total	324	100

Source: field data 2015

The results show that 57% of the respondents said marriage counseling as the best strategies used by the church. Another 19% said that there are no strategies in the church to support divorced people. 17% of the respondents gave their views that the church also uses seminars as a way to talk to both married and divorce people so that to make sure the number of divorce cases do not escalate. However 4% thought that incentives programs and meetings to train married couples are the strategies used respectively to support and assist both married and divorced couples.

According to the findings, the church conducts guidance and counseling sessions. This helps the victims to be empowered on how to approach the situation. Rules and regulations are put aside while handling divorce cases so that not to hurt the person. Another strategy used by the church, is through seminars where by the church put more emphasis on the importance of holding up together as married people. It is inherent in the nature of the church to make sure that couples do not disunity what God has brought together by talking the negative part of divorce. However this has kept many of divorce members of the church away from attending such seminars. The mission of the church should be universal not to forget that the divorce people are equally important in the eyes of the lord. No one is too far away from the body of Christ to be left out by the embracing love of Gospel. The church would be failing if any of their Christians programs were aimed exclusively to the married members without considering other categories of the members who are not married or their marriage failed. Support programs for divorced members are found to be in place as a strategy to help the victims of divorce to accept themselves and live right according to God doctrine.

The findings are in agreement with the view of the Florida Governor in 2001 to 2010 where he advocated for the counseling and incentives to people so that they may stick to their marriages and eliminate the high rates of divorce cases. Despite the tradition of the church, divorce people live among other members of the church. Putting economic programs in place purposely for divorce people, the church infrastructure would improve and that of the divorce household too. Some findings showed that divorce has no negative impact to the church infrastructure development, the

truth is in material resources the church would be affected. Christian families should be helped to face this dilemma. Most married couples today find themselves at the crossroad with enduring an abusive relationship. The today couples want to live a modern way supported by the grim realities of the situation. Unlike before women are also educated and are empowered in different aspects of life. The said women would not only demand fair treatment but also having the woman involved in decision making of the household

According to the data collected women are refusing to give in to such condition making the beginning of conflicts in today's young couple's marriages. Traditional women are no longer their and this is up to the men to realize whenever they are looking for a partner. Men need to understand is about getting a helper and not a servant. Once the partners can learn each other expectations before committing to a marriage relationship which bids one together for life, this will lead to low divorce rates.

Leadership

Leadership is an art and the function of leadership is to produce more leaders not more follower (Ralph, Mulwas 2010,). That is why the church has some activities which involve facilitating the creation of appropriate structures of operation and governance. It is such structures that seek to organize inspire and motivate people towards their optimum use of talents and skills for attaining their individual and collective goals. The church being at the centre of management has to nurture leadership among its members. This will enhance effective management of church resources and enable to give guidance to those affected and infected in the church. According to Bennis and Nanus (in Gary Yukl, 2002) Leaders and managers serve two distinct organizational functions. Leaders have to do the right things which are considered the ethical and moral implications of choices and decisions they make in accordance with the norms of the society.

The church leaders however run away from this moral and ethical issues by hiding behind the culture of the church where they believe that as a divorce person one cannot be put as a leader of the church as this will encourage other members to think that being divorce or not is not a big issue. However divorce people given opportunity can likewise lead. Training and resources cannot cope with the problems raised by the marriage and family life in the city and what is more is the division of Christianity into a non- co-operation. Due to the growing population has kept Nairobi churches, Africa Inland Church included full and the pastors and the leaders work is basically passive and the initiative lies with the needy individually to approach the pastor (Kisembo *et, al* 1998).

Government Policy

The Macro system environments have a great role when it came to the issues of handling marriages and divorce. Government policy has become a major obstacle where pastors and church authorities prepare to celebrate a Christian wedding elsewhere than in the church building. Civil Law places obstacles in the way. The place of marriage has to be licensed, or sometime there is a legal restriction of the statutory celebration to recognized places of worship. This is true to the data collected as the respondents feel that the government policy on marriage and divorce is quick in granting divorce as oppose to the church tradition. A Government policy such as in the marriage act stipulates that if two people stay together for 6 months they are an item.

It has therefore, been partly responsible for the impoverishment concept of Christian marriage leading to marital instability and even divorce in church. The possibility of legal divorce proceedings with the wife as plaintiff is a novelty that threatens a system which marital stability is

guaranteed by males rather than females in the family concerned. The church can utilize government policies towards divorces to ensure that there is working together between the two as the church officiate the marriage the government put all legal and statutory law on how one can marry and get divorced. Also to make the law on marriage and divorce not to allow divorce on grounds which the church believes can handle the matter. The Kenyan law does not favor the Christian marriage act thus allowing church members to seek separation and eventually divorce.

5.0 Conclusions

The study concluded that divorce among members of the church has staggering or extreme consequences on its infrastructural development. Stable families form a great back bone for the church's infrastructural development unlike divorced ones. The church is committed to reducing divorce cases as exemplified by its various strategies like counseling, seminars, incentives programs and regular meetings as some the measures of addressing divorce. However, it is still not doing enough otherwise there would be reduced cases of divorce among its members, may the church is lacking some essential mechanism.

6.0 Recommendations

Divorce is really affecting the church infrastructural development. Perhaps, the development committee needs to invite government intervention in meeting some financial needs for these developments as it works on ways which can reduce the cases of divorce. The government has to be involved, by using surplus funds for the church development initiatives. The church should also consider income generating activities which can be used to supplement some of its developmental projects.

The fact that the church is involvement in various strategies in dealing with divorce is a good sign. However, more needs to be done. The first step in formulating appropriate measures by which to reduce divorce in the church is to have a variety of relevant factors in mind. There is need to integrate some legal matters when constituting the law on divorce. Churches being one of the big firms that officiated 75 percent of the wedding in every corner of the world are supposed to be involved in decision making and taking highest level in the welfare policy than the government. There is need to involve the government in making policies and make it compulsory for any one intending to marry to undergo through pre-marriage training courses, with a focus on how to sustain family stability. There is need to learn from other parts of the world, In Florida for example the governor signed the marriage preparation and preservation Act making the teaching of marriage skills as part of the high school curriculum and reduction of the marriage license. Political system decision should be taken at the local level if possible rather than by being addressed by the central authority. In this cooperation the Christian family becomes a domestic church by participating in the prophetic ministries of Christ. Christian family's ought to get knowledge on good marriage and they should not be encouraged to marry before they are mature.

7.0 References

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