

**INFLUENCE OF PARENTAL HERITAGE ON MARITAL STABILITY: A CASE
OF MARRIED INDIVIDUALS IN DELIVERANCE CHURCH
INTERNATIONAL-KASARANI SUB-COUNTY, KENYA.**

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**A THESIS PRESENTED TO THE GRADUATE SCHOOL IN PARTIAL
FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE
DEGREE OF MASTER OF ARTS IN MARRIAGE AND FAMILY THERAPY**

PAN AFRICA CHRISTIAN UNIVERSITY

JUNE, 2024

DECLARATION

This thesis is my original work and has never been presented for a degree or any other award in any other University.

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DEDICATION

I dedicate this work to my dear mother who raised me up in hardship and sacrificed a lot in order to secure our bright future. Such a phenomenon of unselfishness on her part motivated all her children to work extremely hard at school and later in life. It is on this basis that she deserves appreciation and a special mention in my thesis for laying in us a very firm foundation of family values.

ACKNOWLEDGEMENTS

My sincere appreciation to my very able supervisors, Dr. Elizabeth W. Kamau and Dr. Wilkins Ndege Muhingi, I cannot thank them enough for their patient guidance throughout the writing journey. Their constructive critique and intellectual input have contributed greatly to the completion of my work.

I acknowledge my mother who worked so tirelessly to encourage and to support me together with my siblings amidst the tough times of our upbringing. Her resilience and commitment to the family were extraordinary! This gave me such a deep appreciation of the place of marriage and family in society and her wellbeing.

To my husband Charlie who has been a firm pillar to me in the journey through the provision of resources, emotional support, and a great sense of encouragement to see this vision realized. In essence, the goal to have a family care ministry established is drawing close where this study is part of the step. It could not have been possible without your support, Charlie!

To all our children (biological and foster), who have allowed me to have peace as I undertook this program. They have been there for me to actually reflect back my skills as a parent. May God richly bless you!

To the Ecclesia family- a discipleship group who have been part of the cheering squad in my quest for ministry work among families and beyond. The group allowed me to try out parenting on them since my youthful days. Yours is a great reward from God who connected us.

ABSTRACT

An individual's experience in early childhood has far-reaching implications on the life outcomes in later adulthood, including marital life. This study focused on parental heritage and its impact on the development process of offspring's marital stability. Specifically, the study aimed at: assessing the effect of the parent-child relationship on offspring's marital stability; examining the effect of parents' values on marital stability; assessing the effects of the relationship quality of parents on marital stability and establishing the intervening role of Pre-Marital Counselling (PMC) on the relationship between parental heritage, marital stability commitment and the bonding of married individuals for marital stability. These dimensions include: the parent-child relationship, parents' relationship quality and parent's value while assessing the intervening aspect of the Pre-Marital Counseling-PMC programs. The study was carried out among the married individuals in Deliverance Churches International-Kenya (DCI-K), Kasarani Sub-county - Nairobi-Kenya. Attachment theory was applied to explain the nexus between parental heritage and marital stability. The research took a post-positivist lens and the descriptive research design where concurrent mixed method was used in data collection. The target population was 10% of married congregants' population of the 22 local church assemblies in Kasarani Sub-county. A total of 340 respondents were selected through stratified sampling method. Data was collected using questionnaire and key informant interview guide and analyzed using descriptive statistics in (SPSS 28.0) version and synthesis of thematic areas from qualitative data. The study revealed that parent-child relationship discreetly impacts marital stability, evidenced by a Pearson correlation of 0.154 and a significance level of 0.006. Additionally, a strong positive correlation of 0.7 between parents' values and marital stability was detected, with a noteworthy p-value of 0.001 which indicated a significant influence of parental values. The quality of parents' relationship also showed a moderately strong correlation with marital stability, marked by a coefficient of 0.583 and a p-value of 0.001, underscoring the role of parental relationship quality. Furthermore, qualitative data highlighted that PMC's critical role in bolstering marital stability by intervening on the effects of parental heritage, particularly through readiness for marital challenges, conflict resolution skills, and as a foundational factor for emotional connection and self-awareness. The study findings inform the development and enrichment of the parental, marital, and pre-marital programs in churches, institutions, and in therapy practice to strengthen families and marriages.

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ABBREVIATIONS AND ACRONYMS

DCI-K	Deliverance Church International- Kenya
EMSQ	Enrich's Marital Satisfaction Questionnaire
EMSS	Enrich's Marital Satisfaction Scale
FOO	Family of Origin
MC	Marital Commitment
MII	Marital Instability Index
MS	Marital Stability
NACOSTI	National Commission of Science, Technology and Innovation
PBI	Parental Bonding Instrument
P-CR	Parent-Child Relationship
PH	Parental Heritage
PMC	Pre-Marital Counseling
PV	Parental Values
RQP	Relationship Quality of Parents
RQS	Relationship Quality Scale
SPSS	Statistical Packages of Social Sciences
VLQ	Valued Living Questionnaire

OPERATIONAL DEFINITION OF TERMS

Attachment – Attachment is a strong emotional bond with an individual built through love and trust that makes them feel secure, safe and comfortable in their environment (Ayenew, 2016). One can either be securely or insecurely attached. In this study, it is the emotional bond between a parent and a child and a couple.

Child Relationship (P-CR) - denotes the bond or a tie between a parent and the child which grounds the socialization and development of the child (Polenick et al., 2018). In this study, P-CR is the relationship between a child and a parent that works as the social resource for adulthood child's intimate relationship, security, and acceptance translating to marital wellbeing.

Conflict Resolution – this is a formal or an informal process where two parties find an amicable remedy to disagreements (Ghezselflo et al., 2016). In this study, this term refers to the art of finding remedy in familial relationships disagreements.

Congruence of Values – can be understood as the extent to which an individual's behavior adequately reflects their stated values. It is mainly supported by thoughtful goals that ensure an individual's words align with their actions (Dell'Isola, 2021). In this study, this is the resemblance aspect of practicing values gains from the family of origin.

Emotional Connection – this is the bond between a close person that draws intimacy between them (San & Juhari, 2021). In this study, it is the bond of intimacy between spouses and between a parent and a child.

Family- is a group of people who are related to one another by blood, ancestral bond, marriage, or adoption-co-residence living in a common household geographically or apart but stemming from a shared ancestral background (Mandeville, 2019). In this study, a

family is a group of people consisting of heterogeneous parents and children living together in a household and sharing consanguinity.

Family rituals/traditions- these are practices developed over time through experiences and daily activities in the family and are passed on to generations after (Dell'Isola, 2021). In this study, this is the family practice that is developed over time in the family.

Marital Bond – this is the building block that enhances intimacy, trust and respect in marriage. In this study, it refers to a deep connection that fosters mutuality and stability in marriage.

Marital Commitment (MC) - is a deep intention to stay in a romantic relationship that includes long-term union and companionship along with psychological attachment to the partner (Ghezelseflo et al., 2016). In this study, marital commitment will be used to mean the intentionality of a marital bond aimed at the longevity of the relationship.

Marital Stability (MS) - This is the strength or stamina of a marriage gained over time where the couple and the marital system can weather the challenges around (Mitchell & Plauche, 2016). In this study, it refers to a set of behaviors reflected by an individual in a marital interaction that impacts on longevity and sustainability of marriage.

Marriage - is a socially upheld union including at least two people in what is viewed as a steady, continuing game plan construct partially with respect to pleasure, companionship and co-creation/propagation mandate (Fatima & Alim, 2018).

Parental Heritage (PH) - is the legacy or a lived-out way of life ~~that's~~ that is passed from parents to the children/progeny behind (as inheritance) (Hoellger et al., 2021). In this study, it is the parents' lived out life in relation to values, their relationship quality, and how they relate with children that influence their daily lives, especially on marital matters.

Parents' Values (PV) -are inheritable or transmissible guiding principles from one's parents or primary caregivers regarding life matters (Hoellger et al., 2021). In this study, parents' values are the key socio-cultural and/or religious principles and practices transmitted from parents to one's life up to adulthood and tend to govern marital life.

Premarital Counselling (PMC) -is the process that is intended to improve and enhance preparedness for marriage for a couple to establish it (Kepler, 2015; Waruiru et al., 2019). In this study, PMC is a program offered by DCI-K to support couples transit to marriage with an aim of. biblical grounding of marriage.

Relationship Quality of Parents (RQP) – This is the couple interaction that exists between the two parents, referring to how happy or fulfilled one is in the relationship and with the other partner (Coleman, 2014). In this study, it refers to the child's perceived level of interaction/bonding between the parents to bring forth happiness, joy and fulfilment especially in relation to conflict resolution

Self -Awareness Education – this is the psychological ability knowledge that helps an individual to understand their internal and external world (Seidman et al., 2018). In this study, it is the knowhow of managing relationships with self and others in the family context.

Socio-cultural Values – these are set of principles that govern a people's behavior and practices as set by the society in their way of life. (Odhiambo, 2021). In the current study, it refers to the learnt societal principles of life embraced by the family members.

Sub-region – it is a geographical and a third tier administrative section of Deliverance Churches International, Kenya. For this study, the Kasarani Sub-region comprises twenty (20) churches and is headed by a sub-regional overseer. It is located in the northern part of

Nairobi (DCI-K Constitution, 2015). For this study, Sub-region covers the churches within the Kasarani Sub-county.

Values - are principles that help one to decide what is right and wrong and how to act in various situations. It's also called morals, worth, and importance (Cambridge Dictionary, 2020). In this study, its refers to the guiding principles that governs relationships.

CHAPTER ONE: INTRODUCTION AND BACKGROUND TO THE STUDY

Marriage remains to be the backbone of society (Odhiambo, 2021) Marriage is the closest bond that occurs between two individuals (Polenick et al., 2018). However, only a few people prepare for the demands with which marriage is established, needs to be met, dreams to be fulfilled, and achieve harmony (Kariuki, 2017). When such characteristics are not fulfilled, they lead to strains and break-up (Odhiambo, 2021). This chapter offered an overview of the background to the study where the problem statement justified the reason for the research. The statement of the problem helped in the formulation of study objectives, research questions as well as the study hypotheses. Further, the researcher detailed the justification of the study which was followed by how the study would benefit the society explained through significance. Towards the end, the chapter also explained limitations and delimitation of the study.

Background to the Study

Marital stability is a key contributor to family and societal wellness and is the basic pillar of the society (Polenick et al., 2018). On the basis of this, marital stability forms the foundation on which the whole society is built, ensuring their moral values are carried from one generation to another generation (Cunningham & Thornton, 2013). Healthy families, resulting from stable marriages, give children a healthy and stable environment from which they can grow. Moreover, marital stability promotes psychological and emotional stability, not only to the married persons but also to children and other members of the immediate family (Odhiambo, 2021). The scenario necessitated intervention to alleviate marital disorders and boost marital stability for a better society while considering sound parental

heritage (Polenick et al., 2018). In brief, marital stability is a predictor of healthy families and healthy societies.

Marital stability is anchored on the various traits that contributes to the longevity and sustainability of a marital bond between a couple which extends to the entire family (Mitchell & Plauche, 2016). Marital success partly depended on the individual's personality traits and the extent to which marital partners were able to manage themselves to achieve marital stability. The other pertinent factors which determined the success or failure of marital relationship are derived from the environment in which marital partners lived (Polenick et al., 2018). Sawai et al. (2018) posited that environmental factors including societal expectations are expressed through relatives such as in-laws, financial stability. This helped define the extent to which couples took a break from work to concentrate on the marriages as well as fertility of the couples among others.

Globally, empirical studies showed that declining marital value and worth have implications for children's attitudes, inform moral values and romantic relationships, marriage, and related behaviors (Cunningham & Thornton, 2013; Dommaraju & Agadjanian, 2018). By extension, values informing declining marriage-relationships were transferred to children who unfortunately witness their parents fail in their marital relationships. As children observe unhappy marriages, they became psychologically affected and it would have long term implication in their future relationships (Dommaraju & Agadjanian, 2018). Fatima and Alim (2018) and Sawai et al. (2018) contend that this marital instability created challenges such as a lack of oneness, wellness, and lucidity in the family unit and society at large. This trend resulted in a lack of an inter-generational steadiness of sound marriage and families for posterity hence deficient parental heritage (Polenick et al., 2018). Agreeably, marital stability

appeared to be on the decline from a global front compared to earlier years (Ahmadi & Saadat, 2015). Lehrer and Son (2017), opines that the marital instability gap in the United States has increased, contributing to divorce cases. In Central Asia, marital stability has suffered numerous societal disorders and dynamics hence widening the gap of marital stability thereof (Dommaraju & Agadjanian, 2018). This called for a broader framework for addressing marital instability, to which the current study would contribute.

In Africa, culture placed premium values in marital relationships. For example, couples were encouraged to find amicable solutions to their marital matters through communal meetings led by credible elders and involved relatives from either side of the family (Mutunga, 2020). This brought about functional structures of accountability, responsibility and societal wellbeing (Januário, et al., 2021; Heshmati et al., 2022). Children were supported by their kinfolks, especially parents, in their developmental stages. The support continued during their transition into marriage and in family life through guidance and support to them materially (Mutunga, 2020; Odhiambo, 2021). This was a valuable parental process among the African cultures because it was known to contribute towards and to enhance marital stability (Caramazza & Churu, 2015; Djuikom & van de Walle, 2018; Januario et al., 2021).

Currently, the African structures that assisted couples through marriage and family life have been rendered ineffective due to postmodernism, re-traditionalisation, and urbanization, among other factors (Dommaraju & Agadjanian, 2018; Januario et al., 2018; Januario et al., 2021). Further, Pauli and Dijik (2017) and Calves (2019) noted that in Africa, particularly sub-Saharan Africa, regional marital stability trends have been waning. Almost 50 percent of couples in Africa undergo instability or marital dissolution by the age of 40

years (Odhiambo, 2021). Meaning that in the absence of sound external and internal marital programs to support marriages, a number end up in separation and divorce which destabilized the family unit and therefore falling short of sound heritage for posterity (Odhiambo, 2021).

Currently in the Kenyan context, marriages are facing a myriad of difficulties such as extramarital issues, economic challenges, physical fights, callousness, and cultural dynamics, among others (Kakah & Kubania, 2018; Kwach, 2018; Mutunga, 2020). As much as the dream of most couples in marriage is to live in harmony and satisfaction, these challenges have increased the rate of marital instability leading to cases of separation, divorce, and dissatisfying marriages (Muluhya-Keverenge et al., 2020; Odhiambo, 2021). According to Odero (2018), 40 percent-of marriages reported being stable, while 50% reported instability in Nairobi County. In addition, Otieno (2018) observed that in the year 2016/2017- there were 926 filed divorce and separation cases in courts in Nairobi County. Further, Kubania (2016) postulates that 15 percent of the married population in the same period ended in divorce due to marital challenges.

Therefore, this study investigated the investment gained from parents and how it defined marital performance through its developmental process to achieve marital stability. This is in regard to the quality of the parents' marital relationship, parent-child relationship, and parents' values, which are key factors in determining marital stability (Eden, 2020; Marissa et al., 2021). As observed by Marissa et al. (2021) and Plauche (2018), stability in marriage plays a crucial role in ensuring that the family unit lives out its full purpose where these factors are harnessed hence alleviating the social, psychological, and emotional anguish associated with marital instability. A stable marriage makes a stronger family unit which in turn leads to a stable society. Consequently, it is expected that PMC programs filled the gap left by the

erosion of cultural values to strengthen marriages through different sessions that dealt with various facets of marital challenges including communication, conflict resolution, financial management, commitment, sexuality and the backgrounds of the couples (Alder et al., 2018).

Pre-Marital Counseling program allow couples to dig deep into their perceptions and revisit their impressions about marriage just before they get married (Wulandari, et al., 2019). Hence, it is a process meant to prepare young adults who are on the verge of marriage to the responsibilities and realities that lay ahead of them as well as helping them to understand their personalities more as they enter into marriage with their prospective mate (Kariuki, 2017; Wulandari, et al., 2019). Besides, through PMC programs, couples get to understand each other's expectations and experiences that form the basis of their marriage. The current informational age where the social media is influencing and defining dating afresh through the internet, the role of PMC cannot be underrated especially to the young people given marital relationship dynamics and realities (Walundari, et al., 2019). Thus, the veracity of establishing marriage in the society, the church context is a daunting task.

Tracing of marital instability in poor parenthood and the difficult deep-seated emotional issues that would impact on marriages negatively can be arrested during marriage preparation (Karimi, 2020; Walundari et al., 2019). Thus, challenging issues of upbringing may be discovered at the PMC stage but much more later when the couples have invested a lot in their life together (Karimi, 2020). Sadat et al., (2018) noted Christians are not immune to marital problems bedeviling other sectors of the society. As a result, different Churches have adopted various programs, including counseling, mentorship, seminars and PMCs among others. However, the church is also cognizant of the fact that these problems are not just about the couples themselves, but extend to their upbringing, environment and background (Charles,

2021). This means that the PMC programs ought to factor a more extensive schedule of sessions which can help extrapolate the connection of marital stability with parental heritage in a more effective way (Charles, 2021). Deliverance Church International -DCI-K, is not an exceptional as a dock for societal transformation through different programs that supports marriage.

Deliverance Church International was instituted in the 1970s, the church has grown and increased in numbers and administratively. DCI-K has since extended its reach beyond Kenya to Uganda, Tanzania, Zambia, USA among other countries under the Apostolic Council leadership, The DC Council, Regional and Sub-regional overseers. Kasarani is an administrative unit in Ruiru Region where the study was done. Deliverance Church International, Kenya have adopted family ministry in some of the assemblies whose onus include preparing young people for marriages through PMC, parental and marital-based programs (DCI-MM, 2015).

Statement of the Problem

Marital stability has gained research interest in the recent years globally (Karney & Bradbury, 2020). Studies have shown a myriad of challenges as far as marital stability is concerned and the resulting effects which include divorce, intimate partner violence, and general instability at family level (Abbasi, 2017; Januario et al., 2021; Obura et al., 2021; Odhiambo, 2021). Globally, studies by Metindoğan (2022), Lim and Lee (2020) and Karney and Bradbury, (2020) attempted to address the role of parents in mentoring their children. The studies were contextualized in the Western world. The findings of the studies cannot be applied in culturally diverse countries such as Kenya. For this reason, this study was contextualized to explore and establish the dimensions of parent-child relationship and whether they influenced marital stability. Children are known to learn through observation from the immediate

surroundings which usually includes their parents and other significant adults in their life (Metindoğan, 2022). Lim and Lee (2020) postulated the observation made by children in their formative years defines how children will relate with their significant others.

Additionally, this study interrogated the role of parental marital values in shaping the attitude of their children's romantic relationships among other behaviors (Cunningham & Thornton, 2013). As suggested by Fatima and Alim (2018) in her study, parental failure to commit to one relationship, inability of parents to show affection to each other and generally children spending time with parents who are not happy in their marriages over time contributed to marital instability. Moreover, Fatima and Alim (2018) asserted that marital instability creates increased family challenges such as, lack of oneness, harmony, lucidity in the family unit, and a lack of an inter-generational steadiness of sound marriage, families and society. However, this study was done in the West, which has a set of different social economic issues.

In Africa, parental heritage was passed on to the next generation due to the existing structures in the community which were perceived to contribute towards and to enhance marital stability (Januario et al., 2021; Caramazza & Churu, 2015). Overtime, these structures were diluted by other societal trends which have emerged from time to time. Studies done by Musua, (2016) and Njoroge, (2017) indicates the appropriate time when these trends are influencing the communities and institutions where families exist. Therefore, relationships between couples and their children in the home space as an automatic mentoring relationship for children in interactions and accountability.

In Kenyan communities, Odhiambo (2021) and Musua (2016) in their work noted that the levels of marital stability are sliding towards the decline curve. The contributing factors to

this trend are majorly post-modern philosophies of life that places less premium on family and communal approach to life, urbanization, and the advent of new technologies that have made people more self-centric (Musua, 2016). However, the studies did not interrogate parental heritage as a possible contributor to marital instability and possible moderating factors such as premarital counseling which is a construct in this study. Therefore, in light of the challenges facing marriages within Kenyan context, this study focused on assessing how parental heritage influences marital stability among the married individuals of DCI-K churches considering an intervening characteristic of Pre-Marital Counseling programs.

Purpose of the Study

The purpose of this study was to examine the influence of parental heritage on marital stability with an intervening role of the PMC programs among DCI-K churches. The target group being married individuals in the church. Deliverance Church International, Kenya churches are Pentecostal, evangelical and charismatic in their philosophy (DCI, 2015) therefore, the findings would be applicable to other-like churches in Kenya and beyond.

Research Objectives

The study aimed at examining the relationship between parental heritage and offspring's marital stability among married individuals in DCI-K churches, Kasarani Sub-county of Nairobi County, Kenya.

The specific objectives were:

- i) To assess the effect of the parent-child relationship on the offspring's marital stability among married individuals of Deliverance Church International-K, Kasarani Sub-county.

- ii) To examine the effect of parents' values on the offspring's marital stability among married individuals of Deliverance Church International-K, Kasarani Sub-county.
- iii) To assess effect of relationship quality of parents on the offspring's marital stability among married individuals of Deliverance Church International-K, Kasarani Sub-county.
- iv) To establish the intervening role of Pre-Marital Counselling (PMC) on the relationship between parental heritage and the offspring's marital stability among married individuals of Deliverance Church International-K, Kasarani Sub-county.

Research Questions

The following questions guided the study;

- i) How does the effect of parent-child relationship affect offspring's marital stability among married individuals of Deliverance Church International-K-, Kasarani Sub-county?
- ii) In which way does effects of parents' values influence offspring's marital stability among married individuals of Deliverance Church International-K, Kasarani Sub-county?
- iii) How do parents' relationship quality affect offspring's marital stability among married individuals of Deliverance Church International-K in Kasarani Sub-county?
- iv) What is the moderating effect of premarital counseling on the relationship between parental heritage and the offspring's marital stability among married individuals of Deliverance Church International-K, Kasarani Sub-county?

Hypotheses

Null Hypotheses

H₀₁ There is no significant relationship between the quality of parent-child relationship and marital stability among members of DCI-K, Kasarani Sub-county.

H₀₂ There is no significant relationship between the parent's values and marital stability among members of DCI-K, Kasarani Sub-county.

H₀₃ There is no significant relationship between quality of parent's relationship and marital stability among members of DCI-K, Kasarani Sub-county.

H₀₄ There is no significant moderating effect of Pre-Marital Counselling program on the relationship between parental heritage and marital stability among members of DCI-K, Kasarani Sub-county.

Assumptions of the Study

- i) That the respondents will freely and willingly express their lived-out experiences regarding marital stability.
- ii) That children growing up in their family of origin- in relationships and by observation brings out the selected dimensions of parental heritage.
- iii) That there is a possible influential relationship between parental heritage and marital stability transmitted from the family of origin.

Justification of the Study

Numerous studies have been done regarding the influence of parent (s) on their children in various life cycle stages, including marriage (Alder et al., 2018; Axinn & Thornton, 1996; 28 years ago Buehler, 2020). However, not much has been done on the aspects of parents'

relationship quality of their marriage and parents' values in regard to their effect on the future marital stability of their children's marriages. In addition, while empirical studies have been done to establish the effect of child-parent relationships on the future marital stability of their children's marriages, most of such studies have been done outside Africa, hence the need for this study (Axinn & Thornton, 1996).

Moreover, parents play a very cardinal role in inculcating foundational principles which later inform their children's future endeavors and relationships (Amato & Sobolewski, 2001). As noted by Alder et al. (2018), parental heritage plays a huge role in the life of children by shaping their behaviors, relationships and their occupation. This aspect develops a ripple effect in the life of the individual and the practice of behaviors. However, while the findings would be appropriate to guide this study, the studies were done in other countries and the findings may not be entirely applicable to Kenya. This called for intentionality that comes from understanding how influential parents are in the family and ultimately to the entire society (Tsabary, 2010). Therefore, the study adds to the body of knowledge and propose ways through which the church and other stakeholders can mitigate on the negative effects of parental heritage from their family of origin to children without which incongruous behaviors would linger.

Significance of the Study

The significance of marital stability cannot be underestimated. The wellbeing of spouses and children is enhanced by this stability (Heshmati et al., 2022; Sawai et al., 2018). Uncovering the constructs that impacts marital stability was envisioned by this study as carrying a significant importance. Polenick et al. (2018), marital stability is a key to the fundamental wellbeing of family and society. Hence, this study impacts the society directly as

the findings would be adopted in church PMC, marital and parental programs to enhance marriages and families. Secondly, the study provides useful lessons to inform: couple counseling programs and trainings in churches and faith-based organization, therapy programs with professionals and mental health practitioners across board, institutions the higher learning, and other stakeholders interested in helping individuals and marriages develop resilient, stable and steady marriages. Importantly, the study added to the body of knowledge providing important findings for use in formulating policies touching on marriages and families in reference to parental heritage.

Scope of the Study

The study was strictly confined to information among married individuals and the leader of family/marriage ministry of the DCI-K Kasarani Sub-county, Nairobi county. These churches are located in a set up right where life ensues and plays a huge role in dealing with various societal challenges. It also offers a good environment for studies on where marital programs are expected to happen for collection of data as posited by Taylor et al., (2000). DCI-K church is endowed with a wide branch network across the country, thus gives a good representation of the national population. In addition, the study was done in a part of Nairobi city enhancing the possibility of getting the face of Kenya in the study due to diversity. The study considered the various aspects of parental heritage: parent's values, relationship between the child and the parents and the quality of the relationship between the parents. These factors were examined against the indicators of marital stability: marital commitment and congruence of values and intervening factor of PMC programs in DCI-K church context towards marital stability.

Limitations and Delimitations of the Study

The study had a number of limitations. First, integrity and openness of the respondents to the questions asked in accordance to their lived out experiences. Secondly, marriage relationship is a deeply personal issue and the reliability of the findings depended on the extent to which the respondents were able to open up and give truthful answers. Further, some questions may have elicited emotions due to past interactional memories. Therefore, in order to increase the confidence of research participants, the data collection was done in places familiar to the participants - in their churches. In addition, the researcher assured participants of utmost confidentiality during the time of administering the research instruments by inserting confidentiality clause on the research instruments and verbal communication. Some data from some respondents required them to remember their harrowing past experiences with their parents triggering emotional pain. Such emotions might have introduced some extremes in their responses, resulting to biasness.

The delimitations of the study included collection of data from an urban and semi-urban setting only which would be factored during generalization of results. The semi-urban nature of the area provided qualities of the area being rural and urban. Further, the study targeted the married individuals only and not the rest of the congregants while the target population was drawn from Deliverance Churches International in the Kasarani Sub-county, Nairobi County within the available resources of time and money. Lastly, the research adopted to apply mixed methods design to cover the quantitative and qualitative data from respondents.

Chapter Summary

The chapter has given a foundation of the study, by highlighting background to the study and then delved into a detailed discussion on the issues the study would want to address.

In the immediate section, the study described boundaries within which the study was conducted. The chapter also covered the identified study objectives which it sought to achieve, which helped in formulating the research questions and hypothesis. In the succeeding section, the study highlighted the significant beneficiaries of the study. Lastly, the researcher then discussed the limitation of the study. The following chapter is an empirical reference of what other scholars have written regarding parental heritage and marital stability in regard to the objectives of the study.

CHAPTER TWO: LITERATURE REVIEW

Introduction

This chapter presents a review of the available literature on topics related to this study. The reviewed literature was largely theoretical and empirical according to study objectives. Through the related literature, the study demonstrated the existence of an aspect of marital stability that had not been explored before, a gap that needed to be filled. The theoretical framework in the literature guided the research relating it to the theoretical support available in the wider area of study. The conceptual framework explained the relationships between variables and helped in the synthesis of research gaps. The chapter closed with a coverage-summary.

Empirical and Theoretical Review of Study Literature by Objectives The section presents the empirical studies in regard to the variables, dimensions and indicators under each objective of the study. The sections curve out the gaps of research but also appreciate the broad extensive work that has been done over time in the field.

Effect of the Parent-Child Relationship on Marital Stability

This objective focused on the assessment of parent-child interaction in the family of origin and how the relationship influences the child's marital stability later in life. Intergenerational solidarity theory proposes that positive and negative aspects of parental relationships contribute to adult offspring's relational stability (Popov & Ilesanmi, 2016). The research supported this perspective in that, more rewarding and supportive ties with parents are linked to wellbeing (Foo, 2021). In contrast, stress or tension in parent-child relationships were associated with instability as observed by Polenick et al., (2019). Emotionally close and caring relationships with parents served as a critical social resource in the life of mature

adults, which enhanced their marital stability (Hongo, 2019). Conversely, conflict within these ties which persisted over time, represented a chronic stressor that undermined their stability. These findings were consistent with the broader literature on social ties and wellbeing. They indicated that positive and negative feelings about parents were separate dimensions of the relationship ties that had distinct implications for their interactions (Popov & Ilesanmi, 2015).

Coleman and Cowan (2021) undertook an online survey of more than 1,000 participants who experienced a broken child-parent relationship with a view to explore their family and life outcomes years later. The study required participants to rate their attachment security to themselves, their parents and their own children. The study established that participants whose marriages were stable described the relationship between them and their own parents as secure in comparison to those whose marriages had broken down. The findings signaled the potential existence of transmission and continuity of parental heritage as a factor behind the stability of marriages. The finding was instrumental in theorizing marital stability as a trans-generational issue. However, online recruitment of respondents was methodologically problematic due to the risks of self-selection bias which potentially undermines the validity of research results. Therefore, the present study mitigated this anomaly by adopting probability sampling methods.

Polenick et al. (2018) affirmed that the emotional bond with aging parents often intersect with those of the adult offspring's marriage. Consequently, the relationship a married couple has with their parents through marital stages is entrenched within both an individual-focused developmental context and a couple-focused marital grounding. Further, Polenick et al., (2018) assert that, emotional bond with parents may consequently have repercussions for offspring's relationship stability with one's partner. Hence, individual development unfolds in

tandem with spouses, parents, and other close family members through their “linked lives” and shared experiences (Polenick et al., 2019; Rook, 2015). This is, therefore, a factor of concern in the establishment of marital stability, especially at the marriage grounding stages.

Phillips et al., (2013) supported the proposition that the nature of the parent-child relationship had long-reaching effects on how individuals approach romantic relationships later in their lives. Hence, the kind of relationship between a parent and child during the growth and development stages may be directly proportional to the type of relationship they might have with their spouse during their marriage (Phillips et al., 2013). Further to this proposition, Fingerman and Sutor (2016) confirmed that affection between young adults and their parents brings about close ties to them across decades, enhancing intergenerational intimacy where marriage becomes the first beneficiary of the intimacy. Therefore, consequences of parent-child relationships may be most apparent when offspring are in the early development stages and still forming patterns of social interaction especially in an intimate relationship.

Moreover, these studies points to the idea that married individuals are immersed in one another’s past and present family narrative that exerts dynamism and enduring influences on the lives of both partners. According to Popov and Ilesanmi, (2016), parent-child relationship yields various outcomes such as; the socio-emotional effects, well-being, cognitive effect and genetic role. Hence the relationship that parents have with their children influences the child’s social relationships and marriage is one of them. This means that supportive parent-child relationships outweighs children who were likely to adapt and have deviant behaviors. Parent- child relationship stems from the connection bond called attachment as expounded in the following section.

Attachment and Marital Stability

Huang et al., (2020) studied intergenerational transmission of attachment styles and what it portends for marital satisfaction of Taiwanese heterosexual couples. The conceptual scope of the study spanned views regarding parental attachment, offspring's romantic attachment, and their marital satisfaction. The sample comprised 100 Thai and 73 Taiwanese couples. The study adopted quantitative research methodology to gather and analyze data. Results exposed the manifestation of different attachment styles and their implications on marital outcomes between the Thai and Taiwanese samples. Specifically, a negative association was obtained between romantic attachment and marital satisfaction of Taiwanese couples but not Thai couples. So, attachment influence marital dynamics.

The study by Huang et al., (2020) also found that avoidance of attachment bonds with parents was more manifest among Taiwanese wives than their husbands whereas the reverse was true for Thai couples. The findings therefore underscored the importance of putting the cultural context into perspective when inquiring into the nexus between parent-child attachment bonds and offspring's relationship outcomes. This was enabled by a comparative analysis of couples from different cultural contexts, which was a key strength of the study. Additional relevance of the study is inherent in the fact that sub-categories of marital satisfaction were conceptualized as comprising conflict regulation and marital stability. However, that the research was not conducted in Kenya presents a contextual gap in knowledge that the present study sought to close.

Daklallah (2018) examined the quality of relationship between parents and children and the implications on the children's later marital outcomes. The conceptual scope of the research spanned parent-child attachment styles, self-esteem and locus of control of adult

children of divorce. The study done in the United State of America acknowledged that there was a high likelihood of offspring opting for divorce if they experienced parental divorce in their childhood. Such offspring were also observed to manifest poor parental relationship in childhood leading to an insecure attachment relationship in their own marriage. The research findings were generally robust because the sample was large (N=222) and the tools used were empirically validated. However, whereas the research intimated that adverse parental relationship predisposed offspring to marital instability, the relationship was not statistically analyzed. This provided an opportunity for further empirical inquiry into the link between parent-child relationship and later marital stability. The present study sought to bridge the methodological gap by statistically modelling the relationship based on data gathered from a Christian community.

Hongo (2019) investigated attachment relationships dating back to childhood and its effect on marital satisfaction of Christian couples who congregate at All Saints Cathedral Church in Nairobi. The study was underpinned by the notion that the beginning of formation of attachment styles is during one's childhood, where the most significant relationship is that of the parent and the child. The research applied quantitative methodology which took the form of correlational research design. A total of 82 married couples between the age of 25 and 45 years participated in the study. A questionnaire was used to gather data. Inferential analysis showed that the relationship between attachment style and marital outcomes was inverse. This research brought relevance in the sense that it represented one of the few attempts to an empirical inquiry into the nexus between attachment relationships and marital satisfaction in Kenya. Thus providing useful scholarly reference for launching the present study.

Further, a closer scrutiny of the study reported coefficient ($r=.067$) and statistical significance ($p=0.589$) suggested that this obtained relationship was as a result of chance. Therefore, the implied notion was that the relationship was adversarial – that is, attachment style reduced marital satisfaction, was erroneous due to the very low size which lacked neither statistical nor practical significance. The study also reported that the sample manifested secure attachment relationship and that the majority also scored highly on marital cohesion and religious commitment metrics. However, an inferential analysis of how these scores related was not conducted. Thus, it was not clear whether and to what extent attachment relationship contributed to marital cohesion and neither was it clear whether religious commitment played a role in the respondents' high scores on marital cohesion. Furthermore, the study did not clarify the origin of attachment formation and whether parent-child attachment relationship explained the marital outcomes that were reported. The present study addressed these gaps through methodological consistency.

Effect of Parents' Values on Marital Stability

Parental heritage concept focuses on the deliberate and non-deliberate transmission of parents' values and characteristics to the children (Hoellger, 2021). Hence, social scientists have widely researched on this concept at different levels and dimensions to understand the source of attitudes, relational characteristics, and values found among children and what causes them to behave and think in a certain manner (Polenick et al., 2018). Children pick behaviors, values, and characteristics from their parents through observation consciously or unconsciously (Wiebe & Johnson, 2016). This is linked to how the parents relate with each other in their marriage, attachment with their children and especially the parents' values as practiced in the family of origin (Polenick et al., 2018). Notional models of adult attachment

advocate that human emotion regulation strategies grow within the parent-child relationship where values are incised. Subsequently, this influence adult romantic attachment – interactional styles from the shared values causing a ripple to the stability of marriage (Popov & Ilesanmi, 2016).

Jamison and Lo (2021) examined the hypothesized relationship between parents' values and marital stability by exploring parental influence in offspring's romantic development. The research examined the relationship histories of 35 individuals from across the world. Recruitment into the study was done through Jamison's professional website. Recruited participants were screened using the age group of 25-40 as the eligibility criteria. Interviews were conducted through videoconferencing and in-person modes. More than a third (14) of the participants were married, another one-third (12) were in a dating relationship while the remainder were single. The data gathered was analyzed using thematic analysis technique. Results yielded two overarching themes related to parents' values. The first theme was role-modelling, whereby parent's lessons about good relationship were internalized and enacted by offspring in their adulthood romantic relationships. The second theme was parenting, whereby negative experiences explained their search for love, affirmation and support from their romantic partners as a way of counter-balancing the adversities that accrued from the poor example set by their parents. The study was useful in explicating the mechanism through which parents' values potentially influenced their own romantic relationship formation. However, the connection between parents' values and offspring's marital stability was not clarified through their research. This therefore created a conceptual gap, which warranted further empirical inquiry through the present study.

Cowan and Cowan (2019) discussed the United States of America (USA) government policies meant to encourage parental involvement in the development of their children for social stability in the next generation. The policies highlighted in the study include the passing of relevant family laws such as maternity leave and budgetary and funding programs meant to help in encouraging families' cohesion. The study found that intergenerational cycles begin at the point where children grow in unstable homes which they would perpetuate in subsequent generations, thus creating a heritage of dysfunctional family line. The researchers tied the increasing challenge in the family to the inadequate parental care during the formative years of the dyads. This qualitative study highlighted important developments from the 1950s with the objective of establishing or linking up family support with the marital stability of the succeeding generation.

In addition, the above study particularly linked the wellbeing of fathers in the family to psychologically well-adjusted children. The policy then became wholesome in the 1990, where the government appreciated the importance of both genders in collaborating and ensuring the wellbeing of their children. The study has demonstrated the agility of the of USA government in responding to the social and economic changes taking place there, this informing the constant review of policies to encourage stability in the family. However, policies provided a wider framework in which various players can anchor their support for the family, and therefore the study did not trace how successful USA was to the wellbeing of the family (Cowan & Cowan, 2019). Parents stand the position of influencing their children through values that they form over time in their family right from its beginning.

Values and value systems are passed on to the children through intentional training or observation (Fowler & Timothy, 2015). Some of these values become intergenerational from

the parents to the children and also to the generations behind. It is therefore paramount how the values are practiced in the family of origin, especially by the parents (Cunningham & Thornton, 2013; River et al., 2022). For instance, Atapour et al. (2021) demonstrated how parents' moral values influenced their children attitude and marital outcomes in a study of the processes of marital infidelity in Iran. Theirs was a qualitative study anchored on grounded theory. Semi-structured interviews were conducted with a sample of 32 married people who narrated their experiences. Some of the responses suggested that respondents rationalized infidelity based on observations they made of their parents' infidelity during their childhood. This attitude towards infidelity potentially led to behaviors that contributed to experiences of marital instability. The study is significant for making sense of the relationship between parent's values and marital stability risk factors especially by way of hinting to the mechanism through which this happens. However, being a qualitative study, conclusions were drawn from non-probabilistic samples, and as such, the research results cannot be generalized beyond the specific population sampled. Furthermore, the research was carried out in a country with potentially distinct culture as compared to Kenya. These identified limitations provided grounds for carrying out the present research using samples drawn in Kenya.

A study by Cavanagh and Fomby (2019) looked into family instability passed down the lives of children through an exploration of the dynamism of contemporary family setups. Their study adopted a literature review methodology to examine structural changes in the family unit in USA over the years. The research revealed that upbringing in an unstable family was a risk factor to children's own family stability. The study highlighted that through observation, parents transmitted family values characterized by a tolerance of instability,

which predisposed such children to accept separation and divorce as normal, and sometimes even desirable at the slightest provocation. This means that parents were inadvertently passing down family values that condoned marital instability, thereby perpetuating a cycle of disruptions in marriage. This revelation underscores the significance of socialization processes in the nexus between parent's values and marital stability. The researchers' inquiry however relied on theoretical literature rather than original research to inform their conclusions, hence presenting a knowledge gap. The present study will utilize primary data to establish the current state of affairs regarding the impact of parents' socio-cultural values on children's marital stability. The next section expounds on the aspects of socio-cultural family values and their resemblance in the family.

Socio-cultural Family Values and Congruence

Research evidence suggested that there was a relationship between socio-cultural values – (the ability to regard, respect others) in an intimate relationship and the lasting length of marriage (Kus Ambrož, & Jelovac, 2021). This was in tandem with the study done in Asia among Chinese couples and in Europe among Slovakian couples (Chi et al., 2020; Kus Ambrož, & Jelovac, 2021). A similar study conducted by Cop, et al. (2017) in the USA explored this subject through an inquiry on attitude development towards intimate partner violence and their correlation among young adults. Approaching the research from a social learning lens, the study theorized that people exposed to violence in their family of origin are likely to internalize behavioral orientation for violence and more likely to enact the same in their own marriage. Results revealed differential effects based on individual demographic factors such as gender.

Further the research was informative for the present study because it investigated intimate partner violence which posed as one of the signs of marital instability. The argument was that perpetration of intimate partner violence was a sign of disregard for the marital partner. Conversely, Cop, et al. (2017) postulated that couples with values from their family of origin that are agreeable with the well-being of their relationship tend to work positively towards their stability, satisfaction, and functioning in marriage. However, like most extant literature, the research context was predominantly Western and as such, it may not represent the realities of marital experiences in Kenya. Thus, the present research sought to advance a non-western perspective of the interplay between parents' values and offspring's marital stability.

According to interdependence theory which focuses on the couple-level process and between-person dynamics, the value congruence pattern appears to be recursive. Couples with a high congruence value system where that allow them to work within their marriage context tend to form a strong foundation toward marriage stability (van Lange & Balliet, 2015; van Lange & Rusbult, 2012). This caused consistent positive interactions and lower instability and conflict levels helpful in marital stability. For instance, Dush et al. (2018) approached the research on parents' values from the perspective of intergenerational transmissions of three family values archetypes: relationship commitment, relationship skill, and marriageable characteristics. The research was a national longitudinal survey of mother to child transmissions. Findings showed that mother to child transmissions of poor relationship skills and other marriageable characteristics were potential mechanisms through which daughters were predisposed to marital instability. However, whereas this is the case, it is also possible that off-springs may intentionally choose to break the intergenerational

transmission cycle and chart a new legacy of parental values that promote family stability. The research however drew data from a US based agency attached to the country's Bureau of Labor Statistics hence the research results may not be relatable beyond the American population. There is therefore need to extend the research space into other social contexts, hence the need to conduct the present study in Kenya.

Whereas knowledge production in Kenya is sparse, one of the recent efforts of extending knowledge was put in by Kago (2022). His research efforts took the path of literature review methodology to examine the role of parental heritage on life outcomes of offspring, including their marital stability. The researcher conducted extensive literature review and supplemented the analysis with personal life experiences through a Christian lens and professional practice as a marriage and family therapist. The conceptual scope of the review including patterns of intergenerational transmissions, including family dysfunctions such as intimate partner violence and marital instability. Drawing from multiple accounts of dysfunctional family patterns passed down in some families in Kenya and across the world, the review advanced the notion of a strong connection between parental values and the stability of children's own marriages. The immediate relevance of this scholarly output is compelling due, not only to its contextual relevance as one that presents a Kenyan perspective, but also because of methodological integration that was adopted. However, whereas primary data was used, the sources of data were mostly subjective and thus, lacked scientific precision. This methodological gap therefore provided reason for carrying out the present study.

Effect of Relationship Quality of Parents on Marital Stability

Parent's relationship quality lays a context through which children learn, train on how to relate and determining their relationship quality (Collins, 2017). According to Mitchell and Plauche (2016), parental divorce increased daughters' likelihood of divorce. In contrast, parental divorce has been found to have little impact on children's marital quality, and the transmission of marital quality is moderated by parent and child during their time together as the children grow (Fatima & Alim, 2018). This gave merit to conduct the present study so as to clarify the tie between the quality of parent's relationship and marital stability using samples drawn from Kenya as opposed to the one carried out in a different context.

Charvat (2020) carried out a research on intergenerational transmission of marital instability in Mid-Western University, USA. The study hypothesized that parental marital instability was a predictor of offspring's own relationship instability. The research was a quantitative study involving the participation of 751 young adults in romantic relationships. The research deployed structural equation modelling to estimate the relationship between the research variables. Results showed that the odds of respondents' own relationship instability increased significantly with experience of parents' marital instability. The finding demonstrated that there was a direct association between parents' relationship quality and their children's own relationship stability. The research above offered a statistical glimpse into the impact of parents' relationship quality and their offspring's' marital stability. However, the sample comprised all forms of romantic relationships, some of which were not necessarily in a committed relationship such as a marriage. It was also noteworthy that the research was conducted in an economically endowed society that was distinctively individualistic. This, the research results might not apply to non-western societies such as collectivist societies as

found in Africa. Therefore, there was need to extend research in collectivist cultures so as to advance knowledge in countries such as Kenya to provide a non-western perspective of intergenerational transmission of marital stability. The following section expounds more on the relationship quality of parents in relation to conflict resolution and bonding.

Conflict Resolution and Marital Bonding

Marriage is a major social capital resource for community well-being. Researchers, Braithwaite et al. (2016) and Xerxa et al. (2020) noted that marital bonding and connection aids in the understanding of couples and contributes to the matrimonial success of their marriage and that of their children (Fomby & Bosick, 2013). Parental conflict in the absence of divorce is related chiefly to less obligation and, in turn, less relationship consummation and permanency in emerging adult children's romantic relationships (Braithwaite et al., 2016). This is greatly contributed and closely related to the level of marital satisfaction experienced by couples. The more marital satisfaction in a couple, the firm and stable they are likely to be in their marriage. (Braithwaite et al., 2016; Xerxa et al., 2020).

Unresolved conflicts can result to dissolution of marriage. Roper (2017) examined the effect of parental divorce on young adults' romantic relationship satisfaction and stability. A total of 341 participants that met inclusion criteria were included. The sample included 87 respondents who had experienced parental divorce. Data was collected using Couple Satisfaction Index (CSI), Parent Adult-Child Relationship Questionnaire (PACRQ), and Depression Anxiety Stress Scale (DASS). Logistics regression was used to test research hypotheses. Finding showed that those who experienced parental divorce were more than twice as likely to report relationship distress as their counterparts who hailed from stable families. It is recognized that parental divorce is usually a result of poor quality marital

relationship. Therefore, the research is significant to the present research since it offers a quantitative account of the extent to which parental marital quality adversely affects offspring's marital outcomes. It is therefore useful for theorizing trans-generational transmission of marital instability. However, multiple limitations were identifiable in the study that opens a gap for further research as identified below.

First, although marital satisfaction and reduced marital distress are intertwined concepts, the study did not provide a succinct conceptualization of marital stability, understandably so, because it was outside its conceptual scope. Although relationship satisfaction is a causal factor for marital stability, not all stable marriages are necessarily satisfying. Conversely, some marriages that enjoy relationship satisfaction would end up in divorce, implying that relationship satisfaction was not a guarantee for marital stability (Xerxa et al., 2020). Secondly, the study attracted a disproportionate share of female participants, leading to underrepresentation of their male counterparts, hence presenting a methodological gap. Last but not least, the research was conducted in the Western nations which have individualistic culture and as such, the research findings may not be generalized to non-individualistic societies. This presented a contextual gap. All these identified gaps were addressed by the present research by operationalizing marital stability and implementing the study in Kenya using a proportionate gender-representative sample.

Little and Sockol (2020) investigated whether experience of parental divorce or separation adversely affected marital stability of off-spring in the United States. The study sampled first time parents whose children were not more than six months. A total of 94 participants completed questionnaires that measured parent-child bonding, relationship satisfaction and adult attachment. Data analysis demonstrated that there was no significant

difference between participants who experienced parental divorce and those who did not with respect to their relationship satisfaction. The results suggested that experience of parents' poor relationship quality played limited role in the marital outcomes of offspring and hence, was not a risk factor for offspring's marital stability. The study was important for understanding intergenerational transmission of marital stability, especially as it disputes the well-established notion that a pattern of poor quality of their marital relationship (as indicated by divorce) can be passed down to children. The finding underlines the inconclusiveness of research evidence, thereby providing grounds for further empirical investigation.

Foo, (2021) advanced research into the connection between parents' relationship quality and marital stability from the perspective of parental dissolution and what it portends for marital outcomes of adult children of divorce. The research was an exploration of the pathways through which parent's marital breakups affect offspring's perceptions of intimate relationships. The research employed literature review methodology to explicate the interplay of factors using social learning theory. The review led to the conclusion that the impact of parents' marital quality on off-springs' marital stability was not uniform as some off-springs grew into well-adjusted adults. Further, exposure to adverse relationship can inspire a resolve to do marriage differently and want to do what it takes to build and maintain stability. The study highlighted that it is not automatic that poor parents' relationship quality will translate into a similar experience in offspring's marital relationship. The research therefore spoke against the entrenched notion that parents' poor relationship quality begets offspring's marital instability. These inconsistencies in research results warrants continued empirical scrutiny through additional research. Therefore, the present study was one more attempt in this direction.

Braithwaite et al., (2016) weighed in to the research on quality of parent's relationship in relation to off-springs marital stability by examining the distinctive factors of parental conflict affecting adults in romantic engagements. The research was conducted in a large public university in South-Eastern United States. A total of 353 students participated in the study as respondents. The criteria for their inclusion into the sample was being in a committed romantic relationship. The study applied structural equation modelling to test hypotheses. The results showed that parental conflict predicted marital instability but only in the absence of relationship commitment while parental divorce did not significantly predict offspring's marital instability. The research finding is an empirical demonstration that parent's relationship quality has implications on marital outcomes of their children, with parental marital instability a risk factor for the marital stability of their children.

Further, these two studies indicated the following; The first one is the differential impact of parent's marital quality on offspring's relationship stability, with parent's marital conflict having a stronger effect size than their divorce. The second is the mediating power of offspring's relational commitment (Foo, (2021). These findings together signal the complex interaction of factors at play in explaining the relationship between the quality of parent's marital relationship and their children's marital stability. Whereas the research results provided useful pointers for theorizing marital stability, the sample comprised a lop-sided share of female participants, which means that the male voice was understated (Braithwaite et al., 2016). Given potential gender factor in the marital stability equation, it is possible that under representation of male might have skewed the findings. This variance in sampling presents a gap in knowledge which was addressed in this study by ensuring equal gender representation.

One of the contextually relevant studies inquiring into the nexus parental relationship quality and offspring's outcomes can be linked to the research by Karanja (2016) who examined children's social development outcomes in relation to parental divorce in Kenya. The research was conducted among young adults affected by divorce in Kangema Sub-county. The study was anchored on social learning theory and inquired into the ways in which participants under 25 years of age were affected by experience of parental divorce. It was implied from the findings that parental divorce triggered attachment anxiety, which adversely influenced their perceptions of relationship stability. The study provided a pathway to explain how parental relationship quality was linked to offspring's relationship quality. However, this relationship was more conceptualized than empirically tested, hence presenting a knowledge gap. Further, there was no evidence that the data was collected from individuals in marital relationships as the research was undertaken in schools within the county, suggesting that most of the participants were students who were yet to enter marital unions. The present study addressed the identified gaps by particularly focusing on the tie between parental heritage and offspring's marital stability in Kenya.

Intervening role of Pre-Marital Counselling (PMC) on the Relationship Between Parental Heritage and Marital Stability

Premarital counselling is an educative program developed by practitioners in response to the problem of marital instability as many people enter the institution of marriage without knowledge of what marital life and how to relate inside it (Waruiru et al., 2019). Whereas there were individuals who have experience from either their parents or the teachings they received in their development stages, premarital counseling ensures that the cultural values and various elements regarding marriage are encouraged between the couples to ensure they

have a successful marriage that follows established norms (Alder et al., 2018). Generally, couples typically come together with an intention and desire to raise a family that lasts long and gains stamina to stand the inevitable challenges of its lifetime (Mutunga, 2020). Therefore, when couples meet up for marriage, each originates from unique family with various characteristics, skills and knowledge towards life in general as well as their romantic relationship (Mutunga, 2020). The extant literature suggests that such qualities contribute to how they build up marriage towards longevity and stability (Charles, 2021; Fahimdanesh et al., 2020; Salley, 2022). This underlines the role of environment of growth, which signify the importance of premarital counselling (Polenick et al., 2018).

Research on the role of premarital counselling at the intersection between parental legacy transmission and marital stability has been advanced within the overarching mural of marital satisfaction which is hailed as the main predictor of marital longevity (Marissa et al., 2021). For instance, Parhizgar et al., (2017) investigated the contribution of PMC on marital satisfaction through equipment of participants with communication skills. This was an interventional study carried out on 60 couples who undertook a PMC program offered at a PMC center associated with Alborz University in Iran. Participants were randomly allocated into control and intervention groups. The participants were required to fill Enrich's Marital Satisfaction Questionnaire (EMSQ) before and after the PMC program.

The study reported a significantly higher marital satisfaction scores among the intervention group compared to the control group. Whereas the research recognized marital satisfaction as the primary ingredient for marital stability, it neither conceptualized marital stability nor measured the explanatory power of marital satisfaction on marital stability. Further, the EMSQ tool was developed for evaluating marital satisfaction, which is not a

suitable metric tool for evaluating marital stability. Lastly, the study did not include parental heritage or intergenerational transmission into its conceptual scope. As such, whereas the research is useful in projecting PMC as a potential moderator of the adverse parental heritage and offspring's marital stability, the research results do quantitatively provide clarity on the moderating power of PMC, thereby presenting a knowledge gap for the present study.

Udofia et al. (2021) studied the impact of Pre-Marital Counselling on marital satisfaction of heterosexual couples in Accra, Ghana. Cross-sectional research design was used. Data was gathered using a structured questionnaire administered to married participants from diverse socio-demographic background. In total, 633 people participated in the study. Participants filled Enrich Marital Satisfaction Scale (EMSS) and the data was subjected to descriptive statistical analysis as well as inferential analysis. Results showed that PMC was significantly correlated to marital intimacy, implying that participants in PMC programs were more satisfied with their marriages and this was speculated to have spillover effects on marital stability. The research therefore provided a quantitative explanation for the role of PMC on marital outcomes. However, the research did not include parental heritage into their analytical model. Hence, it is unclear whether and to what extent PMC moderated the relationship between parental heritage and marital stability. Further, the research was not situated within a particular cultural context in as much as the sample was drawn from a nationally homogenous cultural background. The research thus leaves both a conceptual and contextual gap that the present study addressed by expanding the conceptual framework through the inclusion of parental heritage as an independent variable and implementing the research within a Christian community in Kenya.

One of the conceptually relevant studies was conducted by Lopang et al. (2018) who explored perceptions on PMC in relation to marital stability in a village in Botswana. The research sample included 8 individuals in marital relationship and 7 divorcees. The participants, who were recruited through snowball sampling, were subjected to qualitative interviews to elicit their attitudes and perceptions towards PMC in mitigating marital instability. Results showed that PMC was positively perceived as a protective factor against marital instability. These perceptions did not vary across the respondent groups.

The study signified that attitude towards PMC is foundational to its uptake, which in turn, increases the odds of marital stability. The research was culturally relevant as it was conducted within the African continent. However, it was noted that only three participants had attended pre-marital counselling and thus, the responses of larger majority of the sample was based on subjective views rather than practical experience. Further, the study did not conduct a comparative analysis of the marital stability levels of PMC attendees and non-attendees. As such, the conclusions drawn from the study are speculative at best. This presents a methodological gap that necessitates engagement in the present study.

According to Kairali (2017), the church played a significant role in ensuring that PMC is achieved. They noted that lack of adequate preparation among couples has seen them become unprepared to handle disagreements and many misunderstandings, making the couple impotent in addressing various vital issues. This leads to marital instability and sometimes to marital dissolution. To curb the above, the church has been at the forefront to ensure that individuals who intend to get married undergo intensified self-awareness education by requiring their attendance of PMC programs.

Adzovie and Dabone (2021) extend discourse on the critical role of PMC by advancing an argument that it is of essence in the religious context and is related to the success of a marriage. Such programs offer educational content that curbs marital odds that are likely to cause marital instability through a reflective journey of understanding self-more. Their research carried out among married Christians in Ghana indicated that it was paramount to continue impressing on the members the need for premarital counseling through church platforms. This study from Ghana is consistent with the findings of Mobegi et al. (2016) on the relationship between PMC and marital conflicts where the dimensions of PMC are related to the stability of marriage or the lack of it.

Within the Kenyan context, Waititu (2017) is one of the few scholars who have focused the contribution of PMC to family stability. The study location was Kasarani Sub-county in Nairobi County. Data was gathered from a Christian population based in four churches where a sample size of 30 couples was drawn. As per the results of the study, respondents attributed their marital success to their participation in PMC. Specifically, participants who had limited or zero exposure to PMC reported much lower marital satisfaction than their counterparts who had full exposure to PMC. This study therefore provides contextually relevant account of the contribution of PMC to marital stability as the study was carried out in Kenya and targeted Christian couples. Another strength of the research is that the data was gathered from couples, thereby ensuring equal gender representation in the sample. However, like most other studies reviewed under this section, the research did not explore the moderating effect of PMC on the relationship between parental heritage on marital stability. Hence, the knowledge contribution of the present study was in the integration of parental heritage into the conceptual framework, thereby potentially

unearthing the complex interaction between predictors of marital stability among married individuals in church and Kenyan context.

Pre-Marital Counseling programs in DCI-K as per their ministry guidelines, they are done in various forms depending on the capacity, resources and growth stage of the assemblies. The structure in most of the assemblies vary from time to time but every assembly endeavor to support individuals desiring marriage in their style, especially in the growing assemblies. However, in the established assemblies couples desiring marriage are enrolled into a compulsory class on PMC matters. The content of the various PMC programs is not completely harmonized across board but assemblies have formulated commonly used material that covers 7-10 sessions. The lead Pastors and leadership teams guide the programs accordingly from time to time. As such, this study aimed at enhanced knowledge of the key role of PMC program in preparing couples for marriage among DCI- Assemblies in light of their parental backgrounds for stable, emotionally connected and enriched marriages.

PMC, Self-Awareness Education and Emotional Connection Deficit

Pre-Marital Counseling (PMC) plays a crucial role in enhancing self-awareness education among couples, a dimension vital for fostering marital stability. Self-awareness enables individuals to understand their personality traits, needs, and emotional responses, which are essential for a healthy marital relationship (Ghezelseflo et al., 2016). Pre-Marital Counseling programs incorporate self-awareness training, helping participants recognize and address their behavioural patterns and emotional state. Study done on effectiveness of self-awareness-based counseling found significant improvements in individuals' self-awareness and a reduction in social anxiety (Ziaei, Gorzin, & Aval, 2018). By increasing self-awareness, PMC helps individuals to better understand their own and their partner's emotional needs,

leading to more empathetic and supportive interactions. This aligns with findings from a study on student veterans, where self-affirmation interventions significantly increased intentions to seek counselling, highlighting the importance of self-awareness in addressing relationship matters (Seidman et al., 2018).

Furthermore, PMC addresses emotional connection deficits by teaching couples' effective communication and emotional regulation strategies. Emotional connection is critical for marital bonding enhancing stability while its absence can lead to marital instability (Birak et al., 2023). This study show that PMC can significantly enhance emotional connection by providing couples with tools to manage and regulate their emotions effectively. A study on the impact of compassion-based counselling demonstrated that such interventions could improve marital intimacy and reduce conflicts among couples (Zahedi, 2019). Similarly, another study highlighted that emotion management strategies taught in PMC sessions were effective in improving marital satisfaction and reducing emotional distress (Birak et al., 2023). Therefore, these interventions help couples to understand and respond to each other's emotional needs, thereby strengthening their emotional bond and overall marital stability. Hence, the importance of emotional awareness education in relationships of marriage.

The integration of self-awareness education and strategies to overcome emotional connection deficits through PMC creates a comprehensive support system for couples (Birak et al., 2023). By fostering self-awareness, PMC enables individuals to address personal and relational challenges proactively. Concurrently, by enhancing emotional connections, PMC ensures that couples have the necessary skills to maintain a supportive and empathetic relationship. This dual approach is crucial for mitigating the adverse effects of negative parental heritage and fostering a stable and fulfilling marital relationship. As noted in various

studies, such as those on the effects of pre-marital sexual counselling (Sheikhi et al., 2019) and the impact of PMC on marital satisfaction in Ghana (Udofia et al., 2021), the multifaceted benefits of PMC are evident in its ability to enhance both self-awareness and emotional connections among couples.

Theoretical Framework

Theoretical framework is a foundational structure that reviews existing theories related to the study variables concepts, their relationship and significance. It is like a roadmap of research study.

Attachment Theory

Attachment theory is a psychological model for connectedness or deep emotional bonds between people in which each seek closeness, safety and feels more secure.

Attachment Security and Parent–Child Relationships

Attachment theory originated from Bowlby's (1969) investigation of attachment formation between children and their parents. Attachment is a strong emotional bond with an individual built through love and trust that makes them feel secure and comfortable in their environment (Ayenew, 2016). The attachment bond between a parent and child becomes internalized and shapes the feelings and expectations about how one relates with others (Ayenew, 2016; Scharfe, 2017). Attachment theory is a popular theory for research on intimate relationships (Dagan et al., 2021; Jayaseelan & George, 2020; Thompson et al., 2022). Although originating from the Western context, the theory is universal in its applicability for inquiry into marital relationships and family interactions (Thompson et al., 2022). For instance, it has been applied to make meaning of intergenerational transmission of marital instability in a study by McVay (2012) which reported an association between

individual attachment styles and intimate partner violence. The theory also inspired the development of Emotion Focused Theory-EFT by Johnson and Greenberg (1985) who conceptualized relationship distress and adult love, where marriage is included.

According to Johnson and Greenberg (1985), EFT is a brief attachment-based sub-theory that explains marital relationship functioning gained by creating a more secure attachment bond in the relationship. The theory dwells on the undesirable, inflexible interaction patterns and absorbs negative effect that characterizes distress in couple relationships in terms of emotional disconnection and insecure attachment. It integrates the intra-psychic perspective afforded by experiential approaches with an interpersonal, systemic perspective and proposes two kinds of interventions: de-escalation negative cycles and bond reconstruction that can help distressed partners shape emotional accessibility, responsiveness, sensitivity, self-regulation and engagement—which are the key elements of attachment security in relationship of marriage (Johnson & Greenberg, 1985; Wiebe & Johnson, 2016). With its roots in attachment theory, EFT also vouches for the exploration of emotional experiences, uncovering primary emotions such as those from childhood experiences that are often blocked from awareness by reactive surface emotions and responses (Johnson & Greenberg, 1985). The theory supposes that sharing these emotions in marriage improves couple compatibility and congruence through listening and responding in an emotionally attuned way hence marital stability (Gehart, 2014; Wiebe & Johnson, 2016).

Attachment Styles and Marital Bonding

Insecure attachment manifest in the form of anxiety or avoidance styles. They include; Anxious–Avoidant attachment style is whereby an individual fears rejection and therefore keeps off maintaining independence and isolation from others. In marriage, the spouse who

got anxious-avoidant attachment experience difficulties in relating as they fear being harmed, which would bring instability in the bond of marriage (Fraley, 2019). Anxious-Resistant attachment is whereby an individual feels desperate for affection. Such spouse in marriage, feels that the other partner is obligated to fix their problems as they remain hands off and tend to be upset by small issues (Nelson-Coffey, 2018).

Disorganized style - these individuals avoid feelings because they are overly overwhelmed, easily erupt into sharp mood swings and they fear being hurt. When this style of attachment is expressed in marriage, the probability of conflicts and emotional disconnects are high. This threaten the bond of marriage and hence, marital stability (Fraley, 2019). Lastly, secure attachment style of attachment features satisfaction, appreciated, one feels secure and connected to their partners in honest, support and deep emotional connections. This enhances connectedness and the bond of relationships in marriage where marital stability is enhanced (Fraley, 2019; Wiebe & Johnson, 2016).

Application of Attachment Theory in the Study

Application of the attachment theory in this study sought to relate: the theory, emotional connection and congruence of values as learnt from the family of origin to one's marriage.

Attachment, Emotional Connection and Values Congruence

Existing literature suggest that attachment bonds formed in early childhood influence one's attachment styles in adult life in regard to relationships (Du Plessis, 2006). Repeated exposure to negative or positive relationship experiences over time conditions the individual to anticipate an experience of the same in their adult life (Jayaseelan & George, 2020). Children carry through their parental acquired attachment formations through the

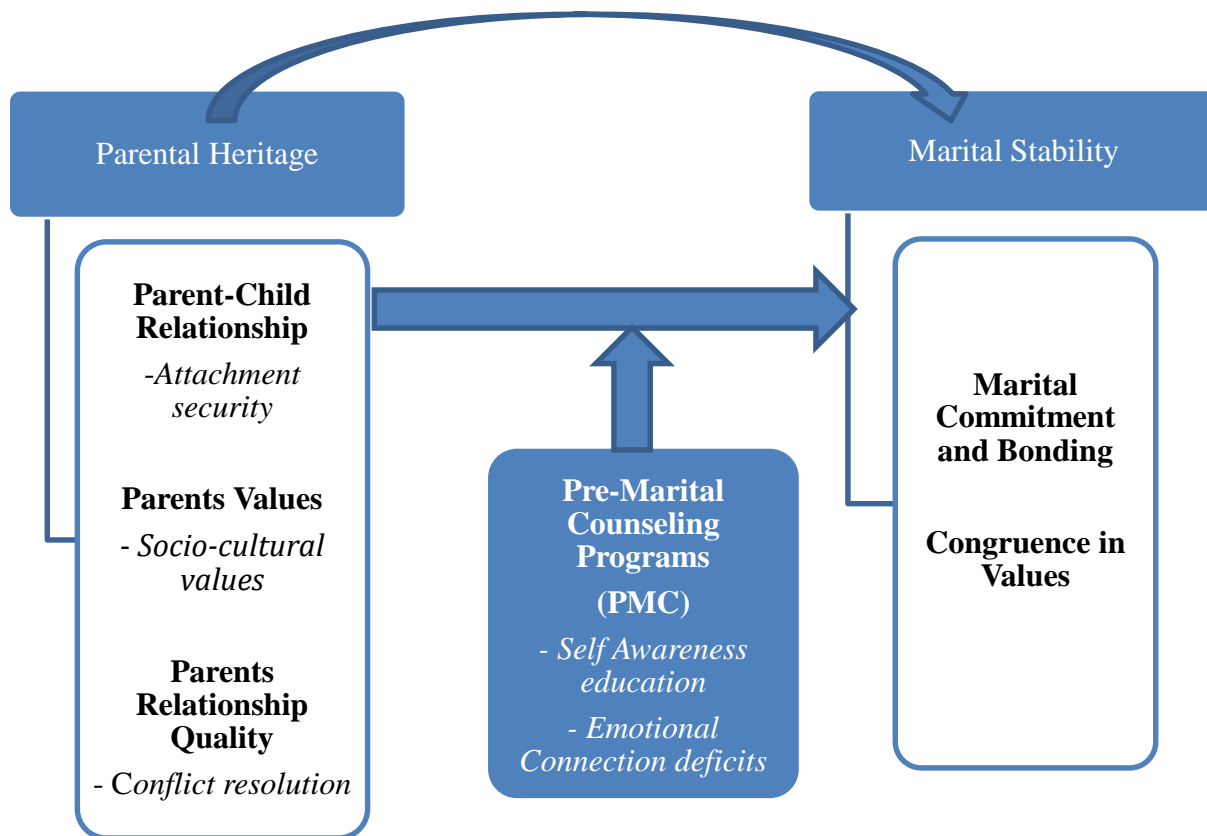
developmental stages and in their later life including their marital status where emotional connections and bonding are key (Salvatore et al., 2018). Hence, depending on the nature of the relationship, an individual can either develop secure attachment bond or insecure bond (Nelson-Coffey, 2018).

Spouses with a secure attachment style normally feels valuable and worthy of other's care and attention. They tend to define their romantic relationships as a cheery, comfortable and reliable relationship. Secure life partners describe their practices more positively, and it seems natural and with high commitment. People with avoidant attachment style have reached a cognitive decision in their internal activation pattern and they feel that they are precious and lovely towards self and their spouse do not care enough about them, so they start to create a negative view of them. They are afraid of intimacy and closeness to others and avoid intimate relationships (Fraley, 2019).

Therefore, the relevance and practicability of attachment theory to the present study is inherent in the internalization of relationship values as role-modelled by parents in the home. This is featured through parents own marital relationship quality and the parent-child attachment bond developed by individuals during childhood (Fraley, 2019). They can be implicit and explicit values and beliefs systems that inform their perspectives marriage relationships and family life (Nelson-Coffey, 2018). The study is about relationships in the family of origin and in marriage. Attachment theory concepts – safety, are key in understanding interventions of existing emotional connection gaps between a spouses – married or intending to marry through PMC programs.

Conceptual Framework

A conceptual framework is a structure of norms, principles, and rules that holds together the ideas comprising the broad concept. It shows the relationship between variables, key concepts, dimensions, and indicators as illustrated in the diagram below regarding parental heritage and marital stability (Creswell & Creswell, 2018). Figure 2.1 illustrates the conceptual framework for the present study. Figure 2.1 labels parental heritage as the independent variable, premarital counselling programs as the moderating variable and marital stability as the dependent variable. Furthermore, Figure 2.1 depicts the indicators of parental heritage as follows: Parents' values, Parent-child relationship, and the Parent's relationship quality and their assumed influence on the children's marital stability. The dimensions of parents' values are social-cultural values. Parent-child relationship was reflected by attachment security (safety, acceptance and proximity) while parents' relationship quality was indicated by observed conflict resolution (Jayaseelan & George, 2020). In this case, marital stability as measured by congruence in values and marital commitment in reference to their bond of marriage. Pre-Marital Counselling programs depicted the dimensions of; self-awareness education and the emotional connection deficits between couples who intend to get married.

Figure 1*Conceptual Framework*

(Author: Researcher 2022)

Chapter Summary

The chapter comprised the various literature that is related to the study. It has brought out the relationship between study variables and clarified the research gap – the missing link between the parental heritage and the children's marital stability in their coupling stage. In sum, the broad spectrum of literature is conceptually narrow in scope to marital satisfaction and, to a much lesser extent, marital stability while the important subject of parental heritage is conspicuously missing in past empirical research with the exception of a few recent inquiries into intergenerational transmission of divorce (Atapour et al., 2021; Dush et al., 2018; Huang et al., 2020; Jamison & Lo, 2021). The research stream is also predominantly western in depth and breadth, with majority of the studies carried out in the USA (Braithwaite et al., 2016; Cavanagh & Fomby, 2019; Charvat, 2020; Cowan & Cowan, 2019; Little & Sockol, 2020).

Within the Kenyan context, scholarly interest is beginning to develop concerning parental heritage and its implications on marital outcomes, though with limited conceptual and methodological robustness (Hongo, 2019; Kago, 2022, Karanja, 2016). Further, despite the church being a key stakeholder in the promotion of PMC programs, there was a paucity of research evaluating such programs targeting Christian couples (Kairali, 2017). The chapter explained the theoretical and conceptual framework which was used to address these gaps in knowledge. The next chapter of the study discusses research methodology.

CHAPTER THREE: RESEARCH METHODOLOGY

Introduction

This chapter presents a detailed description of the research methodology that serve as a blueprint for the implementation of the study. The chapter begins by providing an explanation of the research design selection, anchoring the discourse within the broader purview of research paradigm. This is followed by a description of the study population and sampling design, which includes the sampling technique and sample size. Subsequently, the types of data and data collection methods, along with consideration of instrument reliability and validity as well as pilot-testing procedures are explained. The chapter then outlays the data analysis plan and concludes with ethical protocols followed during the study.

Research Approach and Design

Research paradigm, which is about the worldview through which knowledge is advanced, is a foundational consideration that precedes research design choice (Kaushik & Walsh, 2019). This is because every researcher engages in the process of scientific inquiry through a philosophical grid with which they make meaning of and explain the world around them (Majeed, 2019). Accordingly, the present study adopted a post-positivist worldview which was developed to mitigate the shortcomings of pure positivism (Panhwar et al., 2017). The main argument of positivism is that there exists objective reality external to and free from influence of the observer. Alharahsheh and Pius, (2020) point out that this paradigm assumes that a researcher is always capable of isolating variables, which is not always true. Secondly, this paradigm ignored the richness of human emotions in answering research questions. It was these criticisms of positivism that saw the emergence of post-positivism characterized by the adoption of a priori quantitative approach to scientific inquiry without

discounting the place of the social context in explaining research findings (Panhwar et al., 2017).

Post-positivist worldview was adopted as a suitable philosophical lens because both the subjects of parental heritage and marital stability are deeply rooted in the social context, which made it impossible to launch scientific inquiry from a purely positivist stance. This was evident in the research variables at the center of this study. For instance, parents' values as a dimension of parental heritage span both sociocultural and religious underpinnings that ought to be put into perspective when investigating the association between parental heritage and offspring's marital stability (Kago, 2022). Accordingly, whereas statistical rigor inherent in positivist philosophy is at the heart of reliability and generalizability of research output, the process of making sense of the nexus between parental heritage and offspring marital stability is not value neutral, and hence post-positivism provides a pluralistic explanation of such social phenomena through the integration of research methods.

Adopting post-positivism, descriptive research design was applied. This involved describing, analyzing, and reporting the relationship between study variable (Kothari, 2019; Kothari & Garg, 2014). The variables in the present study includes: parental heritage, Pre-Marital Counselling programs and marital stability. In descriptive studies, subjects and ideas are critically observed to report a given state of affairs regarding social phenomenon through direct contact with the subjects whose characteristics are relevant to the inquiry (Asenahabi, 2019). The research subjects in this study are marital programs leaders and married individuals who congregate at Deliverance Church International located in Kasarani Sub-county of Nairobi, Kenya. The data from these target groups was collected by use of

concurrent mixed methods where the data was collected at roughly the same time in questionnaires and interviews.

Population

The study population used a complete set of the individuals who constitute the study subjects (Creswell & Creswell, 2018). In this case, the population covered 3377 married congregants of the married individuals registered in the 22 local assemblies distributed across three sub-regions of Deliverance Church International in Kasarani. These are: Roysambu - (5 assemblies), Kahawa (11 assemblies) and Kasarani (6 assemblies) Sub-regions. The Church runs a family ministry intended to build stable and fulfilling marriages anchored on Christian principles through, among others, Pre-Marital Counselling (DCK-I, 2022). The population distribution per assembly as per the sub-regional register is presented in Table 1.

Table 1

Population Distribution

	Church	Population	Percent
Roysambu Sub-region			
1	Zimmerman	460	12.06
2	Shiloh Campus	20	1.18
3	Mirema	45	4.41
4	Thome	22	1.18
5	Githurai 44	30	1.18
Kahawa Sub-region			
6	Githurai 45	220	7.35

7	Tumaini	70	2.94
8	Kimbo	40	3.53
9	Sunton	210	2.94
10	Posta	60	2.06
11	Mwirigo	140	4.41
12	Progressive	30	2.35
13	Kizito	230	5.59
14	Finance	50	2.06
15	Mwiki	1360	26.76
16	Wendani	60	3.82
<hr/>			
Kasarani Sub region			
<hr/>			
17	Kahawa West	160	7.65
18	Kamae	50	2.06
19	Kiamumbi	70	4.12
20	Maziwa	10	0.59
21	Kiwanja Bypass	10	0.59
22	Kiwanja	30	1.18
<hr/>			
Total		3377	100.00
<hr/>			

Sample Size

Sampling involved the process of selecting individuals from a population such that the selected group would contain elements representative of the characteristics found in the entire group –in this case married individuals in DCI-K churches (Kothari, 2019; Kothari & Garg,

2014). The total number of individuals represents the sample size. According to Kothari (2019) as well as Mugenda and Mugenda (2019), a sample size of 10% - 30% of the total population would be essentially representative of the total population. In this study, a sample of 340 married individuals, representing 10% of the target population, was used. The sample was distributed as shown in Table 2.

Table 1

Sample Size Distribution

	Church	Population	Sample size	Percent
Roysambu Sub-region				
1	Zimmerman	460	41	12.06
2	Shiloh Campus	20	4	1.18
3	Mirema	45	15	4.41
4	Thome	22	4	1.18
5	Githurai 44	30	4	1.18
Kahawa Sub-region				
6	Githurai 45	220	25	7.35
7	Tumaini	70	10	2.94
8	Kimbo	40	12	3.53
9	Sunton	210	10	2.94
10	Posta	60	7	2.06
11	Mwirigo	140	15	4.41

12	Progressive	30	8	2.35
13	Kizito	230	19	5.59
14	Finance	50	7	2.06
15	Mwiki	1360	91	26.76
16	Wendani	60	13	3.82
<hr/>				
Kasarani Sub region				
<hr/>				
17	Kahawa West	160	26	7.65
18	Kamae	50	7	2.06
19	Kiamumbi	70	14	4.12
20	Maziwa	10	2	0.59
21	Kiwanja Bypass	10	2	0.59
22	Kiwanja	30	4	1.18
	Total	3377	340	100.00
<hr/>				

Sampling Method

Probability sampling method was used – where the research participants were recruited to the study randomly, and therefore, every member of the study population has an equal chance of being selected (Pace, 2021). Specifically, the study applied stratified sampling procedure whereby the population was divided into naturally identifiable sub-groups to generate sample from each sub-group (Taherdoost, 2016). Thus, stratified sampling, random samples were drawn from each stratum based on the relative share of the stratum from the total population so as to meet the requirement of representativeness that is not attainable using other sampling methods (Sharma, 2017). In this study, local assembly was used as the stratification criteria so

as to ensure equitable representation of married individuals in all the assemblies into the sample.

Within each stratum, systematic sampling method was used to identify the various actual respondents from the selected sample size. In systematic method of sampling, the selection of elements was derived from a given order of a sampling frame, which in this case, is the register of married members of each local church (Pace, 2021). One of the most common forms of systematic sampling is an equal-probability method, whereby every K-th element in the sampling frame was selected in this method, with K denoting the sampling interval. The Kothari (2019) formula was used to determine the sample size in selecting the sample. Where n is the sample;

$$k = \frac{N}{n}$$

n is the sample size - 340, and N is the population size – 3377.

Types of Data

The data collected in this study was primary data that included: Quantitative and Qualitative data. Primary data was gathered to provide answers to the research questions and achieve the objectives of the study as it yields original data gathered by the researcher directly from the respondents (Hafsa, 2019). As compared to secondary data, primary data yields a higher accuracy threshold, and thus, more credible than secondary data (Denscombe, 2017). This was done in two sub-types, namely: quantitative data and qualitative data. Quantitative data referred to data that could be counted and subjected to statistical analysis through the application of quantitative techniques whereas qualitative data referred to the canopy term for all non-numeric data, usually collected and analyzed in textual form (Ahmad et al., 2019). In

this study, both data types were necessary to develop a comprehensive and multidimensional view of social phenomenon through concurrent mixed methods. These choices align well with post-positivist philosophy of methodological multiplicity, enabling the generation of generalizable findings while at the same time putting the social context into perspective (Creswell, 2018).

Research Instruments

Two distinct research instruments were used to facilitate the collection of data. These were: structured questionnaire and key informant interview guide.

Structured Questionnaire

A structured questionnaire was the main data collection instrument for the study. The questionnaire was divided into six thematic sections. Section 1, contained questions seeking demographic data of the respondents. The demographic variables included: gender, age, type of marriage, years in marriage, number of children, salvation status and exposure to marital program (See Appendix II). Section 2: comprised the modified version of Parental Bonding Instrument (PBI) by Gamsa (1987). This tool was originally developed by Parker et al. (1979) to measure the quality of an individual's relationship with their parents during childhood years. The instrument required respondents to remember their relationship with their parents during childhood. The modified version contained; 25 items on a 4-point comprising of 4 possible descriptors thus: 0=very unlike, 1=moderately unlike, 3=moderately like, and 4=very like. The items represented two overarching constructs namely: care (12 items) and overprotection (13 items). See Appendix II).

Section 3 constituted an adapted version of Valued Living Questionnaire (VLQ) developed by Wilson and Groom (2002) to aid in administering commitment therapy. The first part of the adapted version was an inventory requiring participants to rate their parents' values based on 10 life domains on a 10-point scale from 1=not important at all to 10=extremely important. The second part required respondents to rate the extent to which those same values they observed in their parents influence their own marital stability on a 10-point scale from 1=not at all to 10=very great extent. The 10 life domain areas are: family, marriage, parenting, friendship, work, education, recreation, spirituality, citizenship and physical self-care (Wilson et al., 2010). Responses on the adapted VLQ were used to compute a valued living composite index which quantified the parental values and its extent of influence on offspring's marital stability (See Appendix II).

Section 4 comprised 9 items adapted from Relationship Quality Scale (RQS) developed by Chonoby et al. (2016) to assess one's perception of the quality of couple relationships. The items are scored on a 5-point scale from 1=strongly disagree to 5=strongly agree. Section 5 was made of a battery of items developed by the researcher for evaluating the role of PMC on marital stability. Respondents were required to indicate their exposure to PMC program and rate the extent to which they felt that PMC program contributed to the stability of their marriage on 10 key premarital dimensions. These are: communication, conflict resolution, commitment, sexuality, financial management, parenting, relationship with in-laws, relationship with friends, show of affection, and adjustment of expectations. The items were scored on a 5-point scale from 1=not at all to 5= very much. A composite index was generated to provide an aggregate measure of the role of PMC on respondents' marital stability. A high score signified large role and a low score indicated a small role (See Appendix II).

The last section - Section 6- was made up of an inventory for measuring marital stability. The inventory was derived from items adapted from Marital Instability Index (MII) utilized by Vakili et al. (2015) to measure marital instability and its predictors. The index consists of 18 items constructed on a 5-point scale from 1=Never to 5=Always. An aggregate score was computed to establish the MII of the respondents, whereby low scores denoted marital stability (1) and high scores (5) represented marital instability (Appendix II).

Key Informant Interviews

An interview guide was developed and administered on the leader in charge of family or marital ministry programs in each of the 22 local churches of DCI-K as key informants, where 19 of them responded to the physical interview. The interview guide contained a set of 12 open-ended questions along the four objectives. The interview questions focused on parents' values, parent-child relationship quality, parents' relationship quality, and PMC (See Appendix III).

Data Collection Procedure

Data collection was done by administering the questionnaires to each selected married individual in each local assembly and conducting interviews for marital programs leaders. To achieve this plan, the study researcher coordinated with the various marital ministry in charge-administration ministers for time to meet the respondents at appropriate and agreeable time. The married individuals gathered at each assembly where they were categorized in their marital ages by 5 years' interval. Depending on the number of each stratum which informed the sampling interval, the questionnaires were administered to the K-th number person (Pace, 2021). They mainly filled the questionnaires physically but fifty-two individuals (52) requested to fill them in soft which they were sent and filled. The soft instruments did not have a required

to identify self by email or by name which ensured anonymity. Similarly, marital program leaders were interviewed separately at each local assembly after booking their timelines. 19 leaders- one per church were interviewed during physical meetings.

Instrument Validity and Reliability

Creswell and Creswell (2018) recommend that when using primary data, it is crucial to ensure validity and reliability of the research tools. Instrument validity refers to the assurance that the research tools to be used to gather data will measure what is intended (Noble & Smith, 2015). To ensure face validity, development of the questionnaire was informed by a thorough literature review to ascertain that all dimensions underlying each construct was represented in the items and are relevant as well as appropriate. Further, through review by the supervisors, the instruments were checked and refined before they were distributed to the respondents. The reliability of an instrument of study on the other hand concerns the degree to which a particular instrument can consistently yield a similar result over a number of repeated trials (Barbie, 2010; Kothari, 2019). Cronbach's alpha method was applied for this purpose. The statistic that represents the degree to which an instrument is found to be internally consistent, typically indicated by a coefficient score of $\alpha > 0.7$ (Taherdoost, 2016).

The Parental Bonding Instrument – PBI was validated in United Kingdom sample and found to robustly meet validity and reliability thresholds (Xu et al., 2018). Valued Living Questionnaire - VLQ has been found to possess good internal consistency ($\alpha > 0.7$) even with distressed samples (Cotter, 2011; Wilson et al., 2010). Similarly, the validity and reliability of Relationship Quality Scale- RQS was tested by its developers and found to contain a high internal consistency ($\alpha = .891$). Lastly, tests with Indonesian samples yielded alpha coefficient

of $\alpha=.883$ for the MII, which is an indication of high reliability (Rahaju et al., 2019). Cronbach's alpha score was computed for PMC items using the Statistical Package for the Social Sciences (SPSS 28) based on pilot-test data. With respect to the key informant interview guide, validity and reliability was ensured through rigor which was demonstrated by a careful and thorough process of data gathering and analysis, including truthfulness in reporting and transparency of the process (Cypress, 2017). Accordingly, the researcher maintained a neutral stance and kept an audit trail that could be used to trace the path from field work to data analysis, interpretation, and report writing.

Pilot-Testing

A pilot-study is essentially a mini research that precedes the actual study in order to try out the research instruments and address any gaps in the research tools before rolling out the research in full scale (Denscombe, 2017). This process accorded the researcher an opportunity to further estimate the robustness of the instrument and make any necessary amendments. Including any ambiguity in item construction so as to enhance conciseness, clarity, and comprehensiveness of the instruments. For the purpose of this study, the pilot-test was conducted on 20 married individuals- congregants of Deliverance churches in Kiambu County. The pilot-test data was reviewed and analysed so as to verify reliability for any improvement areas. These areas included: categorization of the stratus when administering the questionnaires to capture all marital ages, requesting to meet the respondents in advance in the churches for efficiency and giving more time to the leader of the marital programs or the family ministry. The pilot test experience was also used to estimate the timeframe and logistical needs of the study.

Data Analysis Plan

The study yielded a mix of quantitative and qualitative data that was subjected to separate data processing procedures. After the data was collected using the questionnaire tool, the data was first taken through coding and data entry into SPSS 28 current software. This was the process of converting raw into soft data into an organized format ready for analysis. Descriptive statistics was then employed to ensure the data was consolidated, interpreted, and analyzed. This included a process of data transformation to convert each item score into a composite score for each and every respondent. Data visualization was aided by tables, graphs and pie charts after which interpretations and discussions followed.

Relationships between the study variables was further tested using correlation tests and regression techniques (Hauke & Kossowski et al., 2021). Correlation analysis was used to measure the strength and direction of the relationship between parental heritage variables. The approach helped in understanding the strength and how strong these parental heritage factors are associated with marital stability. Regression was utilized to determine the predictive power of parental heritage variables on marital stability. This analysis provided insights into the extent to which each parental heritage factor independently contributed to marital stability. This offered a comprehensive understanding of the interplay among the variables dimensions and indices.

Qualitative data generated from key informants was analyzed using inductive or thematic logic method where patterns, categories, and themes were identified. The data was organized into increasingly more abstract information units. This inductive process illustrated working back and forth between the themes and the database until a comprehensive set of themes were established. This followed a sequence beginning with data organization and

preparation, reading through the data, generation of descriptions and themes, and final representation of the main themes. These were then interpreted and supported with verbatim excerpts. The qualitative data and analysis was used to clarify and corroborate the results of quantitative data in order to arrive at a comprehensive sense-making of the interaction between the study variables (Creswell & Creswell, 2018).

Ethical Considerations

The research process followed all laid down ethical protocols to guarantee the protection of the rights of research participants and comply with institutional requirements as stipulated by PAC University and relevant research bodies. To begin with, the researcher obtained ethical clearance from Pan Africa Christian University (PACU) - Institutional Scientific Ethics Review Committee (ISERC – See Appendix IV) along with a research authorization letter which was used to apply for a permit from the National Commission of Science, Technology, and Innovation (NACOSTI – See Appendix V). The researcher also sought written permission from DCI-K before engaging with the individual respondents in the assemblies (See Appendix VI).

In line with the do-no-harm principle, the ethical considerations were made in this study with respect to research participants included informed consent (See Appendix I), respect of privacy and confidentiality of participants and right to voluntary participation (Okesina, 2020). This was detailed in an informed consent form that was explained to respondents who were required to sign as they participated in the study. The consent form explained the purpose of the study and the role of each party. It detailed measures for ensuring the anonymity, privacy and confidentiality of the participant's data. This included non-disclosure measures such as use of pseudonyms when reporting findings from qualitative data. Respondents were instructed not

to share any identifying information when filling the questionnaire form. They were reminded of their right to voluntary participation and free to withdraw from their participation any time before or during the data collection period.

According to research ethics practices, the use of standardized inventories that have previously been developed was made after obtaining access to them. According to its developers, the PBI and RQS tools were freely available for use (Parker et al., 1979). Similarly, researchers and therapists have been freely granted permission to use VLQ for reproduction and use without requiring consent from the author. Marital Instability Index was adapted in some aspects for utilization blended with the researcher's version. The data collected was subjected to strict data protection measures including keeping the data in classified envelopes under lock and key. All transcribed data and data entered into data analysis software was assigned unique passwords maintained exclusively by the researcher.

Further, the researcher declared membership at DCI-K and acknowledged her experience in the Family Ministry as a leader for eight years as a married individual. She felt the weight of respondents to the data instruments filling process. However, an assistant researcher collected data in that local assembly while the data was coded and anonymity upheld at the collection point to analysis. She attended a different assembly during the collection dates at the local assembly. This ensured that the data was protected from possible bias from the researcher at collection and later at storage process by lock and key.

Chapter Summary

The gist of this chapter was to lay out and justify the procedure for collecting and analyzing data. The chapter has revealed that a post-positivist research lens was used and the

research was guided by descriptive research design. The chapter also explained the population and sampling design. The population is specified as 3377 married congregants in all the 22 assemblies across the three regions of DCI-K. The chapter clarified that 10% of this population constituted the sample of 340 participants. Recruitment of the participants was done using stratified sampling technique. In keeping with post-positivist orientation, a pluralistic standpoint was followed, meaning that both quantitative and qualitative data was collected. The research tools used were structured questionnaire and key informant interview guide developed by the researcher. The chapter included plans for ensuring validity and reliability of the research instruments, including pilot-testing procedure. Data processing plans for both data types have also been described, and the analytical techniques explained. The chapter concluded with a raft of ethical considerations to be made including institutional compliance measures. The next chapter presents the results and the discussions on the same after the data analysis as guided by the objectives of the study.

CHAPTER FOUR: RESULTS AND DISCUSSION

Introduction

This chapter is a presentation of results that shows the influence of parental heritage on marital stability among the married individuals of Deliverance Church International-K in Kasarani Sub-County, Nairobi, Kenya. Building on the foundational research objectives, this section comprises of results presentation, interpretation and discussion from the collected data. It sheds light on how early familial experiences influences marital stability among married individuals while appreciating the role of PMC. The findings are systematically structured to reflect the quantitative data's descriptive and inferential statistics, enriched by qualitative insights from participants' narrative expressions.

The presentation gives a preliminary of response rate and social demographic data of participants, statistical data presentation and interpretation per the objectives, qualitative data interpretation along thematic emergent constructs and discussions under each objective. The study worked with the following four objectives; effect of parent-child relationship, effect of parents' values, effect of parents' relationship quality on marital stability and establish the intervening role of Pre-Marital Counselling program on the relationship between parental heritage and marital stability.

Qualitative Data Analysis

The thematic analysis method was used to analyze qualitative data from interviews with marital programs leaders. The process revealed several key insights which further informed the intervening role of Pre-Marital Counselling on the influence of parental heritage and marital stability. A total of 19 respondents, comprising 17 males and 2 females, from the

22 church assemblies, provided in-depth insights into this complex relationship. Each interview section took approximately 20-30 minutes.

Qualitative data analysis in this study involved a systematic process of transcription, coding, and thematic analysis. Interviews with participants were first transcribed verbatim to ensure accuracy in capturing their responses. The transcriptions were then meticulously reviewed and coded using a combination of open and axial coding techniques. Open coding was initially employed to identify distinct concepts and categories from the raw data. These codes were then grouped into broader themes during the axial coding phase, which involved linking related codes to form cohesive themes. The coding process was done using Nvivo software, which helped in organizing and managing the data. Respondents were assigned codes, ranging from L01 to L19, to maintain anonymity while providing specific insights.

Quantitative Data Analysis

Response Rate

The analysis of the response rate serves as a crucial indicator of how the sample represents the intended population. A high response rate is vital for establishing the credibility of the research findings. Conversely, a low response rate can significantly weaken the statistical strength of the collected data and cast doubt on the reliability of the results (Creswell & Creswell, 2018). Moreover, it can impede the researcher's ability to generalize the findings to a broader audience. Low response rate might also hint a potential bias within the sample due to non-responses, which could lead to a sampling bias, particularly if the non-responses are not evenly distributed among participants (Pace, 2021).

Table 3*Response Rate*

Response	Frequency	Percent
Returned	323	95.00%
Unreturned	17	5.00%
Total	340	100%

Source: Field Survey Data (2023)

Vasileiou et al. (2018) recommend that, for a descriptive study, a response rate exceeding 50% is considered sufficient. Vasileiou et al. (2018) goes further to state that response rates above 50% are acceptable, while rates of 60% are deemed good, and rates of 70% are considered very good. Therefore, the response rate of 95% in the study was very good and sufficient.

Social-Demographic Data**Table 4***Social-Demographic Characteristics of Respondents*

Demographics	Frequency
Gender - Female (%)	57.35
Gender - Male (%)	42.65
Age Group - 18-29 years (%)	9.1
Age Group - 30-39 years (%)	39.7
Age Group - 40-49 years (%)	30.6

Age Group - 50-59 years (%)	17.1
Age Group - 60 years and above (%)	3.5
Type of Marriage - Church Wedding (%)	50.74
Type of Marriage - Customary (%)	29.08
Type of Marriage - Civil (%)	8.90
Type of Marriage - Come We Stay (%)	11.28
Years in Marriage - 10 to 15 years (%)	25.9
Years in Marriage - 5 to 10 years (%)	24.4
Years in Marriage - Less than 5 years (%)	12.3
Years in Marriage - More than 15 years (%)	36.8
Attended PMC - Yes (%)	51.34
Attended PMC - No (%)	48.66
Attended continuous marital programs Yes (%)	50.9

The social-demographic characteristics of the participants in the study present a diverse and balanced representation, crucial for a comprehensive analysis of marital stability. Females constitute 57.35% of the respondents, with males making up 42.65%, ensuring a varied gender perspective. The age distribution spans from the younger cohort of 18-29 years (9.1%) to those 60 years and above (3.5%), capturing a wide range of life stages and marital experiences. The types of marriage among participants predominantly include church weddings (50.74%) and customary marriages (29.08%), reflecting the cultural and spiritual significance of marriage within the community (Salimi et al., 2019). In terms of marital duration, a significant segment has been married for more than 15 years (36.8%), providing

insights into long-term marital dynamics, while younger marriages of less than 5 years are also represented (12.3%). Moreover, just over half of the respondents (51.34%) have participated in church-organized Pre-Marital Counseling programs, highlighting the role of religious institutions in marital preparation (Mobegi et al., 2016). This demographic mix richly offers a robust foundation for exploring the multifaceted aspects of marital stability across different genders, age groups, marriage types, durations, and engagement with marital programs.

Data Presentation, Interpretation and Discussion Objective by Objective

Objective One: Effect of the Parent-Child Relationship on Marital Stability

This objective particularly focused on the relationship between the child and the parent (parental bond) and how it affects marital stability along bonding and congruence of values. The relationship was weighed in regard to the perceived attachment security aspects between a parent and a child.

Parental Bonding Response Summary

Table 5 demonstrates how the respondents rated their parental bonding experience.

Table 5.

Mother and Father Parental Bonding Score Summary

Statistic	Mother Response	Father Response
Std. Deviation	0.84933	0.94886
Variance	0.721	0.9
Range	3	3
Minimum	1	1
Maximum	4	4
10th Percentile	2	1
25th Percentile	2	2

75th Percentile	3	3
90th Percentile	4	4

The descriptive statistics for Section 2 of the questionnaire, focusing on the effects of parent-child relationship on marital stability, revealed notable patterns in the respondents' recollections of their early relationships with their parents. The median responses for both mother and father-related items predominantly fell within the range suggesting a positive parental bond. Specifically, the standard deviation values of .84933 for mothers and .94886 for fathers indicate a moderate level of variability in these perceptions. The variance values, .721 for mothers and .900 for fathers, further corroborate this variability. The range for both sets of responses was 3.00, with minimum values at 1.00 and maximums at 4.00, indicating that responses spanned across most of the scale provided in the questionnaire.

Further, the 10th percentile values suggest that a significant minority of respondents had less favorable perceptions, particularly towards fathers (1.0000) compared to mothers (2.0000). However, the 90th percentile values at 4.0000 for both mothers and fathers indicated that a substantial proportion of respondents experienced highly positive parent-child relationships. These findings suggested a general tendency towards favorable parental relationships during childhood among the participants, with some variation that might be attributed to individual differences in family dynamics and personal experiences. The findings are consistent with Huang et al. (2020) who postulated that sound parent-child relationships influence marital stability even with personal differences.

Correlation Between the Parent-Child Relationship and Marital Stability

Table 6 shows the interaction between parental values and marital stability.

Table 6

Correlation Between Parent-Child Relationship and Marital Stability

		Section 2 (parent-child relationship)	Marital Stability
Section 2 (parent-child relationship)	Pearson Correlation	1	.154**
	Sig. (2-tailed)		0.006
	N	340	325
Marital Stability	Pearson Correlation	.154**	1
	Sig. (2-tailed)	0.006	
	N	325	325

The correlation analysis conducted to evaluate the effect of the parent-child relationship on marital stability reveals a statistically significant, albeit modest, relationship. The Pearson correlation coefficient was 0.154. This positive correlation coefficient, though relatively low, suggests a slight association where a more positive parent-child relationship is linked with greater marital stability among the respondents. The significance of this correlation is reinforced by a p-value of 0.006, which is below the 0.01 threshold, indicating that the relationship is statistically significant at the 1% level. While the correlation is not

strong, the presence of a significant positive relationship highlights the potential influence of early familial interactions on subsequent marital dynamics. This finding is consistent with Li et al. (2020) who found that both marital and parent-child relationships positively affect children's wellbeing. Therefore, parent-child relationship influences marital stability.

Greenlee et al. (2021) observed that lower parental marital satisfaction predicted worse outcomes for children, suggesting an indirect impact of marital relationships on the parent-child dynamic and potentially on future marital stability. It implies that experiences and perceptions formed during the parent-child relationship phase could have a lasting impact, albeit to a limited extent. This is consistent with the findings of Huang et al., (2020) on how individuals navigate and perceive stability in their own marriages in reference to their family of origin. The finding contributes to the understanding of the multifaceted factors that influences marital stability.

Regression Between the Parent-Child Relationship and Marital Stability

Table 7

Regression Between the Parent-Child Relationship and Marital Stability

Model Summary / Coefficients	Value
R	0.648
R ²	0.420
Adjusted R ²	0.418
Std. Error of the Estimate	0.987

Constant (Intercept) – <i>t</i>	24.680
Constant (Intercept) - <i>Sig.</i>	0.000
Parent-Child Relationship – <i>t</i>	4.053
Parent-Child Relationship - <i>Sig.</i>	0.006

The regression analysis in Table 7 reveals a moderate to strong positive relationship between the parent-child relationship and marital stability, as indicated by an R value of 0.648. The model explains 42% of the variance in marital stability ($R^2 = 0.420$), with an adjusted R^2 of 0.418, suggesting a good fit. The standard error of the estimate is 0.987, reflecting the average distance between the observed and predicted values of marital stability. The coefficient for the parent-child relationship is significant ($t = 4.053$, $Sig. = 0.006$), underscoring its positive impact on marital stability. The intercept is also statistically significant ($t = 24.680$, $Sig. = 0.000$), establishing a solid baseline for the model.

Li et al. (2020) examined the impact of marital and parent-child relationships on children's mental health, revealing significant positive effects, with the parent-child relationship playing a mediating role ($p < .001$). Li et al. (2020) supports the findings of this study by demonstrating the significant positive effects of parent-child relationships on outcomes within family dynamics, thereby validating the positive impact of the parent-child relationship on marital stability observed in this study. Similarly, Olafsson and Steingrimsdottir (2020) found that paternity leave was significantly associated with decreased likelihood of couples separating, demonstrating the importance of early parental involvement in childrearing for marital stability ($p < .05$). These findings highlight the critical role of early

family dynamics in shaping marital outcomes, with a stronger parent-child relationship associated with greater marital stability. Further, qualitative data also brought out the impact of parental heritage as follows;

Impact of Parental Heritage

The impact of parental heritage on marital dynamics was emphasized by the respondents' qualitative data analysis. The verbatim statements: (L13) emphasized, "Support programs helps them choose a position. Can change the belief the person has been brought up with," suggesting that the counseling sessions offered a transformative experience that could mitigate or even reverse the negative effects of certain parental influences. Further, the verbatim accounts from the leaders illustrated a belief in the power of parental heritage and possible intervention to facilitate significant personal growth and change. (L19) noted, "PMC participants are more stable in their relations because of the foundation from their parents. They are able to take marital challenges better than those who haven't done the program." This perspective underscores the need to engage the transformative journey of enabling individuals to transcend their backgrounds and build marriages that reflect their values and aspirations, rather than being constrained by their parental heritage.

Support to the couples formed a crucial platform for individuals to engaged more and reflect on their parental heritage aspects and its impact on personal acumens and in marriage. This reflective process allowed participants to internalize which familial patterns were beneficial and which were detrimental to marital stability. The interviewed leaders shared that, individuals in support forums like PMC were given the space to critically evaluate their inherited relationship dynamics and consciously decide which aspects to emulate and which to alter in their own marriages. This finding is consistent with Xie et al., (2022) in that

deliberate reflection was key step in actively shaping the quality and stability of marital relationships. Moreover, the opportunity to engage in such deep introspection deemed essential for breaking cycles of dysfunction and fostering healthier marital interactions due to emotional connections deficits.

Discussion

The first objective of the study was to assess the impact of the parent-child relationship on marital stability which revealed a statistically significant correlation with a Pearson coefficient of 0.154. This positive, albeit modest, correlation suggests that healthier parent-child dynamics could potentially contribute to greater marital stability (Table 5, 6 and 7). Such findings resonate with research by Planalp et. al., (2019), who found that marital quality was related to higher sensitivity in father-child interactions, whereas positivity was related to higher sensitivity in mother-child interactions, suggesting that the quality of these early relationships can forecast the quality of an individual's subsequent marital relationships.

Further, the regression analysis in this study revealed a moderate to strong positive relationship between the parent-child relationship and marital stability, as indicated by an R value of 0.648. The standard error of the estimate is 0.987, reflecting the average distance between the observed and predicted values of marital stability. The coefficient for the parent-child relationship is significant ($t = 4.053$, $\text{Sig.} = 0.006$), underscoring its impact on marital stability. Qualitative data as responded by the leaders brought to the fore the impact of parental heritage along attachment security, values and binding among the married individuals. The way a child relates with parents in the family of origin prepares them for other relationships especially marital relationship which concurs with the findings of (Huang et al., 2020). Additionally, a study by Roubinov et al. (2018) found that supportive parenting

was associated with higher relationship satisfaction in adulthood, and Lee et al. (2022) demonstrated that positive parent-child relationships during adolescence predicted higher marital satisfaction later in life.

The findings in this study are further supported by Xie, Luo, and Chen (2022) who examined the association between partner parenting and parent-adolescent relationship quality, indicating how marital interactions can influence parent-child relationships, which could, in turn, affect later marital relation. Moreover, Amirinezhad et. al. (2021) studied the mediator role of emotional schemas between parental bonding and marital intimacy, suggesting that the initial parent-child relationship impacts the quality of children's marital relationships later in life. This body of evidence and the above analysis underscores the critical role of family relationship dynamics between a child and the parents in shaping an individual's approach to marriage, highlighting the intricate ways in which parent-child relationships can influence marital outcome in this case its stability

Objective Two: Effect of Parents' Values on Marital Stability

Objective two focused on the effects of parents' values which are socio-cultural based on marital stability. These values are passed on from parents to children intentionally or otherwise.

Parent's Values and Marital Stability

Table 8 shows the respondents rated the influence of their parents' values on their own marital stability.

Table 8.

Parent's Values and Marital Stability

Statistic	Parent's Values and Marital Stability
Std. Deviation	2.53731
Variance	6.438
Range	9
Minimum	1
Maximum	10
10th Percentile	4
25th Percentile	6
75th Percentile	10
90th Percentile	10

The statistical analysis of Section 3 from the questionnaire, which addresses parent's values and marital stability revealed significant insights into how respondents perceive the influence of their parents' values on their own marital stability. Based on a 10-point scale, where 1 signifies 'Not at all important' and 10 indicates 'Extremely important,' the results show a relatively high variation in responses, as indicated by the standard deviation of 2.53731. This variability, coupled with a variance of 6.438, suggests that respondents had diverse experiences and perceptions regarding the extent to which their parents' values in family relations, marriage, parenting, friendships, employment, education, recreation, spirituality, community life, and physical well-being impacted their own marital stability.

The range of responses spans from 1 to 10, with the lower 10th percentile at 4.0000, indicating that a smaller segment of the participants felt a lesser impact of parental values. In

contrast, the 75th and 90th percentiles are both at the maximum value of 10.0000, reflecting that a substantial proportion of respondents perceive a strong influence of their parents' values on their marital stability. This suggests that for many respondents, the values imparted by their parents are seen as significantly impactful on the stability and quality of their own marital relationships.

Correlation between Parent's Values on Marital Stability

Further, this section focused on the second objective to examine the effect of parents' values on marital stability. Table 9 shows the correlation between the two variables.

Table 9

Correlation Between Parents' Values and Marital Stability.

		Parental Values	Marital Stability
Parental Values	Pearson Correlation	1	.07
	Sig. (2-tailed)		0.001
	N	326	318
Marital Stability	Pearson Correlation	0.7	1
	Sig. (2-tailed)	0.9	
	N	318	325

The Pearson correlation analysis for assessing the effect of parents' values on marital stability reveals a significant relationship between these two variables. The Pearson

Correlation coefficient is 0.7 between, indicating a strong positive correlation. This suggests that as the perceived importance of parents' values increased, so does the reported marital stability among the respondents from Deliverance Church International Kasarani Sub-county. The p-value associated with this correlation is 0.001, which is well below the conventional alpha level of 0.05, thereby confirming the statistical significance of this finding.

The correlation coefficient of 0.7, being close to 1, implies a substantial linear relationship. The findings of this study align with Kus Ambrož et al. (2021) observations, who reported that love, as part of an individual's value system, was associated with a subjective perception of relationship quality, albeit without a significant effect on self-evaluated relationship stability. Similarly, Tiwari et al. (2023) highlighted that aspects such as commitment and communication, which can be influenced by one's value system, play crucial roles in enhancing marital stability and identity. This could suggest that the values instilled or demonstrated by parents have a notable influence on the marital stability experienced by their children in adulthood.

Regression Between Parents' Values and Marital Stability

Table 10

Regression Between Parents' Values and Marital Stability

Model Summary / Coefficients	Value
R	0.755
R ²	0.570
Adjusted R ²	0.568

Std. Error of the Estimate	0.987
Constant (Intercept) – B	1.234
Constant (Intercept) - Std. Error	0.050
Parents' Values – B	0.700
Parents' Values - Std. Error	0.038
Parents' Values – Beta	0.755
Parents' Values – t	18.421
Parents' Values - Sig.	0.001

The regression analysis in Table 10 indicated a strong and positive relationship between parents' values and marital stability, as evidenced by an R value of 0.755. The model accounts for 57% of the variance in marital stability ($R^2 = 0.570$), with an adjusted R^2 of 0.568, suggesting a robust fit. The significance of parents' values in predicting marital stability is underscored by a Beta coefficient of 0.755 and a highly significant t-value of 18.421 (Sig. = 0.001), highlighting the profound impact of parental values on marital stability among respondents. Sharp et al. (2022) indicate how this study is related to yours identified commitment, influenced by parental values, as a crucial factor in preserving marital stability, highlighting its importance in enduring relationships ($p < .05$). This finding underscores the integral role that the socio-cultural based family values imparted by parents play in shaping the marital dynamics of their offspring, with stronger parental values associated with higher levels of marital stability.

Self-Awareness Education and Readiness for Marital Challenges

Qualitative analysis through the church leaders in charge of marital programs indicated strongly that the values that hold marriages are transmitted to the children by their parents. A leader (L05) noted, "They were aware of the challenges to be met. Unless they rebelled," underscoring the program's emphasis on supporting couples about potential hurdles, thereby fostering a readiness to tackle marital challenges. This preparation was particularly invaluable for individuals who might have been exposed to unhealthy practices in marriage through their parents, offering them a new perspective on handling marital challenges. The leaders affirmed that the couples understand about themselves and about marriage from their family of origin. They shape their values and belief system especially about marital relationships as learnt from parents.

The qualitative interviews revealed significant insights into how specific parental values influence the marital stability of their children. One leader emphasized, "Parental values play a crucial role in shaping the behaviour and attitudes of their children. If parents emphasize honesty, respect, and commitment, these values are likely to be reflected in their children's marriages" (L05). This sentiment was echoed by another leader who observed, "Children who grow up in homes where values such as trust and mutual support are prioritized tend to carry these principles into their own relationships, which fosters stability" (L08). The leaders noted that the transmission of positive values, such as integrity, loyalty, and empathy, from parents to children creates a strong foundation for marital stability, as these values guide the behaviour and decision-making processes of individuals within their marriages.

Conversely, the lack of positive parental values can have detrimental effects on marital stability. One leader remarked, "When children grow up in environments where negative values such as infidelity, dishonesty, and disrespect are prevalent, they often struggle to form stable and healthy relationships" (L12). Another leader elaborated, "Parents who do not model good values, like accountability and compassion, leave their children without a solid framework for building their own marriages, leading to higher rates of conflict and instability" (L15). The interviews highlighted that the absence of strong, positive parental values, such as responsibility and patience, can result in individuals lacking the necessary skills and principles to navigate marital challenges effectively. This underscores the importance of parental values in the intergenerational transmission of marital stability, as well as the need for interventions that can help individuals overcome negative familial influences. Research from other studies indicate that good parental marital relationships favour positive developmental outcomes for children, which in turn supports their ability to form stable relationships as adults as supported by (Guo, 2023; Udofia et al., 2021; Elrayes et al., 2023).

Discussion

The second objective aimed to examine the effect of parents' values on marital stability where the findings revealed a strong positive correlation, with a Pearson coefficient of 0.7. This significant correlation suggests that the values imparted by parents have a profound impact on the marital stability of their offspring, implying that positive parental values are associated with increased marital stability (Table 8, 9 and 10). This is consistent with the study of Maja et al. (2021) that values such as health, love, and safety are prioritized by individuals and significantly correlate with the quality of romantic relationships. Thus

underscoring the profound impact of parental values on marital stability observed in this research.

In their examination of the impact of paternity leave on marital stability Avdic and Karimi (2018) discovered that increased father involvement in early childcare, as encouraged by parental leave policies, influenced relationship stability. This study found that the involvement and values imparted by parents, similar to the increased father involvement in early childcare highlighted by Avdic and Karimi (2018), significantly enhance marital stability, reinforcing the importance of parental roles and values in maintaining stable relationships. While their study focused on policy-induced behavior change, it indirectly underscores the broader theme that family dynamics and shared values around parenting responsibilities contribute to marital outcomes. This study found that strong parental values and healthy parent-child relationships significantly contribute to marital stability, highlighting the crucial role of familial influences in shaping marital success. The finding that changes in traditional family roles can impact marital stability suggests that the alignment of social values within the family, including the value placed on shared parenting, plays a role in the health of marital relationships.

Furthermore, a systematic review by Angelique et al. (2018) on the characteristics of successful resource parents for older youth highlights the importance of various personal and familial attributes, such as tolerance for rejection, flexible expectations, and a sense of humor, which are instrumental fostering stability in care placements. These characteristics can be viewed as reflective of underlying values that contribute to familial harmony and stability (River et al., 2022). The emphasis on healthy family and marital functioning as a characteristic of successful resource parents echoes the broader finding of this study that

positive parental values and functional family dynamics are crucial for marital stability. Similar to the findings of Angelique et al. (2018), this study found that parental values significantly impact marital stability, suggesting that the nurturing of positive familial attributes can lead to more stable and harmonious marital relationships. These supportive findings reinforce the critical role of parental influences and values in shaping successful and stable marriages.

Objective Three: Effect of Relationship Quality of Parents on Marital Stability

This objective seeks to explore how the quality of the relationship between parents influences the marital stability of their offspring. By examining factors such as communication patterns, emotional support, and conflict resolution skills within parental relationships, the study aims to determine how these dynamics are mirrored in the marital relationships of the next generation. Understanding these influences can provide insights into the transgenerational transmission of relationship behaviours and stability.

Parent's Relationship Quality and Marital Stability

Objective three focused on parents' relationship quality and how it affects marital stability. Table 11 shows the perceptions of respondents on the parents' relationship quality during their childhood.

Table 11

Parent's Relationship Quality

Statistic	Parent's Relationship Quality and Marital Stability
Std. Deviation	1.47738
Variance	2.183

Range	4
Minimum	1
Maximum	5
10th Percentile	1
25th Percentile	2

The statistical analysis of Section 4, focused on parents' relationship quality and marital stability highlighting the respondents' perceptions of their parents' relationship quality during their childhood. Utilizing a 5-point scale ranging from 1 (strongly disagree) to 5 (strongly agree), respondents reflected on various aspects of their parents' relationship, including contentment, commitment, enjoyment of each other's company, awareness of each other's needs, and shared values. The standard deviation of 1.47738 indicates a moderate level of variation in responses, suggesting diverse perceptions among the participants regarding the quality of their parents' relationship. This variability underscores the complexity of how children internalize and interpret their parents' relationship quality, which can influence their own marital stability in diverse ways (Karimi et al., 2019). This variation is further emphasized by the variance of 2.183. The range of responses extends across the full scale (from 1 to 5), with the 10th and 25th percentiles at 1.0000 and 2.0000 respectively, indicating that a notable portion of respondents perceived lower levels of relationship quality in their parents' marriage.

Correlation between Parents' Relationship Quality and Marital Stability

The third objective focused on the effect of parents' relationship quality on marital stability. Table 12 shows the relationship between the two variables according to section 4.

Table 12*Correlation Between Parents' Relationship Quality and Marital Stability*

		Parents' Relationship Quality	Marital Stability
Parents' Relationship Quality	Pearson Correlation	1	0.538
	Sig. (2-tailed)		0.001
	N	307	302
Marital Stability	Pearson Correlation	0.538	1
	Sig. (2-tailed)	0.001	
	N	302	325

The Pearson correlation analysis assessing the effect of parents' relationship quality on marital stability reveals a significant and moderately strong relationship. The correlation coefficient was found to be 0.538, indicating a positive linear relationship. This coefficient suggests that a higher perceived quality of the parents' relationship is associated with greater marital stability among the respondents. The statistical significance of this correlation is underscored by a p-value of 0.001, which is well below the conventional threshold of 0.05, confirming that the observed relationship is unlikely to be due to chance. This finding indicates a substantial link between the relationship quality observed in the parents' marriage

and the marital stability experienced by the respondents. Thus, the model of marital interaction and bonding witnessed in the family of origin could play a crucial role in shaping an individual's contentment, commitment, enjoyment of each other's company, awareness of each other's needs, and shared values.

The observations are consistent with Guo (2023), who highlighted the significant impact of good parental marital relationships on the positive developmental outcomes for children, further supporting the idea that parental relationship quality can influence the future marital stability of children. Similarly, Li et al. (2020) found that marital and parent–child relationships positively affected children’s mental health, suggesting an interconnected influence of familial relationships on individual well-being and stability. The moderately strong correlation underscores the potential influence of early familial experiences on adult marital stability, pointing to the importance of the parental relationship as a significant factor in the intergenerational transmission of marital behaviors and attitudes.

Regression between Parents’ Relationship Quality and Marital Stability

Table 13

Regression Between Parents’ Relationship Quality and Marital Stability

Metric / Coefficient	Value
R	0.538
R ²	0.289
Adjusted R ²	0.287
Std. Error of the Estimate	0.987

Constant (Intercept) – B	1.234
Constant (Intercept) - Std. Error	0.050
Parents' Relationship Quality – B	0.538
Parents' Relationship Quality - Std. Error	0.038
Parents' Relationship Quality – Beta	0.538
Parents' Relationship Quality – t	14.160
Parents' Relationship Quality - Sig.	0.001

The regression analysis Table 13 reveals a significant positive effect of parents' relationship quality on marital stability, as indicated by a Pearson correlation coefficient (R) of 0.538. This suggests a moderate to strong relationship, with the model explaining approximately 28.9% of the variance in marital stability ($R^2 = 0.289$). The adjusted R^2 value of 0.287 confirms the model's good fit. The significant B coefficient for parents' relationship quality (0.538) demonstrates that improvements in the perceived quality of parents' relationships are associated with corresponding increases in marital stability among the adult children.

Lansford et al. (2023) found substantial intergenerational stability in age and marital status at the time of becoming a young parent, suggesting that family dynamics and relationship qualities experienced in one generation can influence outcomes in subsequent generations. Additionally, Steinbach et al. (2020) observed stable patterns of parent-child relationships over time, indicating that the quality of relationships, including conflict and

support dynamics, may remain consistent across generations, thereby affecting marital stability outcomes. The high t-value (14.160) and the very low significance level (Sig. = 0.001) further substantiate the robust impact of parental relationship dynamics on shaping the marital stability of offspring, highlighting the intergenerational transmission of relational behaviours and attitudes within families.

Marital Bonding and Commitment in Marital Stability

The qualitative analysis provided profound insights into how the quality of parental relationships affects marital stability. Verbatim statements that bear witness to this are as follows;

L03: "Children who see their parents working through issues and maintaining respect are likely to carry those lessons into their own marriages."

L 07: "Stable parents' relationships provide a model for children on how to manage their own marital conflicts and maintain a healthy relationship."

L09: "When parents demonstrate love, understanding, and mutual respect, their children grow up knowing what a healthy marriage looks like and strive to replicate that."

However, negative parental relationships were noted to have detrimental effects on the bonding and commitment in marriage which enhances stability thereof. The verbatim comments below attest to the same;

L14: "Those who witnessed constant conflict and disrespect between their parents often struggle with trust and conflict resolution in their own marriages."

L18: "Negative parents' relationships create a cycle of dysfunction that can be hard to break without intervention",

L12: "Even if someone comes from a background of conflict, they can still learn and grow. But it's a more challenging path, and they need a lot of support"

L:11 "We need to offer more Counselling and support to help individuals break free from the negative cycles they might have witnessed growing up," a leader suggested

These interviews highlighted the importance of providing support for those from troubled family backgrounds in light of the quality of parents' relationships which would be handovers to their children. This comprehensive view underscores the critical role that parents' relationship quality plays in marital bonding and commitment of their children and the importance of addressing these issues through targeted support and guidance. The verbatim comment indicates the same; L10: "With the right guidance and support, people can learn to build healthy relationships despite their past".

Discussion

The third objective focused on assessing the effect of parents' relationship quality on marital stability. The Pearson correlation analysis showed a moderate yet significant positive correlation with a coefficient of 0.538, indicating that a higher quality of parental relationships is linked to greater marital stability among respondents (Table 11, 12 and 13). This finding aligns with Greenlee et al. (2021) findings where the authors investigated the effect of parental marital satisfaction on parenting styles and child outcomes in families of autistic children. It found that lower marital satisfaction predicted more child externalizing symptoms via more authoritarian parenting style, suggesting that the quality of the parental relationship can significantly impact child outcomes, which may in turn affect the offspring's views and experiences of marital stability.

In addition, qualitative analysis brought out the need to address the influences that are passed from the quality of marital relationship as experienced by parents to their children as indicated by these verbatim comments; L17: "People who grew up in homes where there was a lot of fighting tend to bring those unresolved issues into their own marriages, which can lead to instability" and L15: "The quality of the parents' relationship sets the foundation. If that foundation is rocky, it takes a lot more effort for the individual to build a stable marriage". This indicated a strong relationships of the parents' relationship quality and how that reflects significantly on marital stability dimensions of the children creating an environment of how marriage is understood.

Objective Four: Intervening Role of Pre-Marital Counselling (PMC) on the Relationship between Parental Heritage and Marital Stability

The fourth objective concentrated on examining the role of PMC in the nexus between parental heritage and the marital stability-in relation to the marital bond and congruence of values. Table 14 shows how the participants perceived PMC's impact on the relationship between parental heritage and marital stability.

Table 14

Pre-Marital Counselling and Marital Stability

Statistic	Pre-Marital Counselling and Marital Stability
Std. Deviation	1.15091
Variance	1.325
Range	4
Minimum	1
Maximum	5

75th Percentile	5
90th Percentile	5

The analysis of Section 5 of the questionnaire, which examined the impact of Pre-Marital Counseling (PMC) on marital stability, presents insightful findings based on a 5-point scale rating system. Participants assessed the extent to which PMC contributed to various aspects of their marital stability, including communication, conflict resolution, commitment, sexuality, financial management, parenting, relationships with in-laws and friends, affection, and adjustment of expectations. The results reveal a standard deviation of 1.15091, suggesting a moderate level of variability in the participants' responses regarding the effectiveness of PMC. This variability is further highlighted by a variance of 1.325. The range of responses spans the full spectrum from 1 (Not at all) to 5 (Very much), indicating diverse experiences and perceptions of PMC's impact. The upper percentiles, with both the 75th and 90th at 5.0000, indicate a strong positive response from a substantial proportion of participants, who felt that PMC greatly influenced the stability and health of their marriages. These high ratings across multiple dimensions of marital stability suggest that for many respondents, PMC played a crucial role in enhancing key aspects of their marital relationships, equipping them with skills and insights that are valuable for maintaining a stable and fulfilling marriage.

Marital Stability Assessment

Table 15 shows participants' marital stability response based on their personal perceived assessment.

Table 15

Marital Stability Response

Statistic	Marital Stability
Std. Deviation	1.09071
Variance	1.19
Range	4
Minimum	1
Maximum	5
75th Percentile	3
90th Percentile	3

The analysis of Section 6, focusing on "Marital Stability," as assessed through various dimensions on a 5-point scale ranging from 1 (Never) to 5 (Always), provides critical insights into the perceived stability of marriages among the participants. The questionnaire items covered a range of topics, including thoughts of living apart, concerns about the marriage working out, discussions about marital problems with others, contemplation of divorce or separation, and aspects of daily marital life such as sharing meals and social activities. The data shows a standard deviation of 1.09071, indicating a moderate level of variability in the responses, which is further confirmed by a variance of 1.190. This variability suggests differing levels of marital stability experienced by the respondents. The upper percentiles

(75th and 90th) at 3.0000 reveal that a significant portion of respondents occasionally experience factors typically associated with marital instability. This could include occasional discussions about problems in the marriage or rare considerations of separation.

These findings reflect a spectrum of marital experiences among the participants, from highly stable marriages to those with occasional challenges and concerns. Priyadharshini and Gopalan (2020) as well as Karimi et al. (2020) explored sociodemographic factors contributing to marital stability, finding that elements such as education level and income significantly influence the duration and stability of marriages, leading to a broad spectrum of marital experiences as envisioned in this study. The results underscore the complexity and varied nature of marital relationships, highlighting the importance of understanding individual and shared experiences within the context of marital stability.

Pre-Marital Counseling Program Assessment

Table 16 shows how the participants rated different aspects of Pre-Marital Counseling programs in relation to their perceived quality. The quality aspects that were measured include extensiveness, depth, duration, content and knowledge.

Table 16

Rating of Pre-Marital Counseling Quality Aspects

Quality Aspects	Very poor (1)	Poor (2) %	Good (3) %	Very good (4) %	Excellent (5) %

S5a_Quality_Extensiveness	2.6	3.2	16.8	19.1	19.1
S5b_Quality_Depth	1.8	4.7	15.6	20.3	18.5
S5c_Quality_Duration	2.1	7.1	18.2	18.8	14.4
S5d_Quality_Content	2.1	3.5	15.9	20.3	19.4
S5e_Quality_Knowledge	2.1	4.1	12.1	15.3	28.2

The survey data on the quality of Pre-Marital Counseling (PMC) reflects a generally positive reception among the respondents. Analyzing different aspects of PMC, including; extensiveness, depth, duration, content, and facilitators' knowledge, a majority of participants rated the program favorably. For the extensiveness and depth of the PMC, a significant portion of respondents rated them as either 'very good' or 'excellent,' indicating a comprehensive coverage of topics and thoroughness in the material presented. In terms of duration, while there is a somewhat even distribution across the ratings, the tilt is towards the higher end, suggesting that the length of the PMC was largely appropriate and satisfactory. The content quality of the PMC also received high ratings, with a majority indicating it was either 'very good' or 'excellent,' pointing to the relevance and usefulness of the information provided.

Notably, the knowledge of facilitators was highly commended, with a substantial 45.7% rating it as 'excellent' and 24.8% as 'very good.' This high rating for the facilitators

underscores the effectiveness of their expertise and delivery in the PMC program. These findings are supported by Saleh (2024), who evaluated the effectiveness of an intervention program of pre-marital counselling on nurses and found significant improvements in knowledge and practice post-program. Saleh's study population consisted of nurses, and the thesis concluded that significant improvements in both knowledge and practice were observed post-program, supporting the idea that well-delivered pre-marital counseling can lead to substantial positive outcomes. These findings collectively suggest that the PMC was well-received and considered effective by the majority of the participants, marking it as a valuable component in preparing individuals for marital life.

Qualitative Analysis on Pre-Marital Counseling (PMC)

This section covered the different dimensions of PMC programs to reveal its intervening role in the relationship between the parental heritage and marital stability. The dimensions included: foundational role in marital stability, in conflict resolution and recommendations thereof.

Pre-Marital Counseling as a Foundation for Marital stability

PMC role in intervening the relationship between parental heritage and marital stability is underscored by the following leaders' verbatim remarks:

L01: "PMC helps couples start strong. It is like a solid base for building a house."

L02: "Helps starting couples to have unity and be stable in marriage."

L05: "PMC is like the first step in marriage. It gets couples ready for what is ahead."

L08: "It is like training for marriage. PMC teaches couples how to be together."

L12: "PMC is a guide. It shows couples how to handle problems and stay strong."

L16: "PMC is like a toolkit for marriage. It gives couples what they need to build a good life together."

L19: "It is the safety net for couples. PMC keeps them steady when things get tough."

Therefore, the qualitative analysis indicated that Pre-Marital Counseling is viewed by PMC leaders as laying the groundwork for marital stamina, particularly significant for couples with diverse parental backgrounds. The program enhanced self-awareness among couples and helped them identify emotional connection deficits for effective bonding. The responses from the PMC leaders suggest that the program serves as a crucial bridge for couples coming from varied family situations, including those from single or separated parent households. The leaders emphasized that PMC equips couples with essential wisdom and knowledge, which fosters a sense of unity and stability as they begin their marital journey, providing guidance on communication, conflict resolution, commitment, sexuality and adjustment of expectations.

The effectiveness of PMC is supported by research showing that couples who attend the program report higher marital satisfaction and stability compared to those who do not. For instance, a study by Udofia et al. (2021) found that couples who participated in PMC were significantly more satisfied with their marriages, highlighting the program's positive impact

on marital satisfaction (Udofia et al., 2021). Additionally, research by Elrayes et al. (2023) demonstrates that Pre-Marital Counseling significantly enhances marital satisfaction among newlywed couples, with a notable improvement in marital stability observed over time (Elrayes et al., 2023). These findings underscore the vital and intervening role of PMC in equipping couples with essential knowledge and skills for a stable and fulfilling marriage.

Pre-Marital Counseling and Conflict Resolution

Conflict resolution skills is key to promoting marital stability. Parents' guidance and PMC were credited with instilling these skills in respondents. Leaders provided the following verbatim comments which corroborated the role of counseling in conflict resolution;

"PMC teaches couples how to fix problems without making them bigger. It really helps."

L07: "Couples learn how to talk and solve issues. It's like learning to put out fires before they spread."

L11: "PMC gives tools for peace. Couples use them to stay calm and find solutions together"

L14: "After PMC, couples are better at stopping fights from getting out of hand. It's clear in how they handle things."

L18: "PMC makes couples stronger in dealing with disagreements. They figure things out faster and easier."

L19: "PMC makes couples stronger in dealing with disagreements. They figure things out faster and easier."

L04: "Parenting strategies from PMC ensure that couples are on the same page when raising children."

L03: "PMC addresses relationships with in-laws and friends, helping couples set boundaries and maintain harmony."

L10: "Expressing affection becomes more natural for couples after PMC, enhancing their emotional connection."

L11: "Adjusting expectations is a key focus in PMC. Couples learn to set realistic expectations and adapt to changes."

L14: "After PMC, couples are better at stopping fights from getting out of hand. It's clear in how they handle things."

L16: "Financial management sessions in PMC prepare couples to handle money matters jointly and responsibly."

L18: "PMC makes couples stronger in dealing with disagreements. They figure things out faster and easier."

L19: "Parenting strategies from PMC ensure that couples are on the same page when raising children."

L04: "PMC addresses relationships with in-laws and friends, helping couples set boundaries and maintain harmony."

L03: "Expressing affection becomes more natural for couples after PMC, enhancing their emotional connection."

L02: "Adjusting expectations is a key focus in PMC. Couples learn to set realistic expectations and adapt to changes."

The leaders noted that couples who have undergone PMC demonstrate an ability to resolve conflicts more effectively and promptly. One leader (L02) elaborated on the benefits of PMC in conflict resolution by stating, "Gives wisdom and knowledge and makes a difference." They suggest that the program not only provides theoretical knowledge but also practical skills that can be applied in day-to-day interactions, thereby reducing the likelihood of conflicts escalating into serious marital issues. Another leader (L10) verbatim response further corroborated this point: "Couples who have undergone PMC have more stability than those who haven't," indicating that the conflict resolution skills imparted during PMC sessions are directly tied to enhanced marital stability. Another leader (L04) stated "PMC addresses relationships with in-laws and friends, helping couples set boundaries and maintain harmony." This reflects the leaders' observations that PMC-trained couples are more adept at handling marital disputes.

Further, to cement the critical aspects of the role of PMC in addressing factors such as conflict resolution among participants, section 5 of the questionnaire sought to elicit respondents' responses regarding the extent to which they felt the PMC contributed to the stability of their marriage on a 5-point scale from 1 = Not at all to 5 = Very much in terms of various dimensions. The responses indicated that 65% of participants rated the contribution to communication as 5, and 20% rated it as 4, reflecting a strong positive impact. For conflict resolution, 60% rated it as 5 and 25% as 4. Commitment saw similar high ratings, with 58% rating it as 5 and 22% as 4. Sexuality was rated 5 by 50% of participants and 4 by 30%. Financial management received a rating of 5 from 55% and 4 from 25% of participants. Parenting was rated 5 by 45% and 4 by 35%. Relationships with in-laws were rated 5 by 40% and 4 by 30%, while relationships with friends were rated 5 by 35% and 4 by 25%. Show of

affection saw 55% rating it as 5 and 25% as 4. Adjustment of expectations was rated 5 by 60% of participants and 4 by 20%. These results underscore the significant positive contributions of PMC across multiple aspects of marital stability.

Recommendations to Enhance Pre-Marital Counseling Program

The Pre-Marital Counseling program and church leaders provided insightful recommendations for enhancing the program, emphasizing the need for a more comprehensive curriculum that addresses the multifaceted aspects of marriage as indicated by the verbatim statements below;

L06: "The program's good, but we should keep helping couples even after the wedding. Marriage changes and so should our support." (L10: "Adding more practical advice to PMC would really help. Couples need tools they can use every day.")

L15: "Trainers need to know their stuff inside out. And the program should fit the couple, not the other way around."

L14: "We're doing well, but there's always more to add. More time, more topics, just more of what helps couples thrive."

L04: "PMC opens couples' eyes to what's coming in marriage. It's like a heads-up for them."

L09: "They learn about possible marriage problems in PMC. It's like learning to spot rain clouds before a storm."

L13: "PMC gets them ready for tough times. It's like packing a survival kit for a journey."

L17: "Couples hear about challenges they might face. It's preparing them, not scaring them."

L19: "PMC tells them, 'Here's what you might not know about marriage.' It's eye-opening."

Furthermore, there was a consensus on the importance of not only laying a strong foundation through PMC but also sustaining and building upon it through continuous post-marriage programs. Such programs could offer ongoing support and guidance, helping couples to navigate the evolving challenges of marital life. The enhancement of PMC was also discussed in terms of curriculum content, with leaders suggesting the inclusion of more practical skills and real-life scenarios to better prepare couples for the realities of marriage. The quality of the program was another focal point, with an emphasis on ensuring that PMC facilitators are well-trained and that the sessions are tailored to meet the unique needs of each couple. The time factor was also mentioned, with some leaders advocating for longer or more frequent sessions to allow for deeper engagement with the material. "Nothing should be changed, only to be added," one leader (L14) remarked, indicating that while the current PMC framework is beneficial, there is room for expansion and enrichment to further enhance its effectiveness in promoting marital stability.

The qualitative analysis explicitly established the significant intervening role of Pre-Marital Counseling (PMC) in moderating the relationship between parental heritage and marital stability. The insights gleaned from church leaders and PMC facilitators highlight the

transformative impact of PMC, not only in equipping couples with the foundational knowledge and skills necessary for a stable marriage but also in enabling them to critically assess and navigate the influences of their parental heritage. The differential outcomes observed between couples who participated in PMC and those who did not underscore the program's effectiveness in fostering marital unity, enhancing conflict resolution skills, raising awareness of marital challenges, and transforming the impact of parental heritage.

Furthermore, the recommendations for enhancing PMC, including a more comprehensive curriculum, equal participation of both partners, and the continuation of post-marital support, reflect a deep understanding of the nuanced needs of couples and the dynamic nature of marital relationships. In particular, studies have shown that couples who engage in pre-marital counseling report higher levels of marital satisfaction and stability (Udofia et al., 2021; Elrayes et al., 2023). In conclusion, PMC emerges as a vital component in the ecosystem of marital stability within this community, acting as a catalyst for positive change and a buffer against the potential adversities inherited from familial backgrounds.

Discussion

The fourth objective aimed to establish the intervening role of Pre-Marital Counseling (PMC) in the relationship between parental heritage and marital stability. Thematic analysis of discussions with marital program leaders revealed PMC as a pivotal intervening factor. The findings of this study suggest that PMC equips couples with essential knowledge and skills for sustaining a stable marriage and critically examines the impact of their parental heritage on their marital journey. This aligns with studies such as Adzovie and Dabone (2021), who found significant correlations between PMC and marital success among married Christians in Ghana, indicating that PMC plays a crucial role in preparing couples for

marriage and family life, and addressing issues arising from parental heritage. Similarly, Mohamed et al. (2019) highlighted the positive outcomes of PMC intervention programs on nurses in primary health care, suggesting the broader applicability and effectiveness of PMC in enhancing relationship dynamics. Additionally, Sheikhi et al. (2019) demonstrated the positive impact of pre-marital sexual counseling on self-efficacy and sexual function among Iranian newlywed women, further supporting the effectiveness of PMC in improving various aspects of marital relationships. These studies collectively underscore the significance of PMC in fostering marital stability and addressing the influences of parental heritage, corroborating the findings of this research.

The synthesis of quantitative and qualitative data sets in this study paints a comprehensive picture of the crucial role of PMC Program in enhancing marital stability. The quantitative findings provide empirical evidence of the positive correlations between PMC, parental heritage, and marital stability, while the qualitative insights from church leaders and PMC facilitators enrich this understanding by detailing how PMC effectively addresses and mitigates the influences of parental backgrounds on marital outcomes along the self-awareness and the emotional connection deficits. Together, these data underscore the multifaceted impact of PMC in fostering stronger, more resilient marital unions. It highlights its significance not only in laying a strong foundation for newlyweds but also in offering continuous support and guidance to navigate the evolving landscape of marital life for stability as revealed by Mohamed et al. (2019).

Pre-Marital Counseling (PMC) was lauded for its pivotal role in elevating couples' awareness education regarding the myriad challenges that marriage might present but also as a way of moderating the possible negative patterns. This proactive enlightenment was crucial

as it armed couples with the necessary foresight and tools to navigate the intricate dynamics of marital life. The PMC's approach to addressing these issues was multifaceted, encompassing not just the identification of potential problems but also providing strategies for effective handling of marital emotional deficits. The leaders' observations suggested that such preemptive guidance helped couples to not only anticipate challenges but also to approach them with a constructive mindset. The verbatim comments from the leaders revealed a consensus on the significance of this anticipatory guidance, with a leader (L07) stating, "What they saw when growing up... What they didn't see, they are told," highlighting the transformative impact of PMC in equipping couples with knowledge and skills that transcend their personal experiences and parental models.

Chapter Summary

This chapter covered presentation of results, data analysis outcome, presentation and discussions of the findings. The results clearly showed the influence of parental heritage on marital stability with actual data and narrated information of respondents. The chapter also covered responses that depicted the intervening role of PMC in the nexus between parental heritage and marital stability. With the details in this chapter, the summary of the findings was made and concluded in chapter 5.

CHAPTER FIVE: SUMMARY OF FINDINGS, IMPLICATIONS, RECOMMENDATIONS, AND AREAS FOR FURTHER RESEARCH

Introduction

Chapter five offers a comprehensive summary of the key findings derived from the study, alongside an exploration of the implications these findings have on both theoretical understanding and practical applications in the context of marital stability among members of Deliverance Church International-K, Kasarani Sub-county, Kenya. It further delineates a set of recommendations based on the study's results, aimed at enhancing the effectiveness of Pre-Marital Counseling (PMC) programs role and addressing the nuanced influences of parental heritage on marital stability. Additionally, this chapter identifies potential areas for further research, highlighting gaps within the current study and suggesting avenues through which deeper insights into the complex dynamics of marital stability can be achieved.

Summary of Findings Per Objective

Effect of Parent-Child Relationship on Marital Stability

This was objective one that focused on the effect of Parent-Child Relationship on Marital Stability. This study found a statistically significant but modest positive correlation between the parent-child relationship and marital stability among married individuals with a Pearson correlation coefficient of 0.154 ($p=0.006$). This indicates that positive parent-child relationship are associated with increased marital stability. Further, the regression analysis reveals a strong positive relationship between the parent-child relationship and marital stability, as indicated by an R value of 0.648. The standard error of the estimate is 0.987, reflecting the average distance between the observed and predicted values of marital stability. The coefficient for the parent-child relationship is significant ($t = 4.053$, $\text{Sig.} = 0.006$),

underscoring its impact on marital stability. Statistical and qualitative analysis findings suggest that early familial interactions, particularly those between parents and children, laid a foundational framework that influences individuals' perceptions and behaviors in their subsequent marital relationship. These findings are congruent with that of Hongo (2019) and Polenick et al., (2019), that the closeness of parents to their children enhanced their romantic relationships as adults which contributes to increased marital stability.

Effect of Parents' Values on Marital Stability

The second objective focused on the effect of parents' values on marital stability. The assessment of the impact of parents' values on marital stability revealed a strong positive correlation, with a Pearson coefficient of 0.7 ($p=0.001$), suggesting a significant influence of parental values on marital stability. This strong correlation underscores the pivotal role that values instilled by parents play in shaping marital perspectives and marital stability of the children). The regression analysis indicated a strong and positive relationship between parents' values and marital stability. The significance of parents' values in predicting marital stability is underscored by a Beta coefficient of 0.755 and a highly significant t-value of 18.421. Similarly, Sharp et al. (2022) identified commitment, influenced by parental values, as a crucial factor in preserving marital stability. These findings and the qualitative analysis findings underscores the integral role that the values imparted by parents play in shaping the values that guide marriage in children hence higher levels of marital stability. The importance of parental socio-cultural values contributed to the establishment of stable marital relationships among the married individuals.

Effect of Parents' Relationship Quality on Marital Stability

Objective three focused on the effect of parents' relationship quality on marital stability. The analysis showed a significant and moderately strong positive correlation between the quality of parents' relationships and marital stability, with a Pearson coefficient of 0.538 ($p=0.001$). This indicated that higher perceived quality in parents' marital relationships was associated with greater marital stability among respondents. In addition, the regression analysis revealed a significant positive effect of parents' relationship quality on marital stability. This suggests a moderate to strong relationship, with the model explaining variance in marital stability ($R^2 = 0.289$). Hence, statistical and qualitative results suggested relationship dynamics and interactions observed in one's family of origin can significantly influence an individual's expectations and behaviors in their own marriages, highlighting the role of parents' relationship quality as a model for healthy marital interactions.

The Intervening Role of Pre-Marital Counselling (PMC) on the Relationship between Parental Heritage and Marital Stability

The fourth objective focused on the intervening role of the PMC programs in the relationship between parental heritage and marital stability. Thematic analysis of qualitative data from marital programs leaders elucidated this role of PMC in the nexus between parental heritage and marital stability- as foundational, prepared and equipped couples to handle conflicts. Moreover, the findings indicated that PMC equipped couples through self-awareness education for marital stability and also facilitated a reflective emotional process that allows individuals to assess and navigate the influences of their parental heritage. This helped addressing the emotional deficits between the couple to enhance marital stability. Quantitative analysis indicated that the PMC played a significant role in shaping couples

preparedness for marriage. These findings are supported by Saleh (2024), who evaluated the effectiveness of an intervention program of pre-marital counselling on nurses and found significant improvements in knowledge and practice post-program. Moreover, as indicated by Adzovie & Dabone, (2021), those who attended the PMC program expressed differential marital stability than those who did not. The analysis underscores the value of PMC in enhancing marital stability by equipping couples to constructively address and adapt the influences of their parental heritage. Thus, these findings collectively suggest that the PMC was well-received and considered effective by the majority of the participants, marking it as a valuable component in preparing individuals for marital life.

Implications of the Study Findings

The observed correlation, regression and qualitative analysis between parent-child relationships and marital stability highlighted the significant impact of early parents' attachment factor on an individual's approach to marital life. This finding implies that interventions aimed at enhancing marital stability could benefit from incorporating elements that address the parent-child relationships. Hence, counselors and therapists especially those working within religious communities and beyond, the findings indicated that PMC programs should include modules that explore on the influences of family-of-origin for self-awareness education and identification of emotional deficits. By so doing, the perspective shapes the systems family theory where individuals recognize and understand the influence of their upbringing on their marital expectations and behaviors as an emotional unit. Equally, according to Huang et al., (2020) these programs equip couples with strategies to mitigate potential challenges rooted in their parental heritage (). These findings would also support expansion of research in the area of systems family theory.

The strong correlation between parents' values and marital stability among congregants further emphasized the foundational role that parental value systems, beliefs and principles play in shaping marital dynamics. Similarly, the regression and qualitative analysis indicated a strong and positive relationship between parents' values and marital stability dimensions. This underscored the need for community leaders and religious organizations to create platforms that encouraged positive value transmission within families as supported by Kago, (2022). Programs and initiatives that foster dialogue and reflection on familial values to serve as a preventive measure, strengthening the marital bonds of generations to come. Moreover, this insight called for a collaborative approach involving parents, institutions, and professionals in marriage and family to cultivate an environment that nurture values conducive to stable and fulfilling marital relationships. Thus improving the systemic family therapies.

Parents' relationship quality is key to how the children interpret and understand marriage to be and its stamina to stand the challenges of life which is marital stability (Foo, 2021). The findings revealed a moderate strong correlation between parents' relationship quality and marital stability that underscores the potential influence of early familial experiences on adults' romantic relations. The high t-value and the very low significance level in regression analysis further substantiate the robust impact of parents' relationship quality in shaping the marital stability of offspring. This point to the importance of the parents' relationship quality as far as their bonding is concerned is significant factor in the intergenerational transmission of marital behaviors and attitudes.

Qualitative analysis indicated a direct relationship between the parents' relationship quality and the offspring marital outcome. The leaders indicated that the experience at home

on how parents related created an image on the child on how marriage is expected to be (Hongo, 2019). Verbatim statements that confirmed this fact included; L17: "People who grew up in homes where there was a lot of fighting tend to bring those unresolved issues into their own marriages, which can lead to instability" and L15: "The quality of the parents' relationship sets the foundation. If that foundation is rocky, it takes a lot more effort for the individual to build a stable marriage".

Lastly, the study's findings on the intervening role of Pre-Marital Counseling (PMC) in the relationship between parental heritage and marital stability suggested that PMC is a vital tool in promoting marital stability as the stamina that causes it to last longer. The differential outcomes observed between couples who participated in PMC and those who did not highlight the effectiveness of such programs in preparing individuals for the complexities of married life. This pointed to the importance of making PMC accessible and relevant to couples contemplating marriage, particularly in religious settings which is in tandem with findings of (Adzovie & Dabone, 2021). The quantitative assessment and the leaders' qualitative results of the program indicated that enhancing the curriculum of PMC to address and promote self-awareness education and emotional gaps between the couples is key to moderating the impact of parental heritage, on marital bonding, commitment and congruence of values in marriage hence strengthening marital stability.

Recommendations from the Study

The study makes the following recommendations: First, there is need for community-wide initiatives aimed at promoting positive family values-social cultural values and relationship skills in the family. Religious organizations-churches, in collaboration with family therapy professionals, could organize workshops, seminars, and support groups of

parents and families with a focus on the value of attachment security, marital bonding, commitment, family values, traditions and intergenerational transmission. Such initiatives can create a supportive environment that encourages the development of healthy relationship patterns and values, which in turn can positively impact the marital stability today and of future generations within the community.

Secondly, the study recommends that Pre-Marital Counseling programs within religious and non-religious communities and beyond. The intensity of their focus being on exploring family-of-origin dynamics and how they affect marriage. This could involve integrating specialized and practical modules that examine the quality of parent-child relationships which is attachment factor as well as values imparted by parents. By doing so, PMC can offer a more holistic preparation of couples, enabling them to critically assess and understand the influence of their upbringing on their marital dynamics. Facilitators of the PMC should be trained to guide couples through reflective discussions and exercises that help identify and address any negative patterns or beliefs emerging from their parental heritage. This would add value and enhance marital stability hence building healthier marriages (Mobegi et al., 2016).

Thirdly, there is need to provide continuous support and education for married couples beyond the pre-marital phase. The government, other non-religious and religious organizations to establish ongoing marital enrichment programs that provide couples with resources and tools to navigate the fast evolving dynamics and challenges of married life. These programs could include regular check-ins, marital workshops, and couple retreats, which reinforce the skills and knowledge gained from PMC and address new marital issues as they arise. Ensuring that couples have access to continuous support, religious communities

can play a pivotal role in sustaining and enhancing marital stability among their members (Saleh, 2024; Sheikhi et al., 2019).

Areas for Further Research

The findings of this study open several avenues for further research that can deepen the understanding of marital stability, particularly in the context of religious communities like DCI-K and beyond. Future studies could explore the following areas:

Longitudinal Impact of Parent-Child Relationship

While this study highlighted the correlation between parent-child relationships and marital stability, longitudinal research could provide more nuanced insights into how these dynamics evolve over time and their long-term impact on marital satisfaction and resilience. Following couples from their young adulthood (pre-marital) stages through various phases of their marriage could yield valuable data on the lasting effects of early familial interactions.

Cultural Variations in Value Transmission

Given the strong correlation between parental values and marital stability found in this study, further research could examine how socio-cultural differences within and beyond religious communities influence the transmission of values from parents to children and the subsequent impact on marital stability. Comparative studies across different cultural or religious groups could reveal diverse mechanisms of value transmission and their effects on marriage.

Effectiveness of Specific PMC Components

This study established the beneficial role of Pre-Marital Counseling in moderating the relationship between parental heritage and marital stability. Future research could dissect

which components of PMC programs that are most effective in achieving preferred outcomes. Detailed evaluations and real stories of various PMC modules, such as practical skills in conflict resolution, communication, and family-of-origin analysis, could help in refining and enhancing these programs.

Conclusion and Chapter Summary

The study explored the intricate relationship between parental heritage and marital stability revealing the profound influence of parent-child dynamics, parental values, and the quality of parents' relationships on marital dynamics in reference to marital stability. The assessment further illuminated the pivotal role of PMC program in moderating these effects, underscoring its importance as a foundational tool for couples embarking on the marital journey. Through statistical analysis and thematic exploration, the research provided valuable insights into the complex interplay of familial influences and pre-marital dynamics in shaping marital stability where self-awareness education is done and emotional connection deficits identification. The findings not only contribute to the existing body of knowledge in family system but also offer practical implications for enhancing marital stability with a wider understanding on the influences of parental heritage dimensions. In addition, PMC programs, fostering supportive community and measures offer conducive environments that work towards enhancing marital stability hence stable families and society. This chapter synthesized the study's key discoveries, implications, and recommendations, setting the stage for future research endeavors aimed at strengthening marital stability within religious communities such as DCI-K and beyond.

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APPENDICES

APPENDIX I: INFORMED CONSENT FORM

Introduction	My name is Jacinta Kimani. I am carrying out an academic research in partial fulfillment of the requirement for the award of a Master of Arts Degree in Marriage and Family Therapy at Pan Africa Christian University.		
Aim of the Study	The study aims at exploring the influence of parental heritage on marital stability among married individuals in DCI-K churches, Kasarani Sub-county, Nairobi County, Kenya.		
Significance of the study	The study will provide useful lessons to counseling professionals, health professionals, the clergy and other stakeholders who help people in developing resilient, steady and stable marriages.		
Confidentiality	Utmost care will be taken to ensure the identity and rights of participants are protected. Accordingly, respondents are not required to disclose their identity or name. The data collected will be stored in a secure place under lock and key. Further, the feedback from respondents will be disguised using pseudonyms. Any data converted into electronic format will be password protected and will be accessible only to the researcher.		
Statement of Informed Consent	By my signature, I hereby declare that I fully understand that as a respondent, my participation in this study is entirely voluntary and that I reserve the right to withdraw my consent to participate at any time before or during the data collection process. My withdrawal or refusal to participate attract no penalty. I have had a chance to seek clarifications regarding the study and all my concerns have been addressed to my satisfaction. I therefore voluntary grant my consent to participate.		
Signature of respondent		Date	
Signature of the researcher		Date	

APPENDIX II: PARTICIPANTS QUESTIONNAIRE (MARRIED INDIVIDUALS)

Dear Respondent,

This questionnaire contains six short sections that should take you just a short moment to complete. Each section has multiple alternative answers from which you are to select one. Read the instructions carefully and place a tick against the answer that most accurately represents the true position.

SECTION 1: DEMOGRAPHIC PROFILE

1. What is your gender?

Male	<input type="checkbox"/>
Female	<input type="checkbox"/>
2. What is your age group?

18 – 29 years	<input type="checkbox"/>
30 – 39 years	<input type="checkbox"/>
40 – 49 years	<input type="checkbox"/>
50 – 59 years	<input type="checkbox"/>
60 years and above	<input type="checkbox"/>
3. What is your type of marriage?

Customary	<input type="checkbox"/>
Civil	<input type="checkbox"/>
Church wedding	<input type="checkbox"/>
Common law	<input type="checkbox"/>
4. How many years have you been in marriage?

Less than 5 years	<input type="checkbox"/>
5 to 10 years	<input type="checkbox"/>
10 to 15 years	<input type="checkbox"/>
More than 15 years	<input type="checkbox"/>
5. How many children do you have? _____
6. Have you ever received Jesus Christ as your personal savior?

Yes	<input type="checkbox"/>
No	<input type="checkbox"/>

7. Have you ever attended any other church organized marital program after marriage?.....

SECTION 2: PARENT-CHILD RELATIONSHIP AND MARITAL STABILITY

8. In this section, please complete this Parental Bonding Instrument in terms of how you remember your relationship with your parents during the first 18 years of your life. *Kindly complete for your mother and father separately.*

MOTHER FORM

I remember my mother/mother figure ...	Very unlike	Moderately unlike	Moderately like	Very like
a) Spoke to me in a warm and friendly voice				
b) Helped me as much as I needed				
c) Let me do those things I liked				
d) Seemed emotionally cold to me				
e) Appeared to understand my problems and worries				
f) Was affectionate to me				
g) Liked me to make my own decisions				
h) Wanted me to grow up				
i) Tried to control everything I did				
j) Invaded my privacy				
k) Enjoyed talking things over with me				
l) Frequently smiled at me				
m) Tended to baby me				
n) Seemed to understand what I needed or wanted				
o) Let me decide things for my self				
p) Made me feel I wasn't wanted				
q) Could make me feel better when I was upset				
r) Talked to me often				
s) Tried to make me dependent on her				
t) Felt I could not look after myself unless she was around				

u) Gave me as much freedom as I wanted				
v) Let me go out as much as I wanted				
w) Was overprotective of me				
x) Praised me				
y) Let me dress in a way I pleased				

FATHER FORM

I remember my father/father figure ...	Very unlike	Moderately unlike	Moderately like	Very like
a) Spoke to me in a warm and friendly voice				
b) Helped me as much as I needed				
c) Let me do those things I liked				
d) Seemed emotionally cold to me				
e) Appeared to understand my problems and worries				
f) Was affectionate to me				
g) Liked me to make my own decisions				
h) Wanted me to grow up				
i) Tried to control everything I did				
j) Invaded my privacy				
k) Enjoyed talking things over with me				
l) Frequently smiled at me				
m) Tended to baby me				
n) Seemed to understand what I needed or wanted				
o) Let me decide things for my self				
p) Made me feel I wasn't wanted				
q) Could make me feel better when I was upset				
r) Talked to me often				
s) Tried to make me dependent on her				
t) Felt I could not look after myself unless she was around				
u) Gave me as much freedom as I wanted				

f) Education/training										
g) Recreation										
h) Spirituality										
i) Citizenship/community life										
j) Physical well-being										

SECTION 4: PARENT'S RELATIONSHIP QUALITY AND MARITAL STABILITY

11. Recalling your experience throughout your childhood, please rate your perception of the relationship quality of your parents on a 5-point scale from 1=strongly disagree to 5=strongly agree for each of the following 9 items:

During my childhood	1	2	3	4	5
a) My parents looked content in their relationship					
b) The relationship between my father and mother is one that anyone could dream of					
c) My parents grew apart over time					
d) My parents were totally committed to making their relationship work					
e) My parents enjoyed each other's company					
f) My parents were usually aware of each other's needs					
g) My parents thought of each other as soul mates					
h) My parents made each other laugh					
i) My parents had shared values with each other					

SECTION 5: PRE-MARITAL COUNSELLING AND MARITAL STABILITY

12. A. Did you attend Pre-Marital Counselling (PMC) before getting married?

Yes

No (If no, go to question 14)

B. In this section, please rate the quality of the following aspects of Pre-Marital Counselling program you attended on a 5-point scale from 1=Very poor, 2= Poor, 3= Good, 4= Very Good to 5=Excellent.

Item	1	2	3	4	5
a) The breadth of topics covered in the PMC					
b) The depth of topics covered in the PMC					
c) The duration of the PMC program					
d) The content of the PMC program					
e) The knowledge of facilitators of the PMC program					

13. In this section, please rate the extent to which you feel the Pre-Marital Counselling contributed to the stability of your marriage on a 5-point scale from 1=Not at all to 5= Very much in terms of the following dimensions:

Item	1	2	3	4	5
a) Communication					
b) Conflict resolution					
c) Commitment					
d) Sexuality					
e) Financial management					
f) Parenting					
g) Relationship with in-laws					
h) Relationship with friends					
i) Show of affection					
j) Adjustment of expectations					

SECTION 6: MARITAL STABILITY

14. In this section, please rate the stability of your marriage based on the following items on a 5-point scale from 1=Never to 5=Always. There are no right or wrong answers.

Question	1	2	3	4	5
a) Sometimes married people think they would enjoy living apart from their spouse. How often do you feel this way?					
b) Even people who get along quite well with their spouse sometimes wonder whether their marriage is working out. Have you ever thought: marriage might be in trouble?					
c) Have your spouse ever thought that marriage might be in trouble?					
d) Have you ever talked with family members, friends, clergy, counsellors, or social workers about problems in your marriage?					
e) Has your spouse talked with relatives, friends or a counsellor about problems either of you were having with your marriage?					
f) Has the thought of getting a divorce or separation ever crossed your mind?					
g) Has the thought of getting a divorce or separation ever crossed your spouse's mind?					
h) Have you or your spouse ever seriously suggested the idea of divorce?					
i) Did you discuss about division of property?					
j) Have you talked about filing a petition to an attorney?					
k) Have you or your spouse consulted an attorney about a divorce or separation?					

l) Because of problems people have with their marriage they may sometimes leave home either for a short time or as a trial separation. Has this ever happened in your marriage?					
m) Have you talked about filing a petition with your spouse?					
n) Have you or your spouse filled a divorce or separation petition at court?					
o) How often do you eat your main meal with your spouse?					
p) How often do you meet friends with your spouse?					
q) How often do you help your spouse doing home activities?					
r) How often do you go to cinema, party, or travel with your spouse?					

Sign

.....Date.....

THE END. THANK YOU FOR YOUR TIME AND COOPERATION




APPENDIX III: INTERVIEW GUIDE FOR MARITAL PROGRAMME LEADERS

This brief interview is intended to get insights into the subject of parental heritage in relation to marital stability in church and the role of PMC in the process. Shall we proceed?


1. Generally, how would you describe the stability of the marriages of members of your congregants?
2. In your opinion, what are the major presenting issues that affect marital stability of members of your church?
3. Based on the experiences you have had and the cases that present in your church, what are your views about the effect of one's relationship with their parents in their childhood on their marital stability?
4. What are the gender differences, if any regarding the relationship people have with their fathers and their mothers and what it portends for their marriages?
5. In your view, how do parents' values affect the relationship stability of the congregants?
6. In what ways do the quality of the relationship between one's parents affect the marital stability of their children?
7. How does the quality of the relationship between one's parents affect their own marital stability?
8. What is your take on the contribution of premarital counselling program to the marital stability of participants?
9. In what ways do premarital counseling programs modify the effect of parental heritage on marital quality of your congregants?
10. How would you compare the marital stability of participants of the PMC with those who did not in terms of their marital stability from the cases that always arise in church?
11. If there was one thing to change about the PMC program, what would it be? Please elaborate?
12. Do you have any final remarks or comments?


Thank you for your time and cooperation.

**APPENDIX IV: PACU CERTIFICATE OF INSTITUTIONAL SCIENTIFIC ETHICS
REVIEW COMMITTEE**

	<p>Certificate 6 Ethical Clearance</p>	 <p>Pan Africa Christian University</p> <p><small>Thika Road Campus Valley Road Campus P.O. Box 56875-00200 +254 730955000 +254 730955501/2 enquiries@pacuniversity.ac.ke www.pacuniversity.ac.ke</small></p> <p>INSTITUTIONAL SCIENTIFIC ETHICS REVIEW COMMITTEE</p> <p>(ISERC)</p>
<p>This Certificate is awarded to JACINTA WANJIKU KIMANI (MMFT/15514/0/19)</p>		
<p>For the research titled INFLUENCE OF PARENTAL HERITAGE ON MARITAL STABILITY: A CASE OF DELIVERANCE CHURCH INTERNATIONAL- KASARANI SUB-COUNTY, KENYA.</p>		
<p>Ref/PAC/ISERC/35/9/23</p>		
<p>having complied with PAC University Institutional Scientific Ethics Review Committee's Guidelines and Standard Operating Procedures for ethical clearance.</p>		
<p>This Certificate is issued subject to compliance with the following requirements:</p> <ol style="list-style-type: none"> i. Before commencing the study, you are required to obtain a Research License from the National Commission for Science, Technology and Innovation (NACOSTI) as well as other institutional clearances as and where needed. ii. Only approved documents including research instruments and informed consent forms will be used. iii. All changes including amendments and/or deviations are to be submitted for review and clearance by PAC University Institutional Scientific Ethics Review Committee before use. iv. Any expected or unexpected changes that may increase the risks to study participants or affect the integrity of the study must be reported in writing to PAC University Institutional Scientific Ethics Review Committee within two days. v. Any request for renewal or approval must be submitted to PAC University Institutional Scientific Ethics Review Committee at least four weeks prior to the expiry of this Certificate and must be accompanied by a comprehensive progress report to support the renewal. 		
<p>Date of issue</p>	<p>29/9/2023</p>	<p>Expiry date</p> <p>29/9/2024</p>
<p>DR. JANE KINUTHIA</p>  <p>Secretary PAC_ISERC</p>		


APPENDIX V: NATIONAL COMMISSION OF SCIENCE, TECHNOLOGY AND INNOVATION – (NACOSTI) RESEARCH PERMIT


REPUBLIC OF KENYA


NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION

Ref No: **190860** Date of Issue: **12/October/2023**

RESEARCH LICENSE




This is to Certify that Ms. Jacinta Wanjiku Kimani of Pan Africa Christian University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Nairobi on the topic: INFLUENCE OF PARENTAL HERITAGE ON MARITAL STABILITY: A CASE OF DELIVERANCE CHURCH INTERNATIONAL-KASARANI SUBCOUNTY, KENYA for the period ending : 12/October/2024.

License No: **NACOSTI/P/23/30364**

190860
Applicant Identification Number

Director General
NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION


Verification QR Code



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See overleaf for conditions

APPENDIX VI: DELIVERANCE CHURCH PERMIT


DELIVERANCE CHURCH INTERNATIONAL
RUIRU REGION
 P.O. Box 57-00232, Ruiru. Email Address – ruirudeliverance@gmail.com

22/08/2023

To
All Gospel Ministers,
Kasarani Sub- County


Dear Pastor/Rev/Apostle/Bishop,

REF: PST. JACINTA KIMANI-NJOGU

This is to confirm that the above named is a Family Ministry Pastor in Deliverance Church Int'l Kahawa West which is in Kasarani Subregion in the larger Ruiru Region of which I am the Regional Overseer. Pastor Jacinta is pursuing a **Degree of Master of Arts in Marriage and Family Therapy at Pan Africa Christian University**. Her topic of study is: **Influence of Parental Heritage on Marital Stability; A Case of Deliverance Church International – Kasarani Sub-County.**

Pastor Jacinta is an outstanding academic ingenious and prolific lady whose charming sense of passion for Families has brought a lot of transformation to many marriages and owing to this fact, she is a great gift not only to her local church, but to the entire body of Christ. She strongly believes that family matters matter a lot as far as God's Kingdom is concerned. Kindly accord the support she may need as she does her research in her topic of study.

Yours in the Lord's Service,


 Rev Benson Munyao
 Senior Pastor, Deliverance Church Ruiru.

DELIVERANCE CHURCH INT'L
 RUIRU REGION
22 AUG 2023
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