

INFLUENCE OF INTER-ETHNIC MARRIAGES ON FAMILY STABILITY AMONG
COUPLES IN KAJIADO NORTH SUB-COUNTY OF KAJIADO COUNTY, KENYA

BY

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DECLARATION

This thesis is my original work and has not been presented for a degree at any other University.

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DEDICATION

I dedicate this work to my wife Benta Akoth Omol, and to my 4 children, Benson, Jacqueline, Samson and Robinson and their spouses Kendi, David, Rose and Lynne respectively and to all my grandchildren: Manna, Ella, Liam, Ayana, Keikelani and Kalel.

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ABSTRACT

Inter-ethnic marriages have been in societies for quite a number of years all over the world. Even in many hitherto closed communities, interethnic marriages are becoming the norm, with those communities opening up to accept this reality. Interethnic married couples face stressors in their marriages. These are causes of discord and dis-harmony which if not given timely intervention, may result in separation and/or divorce. However, there is limited evidence of the relationship between interethnic marriages and family stability. The aim of the study was to investigate the effect of interethnic marriages on family stability focusing on Kajiado North Sub-County, Kajiado County. Specifically, the study sought to explore the prevalence of inter-ethnic marriages; the effect of the interethnic marriages on family stability and finally, to establish intervention measures that will promote couple family stability. The study adopted Family Theory by Salvador Munichin which emphasizes on structural change as the main goal of therapy. A descriptive survey design was used to explain the prevalence and the effect of interethnic marriages on family stability in Kajiado North Sub-County. The study targeted a population of 8024 couples in the interethnic marriages where a sample of 363 was selected for the study. Snowball sampling technique was adopted to ensure that couples willing were chosen in the interethnic marriage study. The research used semi-structured questionnaires to collect quantitative and qualitative data. Descriptive, inferential and content analysis was used for data analysis. The results show that majority of marriages (63.6%) are interethnic. In addition, findings show that interethnic marriages have a higher probability of generating both internal and external stressors in the family as demonstrated by negative coefficients and odd ratios of 21.312 and 2.142 respectively. Nevertheless, statistics show that interethnic marriages have a lower probability of generating difference of opinion and challenges encountered in the family. Furthermore, the study established various intervention measures which can promote stability in interethnic marriages. These include discussing plans with the spouse to be before making marital commitment, obtaining parental blessings, overcoming language barriers, discussing investment priorities, having neutral names for the children, discarding undesirable cultures among others. From the findings, the study concludes that interethnic marriages are prevalent in Kajiado North Sub-County. In addition, interethnic marriages have a negative effect on family stability. Furthermore, many intervention measures that can promote stability in the interethnic marriages exist.

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ABBREVIATIONS AND ACRONYMS

DHS	Demographic Health Survey
FDG	Focus Group Discussion
KNBS	Kenya National Bureau of Statistics
MMFT	Masters in Marriage and Family Therapy
NSSF	National Social Security Fund
SPSS	Scientific Package for Social Sciences
NACOSTI	National Commission for Science, Technology and Innovation

DEFINITION OF OPERATIONAL TERMS

Ethnic group - people having a single ancestry and/or sharing a common belief, language, or a distinctive culture, religion or custom.

Ethnicity- represents a self-claimed or subjective identity linked to a perception of shared ancestry, as a result of some combination of nationality, history, cultural origins, and religious activities. This study will also imply different tribes or communities.

Influence - a marked effect or influence of one thing or situation on another, which can be either negative or positive.

Inter-ethnic Marriages -marriages occurring between people of different ethnicities or groups, tribes, races, nationalities, or societies crossing of a boundary or border, visible or invisible.

Inter-racial Marriages- a subset of interethnic marriages and involves two different races.

Inter-national Marriages- a subset of interethnic marriages between two different nationalities.

Intra-Marriage- Marriages of people belonging to the same racial, ethnic, or religious group.

Influence- capacity to have an effect on the character, development, or behavior on the culture, tradition, social, educational, work, political affiliation or emigration of someone else to affect their marriage.

Multi-ethnic- many ethnic groups

Family- The smallest social unit entity comprising a father and a mother with their children living together under common household authority and having reciprocal duties; descendants of a common ancestry, sharing a legal status by blood, genetic bond, marriage or adoption fulfilling reproductive, social, economic, and status engagements of daily life.

Stability- well-ness balance in work satisfaction, creativity, spirituality and relationship with family members, friends and society at large.

Family Stability- The wellbeing of a family's physical, mental health, social welfare, safety and relationships in daily activities of work, economic, financial soundness, educational progress, moral and spiritual uprightness; having good relationships in the neighbourhood, community, national and the international society.

Society- The total population of people living together in an organized community typically subject to a political authority or dominant cultural expectations.

Family hierarchy- Grandparents, parents, children. The elders give guidance, advice and support to the younger so creating a source of family stability for the inter-ethnically married couple.

Independence - a delicate balance of the individual or couple to get into an interethnic marriage to follow own values and beliefs contrary to the parent families, clan or community values and culture.

Boundaries - family, clan or community established border lines on how far individuals can go or relate in the beliefs, values, traditions or culture of the ethnic societies.

Rules – Agreed instructions that a couple has in relating and managing themselves, building up or saving financially which determine wellness for their stability in an interethnic relationship.

Roles- Duties each spouse takes in the home which is critical to determine for the couple stability.

CHAPTER ONE

INTRODUCTION AND BACKGROUND TO THE STUDY

Introduction

The chapter presents the background of the study, statement of the problem, study objectives and research questions. In addition, the justification, significance, scope and assumptions of the study are discussed. Moreover, the chapter outlines limitations and delimitations and finally, organisation of the study.

Background to the Study

Many inter-ethnic marriages occur in the western world. Inter-ethnic relationships in England and Wales rose from 7% in 2001 to 9% in 2011 while across the United States it grew from 7.4% to 10.2% from 2000- 2016. But these marriages are not only confined to White European or American White or Black, Mixed, Asian, African Black, Chinese. Other ethnic groups also have had inter-racial contacts for friendships to marry and relate positively (Törngren, 2016). However, because of ethnicity, races seem to marry from groups closer to their own races. Additionally, Törngren gives clear preferences of various racial groups and how such marriages are perceived by different communities. For instance, in India, marriages are not acceptable across castes. According to Sankaran et al., (2017), “a strong caste identity could provide feelings of belongingness or self-esteem”. This “belongingness” extends to ethnicity which has a focus of birthplace or identified origin of an individual. Hence, some interethnic couples hold on to ethnicity issues deeply. This creates, conditions, views, cognitions, and even fosters a sense of solidarity’ (Elena Zambelli, 2021). Other interethnic couples may have less attachment to the racial differences because of the new-found spousal relationship. Such couples desire to work out their marriage destiny. Also, in India, some love relationships progress to self-

initiated marriages. These overlook many marriage processes where in earlier times, communities played a major role (Chudamani & Ratnakar, 2019). In the past, parents had almost an absolute saying on whom their children marry. However, increasingly, individual choice and agency have taken or are taking root with the current generations. For such departure from family expectations and community values, there would be a consequence such as, parental refusal to consent to the marriage. Interethnic couples sometimes register their marriages with government without their parents' knowledge. This can later create stress in the family when the parents discover such marriages. But with the exposure, interethnic couples give good reasoning of marriage within the social mix of different races and ethnicities. Chudamani and Ratnakar (2019), posit that some, cross to other ethnicities with the advantage of having good opportunities in jobs and businesses. Also, peoples' economic power seems to endorse their freedom of choice for entering inter-ethnic marriages. Emigration also offers many people opportunities to get into inter-ethnic marriages. For example, many Cubans emigrate through marriage to a foreign partner (Fernandez, 2019). However, issues of legal status, citizenship, employment, education or abode may arise. The inter-ethnic couples then face new environmental challenges such as: derogatory comments, stares, insults, jibes, slights, and whispers in public or negative comments online or in the media. Other challenges are disapproval or rejection from family, being disinherited, loss of contact with friends, a sense of isolation, negative stereotyping, open hostility and intimidation (Kulu & Hannemann, 2019). These stressors challenge marital quality. The stressors deny inter-ethnic couples marital happiness and satisfaction necessary for stability (Nurhayat et al., 2019). Disharmony and discord become the result and carry risks of separation and divorce as the marriages become "less stable and of lower quality" (Miles, 2018). The researcher chose Structural family theory

by Munichin (1978) in the study to address these stressful interethnic marriage life situations as maltreatment and violence, loss events, inter-family problems associated with severe negative outcomes (Jiménez et al., 2019).

Marriages between ethnic groups is becoming a norm. As posited by Obućina (2016), even those that were in intermarriages before and dissolved them, are still likely to get into another intermarriage. In the continent of Africa and the East African region, Kenya not exceptional, inter-ethnic marriage prevalence was explored by Boucaud (2019) across 15 African countries which found that about 80% of marriages were inter-ethnic. That observation contrasts with another study of Sub-Saharan Africa that out of all the marriages, the inter-ethnic aggregate is 20.4% (Crespin-Boucaud, 2019). There is obviously a gap of the information on the prevalence of inter-ethnic marriages. Although the marriages may be on the rise, the actual percentages of prevalence are at variance. Demographically separated communities, classes or tribes have their own set of cultural or customary laws, traditional values, institutions or societies (Koos & Neupert-Wentz, 2020). Inter-ethnic marriages do combine a measure of segregation or the strength of cleavages within societies. Kenyan marriages across cultures, however, experience stability challenges both before and after (Kibuthu, 2016). Relationship stressors within or among the couples may be caused by themselves or interference from extended families, cultures, language, migration, spirituality, ethnic superiority complex, traditional male spouse dominance or discrimination. These could lead to stability challenges with some ready “acceptance” of separation and divorce in the relationship.

The stability of inter-ethnic marriages is however challenged by factors mainly from the cultural background contributing to the couple wellness. These spouses have their different characteristic cultures identifiable in their generations’ demand. But these also have adoption to

changes in a geographical or social area. In some regions ethnic divides appear seamless. According to Miles (2018), inter-ethnic marriages include subsets such as; inter-racial marriages and international marriages amongst others. An example is of Kenyan leader, President Uhuru Kenyatta and his spouse Margaret being of mixed marriage. Her mother was German (Dulani et al., 2019). However, racial identifications and attachments may be less pronounced in the African inter-marriages. Individuals find common ground in language, economic activity, religion or spirituality, educational pursuits or political affiliations. With acquaintances, individuals make friendships, which may progress into couple relationships leading to inter-ethnic marriages.

The subjective well-being is entrenched in the couple romantic relationships (Kansky, 2018). These relationships are supported by good outcomes of physical, mental, spiritual health and purpose in life. Stable outcomes are enabled with good social, financial as well as positive values in education accepted in the society. Such values give positive influence of interethnic marriage and family stability. Yet the values are conditional on the quality of marriage (Margelisch et al., 2017). The need to belong is an interpersonal attachment, which, in romantic relationships is a human motivation for stability. Personal happiness, augments, higher rates of self-esteem, safety and satisfaction are aspects that give a positive influence in life achievement (Gómez-López et al., 2019). However, within this practicality, there still exists a dichotomy of cultural and societal stressors in inter-ethnic marriages. Examples are negative attitudes, values or family rejection (Miles, 2018). Such stressors include the level of societal acceptance at the place of work, residence, worship or social setting. The stressors may come by identifying one's tribe, ethnic background or community. A person identified differently from certain favoured communities, may have opportunities denied. Such discrimination may cause high blood

pressure, psychological distress, depressive and anxiety symptoms. These could lead to negative health consequences (Elm, et al., 2019).

On a different focus, inter-ethnic marriage may necessitate gender leadership role changes depending on which spouse is the breadwinner (Akanle & Nwaobiala, 2019). This may challenge marital stability. According to Mburu (2019), married women in Kenya have opportunities to contribute to the family income. However, in an inter-ethnic marriage relationship, a man may feel challenged, in instances where, the wife's ethnic beliefs may not resonate with the husband (Dulani et al., 2019). This may be projected towards negative ethnicity which contributes to attitudes, biases and sentiments. Such is detrimental to the family relationship, especially with regard to economic challenges or political affiliations.

Statement of the Problem

Inter- ethnic marriages, although being like any other marriage between a man and a woman, have external and internal stressors due to the different racial or cultural backgrounds of the spouses (Miles, 2018). The biases could be in values, beliefs, religion, family and in-laws. Also, financial or economic statuses' and political affiliations contribute to challenges in family stability. Because of these biases, stressors arise from suspicion, aggression, abuse, violence, and other conflicts. The stressors are destructive factors which may be subtle and affect a couple, causing disharmony and destabilisation of inter-marriage (Törngren, 2016). The result may be unstable health, mental disorders and psychological trauma, detrimental to one or both spouses, their children, the parents or siblings. With these conditions, the society's emotional, spiritual, physical and mental health are endangered (Shakeriana et al, 2014). Couple relationship quality gets lower with higher risks of separation and divorce (Kulu & Hannemann, 2019; Clark & Brauner-Otto, 2015). Clarity is needed on the influence of the cultural and ethnic backgrounds on

the interethnic marriage, which in turn, may influence family stability. How interethnic marriages influences family stability and the relationship between the two raised the researchers' curiosity. Were these cultural and ethnic background stressors affecting family stability negatively or positively? The hypothesis is that the potential to cope with cultural life stressors and work productively, is reduced in interethnic marriages. This makes the contribution to societal welfare minimal (Poggenpoel et al., 2017). Also, how are interethnic couples empowered with interventions to overcome their ambiguous cultural boundary barriers to achieve family stability? These are some of the questions which the current study sought to address. As couples struggle with cross-cultural differences (Jiménez et al., 2019). The researcher filled this gap of information by using Munichin Structural Family Theory (1978). In studying the influence of interethnic marriages on the family stability in Kajiado North Sub-County, Kenya, the researcher set out the following objectives and research questions.

Objectives of the study

1. To determine the prevalence of inter-ethnic marriages in Kajiado North Sub-County, Kajiado County, Kenya.
2. To investigate the stressors that cause influence of inter-ethnic marriages on marital stability in Kajiado North Sub-County, Kajiado County, Kenya.
3. To explore the relationship between inter-ethnic marriages and family stability in Kajiado North Sub-County, Kajiado County, Kenya.
4. To establish intervention measures that would promote couple family stability in inter-ethnic marriages in Kajiado North Sub-County, Kajiado County, Kenya.

Research Questions

1. What is the prevalence of inter-ethnic marriages in Kajiado North Sub-County, Kajiado County, Kenya?
2. Which are the stressors that cause the influence of interethnic marriages on marital stability in Kajiado North Sub-County, Kajiado County, Kenya?
3. How is the relationship between inter-ethnic marriages and family stability in Kajiado North Sub-County, Kajiado County, Kenya?
4. Are there intervention measures that can contribute in promoting couple family stability in inter-ethnic marriages Kajiado North Sub-County, Kajiado County, Kenya?

Justification of the Study

The purpose of the study is to investigate the influence of interethnic marriages on family stability among couples in Kajiado North Sub-County. Studies with information available on inter-ethnic marriages in sub-Saharan Africa are scanty (Galli, 2019). The available literature mainly covers the western world and not much of inter-ethnic marriage patterns in African societies. Studies in Africa are rare (Oduol, 2021). The study outcome will give reference on how interethnic marriages are to be handled by professionals.

Significance of the Study

There is no known previous study on interethnic marriages in Kajiado Sub-County, Kajiado County, Kenya. The study fills some knowledge gaps such as: giving the prevalence of interethnic marriages in the area of study; helping professionals in resolving issues of stability to the interethnic married couple families; offering government authorities and policy makers

information necessary for planning the needs of couples in the inter-ethnic marriages. These couples have liberties and rights under the law like any other.

In addition, this research brings awareness on the influence of ethnic differences in marriages that may cause conflict. The researcher sought to identify the overt and covert relationships useful for professionals in the marital psychology field. Such information will help develop relevant programs which are context and focus based to improving marital satisfaction and create stability in the families. Furthermore, professionals particularly those offering interethnic pre-marital counselling, those counselling couples with difficult marriages, health care providers and spiritual workers who help inter-ethnic married couples or those intending to marry will have information needed in their field. Moreover, the study will be used as a spring board upon which future studies in this area will be based on.

Scope of the Study

The area of study is Kajiado North Sub-County, Kajiado County with a population of 306,596 people who are 150,675 male and 155,908 females reported by KNBS (2019) on Census. The researcher obtained latest census figures on the interethnic married couples and drew sample size from this. The sub-county which served as a base of focus group for the study, is home for people working in the capital as well as the indigenous pastoralist community. It has a metropolitan population bordering the County and City of Nairobi, the Capital of Kenya. The 10 Wards in Kajiado North Sub-County are: Embulbul, Lekurruki, Ngong, Olkeri, Oloolua, Kandisi, Lemelepo, Nkaimurunya, Ole-Kasasi and Ongata Rongai. The researcher selected three of the wards which neighbour the Capital City of Nairobi and therefore more cosmopolitan for the study. These are Embulbul, Ngong' and Oloolua where young adults differentiate from their families of origin because of education or work. They thus embrace new identities making

interethnic marriages possible. This study used the population samples taken from the target population of the three wards to generalise the results for the larger population of Kajiado North Sub-County, Kajiado County, Kenya.

Limitations and Delimitations

This study was limited in the sense that not everyone was willing to participate in a self-report study on inter-ethnic marriages or honest enough even if they accepted to participate. The researcher also may not have been able to explore all the extraneous variables apart from which respondents disclose. This may have created volunteer espouse bias that may have had an effect on the outcome of the research. Talking about family issues is deemed as washing dirty linen in public in most cultures, hence, couples in dysfunctional marriages may not have felt safe to disclose. Unintentional non-disclosure may have posed a greater threat to validity than intentional non-disclosure. This was overcome by giving a range of specific questions where the respondents were required to tick answers. Also, having interviews which go in-depth, and the researcher followed-up clarification interview with the cases that are selected. In addition to the afore mentioned, the researcher guaranteed confidentiality and anonymity to respondents filling in the questionnaire.

The researcher was also limited in travelling the length and breadth of Kajiado North Sub-County due to movement constraints. As the research was done during the Covid season, in person interviews were few. So, the researcher minimized delivering hard copies of questionnaires confined to the three wards, and instead enhanced electronic means such as emails and WhatsApp. This population is not very large to give an overall representation, but this was overcome from the sample taken and basing the percentage of interethnic marriages from previous studies. These actions and pre-requisites have not affected a fair outcome of the study.

The researcher pursued and persisted to have the requisite number of the respondents as sample size. The participant couples were a reasonably acceptable representation of the data collected for the location, and thus any bias was overcome. The study was also limited in looking at heterosexual marriages only. This bias was overcome in that the percentage of the interethnic marriages which may be polygamous was considered negligible in this study but this can be given a separate future study. The methods of data collection through email was followed up by reminders. Those who did not respond got a follow up phone call or physical visit for collection. Incomplete or unresponsive data was discarded so that no bias was created.

The study was delimited to Kajiado North Sub-County and carried out in the year 2021. The population size, and the selected tools described in Chapter 3. The assessment on marital stability is prone to self- enhancement and self-deception errors on their marital challenges. The researcher gave attention to ethical considerations of assuring confidentiality of the couples. Other confounding variables may have played a role in contributing to family stability in inter-ethnic marriages, such as physical and mental health, moral and spiritual uprightness, financial and economic well balance. To overcome biases, the researcher classified the couples according to their strengths in the various categories and had in-depth interviews. The researcher strove to understand the couple's actions and meaning of their opinions and, observing the body languages to help give balanced reporting.

Assumptions of the Study

It was assumed that the participants freely answered questionnaires, expressed their statements or gave information during interviews or in Focused Group Discussions (FDGs). In addition, the study assumed that respondents were not be biased in their answers. Furthermore,

the researcher ensured that the study was conducted in a free atmosphere, which enabled all sampled respondents to answer the questions.

CHAPTER TWO

LITERATURE REVIEW

Introduction

This chapter reviews previous studies related to the prevalence and influence of interethnic marriages on family stability. These are reviewed based on study objectives. The descriptions involve reviews of recent empirical studies that related to inter-ethnic marriages and family stability. The chapter then discusses the theoretical concepts underpinning the study followed by presentation of the conceptual framework. Finally, the chapter presents a synthesis of the research gap and summary.

Prevalence of Inter-ethnic Marriages

The prevalence of inter-ethnic marriages has globally increased dramatically over time. For example, all married Americans with a spouse of a different race or ethnicity were considered in the interracial marriages, a subset of interethnic marriages, and was 10 percent in the United States of America in 2015 (Balwit, 2017). In 2019, Törngren et al., reported that in much earlier year's inter-ethnic couples essentially got together in unconventional love unions. Such unions were viewed skeptically by society; hence they were without acceptance nor openly welcome. For a long time in America, interracial marriages were forbidden or banned in many states. However, the "Loving vs. Virginia" case in 1967 brought out a change (Berge, 2016). This case allowed people from other races to marry white Americans and vice versa. They belonged to "different" and socially "distant" groups. These groups were such as race, nation, class, ethnicity, religion, or some mix of these. Nevertheless, this depended on the time, the place, and the environment of the marriage (Fogiel-Bijaoui, 2017).

Inter-ethnic marriages have over the years given positive economic, social and political benefits to white individuals. However, these marriages also produce better socio-economic outcomes for immigrants in the Western world (Nottmeyer, O., 2015). History suggests that black race sought to be identified and accepted with the whites and so embraced interethnic marriages for the very same reasons. The black communities needed opportunities for education, work and citizenship. For example, Weiss and Stecklov (2020) in a demographic research of “gender perspective in the 20th century America, made an observation that, “uneven economic and legal resources enabled individuals to exchange in marriage which were interethnic”. Also, from history, as white explorers and traders went to new places, they intermingled with the ethnic natives developing relationships and settled.

In Latin America, North America, the Caribbean, and along the West African coast, European men mixed socially and sexually engaged with women of Indian, African, and other ethnicities. A huge majority of these engagements resulted in inter-racial marriage relationships (Newman, 2018). There are many other situations where the migrant population, mostly black or yellow, sought acceptance into the white community. One of those is where even mail-order brides developed some Western lifestyles. These brides accepted opportunistic risky offers of marriage, hoping to find a better life. That gave rise to inter-ethnic marriages in which many people of different ethnic, religious, or racial backgrounds were involved (Yakushko & Rajan, 2017). A picture of race, class, and gender in intermarriage is, for example, between Mexican women and white men which shows how boundaries were crossed. Whereas there were some elite marriages as observed in a study by Camacho (2017), unions between Mexicans-Chinese, African-Americans, and whites across class also happened. However, the researcher posits that these were not so much in the open.

Interethnic marriages have however become more common with time. This is partly owing to changing attitudes and perceptions on ethnicity or race. Moses and Woesthoff (2019) reported about these changes in a European Social Science History Conference held in 2018. The question that was deliberated for the panel on intermarriage, was: “How common were the interethnic marriages and who practiced or banned them?” (Balwit, 2017). The Netherlands, for example, instituted a ban on intermarriage involving Dutch women and colonial men in 1898. In Britain, women’s British citizenship upon marrying foreign nationals would be withdrawn. Similar discussions also happened in Germany (Moses & Woesthoff, 2019). This indicates how important the interethnic marriage occurrences concerned the authorities of different nations.

According to Song (2015), the United Kingdom has had high rates of interethnic and in particular interracial marriages across the second and third generations. From that study, data in the 2011 England and Wales census found that 9 percent of people were living in an “inter-ethnic” relationship. There was an 85 percent inclination of “mixed/multiple ethnic groups” to be in such a relationship (Balwit, 2017). But in some other cases, inter- ethnic relationships went up to only 20 percent (Muttarak, 2015). The Household, Income and Labour Dynamics in Australia (HILDA) Survey released data on couples which found that in 2017, about 25% relationships in Australia were inter-ethnic (Inga Lass, 2017).

Interethnic marriages are more likely to occur in multi-ethnic societies where the concept of culture and ethnicity is less pronounced (Frangipane & Marcella, 2015). In such multi-ethnic societies’ political systems, economic structures, laws, and cultural environment allow people with different ethnic backgrounds to mingle freely with each other (Jian, 2017). Thus, ethnicity does not become a hindrance to the couple relationship. In Europe, for example, according to Irastorza and Elwert (2019), the number of multi-ethnic Swedes marrying individuals with a

foreign background is higher than those of mono-ethnic Swedes. Lykke and Rendall (2018), found that in the United States of America, which is a multi-ethnic society, there have been increases in interracial and interethnic relationships. Even with the Asian community living in the United States of America, there has been some pattern of inter-ethnic marriages. In a study by Yang and Jordan (2018), the most dominant pattern of marriage among foreign-born Asians was intra-ethnic marriage. However, there was still with more of interracial marriage, especially with whites, rather than interethnic marriage among Asians. The African scene is different.

In Africa, interethnic unions are far from rare events. The rate of inter-marriage is over 20% across a large sample of countries (Dulani et al., 2017). According to Crespin-Boucaud (2019), in sub-Saharan countries there is a varying range of interethnic marriages from 10.4% in Burkina Faso to 46% in Zambia. The study found the overall average percentage of interethnic marriages in sub-Saharan Africa as 20.4%. This was in a cross section of over 40 countries. Bandyopadhyay (2018) posits that inter-ethnic marriage rates are on average. These rates have been rising to almost 50% across Africa over the last 3 decades particularly for recent marriages in Gabon and Zambia. A Kenyan study by DHS in 2014, the married men were 48.4% while the married women were 54.6%. The Kenyan estimated rate of inter-marriage ranges from 7% to 13% across some five DHS studies carried out between 1993 and 2014 (Dulani et al., 2018). The DHS report in Appendix 2 gives the various percentages of interethnic marriages. Gabon in 2012 had a very high prevalence of over 40%, while Rwanda in 1992 had a very low prevalence of less than 7%. Liberia and Malawi had almost equal rates with the latter having about 36% in 2015. Zambia and Ghana had just over 21% in 2013 and 2014 respectively. These studies show that the median is about 21% over the period.

There are some contributing factors with such cases. For example, where prominent black African men seek business opportunities, medical treatment and have holiday visit abroad. Another contributing factor is that many African students over the years have gone for higher education in foreign countries (Han et al., 2015). These groups spend short or long periods of time in America, Europe, Asia, China or elsewhere. During such times they form close relationships with foreign women. The outcome following is that many interethnic married couples merge. Phillip (2018), advances that one man actually met her Italian fiancé in Europe. This is an example of a pattern that has been replicated many times over. The pattern is particularly when people go and study abroad or relocate for work related missions. But to mirror the interethnic marriage pattern, many white people also visit Africa. These white visitors meet black Africans of the opposite gender with whom they get into relationships. In a travel study of Africa by Scholtz (2016), over 30 million people including foreign white nationals visit the continent every year. Half of the foreign white nationals visit for business purposes while 15% travel for pure tourism and 30% visit friends and family. Relationships develop within class, educational, spiritual, social, wealth or power boundaries. Some of these relationships progress into interethnic marriages.

Looking back in history, Sierra Leone in the nineteenth century had prevalent disruption of kin relations caused by slavery. Immigration resulted in marriage arrangements with people movements (Galli, 2019). These changes caused people of different ethnicities to be married resulting in interethnic marriages. A regional focus at East Africa gives more observations where there are cross-ethnic ties. In Kenya for example, there is prevalence in inter-ethnic marriages through social bonds. This is created in community trade and friendship such as among the Maasai and the Kikuyu (Bukari et al., 2018). These kinds of marriages are becoming more

prevalent in an upward rate trend. In the population studies of many countries around the world, Kulu and Hannemann (2019) researched on mixed marriages on immigrants. The studies concluded that, intermarriages increased with educational level. This is also observed in Kenya where students who are or have been in the same institution or educational level, intermingle freely. These students are not so much attached to their ethnic backgrounds. Many of them feel ethnicity background is not of today's modern era and quite a number get into interethnic marriages. This is also reflected in a study done in Jakarta and North Sumatra in Indonesia by Utomo and McDonald (2016). In the study, younger individuals in urban areas with higher levels of education had lower possibility of endogamous marriages. This view has concurrence with Bandyopadhyay et al., (2021) who opine "that couples with similar levels of education are less likely to be in an inter-ethnic marriage". In Asia generally, young people tend to seek and find a spouse. The young married couple start a family and settle permanently in the receiving ethnic communities notwithstanding their lifestyles (Yeung & Mu, 2019). However, there are no available studies on the prevalence of interethnic marriages in Kajiado North Sub-County. The county is fast becoming a cosmopolitan metropolis region. Also, the adoption of western lifestyles enabling many people to move away from rural extended family lifestyles. The town or city dwelling has somehow accelerated interethnic marriages (Eckert et al., 2019). The intention of this research was to find out this prevalence in Kajiado North Sub-County, Kajiado County in Kenya

Couples of a similar class, characteristics or ethnic group are more likely to have a relationship with each other. Inter-ethnic marriages are more than just intimate unions between two individuals. They also intertwine communities or cultural groups by bringing in social, spiritual, political, economic change. Other symbolic boundaries such as presumed racial or

socio-economic divides are brought together (Moses & Woesthoff, 2019). Inter-ethnic marriages, sometimes looked at as “mixed marriages”, are thus an important indicator of the degree of positive or negative ‘social’ distance in cultural and structural integration of immigrants and ethnic minorities (Galli, 2019).

There is also a gender related observation conjecture by Crespín-Boucaud (2019): that educated women tend to have more say in the choice of their spouse and so may choose a man of different ethnic community. In some other trajectory, for instance, inter-ethnic marriages may also depend on the state of one’s health. According to Lykke and Rendall (2018), having a white spouse in inter-marriage is often related with better self-rated health for Hispanic, Black, and Asian men and women. Today’s younger generation have the opportunity and exercise greater freedom of their spousal choice which may not bind them to their ethnic background and parental expectations. Parents in the present age are less influential in arranging their children’s marriages. Although, the parents may not necessarily agree with their children’s positions of choice of spouse, they nevertheless may accept though with some disappointment (Kibuthu, 2016)

Societies have become more integrated. So, with the process of different communities becoming acceptable to each other, the prevalence of interethnic marriages increases. The societal pressures surrounding interethnic matrimony (Fatima, 2017) are constructed by and within the communities. Penninx and Garces-Mascarenasa, (2016) postulate that there are distinct dimensions in which people may belong, such as, the legal-political, the socio-economic, and the cultural-religious. Interethnic marriage is more likely to happen among individuals with similar sociodemographic characteristics, such as age, education and income. This happens within the society where the environment offers the population the opportunity to

experience social interaction. These encounters result in the globalization integration (Fogiel-Bijaoui, 2017). Communication and transport systems having become easier has made a rapid change of cultures locally and even internationally. People are able to swiftly change residence to different parts of the world seeking new opportunities in formal employment and business. This has facilitated international migration resulting in interethnic marriages of people from different countries, religions, races, and ethnicities (Torngren et al., 2019).

Another area of “movement” is in the social media. According to Juszczuk (2015), current social media Web sites trends offer youth and even the older generation greater opportunities to socialize with peers of the opposite sex. Extensive exposure to popular western media, which more often than not includes narratives of romantic love, has shaped ideals about getting married to a spouse of their choice, not necessarily from their native community. When young adults differentiate from their families of origin and embrace new identities, interethnic marriages become possible.

Couples with changing cultural beliefs and values often meet in the urbanized areas with social and economic activities (Akanle & Nwaobiala, 2019). For this kind of couples, there is diminishing clinging to cultural beliefs and values. This enables this group to find space in interethnic marriages. Hence, there is a mix of old and new traditions during marriage engagement ceremonial negotiations which families go through. Most of the couples find residences away from the parental homes and influence. They thus have individual autonomy in decision making for their spousal choices. As posited by Fogiel-Bijauoi (2019), these “barrier-breaking” inter-ethnic relationships, marriages and families are becoming more common.

According to Tamburrino et al., (2020), couples who are in appropriate meeting places also engage or disengage cultural customs to embrace the ideas of inter-ethnic marriages. For

example, one gender who have lived in one location such as Kajiado North Sub-County all their lives may not meet the opposite gender from another region. Such people cling to their own stronger ethnic roots and cultural practices. But if both lived in urban settings, cultural practices and entrenchment in ethnic identity tend to diminish. These cultural practices may not be held strongly (Kashef, 2016). Also, with the many spiritual centres in Africa, interethnic marriage cultures are often encouraged for the modern-day couples to get into. Such marriages are supported as “spiritually correct” by their affluent religious leaders. An intention of marriage between a couples from different ethnic groups may be made. This would often be welcome to both communities. In some cases, a community or parents may be sceptical of the marriage. However, the marriages between two different communities may be made through a religious ceremony, for example, a wedding celebrated in a Church or a Mosque. This trend has been on the increase becoming socially accepted as espoused by Thompson (2017). In an assessment by Kulu and Hannemann (2019), the importance of cultural factors and the role of religion in shaping patterns of interethnic marriage are also relevant to the marriage and closely tied to the strength or stability of the family.

Stability of the Inter-ethnic Marriages

The stability of interethnic marriages, sometimes referred to as “cross-cultural” marriages are often challenged much more than same ethnic marriages. This is because, the spouses are from different ethnic, racial, religious, social, or nationality groups (Törngren, et al., 2016). There are stresses that come into that kind of marriage. Couples have to handle or cope with the extraneous challenges that same ethnic marriage may not have. Also, there are biases that come in to the marriage with the spouses’ different communities’ beliefs or values. The couple therefore needs to be supported by both sides of families. This Family support would

include formal and informal emotional presence and tangible goods that allow each family member to maximize their level of interaction in different environments (AnnaBalcells-Bal cells^a et al., (2019). The interethnic couples thus achieve sound economic and financial bases, good educational progress, moral upright decent standing, having good relations in the neighbourhood, community and the society.

Family hierarchy may guide and support a couple getting married. This often is a source of stability. Marriage stability is the outcome result of marital satisfaction which is associated with a family's health and well-being in all spheres which are physical, mental, psychosocial, moral, financial and economic (Margelisch et al., 2017). When the couple have marital satisfaction, they are more resilient to overcome stumbling blocks in the marriage. The result is that the marriage relationships become stronger or more stable. The recognised components include; spirituality or religion, spousal commitment, sexual intimacy relationship, communication, care of children, love and attachment and conflict resolution. The approaches for marital stability are constructions that augment a couple's identity and sense of togetherness (Karimi et al., 2019). Notwithstanding, couples' attitudes in their relationships shape how inter-ethnic marriages become stable or unstable. Some couples are influenced by ethnic cultures which assume superiority over the other. This creates disharmony in the marriage when such ethnic groups beholding themselves as the "superior" and/or of "pure". One group may show "superior culture" over the other, being better educated, seeming more powerful or financially and economically well-endowed. However, when there is a mix of achievable cultural influences, individuals are affected differently (Smith & Bond, 2019). Culture, religion, race, or ethnicity—or some combination of these, affect the inter-ethnic marriage. There is an invariable

contribution by these to marital separation or dissolution. These superiority characteristics are in some cases displayed out.

When views of superiority are strongly held, there is the likelihood of the marriage traditions practiced by members of that ethnic group looking down on their ethnic in-laws. In some cases, they may even attack the latter (Koos & Neupert-Wentz, 2020). Hence, such interethnic marriages follow a trajectory of having disharmony. There is less marital satisfaction with discord leading to possible separation and divorce. For example, Laura et al., (2017) found that inter-ethnic marriages in Italy have a significantly higher risk of separation. The marriages in that country increased from 4.4% in 1995 to 14.8% 2012. There were 9.9% breakups with Italian men and foreign-born wives. Also 10.5 % were breakups with Italian women and foreign-born husbands. This showed a steady rise of about 10% of the inter-ethnic marriages over a 7-year period. With about 10% breakups, the implication was that about 90% of the marriages remained stable. There is therefore a gap of information that needs to be researched. The question is whether interethnic marriages withstand dissolutions and remain stable.

Aspects such as parental control conflicts from the two sides of the families are more common in intermarriage (Tegunimataka, 2020). Due to cultural mix among couples, inter-ethnic marriages are challenged. Lifestyle changes are common with languages such as Swahili and English being learned and other traditions better understood, (van der Meer et al., 2015). Language is one of the barriers that may create a gap in the relationship with parents of the proposed in-laws. There are often stresses and strains when the couple's families are not able to communicate and understand each side easily. However, when this is bridged, inter-ethnic married couples find help to cope and have family stability.

Kibuthu, (2016) cites: “parents of both partners and close relatives may be saddened by the commitment of their daughter/son to one with whom they may not be effectively able to communicate.” The woman is expected to learn the language of the community she has joined. The attitude of her new community is that she chose to come, and therefore she ought to fit into the society (Statham, 2020). However, many women slowly with time overtly or covertly naturally teach their language and cultures to their children without raising a storm in most societies. The challenge then becomes the nuclear family of the interethnic marriage have to adjust to both cultures or adopt to one in cases of dominance.

Societal attitudes may fluctuate but most current governments allow inter-ethnic marriages just like mono-ethnic ones. However, there seems to be regulation of cross-border interethnic marriages (Moret et al., 2019). There is hardly any opportunity for apparent mistreatment of inter-ethnically married couples by society-at-large. But domestic situations within some extended inter-ethnic couple families could cause strain and discord in the couple relationship creating instability. The high proportion Africans’ emigration in search of education, work and social interactions can cause disruption of the interethnic couple family stability as experienced in places such as Kenya (Flahaux & De Haas, 2016). In many of these situations, most are young couples who cross borders within the continent. For example, students and business people from East Africa seek opportunities in South Africa to financially support their families (Galvin, 2016). Although this enables their wellbeing to improve couple family stability, it does have their own challenges of getting legal status or citizenship. If only one of the interethnic couples is allowed to stay, spouses are anxious and sometimes distanced or separated. If this happens for long periods it may create disharmony and affects couple family stability. In some cases, migration, when couples are inter-ethnically married, makes men and

women to “suffer”. In the absence of one another, changing or increased gender roles may affect the relationship (Caarls & Mazzuoto, 2015). A wife or husband may have to bear additional roles which may not be their traditional ones when the spouse is far away. The family stability is thus affected. But there are also advantages of spouses in interethnic marriages.

Jian (2017) posits that inter-ethnic marriages slowly narrow the gap between communities. This is perceived by many societies to be through mutual participation in ethnic group trades, educational or other social activities. When communities are at peace and cooperate with each other in a social system of unity (Fry. *et al.* (2021), inter-ethnic couples are able to settle down well in the environment and this contributes to their stability. However, this may not be so in some deeply divided communities or societies where boundaries can be fluid and permeable (Fogiel-Bijaoui, 2017). In Rwanda, for example, there was a huge political and tribal community divide. It affected inter-ethnically married couples. There was communities’ hatred and past violence traumas. Some of these effects still linger. Many of the people there are reluctant to interact even in events such as wedding celebrations which connect them to another tribe. These are causes of fear, anxiety and instability between inter-ethnically married couples according to Banyanga et al., (2017) and, Emmanuel et al., (2018). In the Sub-County of Kajiado North, the occurrence of ethnic political identities is mobilized in every five-year cycle. This challenges the stability of couples in interethnic marriages (Neubert, 2019). These challenges which may be external stressors bring in also internal stressors.

For example, in male dominated homes, men making sole decisions affecting their families. This may be more pronounced in inter-ethnic marriages. Also, because of the grounds gained by women in their rights’ liberation, inter-ethnic marriages have the potential to create more tensions between the spouses. A man may misinterpret actions of a liberal woman linking that to

her cultural background. In one study by Kibiti (2015), it was established that there was a significant relationship between decision making and gender related violence against women in Ongata Rongai Location, which is within Kajiado North Sub-County. With the percentage of interethnic marriage in Africa of about 20.4%, the inferred perception is that some of the violence's occurred in interethnic marriages. Such inter-ethnic marriages mostly end in divorce (Potarca & Bernardi, 2017). When divorce happens, there is need for legal considerations with favour for shared parenting to give stability in the family (Braver & Lamb, 2018). Should a couple divorce, a woman or her family may be required to return bride price paid for her during traditional wedding ceremonies. This happens in some cultures with far reaching influence on interethnic marriage.

Thus, internal stresses which arise out of different priorities between husband and wife affect the stability of an interethnic family couple. Another example in Kenya: a Luo man married to a Kikuyu woman will have the priority of putting up a "Simba" which is known as the first dwelling place in his parent's village home. This may not be a priority for his Kikuyu wife who wants to take care of her business, nurture the children and build a home in the city of Nairobi.

Relationship between Interethnic Marriage and Family Stability

The relationship between interethnic marriages and family stability is so fundamental because of the fact that two different cultures are coming together. The family stability in an interethnic marriage can be affected when the couple come in with their biases of culture and traditions into the marriage and do not resolve how to handle them. Where one spouse insists on carrying out their culture when the other has not accepted the same, there is bound to be strife,

discord and disharmony. Also, when one spouse may not be willing to adopt a certain culture of the other one, again discord and disharmony are the outcome.

According to Moses and Woestoff, (2019), interethnic marriage is invariably related to family stability as notions about ethnicity, religion, environment, careers, work, roles, gender and social class often affect the couple relationship. Raley et al., (2015) reasoned that interethnic couples are in the pursuit of education, careers or investment but these often cause high levels of ethnic differences. These differences affect the family stability of their marriages. When these differences are not properly managed or there is no timely intervention, they may cause family structural changes. Examples are movement from already established career or educational bases to a new environment. Some of the relationship factors that inter-ethnic marriages face has potentials to create tensions between the spouses. Ethnic background and negatively viewed culture, affect family stability. Liking or not liking traditional foods, child naming, roles, burial rites, language, acceptance by the extended family of the in-laws from a different community or are some aspects that come out from time to time. These are precarious issues for the relationship. In East Africa, for example, when a Maasai man marries a Kikuyu woman, the naming of the first son would be the surname of the father of the man. This is because Maasai's are by and large greatly patriarchal in their culture. Many women may want to name their mothers when they give birth to girls. However, there seems to be a clash in interethnic marriages as the male gender have a domineering culture to name their side of the ethnic family first.

Americans hold as a very strong norm the surnaming of children for the father's name. For those women wishing to marry, their maiden surname(s), if any, tend to be forfeited at the marriage altar. Those surname(s) do not make it onto their children's birth certificates

(MacEacheron, 2016). Although this may be cultural, many women in interethnic marriages accept this status quo just in order to have family stability. This is because of the past different cultural histories and levels of parental and relatives support. Also, assumed male dominance in most interethnic marriage relationships, and women wanting to have their liberties in the current generation there may be some clash, but women do not raise issues. There are visible and invisible boundaries involved reflecting the identities of the couples. In some families, stability is affected with notions about ethnicity and culture. These often override or intertwine in innumerable ways when it comes to relationships (Moses & Woestoff, (2019). However, with the current generational trend, many young couples' interethnic marriages find child names that do not lean to either side of the spouses' families, and are more neutral.

In some marriages the parents or close relatives may look for a matching spouse for their son or daughter. When well matched, this contributes to good relationship and stability in the marriage. But interethnic spouses may possibly be not well matched. There are challenges in some characteristics such as cultural or educational background, career attainment, religion or other important statuses. According to a study by Wong and Penner (2018), when such couples pair up together for interethnic marriage, subsequent conflicts are more likely to occur. These can result in psychological distress which come with instability in marriages affecting couple wellness. Although individuals may have choices, extended family support contributes to couple family stability. However, spouses may seek independence of work or employment.

When a spouse is employed or in business for self-sufficiency, the extent of involvement in the family, community, national economy and society is determined. Tosun et al., (2019) affirms that decisions for inter-ethnic marriage can be made by how well a person is endowed in accomplishing daily life issues. Interethnic marriages cut across a big population of young

couples, middle aged or even the older generation. These couples, just as those in mono-ethnic couples, are all in a race for improvement of their lives and their children. They also need to make decisions on whether they support close relatives from afar or not, care for the aged parents at their home or in the couples' urban house. They may want to support a particular political theme or party and/or engage in economic activities depending on how one spouse would consider the ethnic leaning to one side and not the other. Such alignments portend pitfalls not only for the couple family, but communities because of interethnic unions.

So interethnic marriages may have similar or more pitfalls than same ethnic marriages. According to Henderson and Brantley (2019), hostility in interethnic couple relationships happen, and is associated with increased aggression and absence of appreciation of either spouse's cultures. This causes disruptive behaviours that challenge stability of inter-ethnic marriage. Where an inter-ethnic couple has not been well prepared, taught or counselled for the long haul of their kind of marriage, an easy pathway of separation beckons and is created which may lead eventually to divorce (Li, 2018). In some cases, inter-ethnic couples in non-marital commitments such as come-we-stay marriages, enhance the current separation and divorce rates (Sassler & Lichter, 2020). Positive aspects offer strengths but negative ones encountered become concerns when complications arise in cross-cultural, inter-ethnic marriages (Junhyoung et al., 2017).

Globally, since about 1970, Cohen (2019) posits that the divorce rate has more than doubled and rates remain high among baby boomers. These rates have risen among people older than age of fifty. Inter-ethnic marriages have a slice in this. Contributing on a gender angle, Petts & Petts (2019) report that women whose ethnicity or race vary from their spouses are more likely to divorce. With new cultural trends in the society that emphasize gender equality, there is

also an open door that contributes towards a growing divorce rate. Raley et al., (2020) however argues that divorce rates are declining. However, his study concurs with Cohen (2019), that the rates remain high amongst the population of age 50 years and above. However, Cohen (2019) articulates in the same study, that, there has been a continued decline in divorce rates, yet also finds in the same study that “marriage is not as common but more stable than in the past.”

The view that one ethnic community or the other is better or worse off becomes more pertinent to marital stability. This relates to interethnic couples’ economic disharmony distress affecting the family wellbeing. Family stability including parenting ability to their children is affected. Härkönen et al., (2017), discusses that family stability rather than family structure matters for couples and their children’s well-being. The positive side of some interethnic couple families is that they find stability when each spouse is supported materially and emotional by their parents or other family members (Henderson & Brantley, 2019). This is related to higher well-being for the couples in their marriages. In some communities, when this support is not forthcoming, informal strife conditions may prevail. These include denying parent’s visits or support, physical violence against inter-ethnic families. Sometimes this may even lead to the eliminating of their members.

Carol (2016) postulates that intermarriages consequently have a higher risk of divorce and this is more for those who marry at younger ages. This view is supported by Miles (2018), who observed that, for instance, heterogamous marriages, or marriages outside ones’ social fabric, are often at an elevated risk of dissolution. For example, inter-ethnic marriages between some Europeans or white Americans and other nationalities (Wright et al., 2017). In Africa, interethnic marriages are often looked at with “a pinch of salt” as sometimes families, relatives,

friends and colleagues have a “wait and see how long it will last.” This refers to expected future failure.

In Kajiado North Sub-County, the predominant Maasai community (Van der Meer, 2015) was culturally for many years deliberately resistant to welcoming inter-ethnic marriages. This was because of the fear of the unknown outside influencing cultures. The elders would sit a young man down for scrutiny if he brought up a proposal to marry from outside their community. However, with education and societal social integrations there has been a gradual change in adjustment of their marriages practices by slowly abandoning their former stances of not marrying from outside the fraternity. Not only do the indigenous natives marry outside their community, but also other groups such as the Kikuyu from the nearer Kiambu location cross in inter-ethnic marriages as they come and settle in Kajiado North Sub-County.

Men's and women's roles in the family differ across cultures and potentially lead to conflict between the spouses. The role of a spouse with pressure at work and home domains generates negative consequences on the other spouse (Cerrato & Cifre, 2018). This is heightened in interethnic marriages and can be stressful for either of the spouses. Each of them may have difficulty in deciding which role to adopt. In many African cultures, it is the man who takes charge of family protection and makes sure that the gate and doors are secured at night. Some inter-ethnic cultures create a clash of roles when the man does not feel such must be his role. In other roles, some men may culturally find it very difficult to hold their own baby in the wife's or visitors' presence. Yet in other cultures this may not be a problem. Role conflict and financial disagreements are strong predictors of divorce (Nurhayati et al., 2019).

Different cultures display affection that give the couple family stability differently. Maina et al., (2020), opined that one spouse may, for instance, customarily hold hands, kiss, hug/cuddle,

touch to a greater degree than the other. Even among interethnic marriages in the western world such is common. According to Herbenick et al, (2019), the norm of people kissing is over eighty percent; cuddling over seventy percent and massaging far less than thirty percent. However, kissing and holding hands are mostly things done in private. The occurrence of using the term “hug” was one which was frequently mentioned in Chinese than in American books (Wu, 2019). This showed that Chinese culture was more comfortable with hugging, at least in public. In other cultures, one spouse may find hugging or kissing in public, strange or immoral.

Inter-ethnically married couples’ unions have been commonly depicted as challenging or wanting. They are even affected by states’ concerns and priorities (Moret et al., (2019). However, by their very nature inter-ethnic families are perceived to be a threat to the social order. This is particular to the single ethnic community’s cultural and collective identities for the people of the larger native population (Rahnu et al., 2019). It is assumed that they challenge the prevailing endogamous marital norms. These marriages create new outlook of couples that disrupt social hierarchies and demographic survival. This shapes attitudes for the interethnic couples to be closer and more united. Such attitudes contrast the entrenching of divisions in people that already have formed social opinions of interethnic marriages. It seems to give blame to such couples for their own lack of consensus on their institutions such as the political ones. Couples inter-ethnically married may have external pressures to find themselves being subdued to seclusion. Many a times, they feel alone, as they perceive that no one understands them contributing to either one spouse or both undergoing undue stress. This may often affect the person physiologically, mentally, psychologically, and emotionally. With inter-ethnic marriages in the County there tends to be less social homogamy. The couples tend to resist being swayed by the biases to preserve their relationship. This is in particular where cases of ethnic, economic

or other external stresses are not originating from spouses themselves. In Kajiado North Sub-County and Kenya generally, some negative ethnicity exists which become glaring every five years in electoral cycle violence (Wanyama & Elklit, 2018). These affect families' especially inter-ethnic couples.

The family influence is quite often overbearing in communities, not only in Asia and Africa but sometimes also in the western world. According to Fonse et al., (2018) families of origin for each spouse of the interethnic couple interact together. They influence related behaviors of their ways of life. Family members tend to give advice or opinions. However, as Henderson & Brantley (2019) observed in their study, many inter-ethnic marriages face opposition from families. These are sometimes not brought out in the open. Livingston & Brown (2017), found out that, currently, about one-in-ten Americans say they would oppose a close relative marrying someone of a different race or ethnicity.

A negative factor that either of the spouses would have to combat, each within their own families, are the stressors that begin when a young man or woman announces their intention to marry from a different ethnic group. In some family hierarchy, fathers' or grandfathers' desires and instructions may not be overruled. These determine the future activities of the generation, such as marriage of a son/daughter or grandson/granddaughter. It is construed to carry either a blessing if accepted and followed, or a curse if opposed or rejected. In some cultures, this would include 'punishment' where the son or daughter who marries against the family wishes is disinherited. Independence of the individual or couple to get into an interethnic marriage is thereby a delicate balance. This is in cases of seeking to follow their own values and beliefs vis-a-vis those of the older generation. considered to give the direction of the family stability among many couples. The immediate family, if not enlightened to digest and accept the current

liberties that young people have, would tend to resist or mount roadblocks in the relationship. The couple are possibly left all alone to face off family oppositions (Henderson & Brantley, 2019).

In some cultures, external stressors restrictions are skewed towards women who wish to marry outside the ethnic boundaries. However, women as compared with men, tend to value parental control of mate choice more. The individuals' choice, freedom, and the satisfaction of one's own desires subsequently become paramount (Strandell, 2017). When these choices are not pleasing the larger community, many may be ostracized and some even killed (by family members). This may be in accordance with "honor killing" codes ascribed by their community. Also, inter-ethnic couple mistreatment do exist and are: psychological, verbal abuse, physical often with sexual violence (Dokkedahl et al., 2019). These include direct acts of discrimination, societal discontentment, marginalization, or some combination of these which affect inter-ethnic marriages. This brings anxiety, fear and resentment in the marriages.

The marriage engagements between inter-ethnic cultural couples also become more fragile during marriage negotiations. Parties may not understand each other's point of view and may create undue pressure on the other to the detriment of the couple in romantic love. There is also a persistent pattern escalation of bride price. This is becoming a common cultural practice, in inter-ethnic marriages which would affect the relationship. In some situations, the visiting negotiating party may not realise that this is only a way to keep the relationship. Dowry settlement is never fully paid at once and can never be exhausted over a period. The party that wants the bride finds difficulty when higher bride prices are demanded. This may latter on affect the couple in inter-ethnic marriage becoming a bone of contention in times of strife. In Kenya there has been a response to these potentially negative effects of high bride prices. Legislation of

marriage laws allowing only a token bride price as sufficient to meet the custom needs was made.

The Zambian government discourages families from requesting exorbitant dowry amounts for their daughters (Lowes & Nunn 2018). One group wanting to benefit from the ignorance of the other group of their traditional marriage negotiations may have its repercussion on such marriages. The bride price is being seen as a driver of economy growth. For example, in some negotiations between the Luo and Kikuyu, the latter may not only ask for a water tank for the prospective mother in law. They may also ask for a bore-hole to be dug so that the mother in law does not have to go to the river. The former may feel that they are being exploited by the “other group” in the inter-ethnic marriage wanting to multiply wealth and spouses may not be happy, content or stable with their marriage (Ndirangu, 2019). Such initial picture of the “other side” can cause stigmatization for either or both spouses within the ethnic community. It may also be a feeling of ownership of the wife, as it is deemed that a high bride price should equate to total submission. Miles (2018) in his American population study found interethnic marriages to be the most vulnerable, with lower quality spousal relationship.

Some societal external stressors include frowns, stares, whispers, laughter’s and occasional chiding from others. Even when the couple overcomes these stresses and get married, the embarrassment can be felt by the couple including not being invited to functions. In some cases, one spouse being ignored by the other spouse’s community. Even in his/her presence, the community may speak in their native language which they know s/he does not understand. The other spouse may be helpless in this. Couples with mixed children or interethnic children often face distress. As their children are of middle colour, race or language being often referred to as

“pointee”, meaning 0.5 or half cast and discriminated against, for not belonging to an original colour, race or language.

Children of inter ethnically married parents are also more likely to get into interethnic marriages. This is less debateable that each parent is of a different ethnic group. The parents provide emotional support to their young adults who enter a similar relationship. This relates to higher well-being creating stability in the couple interethnic families (Thomas et al., 2017). Some of the factors that enable inter-ethnic couples to cope with the difficulties of marriages were identified in a study by Chebotareva and Volk (2020). This particular study involved 69 couples (Russians /Arabs; Russians /Transcaucasian, Christians) to explore the life and family values similarity in interethnic marriages. These are the positive ethnic identity and attitude of the spouses and towards the culture of the partner. The researchers also reason that ‘two people create their own “relational culture” that does not contradict the cultural values of each spouse’. In another study of the Russian Jews returning to Israel and marrying the locals, Jews also found a difference in how the couples perceived themselves and how the integration into the society affected their settling in into the community. They concluded that despite difficulties interethnic spouses have more consistent ideas about their family life generally.

Mitigation Measures on how Family Stability can be enhanced in interethnic marriages

From the literature review in this study, it is clear that interethnic marriages have challenges to couple family stability. There is need for interventions if these marriages are to realise stability. These interventions or mitigations are measures necessary to help a couple undergoing difficulties in their marriage. They need to find footing and be able to cope with the extraneous stressors or handle them in a way that they are able to cope with the marriage so that it becomes more stable. The Structural Family theory by Munichin,(1978) has “evidence of the

usefulness of structural–strategic family therapy for improving family, dyadic, and individual facets in families”(Jiménez, L., et al., 2019). This research considered four of these mitigation measures.

Firstly, according to Henderson and Brantley (2019), religious involvement is a possible mitigating effect. Parental family support may be weak among interracial couples. Secondly, introducing psychoeducation through counselling is critical. Complex aspects such as couple conflict and separation, which are more common in inter-marriage are handled appropriately. Also, cultural differences between the couple or their parents for better socio-economic outcomes of intermarriage are managed to avoid negative consequences affecting stability of families. The result is good improved integration and association with the general population. Thirdly, psycho-educate the couples of intermarriages about their rights in society. Issues of migration and how to handle or cope are important. They may also be viewed by the majority population as belonging to the minority group and so be subject to some discrimination and prejudice. This can have consequences on their children (Tegunimataka, 2020). Fourthly, having a Round Table Cinema Activity which promotes multicultural understanding with different social identity groups does contribute to the couple welfare. Also watching a film or taking part in discussions and answering open ended questions about their experiences (Swami et al., 2020) gives a better relationship to the inter-ethnic couples.

Theoretical Review

The aim of the study was to explore the influence of interethnic marriages on family stability among couples in Kajiado North Sub-County. Marital stability, which is fundamental for family stability, may be determined through marital quality of life. A key indicator of marital stability well-being is articulated by He (2018). This compliments relationships as shown in the

Structural Family Theory by Salvador Minuchin (1978) which has focus on techniques that approach individuals in their social and relational contexts. The theory has concepts such as family hierarchy, boundaries, coalitions, rules, roles, triangulation of conflict, stability and change. The Structural family theory resonates with interethnic marriages as the concepts mentioned have to do with the stability of the couple families. The inter-dependent parts, themes, symbols and roles relate to one another. An individual is not alone because they are born into a family. The parents or grandparents nurture the children and pass on to them values that guide and protect their ethnicity. Even when they are differentiated, what they say and do affects one other family member or the whole family positively or negatively. The Structural Family Theory (SFT) was applied in this study to explore how interethnic marriages, (independent variable), influences the couple family stability (dependent variable). The couple problems are helped by a therapist using SFT in Joining- developing a sharing and empathetic interethnic relationship; Boundary- help the couple family identify, explore, and adopt clear interethnic marriage boundaries and hierarchies; Role-play: acting out scenarios with the therapist's guidance on interethnic marriage behavior, checkout dysfunction, and enacting alternatives. And finally in cognitive reframing where the therapist helps family members think about situations in different ways.

Although interethnic marriages are on the rise and more acceptable (Jamie & Greif, 2021), they remain a couple decision and their two families are joined. With families' influence relationships translates to the stability of the couple family. The theory choice was made from an example in a recent study of Salvador Minuchin's Structural Family Theory's systemic approach was used. This was effective in a client with an explosive intermittent disorder "(angry outbursts which include violent and aggressive behaviour with intense arguments)". The success

of individual client's functioning was without working directly with the entire family relational system (Fisher, 2017). These behaviours explain needs, thoughts and motives of individuals (Miles, 2016) dependent on specific social situations. The outcomes show that interethnic marriages can be improved even when in a setting far away and whole family may not be available. A couple's entering inter-ethnic marriage with cultural, social or political perceptions may be the reality but not the ideal as biases spring out. Many studies written show the influences of couple marital disruption are skewed to Western countries. The Salvador Minuchin family stress model still need more studies to be done for the African setup.

Conceptual Framework

The concept of this study is shown Fig 1.1 on the Relationship between inter-ethnic marriages and family stability.

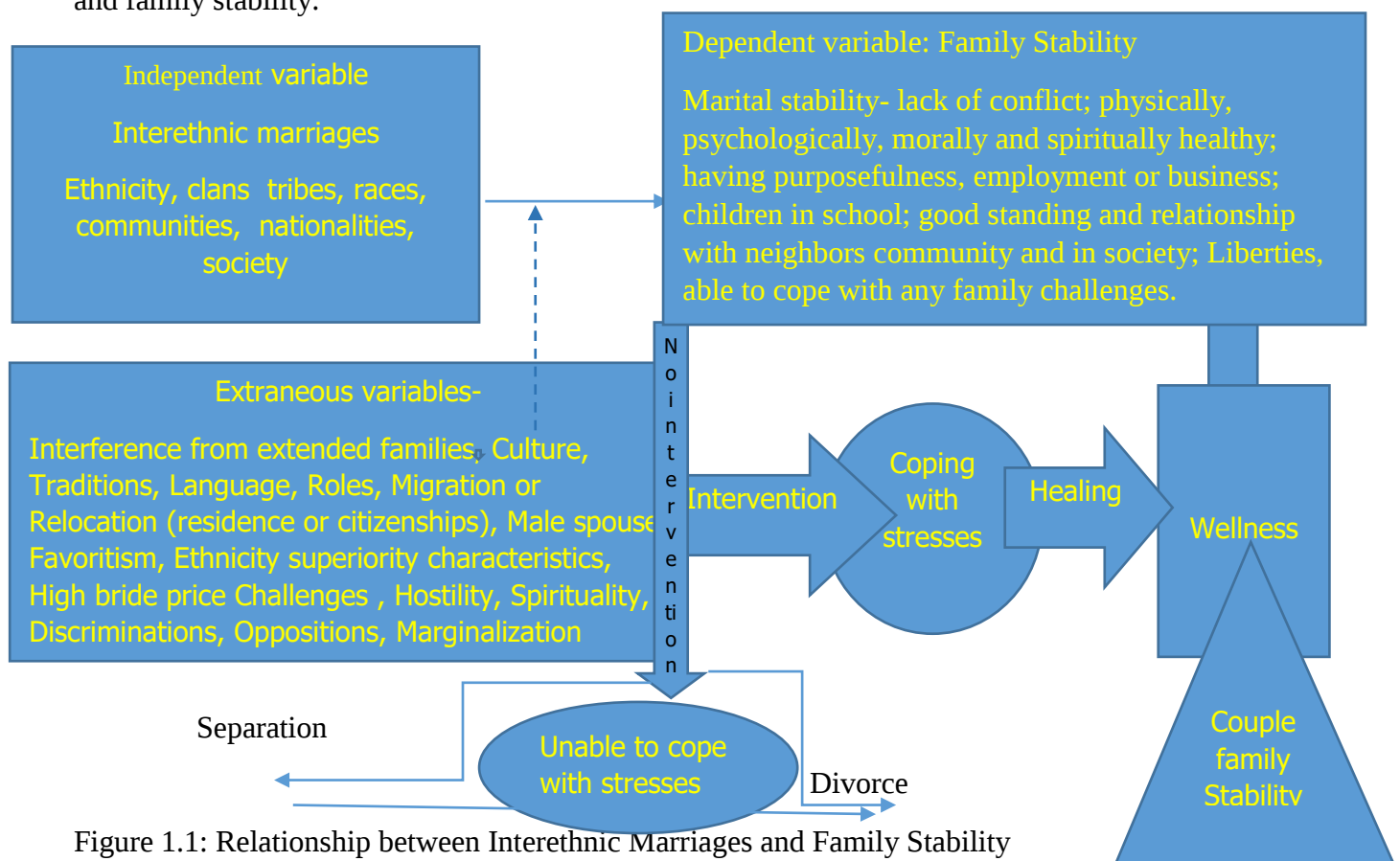


Figure 1.1: Relationship between Interethnic Marriages and Family Stability

Fig 1.1 shows a diagrammatic representation of how the variables relate to each other. There are various aspects of interethnic marriages which are described on the diagram. The inter-ethnic marriages are the independent variables because they will happen whether or not other issues arise. This is found in different ethnicities, clans, tribes, races, communities, nationalities, and societies.

The stability of the marriage is the dependent variable. Marital stability is found where there is lack of conflict. The family is physically, psychologically, morally and spiritually healthy; having purposefulness, employment or business; children in school; good standing and relationship with neighbors community and in society; The family has liberties and able to cope with any family challenges. With these characteristics most families relate to wellness translating to family stability.

There are stressors in the interethnic marriage given as extraneous variables. These are interference from extended families, culture, traditions, language, roles, migration or relocation (residence or citizenships), favoritism of male spouse, ethnic superiority characteristics, high bride price challenges, hostility, discriminations, spirituality, oppositions and marginalization. Other stressors are as a result of long spells of living apart due to lack of citizenship, visas or residences. When the family is able to cope then it is expected to lead to wellness and still achieve stability. But if they are not able to cope, the couple may find themselves in disharmony leading to separation and in some cases, this deteriorates to divorce. Where the couple is able to seek for help then there are interventions given by the counsellors, clinical officers or spiritual leaders. In such cases the use of the theory by Munichin (1978) which has been successful in minimising or eradicating conflict situations such as the extraneous variables mentioned in this concept influencing individuals and families. But where couples are unable to seek help, or do

not want to find help it often may lead to separation followed by divorce or, in some cases straightaway lead to divorce

In figure 1.1, the diagram illustrates how the interethnic marriages relate to the wellness and stresses of the couple in the family. Some of these may be salient when relationship is “normal” but could become the explosive factors with stressors from ethnic differences. These disrupt the wellness of a family and cause instability if not dealt with. Couples may face challenges but not find support when there is “non-interference” stance from families, clans or communities to help their stress issues. The spouses have to find solutions to their own problems otherwise risk separation or even divorce. Although inter-ethnic marriages are on the rise (Jamie Elizabeth Rosen & Geoffrey Greif, 2021), there are more stressors among the couples making sustainability of the marriages fragile, reducing the quality of the same. The Munichin Family Theory addresses most, if not all, relational aspects of inter-ethnic marriages. The pointers are given in the theoretical framework. By resolving the challenges of marriage, the well-ness of the family contributes to improvement of marital quality. The latter is needed to retain couple family stability (He et al., 2018). An couple getting into interethnic marriage may need the guidance and support of parents or grandparents from either side. Therefore, family hierarchy would be a source of stability.

A Synthesis of research gaps

The research gaps that exist in the interethnic marriages and couple family stability include; firstly, there was little or no information available about this topic. Secondly, the prevalence of these marriages was not very clear as the ranges vary from 20% to 80% over demographic regions. Thirdly, risk factors have not been well explored in a changing world as couples may not be adequately prepared for entering such marriages when each comes with

salient cultural baggage. So, professionals in this field need more up to date information to help them handle these cases well. Finally, the information from this research will add to the knowledge of the psychological practice the world over.

Chapter Summary

The chapter has reviewed prevalence, stability and the relationship between the interethnic marriages and family stability worldwide, in Africa, the East African region, particularly Kajiado North Sub-County, Kajiado County in Kenya. In view of societal pressures for the couples, ethnic biases that still exist are reviewed. Some of these are: the backgrounds of the levels of education on marriages, the individuals' cultures and identities, how migration is shaping patterns of interethnic marriage and the interventions observed from previous studies. Finally, the Theoretical review and the conceptual framework are laid out. Marital stability as an indicator is well-being (He et al., 2018). It is also how an individual's action is independent and interdependent from or within the family structure respectively.

CHAPTER THREE

RESEARCH METHODOLOGY

Introduction

The purpose of this study was to examine the influence of inter-ethnic marriages on family stability among couples in Kajiado North Sub-County. This chapter presents the research design, the population to be studied, the sample(s) selected, the sampling method(s), types of data, the procedure of data collection and methods, instrument pre-testing, data analysis plan and ethical considerations where applicable.

Research Design

This study adopted a descriptive survey design in which research was carried out by observing and measuring without manipulating variables. In the design, the researcher categorised interethnic couples and same ethnic couples which is ideal in describing the current situation. In addition, this design enabled the use of both qualitative and quantitative techniques in conducting the study. Thus, the design helped in explaining the prevalence and the influence of interethnic marriages on family stability in Kajiado North Sub-County. Furthermore, the design was preferable for a better understanding of the internal and external stressors that affect interethnic marriages issues (Palinkas et al., 2015).

Target Population

The study was carried out in Kajiado North Sub-County. According to the most recent census, the Sub-County has 306,596 people which consisted of 150,675 males and 155,908 females (KNBS- Kenya 2019 Census). The study targeted interethnic monogamous heterosexual married couples who reside in this area.

Sample Size

Although the population had approximately 50% of either gender of the total population of the area, it was not assumed that they equally or all got married. According to National census 2019, the percentage rates of marriage in Kenya was 72,927 (48.4%) men and 85,126 (54.6%) women. This brought total marriages in Kajiado North Sub-County to 158,053.

An extract report of 2019 KNBS Table 2, herein re-named Table 3.1, reported the statistics of inter-ethnically married population in Kajiado and Kajiado North.

Table 3.1: Inter-ethnically married by gender in Kajiado County and Kajiado North Sub-County

	Total	% of total	Male	Female	Intersex
KAJIADO Kenya –Total	283,974		142,047	141,918	9
Inter Ethnically Married	67,853	23.9	34,077	33,775	1
Married from same Ethnic group	216,121	76.1	107,970	108,143	8
KAJIADO North Sub-County Total	86,129		43,084	43,041	4
Inter Ethnically Married	29,592	34.4	14,823	14,768	1
Married from same Ethnic group	56,537	65.6	28,261	28,273	3

However, from the findings by Crespin-Boucaud (2019), 20.4% were interethnic marriages of all marriages for Sub-Saharan Africa. The above figures were respectively multiplied by 20.4% to give the scope of the study to be covered. The total Population of interethnic marriages in Kajiado North Sub- County was 14,823 for male and 14,768 for female, which brought total target population of interethnic marriages to 29,592.

The researcher focused on three wards in the sub-county namely, Embulbul, Ngong' and Ooloolua. The overall populations from the 2019 Census in these wards were 25,395, 25,866 and 24,883. The number of male and female were proportionately as shown in table 3.2 as follows:

Table 3.2: Totals married genders, and interethnic married couples in the selected wards

Kajiado North Sub-County selected wards	Total population	Men	Married men (col.3 x48.4%)	Inter- ethnic married men (col. 4x20.4)	Women	Married women (col.6 x54.6%)	Inter- ethnic married women (col.7 x20.4%)
Embulbul	25,395	12,736	6190	1,263	12658	6911	1410
Ngong	25,866	12,637	6142	1253	13,229	7223	1474
Ooloolua	24,883	12050	5856	1195	12,832	7006	1429
Totals			18,188	3711		21140	4313
Total married interethnic couples (Col.5 + Col 8)	8,024			3711			4313

The target population of the study was thus $(3711+4313) = 8024$ interethnic marriages. The study adopted Yamane (1967) formula to compute sample size:

$n_0 = \frac{N}{1+N(p)^2}$, where, N=size of the target population, n_0 is the sample size and p is the margin of error (assumed to be 5%) at 95% confidence level. In the case, the sample size for the study was give as: $n_0 = \frac{8024}{1+8024(0.05)^2} = 381$ couples. For a population that is less than 10,000, Yamane proposed an adjustment of the sample size using a finite population correction formula: $n = \frac{n_0}{1+\frac{(n_0-1)}{N}}$, hence, $n = 381 / 1+(381-1)/8024 = 363$ households. The study will hence, sample 363 couples in the interethnic marriages. **Sample Size per ward is given as: $= \frac{n}{N} \times 363$** , where; n is the sample size and N is population size (see Table 3.3).

Table 3.3: Sample Size

Ward	Target population	Sample size	Percentage
Embulbul	2673	120	33.31
Ngong'	2727	123	34.00
Ooloolua	2624	118	32.60
Total	8024	363	100.00

Sampling Techniques

Sampling refers to research technique used to arrive at the sample of the study. This study used snowball-sampling technique, where the first unit/couple was chosen who then directed the researcher to another couple in an inter-ethnic marriage. This was due to the difficulties in obtaining a sampling frame. This sampling method ensured that only respondents with the required observable characteristics were incorporated in the study. Apart from snowball

sampling, the study also used religious and local leaders to identify those in the inter-ethnic marriages. In this case, only coupled in the interethnic marriages were chosen for interviewing.

Data Types

The study used both qualitative and quantitative data. Quantitative data was instrumental in establishing the prevalence of interethnic marriages and the effect of interethnic marriages on family stability.. Qualitative data on the other hand explored intervention measures, which can promote couple family stability in inter-ethnic marriages Kajiado North Sub-County.

Data Collection

The study used semi-structured questionnaires to collect quantitative data from the couples. The researcher-built rapport with the respondents and requested their permission for them to complete questionnaires seeking demographic household marriage information. Questions were asked in a language that participants were able to understand. Only one of the couples was not able to write, and the researcher asked the questions in a language they were able to understand to be able to complete the questionnaire with their permission. For qualitative data, the study conducted 2 focus group discussions (FGDs) using an FGD guide. This enhanced the richness and authenticity of the study. The exercise involved requesting the couples to share information about their relationship; how they settled where they are; what were the challenges in their coming together; whether from their own families, cultural practices of their communities or social status; education; immigration status or other challenges; national government policies; effect of election cycles politics on their couple relationship or with the community; their cohesiveness as a couple, challenges of separation or divorce and whether they would seek intervention.

Instrument Pre-testing

The researcher did a pilot test study to check the functionality and appropriateness of the instruments chosen to establish the stability of the interethnic couple family marriage. This was done using sample questionnaires for the couple stability index. Personal adjustment where a spouse comes from, to the ethnic group they are being married to was assessed by examining respondents in terms of cultural identity, acceptance in the family and /or community, sense of belonging, and the desire to stay amongst the community members. Borrowing from Miles (2018), the researcher adjusted survey questions to answer the specific research questions and meet the objectives in this study. Cultural identity was measured by a four-level scale measuring the distance from the spouses' culture, ranging from 1 to 4 as given in appendix 2f.

Internal consistency reliability was determined (Cronbach's α for personal adjustment scale and family adjustment scale). Well-being was measured by an item from "Life satisfaction scale" that asks for an overall sense of well-being measured in the same 5-point Likert –type scale. Marital fit/disparity was measured by the absolute difference scores in the relationship between the spouses. All instruments adapted were pre-tested from a sample of 5% couples of the 384 which is approximately 20 couples chosen of a population not in Kajiado North Sub-County. Data that links inter-ethnic marriages with the stability showing how the tool that was to be used gave validation and reliability. The validity of data widely depended on the researcher's self-generated questionnaire and how the couples scored on the Likert Scales which are proven reliable psychometric scales. The pre-test allowed the researcher to modify, change or present new questions arising from the answers or comments from the participants involved in the pilot study. This exposed any gaps not earlier thought out so that when the actual research data was processed the loops were sealed, and the results arrived at reliable. To help arrive at verifiable

conclusions, the research drew from a logical and not just abstract view but a practical one as well.

Data Analysis Plan and Presentation

Once quantitative data was collected, it was cleaned, coded and entered in Scientific Package for Social Sciences (SPSS) for analysis. Descriptive analyses were adopted which involved sample indexes such as numbers of interethnic married couples, frequencies of ethnic sides, percentages, means, standard deviation, and correlation statistics. For processing of the data, reliability and validity of the same was ensured for the stability of the inter-ethnic marriages. The analysis firstly considered the differences between the spouses and their ethnic groups; Secondly, the analysis considered the differences between the spouses and family members. Thirdly, the differences in the couple of scores of personal and ethnic community adjustment. The data collected was presented in pie charts, tables and frequency tables.

To determine the effect of interethnic marriages on family stability, the study conducted regression analysis using multinomial logistic approach. This model was found suitable because the independent variable (interethnic marriages) is categorical in the sense that one is either in the interethnic marriage or otherwise. For this model, the Chi-square test was adopted to check the significance of the regressed coefficients while the Pseudo R-Square statistics checks the overall impact of the independent variable on the dependent variables

Ethical Considerations

The necessary permissions were sought from relevant governing bodies and individual respondents respectively. The researcher obtained the relevant permit to conduct data survey from Pan Africa Christian University. This permit was forwarded to NACOSTI with an application for the researcher to carry out the survey in Kajiado North Sub-County. An approval

was made and a permit given which is appended to this study. The researcher ascribed the highest level of honesty and integrity. This meant that as a professional all tasks were adequately, carefully and responsibly considered with relevant interests according to Huberts (2018). Morally and above board, the researcher did not make up data to extrapolate some results. The researcher also kept his word to any verbal agreements, and avoided biases that may have been construed to exist, whether real or imaginary. The researcher purposed to be careful in his work and maintained openness where this was required or necessary, at all times keeping objectivity in mind. All proceedings were held in strict confidence by the researcher who did not disclose identity of the respondents and assuring the latter of the same unless permission was granted.

Chapter summary

This Chapter considered the Research design, the Methodology and the used Family Stability Questionnaires (FSQ) for interviews. In-depth respondent information and well as for the FDG's were gauged and received. The chapter then discusses the Marital Stability Index, the range of Cronbach's α . Data analysis, discussions and conclusions are done. Limits and delimits and the ethics are stated.

CHAPTER FOUR

FINDINGS AND DISCUSSION

Introduction

This chapter presents findings of the study and the discussion on the same. The chapter commences with an analysis of background characteristics of the respondents followed by findings based on the research objectives. The study had targeted 363 participants of which 250 were able to complete and submit the questionnaire. This represents a response rate of 68.9%, which was considered sufficient for data analysis.

Background characteristics

The study considered various background characteristics of the participants whose results are discussed in this section. Age of participants was one of the characteristics. Figure 4.1 presents findings concerning age of the participants.

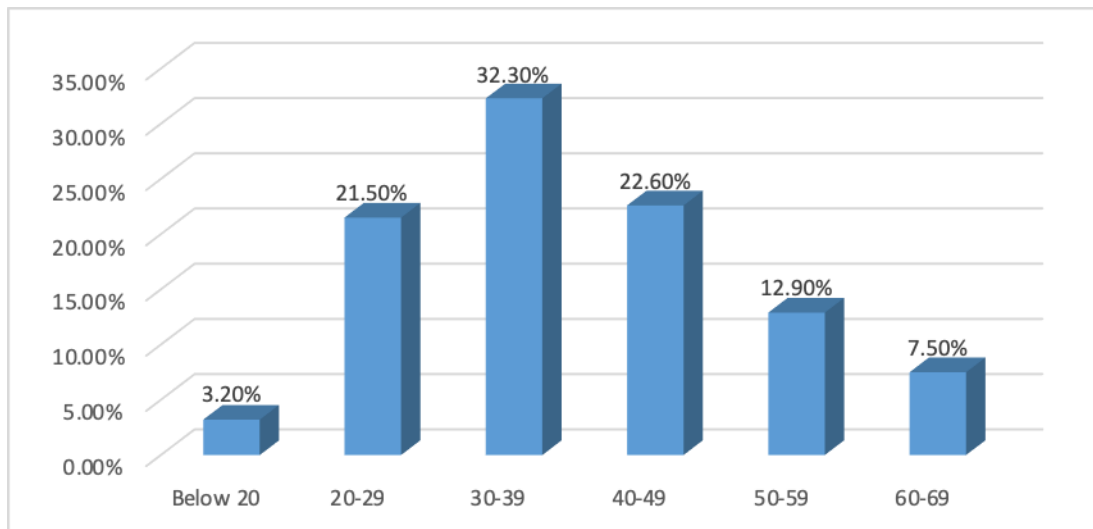


Figure 4.1: *Age of Participants*

Findings show that many of the participants were aged 30-39 years (32.3%) followed by those in the age category of 40-49 (22.6%). Nevertheless, statistics indicate that the study participants were drawn from all age categories, that is, the young as well as the older and hence, the views of all age groups were covered by involving and engaging all stakeholders to ensure that the interactions among the couples led to a free and open expression of perspectives (Muhula et al., 2021).

Secondly, the study sought to establish the area of upbringing of the participants. The findings are presented in figure 4.2 below.

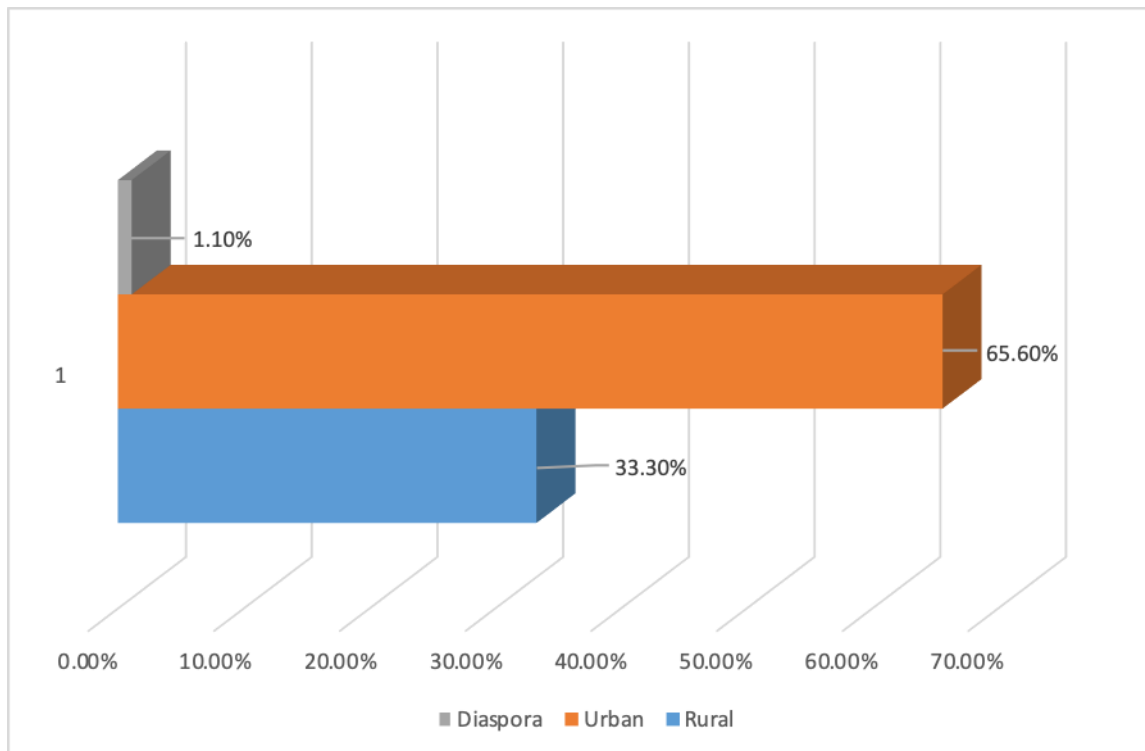


Figure 4.2: *Area of Upbringing*

Figure 4.2 indicates that, most of the participants (65.6%) were brought up in an urban setup followed by those who were brought up in the rural areas. This may possibly explain the reason most interethnic marriages are between individuals who have either grown up, had their

education, have work or social activities in the urban centres. This view that individual variables associated with modernization, such as, urbanization, literacy/education and declines in polygamy and agricultural employment, are correlated with inter-ethnic marriage as held by Bandyopadhyay and Green (2021).

Thirdly, the researcher sought to establish employment status of the participants. Summary statistics are presented in Table 4.1.

Table 4.1: *Employment Status*

Occupation	Frequency	Percentage
Self-employed	89	35.5
Permanent employed	70	28.0
Contractually employed	64	25.8
Casually employed	6	2.2
Unemployed	21	8.5
Total	250	100.0

Many of the research participants were self-employed (35.5%) followed by those with permanent jobs (28%) and contractually employed (25.8%) respectively. This indicates that people with some form of employment got into interethnic marriages (Rahnu et al., (2020) and had therefore income. This would in some cases influence their well-being which may influence their family stability. Statistics show that only 8.5% of the participants had no form of a job for income generation. Having no job or any form of a gainful occupation in a research by Baranowska-Rataj and Strandh (2021) found that “economic deprivation and strain are associated with a deterioration in personal relationships”. This means that only the small percentage are likely to have less stable interethnic marriages. Couples who are employed are

more likely to have regular income to cater for the family's basic needs and this contributes towards family/marital stability. This suggests that employment of couples affects marital stability and enhances affection and commitment in marriage. Turliuc and Candel (2021) for example, discuss external stress as well as various vulnerabilities. Moreover, the Covid-19 pandemic created more external stressors that can influence relationships and create instability in the couples, many of who faced the risk of losing their jobs and experienced economic strain due to salary reductions. To explore the background characteristics further, the study sought to find out religious affiliations of the participants whose summary findings are presented in Table 4.2.

Table 4.2: *Religious affiliation*

Religion	Frequency	Percentage
Christianity	242	96.8
Muslim	3	1.1
Hindu	0	0.0
Others	0.0	0.0
Not practising any	3	1.1
Rastafarian	3	1.1
Total	250	100.0

Religious affiliation shows 96.8% of the study participants were Christians. This implies that the dominant religion in Kajiado North Sub-County is Christianity. Religious marriages are perceived to be more stable than customary, civic or come we stay ones. Aman et al., (2019) posed that: "Religion emphasizes marriage and couples who believe in religion make a stronger marital commitment, which strengthens their marital relationship". This could be because, before couples are joined together in a religious ceremony, they are taken through seminars and counselling sessions presided over by men/women of God and marriage counsellors. These

sessions are aimed at equipping them with skills on how to live together, accommodate each other and resolve conflicts which are bound to occur and ultimately strengthen family bonds. “Religious couples are happier with their marriages than are non-religious couples” (Sorokowski, et al., (2019). This happier state is perceived to mean the marriages are more stable. Having analysed the background characteristics of the study participants, the next section presents results based on the objectives.

The Influence of Inter-ethnic marriages on family stability in Kajiado North Sub-County

The aim of the study was to investigate the effect of inter-ethnic marriages on family stability among couples in Kajiado North Sub-County. To achieve this, four specific objectives were formulated: (1) to determine the prevalence of inter-ethnic marriages in Kajiado North Sub-County, Kajiado Kenya, (2) to investigate family stability of inter-ethnic couple marriages within Kajiado North Sub-County and (3) to explore the relationship between interethnic couple marriages and family stability and (4) to establish the intervention measures that will promote family stability in inter-ethnic marriages. Findings, discussions and understandings are presented systematically in this section.

Prevalence of Inter-ethnic Marriages in Kajiado North Sub-County

Objective 1 was: to determine to determine the prevalence of inter-ethnic marriages in Kajiado North Sub-County, Kajiado Kenya, the research question was: what is the prevalence of inter-ethnic marriages in Kajiado North Sub-County, Kajiado Kenya? To achieve this objective, participants were asked to respond to question 1 on the questionnaire. This was to determine the nature of their marriage, that is, whether inter-ethnic or same ethnic. Summary results are presented in Figure 4.3

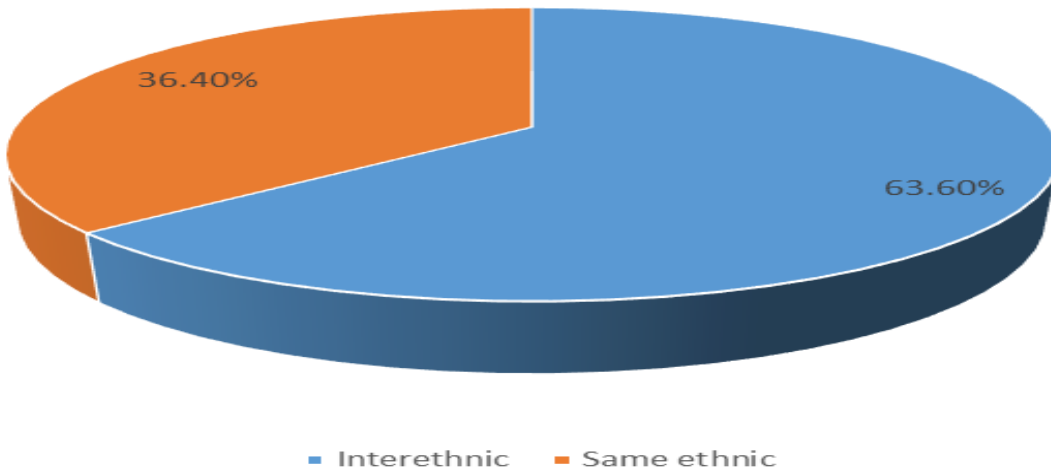


Figure 4.3: *Nature of Marriage*

The findings in Figure 4.3 shows that 63.6% of the study participants were in inter-ethnic marriages while same ethnic was at 36.4%. The implications of these findings are that residents of Kajiado North Sub-County have embraced inter-ethnic marriages to a large extent. This finding compliments the research of Bandyopadhyay and Green (2021) which showed that interethnic marriage rates are high across Africa comprising one out of every five marriages. The results relatively concur with the study by Boucaud (2019) which found that interethnic marriages were on the rise and 50% in Zambia. The DHS report in Appendix 2 reports that Gabon in 2012 had a very high prevalence of over 40%. This contrasts greatly with the African average of 21% by Baucaud (2019), and 25% in Australia (Inga Lass,2017), only 20% by Muttarak (2015).

Secondly, the participants were asked to show the ethnic community they belonged. The results are presented in Table 4.3.

Table 4.3: *Ethnic Community of the Participants*

Community	Frequency	Percentage
Luo	75	30
Kikuyu	48	18.75
Miji Kenda	9	3.75
Maasai	16	6.25
Meru	16	6.25
Taita	6	2.5
Luhya	31	12.5
Kamba	9	3.75
Abagusii	25	10
Pokot	6	2.5
Kalenjin	6	2.5
Turkana	3	1.25
Total	250	100

Findings on ethnic composition of Kajiado North Sub-County shows that the sub-county is cosmopolitan as indicated by the presence of many ethnic communities. This could probably be an explanation of why inter-ethnic marriages are prevalent in the sub-county. What is interesting to note from these findings is that despite the study site being in a perceived Maasai land, the most dominant tribe in the area is Luo (30%) followed by the Kikuyu community (18.75%), Luhya (12.5%) and then Abagusii (10%) in the fourth place. The Maasai community (6.25%) come in the sixth place. This observation seems contrary to the expected perception that the Kajiado North Sub-County County being historically home to the Maasai people, is now highly cosmopolitan with almost every ethnic community in Kenya (Ongosi et al., 2020).

Thirdly, study participants were asked to indicate in which ethnic community their spouses came from. Table 4.4 presents summary results.

Table 4.4: *Spouse Ethnic Community*

Community	Frequency	Percentage
Luo	36	14.63
Kikuyu	55	21.95
Taita	12	4.88
Maasai	15	6.10
Meru	15	6.10
Swedish	12	4.88
Luhya	46	18.29
Kamba	24	9.76
Abagusii	15	6.10
Uganda	3	1.22
Kalenjin	12	4.88
Embu	3	1.22
Total	250	100

Findings in table 4.4 indicate that dominant ethnic communities from where the participants obtained their spouses are the Kikuyu (21.95%), Luhya (18.29%), Luo (14.63%) and the Kamba (9.76%). Others include the Maasai, Abagusii and the Meru communities. It is also noticeable that Kajiado North Sub-County, being cosmopolitan, also have international residents such as the Swedish, who are probably investors or those their governments have seconded to work in certain projects.

In summary, Kajiado North Sub-County has residents from various Kenya communities. Kajiado County, historically home to the Maasai people, is now highly cosmopolitan with almost every ethnic community in Kenya represented in the major urban areas (Ongosi et.al, (2020). In addition, the interethnic marriages are prevalence in the sub-county. The reasons for the prevalence of interethnic marriages could range from employment to trade, education, multi-ethnicity in the sub-county as well as the changing perspectives of communities on marriages. Various studies support findings of the study. For instance, Jian (2017) observed that in multi-

ethnic societies, political systems, economic structures, laws, and cultural environment allowed people with different ethnic backgrounds to mingle freely with each other. On their part, Weiss and Stecklov (2020) argues that, as people trade, they go to new places, they intermingle with the ethnic natives developing relationships which leads to interethnic marriages. Fatima (2017) finds that societies have become more integrated with the process of different communities becoming acceptable to each other which eventually leads to the prevalence of interethnic marriages. Studies have also attributed prevalence of interethnic marriages to social media movements. For instance, Juszczuk (2015) opine that social media web sites give the youth and even older people an opportunity to socialize with peers of the opposite sex from across different ethnic communities. Extensive exposure to social media could lead to narratives of romantic love, and this can shape ideals about getting married to a spouse of one's choice, not necessarily from their native community.

Family Stability of Inter-ethnic couple marriages

Objective 2 of the study was: to investigate family stability of inter-ethnic couple marriages within Kajiado North Sub-County. The participants were asked to indicate the type of union they were in. Summary findings are presented in Table 4.5.

Table 4.5: *Type of marriage Union*

Marriage type	Frequency	Percentage
Religious	172	68.8
Customary	27	10.8
Civic	19	7.5
Come we stay	32	12.9
Total	250	100.0

The findings show that most couples were in a religious union (68.8%) followed by those in “come we stay” relationship at 12.9%. These percentages could mean that most couples preferred religious unions probably with the permission of parents who in most cases gave the bride away. This result in response to objective 2 favours more stability, which is implied by Henderson and Brantley (2019). Although there is limited stress-buffering role of religious involvement, in the marriage this can be used as an intervention or a possible mitigating effect. Reczek et al., (2010) opined that parents may make children feel loved and cared for, thus fostering psychological well-being in the adult child. This view is in contrast to the come we stay which may not have parental or family blessing. Inter-ethnic married couples face the emotional stress of their unions to disapproving family members in their relationship (Yahirun, 2019). From the focused group discussions held in this study, many of the couples confirmed that their religious groundedness helped them buffer most of their encountered differences.

Also, to have a clearer view of the interethnic marriages in Kajiado North Sub-County, the study sought to find out how long the participants had been in marriage. The length of stay in a marriage may indicate stability in the marriage. The results are presented in table 4.6

Table 4.6: *Duration of Marriage*

Marriage duration	Frequency	Percentage
Below 5 years	107	43
6-10 years	45	18.3
11-15 years	30	11.8
16-20 years	22	8.6
21-25 years	22	8.8
Above 25 years	24	9.7
Total	250	100.0

The results in Table 4.6 show that 107 (43%) had been married for less than five years at the time of the study. This was followed by those who have been in marriage for 6-10 years (18.3%). The possible “stability” thus goes down as less couples, those over 25 years in the marriage are 9.7%. Alternatively, this would probably mean more people with less years in the marriages responded to the questionnaire or there is a higher less years in the interethnic marriages’ population of inter-married couples. Choge et al., (2021) in a comparative demographic study of Kajiado observed that there is a peak age of 30-34 years for currently married women and at age 25-29 years sexually active but unmarried women.

The researcher also asked the participants on whether they sought permission from their parents on proposed marriage and the likely outcome. The results are in Table 4.7

Table 4.7: *Parents' permission for proposed marriage*

Parents' Permission	Frequency	Percentage
Not asked for	49	19.4
Asked for and they consented	175	69.9
Asked for and they dissented	6	2.5
Asked for and they were indifferent	20	8.2
Total	250	100.0

The summary results from Table 4.7 shows that majority of the participants sought for the permission from their parents, which was granted (69.9%). This can be attributed to the fact that most marital unions among the study participants, were of religious orientation, which may have challenges of stability without parents' consent. Religious commitment and religious practice are vital for a happy married life (Aman et al., 2019).

For those who had asked for their parents/guardians' permission, they were required to indicate how the parents and/or guardians got involved in their marriage preparations. This support implies a long-term expectation of a place to report or run to in case of any discord. Summary statistics are presented in Figure 4.4.

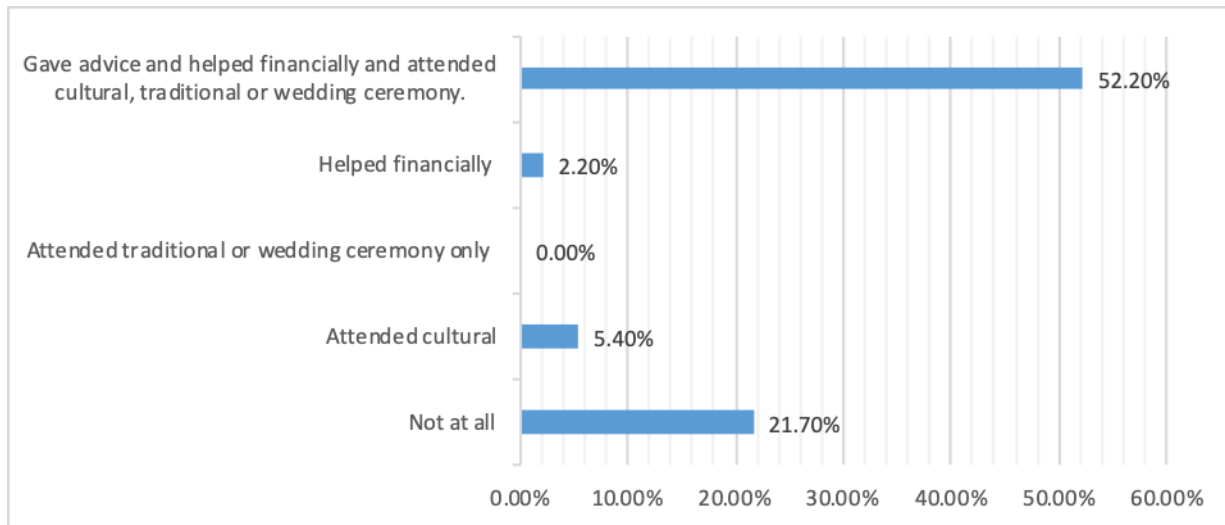


Figure 4.4: *Parental involvement in Marriage Preparation*

Findings indicate that their parents/guardians in marital preparations assisted most couples (52.2%) financially and were also present during both traditional and religious wedding. Nevertheless, 21.7% (44 participants) did not get any form of support from their parents/guardians with regard to marriage preparations. This could imply that the parents were not supporting the marriage of the participants from the onset. This may contribute to the perception of inter-ethnic couple marriage lack of stability when it happens. Pribesh et al., (2020) opines that “parental involvement makes a difference”. This difference includes their role in marital support, family counselling and involvement in promoting and strengthening a healthy marriage. “Parents maintain strong bonds with their children throughout the life course and often continue to support grown offspring through emotional aid, practical help, and financial assistance” (Courtney et al., 2018).

The researcher then was interested in establishing how long the couples dated before getting married. The results are in table 4.8.

Table 4.8: *Dating duration before marriage*

Dating Duration	Frequency	Percentage
Below 5 months	8	3.2
6month-1 year	49	19.5
1-2 years	104	41.9
3-4 years	70	28
5-6 years	13	5.4
Above 7 years	6	2.2
Total	250	100.0

Summary results in Table 4.8 shows that majority of the participants had dated between 1-2 years before getting married, followed by those who had dated between 3-4 years. In some relationships, interethnic couples will learn to “synchronize their behaviors in a manner that consistently leads to good outcomes, but couples who do not learn to ‘synchronize’ are less likely to survive longer term” Casey et al., (2015). This implies that on average, most inter-ethnic couples intending to get married in Kajiado North Sub-County get to know each other for between one to two years (41.9%) which seems to be an ideal period to synchronise. The county is highly cosmopolitan with almost every ethnic community in Kenya (Kajiado County Development Plan 2018-2022).

Objective 3 was: to explore the relationship between interethnic couple marriages and family stability. To have more insight to the couple’s relationships, the participants were asked to show whether either them, their spouses or the respective ethnic group suspected either side of witchcraft/ sorcery/ having charms /voodooos / uncharacteristic practices such as night running. This question was asked because of the perception that one ethnic group may have, about another, when things actually happen to bring instability. Witchcraft perceived ‘suspicion’ or

‘generational curses’ of a spouse or their community paint a bad picture of family relations and therefore, shake the stability of the marriage. From the questionnaires and focussed group discussions a small number 8% of participants admitted to suspecting either side of witchcraft/ sorcery/ having charms /voodoos / uncharacteristic practices such as night running. However, 36% of the participants accepted being challenged by generational curses for example: unhealthy relationship habits developed by parents and passed on to children such as divorce (Madeline, 2020). Some 14.7% were having none of the issues.

The research also needed to understand the level of the participant’s acceptance in the family. They were therefore required to range a statement on a scale of 1 to 5 (where 1=not accepted at all, 2=not accepted, 3=Neutral, 4=accepted, 5= accepted verily) what best describes where they were. Summary results are presented in Figure 4.5.

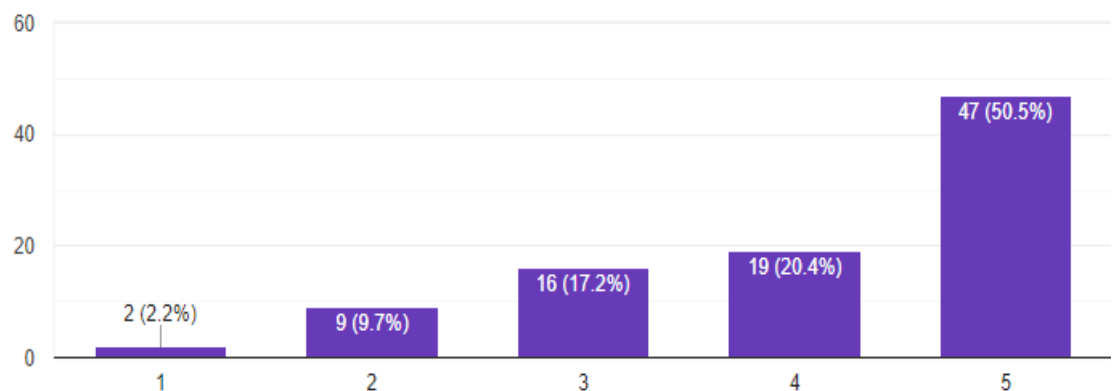


Figure 4.5: *Acceptance in the family*

Findings indicate that the greater majority of the participants were fully accepted in the family with a percentage score of 50.5% followed by those who indicated acceptance at 20.4%. These percentages imply that most participants had an acceptance in their families which could be an indicator of happiness and hence, family stability. One participant said: “when we actually

sat down and said: ‘okay. how, how does your family operate, how does the immediate extended family operate?’ One of the things that came out is that despite the fact that he was Kalenjin and I was Luo; our cultures were actually the same!”. Relatedness represents cognitive distance and the insight that it should neither be too great nor too small (Evans et al., 2019).

Similarly, Figure 4.6 presents summary statistics on perceived family friendly attitude towards the participant where 1=no love and affection at all, 2=no love and affection, 3=Neutral, 4=there is love and affection and 5= there is great love and affection).

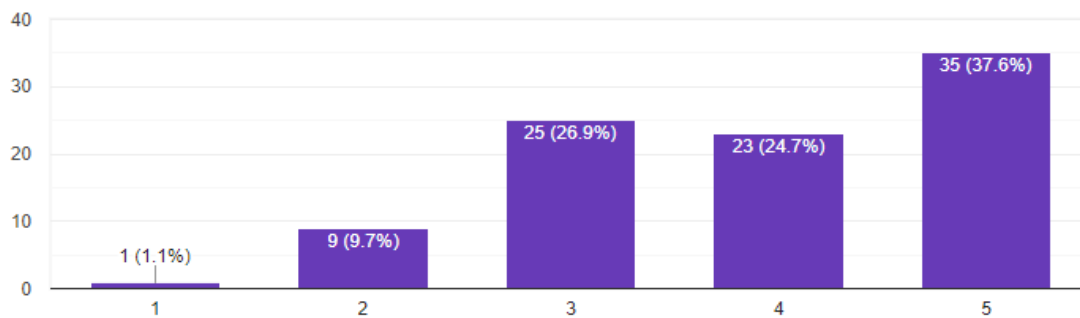


Figure 4.6: *Perceived family friendly attitude*

The results show that a slight majority (37.6%) of the participants indicated that there is great love and affection in their families while 23% of them indicated that there is love and affection. Nevertheless, 26.9% of those who responded to this question were neutral while 9.7% indicated no love and affection from their families. This shows that interethnic couples were embraced well into the families they married into thus projecting good support contributing to the stability of the marriage. A person who is shown love and affection by another family member does undoubtedly feel supported, feeling that one has a family confidant (Camilla et al., 2017). Further, the participants were asked to indicate the level of caring accorded to them by

their families on a scale of 1-5 where 1=no caring at all, 2=no caring, 3=Neutral, 4=caring and 5=very caring. Summary results are presented in Figure 4.7.

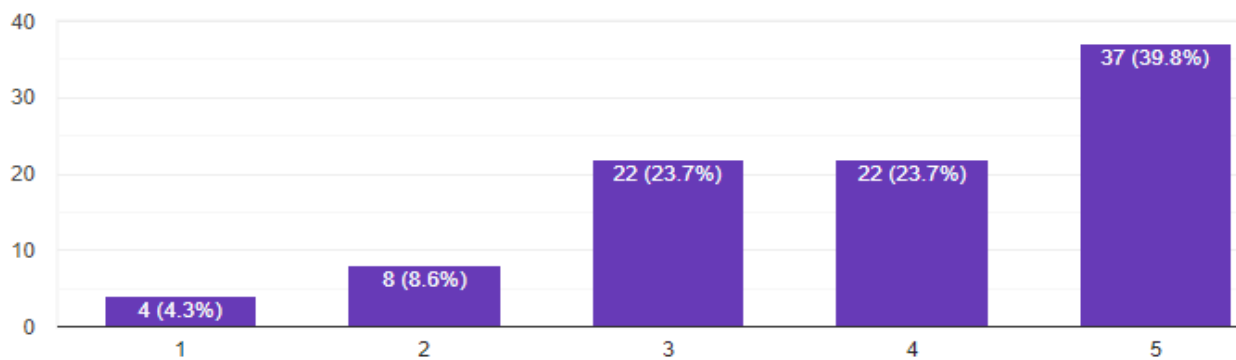


Figure 4.7: *Perceived family caring*

The results show that 39.8% of the participants have very caring families. Nevertheless, 23.7% of the couples remained undecided while 8.6% indicated that they do not receive care from their families. In general, there were mixed findings on the perceived family caring among the couple family respondents. These results however show, that most families cared for the interethnic married couples thus pointing to the stability for the couple family. Care follows acceptance shown with the warmth of love which is culturally indicated by support or approval (İlyaydin et al., 2021).

The participants were also asked to rate their level of life satisfaction regarding their economic standing, education, experience, residence, marriage and other related values on a scale of 1-10. The findings are summarised in Figure 4.8. Majority of the study participants indicated a scale of 6-10 meaning that they were satisfied with their lives on the mentioned aspects of life. Generally, about 32% of them were greatly satisfied with their lives.

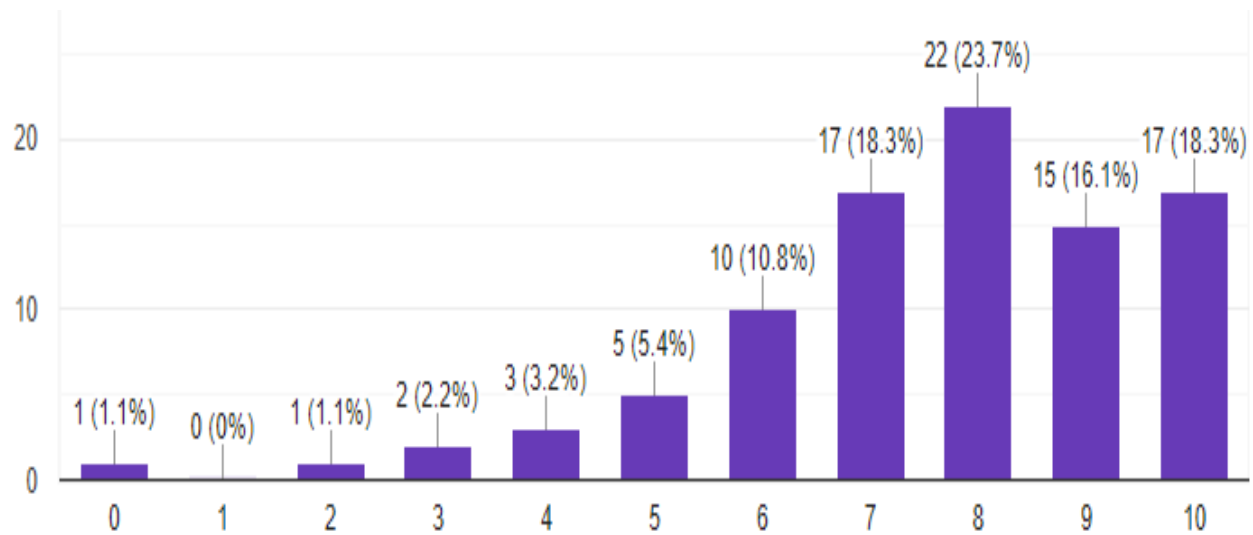


Figure 4.8: *Perceived Wellbeing*

On life satisfaction, the researcher wanted to know how comfortable, healthy and happy having emotional stability and sense of meaning, ability to manage stress, socially connection was rated on a scale of 1-10. Summarized results are presented in Figure 4.9.

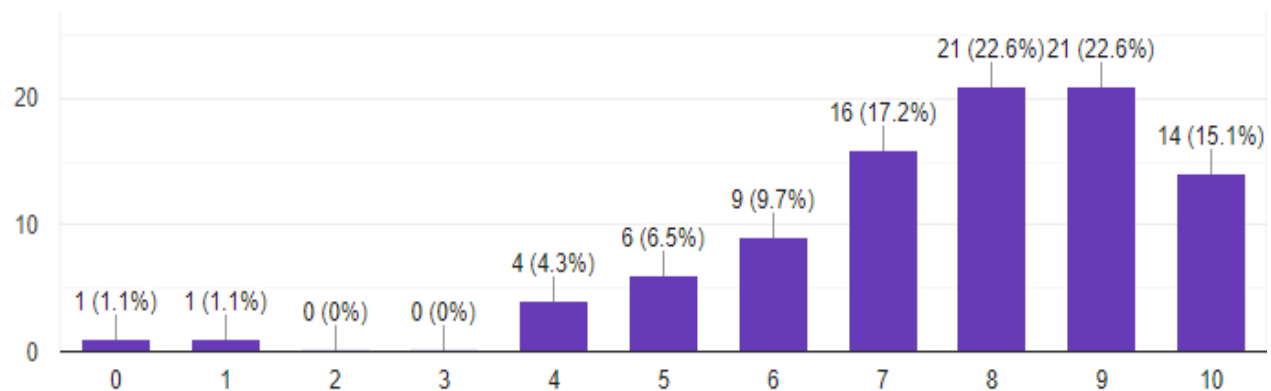


Figure 4.9: *Perceived Life Satisfaction*

Majority of the participants rated highly according to the findings regarding perceived life satisfaction. This means that generally, more couples in interethnic marriages had stability.

The study also sought to find out how stressors (both internal and external) were among the participants. To begin with internal stressors, respondents were asked to show with: 1=Never (0

times per year), 2=Rarely (about 3 times per year), 3= Sometimes (about 3 times per month), 4=Often (about 3 times per week) and 5=All the time (more than or equal to 1 time per day) on various stressors. Summary findings are presented in Table 4.9. The indicators of internal stressors are: poor health such as for example, having HBP, diabetes and erectile dysfunction (for men). The external stressors are little or no work life and poor social association.

The mean responses indicate that generally, the couples hardly experienced difficulties in communication or language barriers (1.521). Also, they rarely had miscommunication between them when they went to visit their parents (1.896). In addition, findings show that they sometimes disagreed on how to spend family time together such as leisure time (3.501). The other aspect is how to spend their time and money resources. This was an indication of differences because of their priorities.

Table 4.9: *Statistics on internal stressors*

Variable	1	2	3	4	5	Mean	Std. Deviation
	%	%	%	%	%		
Frequency of difficulty to communicate with spouse due to language or cultural differences	50.5	23.7	14	10.8	1.1	1.521	0.9109
How often miscommunication happens between you and your spouse when you to go visit his/her parent/relatives	26.9	35.5	19.4	11.8	6.5	1.896	0.2401
How often you and your spouse disagree on how to spend family or leisure time together	15.1	36.6	33.3	14	1.1	3.501	0.1901
How often you and your spouse disagree on how money and/or time should be spent (i.e. have different priorities about what is most important)	6.5	42.4	27.2	20.7	3.3	3.431	0.980

Mean Never=1.0-1.9, Rarely=2.0-2.9, Sometimes=3.0-3.9, Often=4.0-4.9, All the time=5

The indicators of internal stressors were miscommunication, cultural differences, how to spend family or leisure time, financial issues. Interethnic couples need “to be in an optimal social and psychological state. Internal stressors may bring about reduced function” according to Iseselo et al., (2016). If either or both spouses have internal stressors, this could contribute to limitations which in turn leads to dissatisfaction or creates discord.

Next, the researcher sought to understand the degree to which the couples differed on various issues on a scale of 1-5 where 1= never, 2=rarely, 3=Sometimes, 4=Often, 5=All the time. Table 4.10 presents summary findings of differences among interethnic couples.

Table 4.10: Differences among interethnic couples

How often you and your spouse have different opinions about:	1	2	3	4	5	Mean	Std. Deviation
	%	%	%	%	%		
Cultural beliefs, values, and traditions or events	14	39.	26.	15.	4.3	2.021	0.9109
Economic events	11.	31.	35.	17.	4.3	2.896	0.2401
Political events	8	2	5	2			
How often you and your spouse have disagreements as a result of different marital expectations such as cultural naming of children.	30.	32.	15.	15.	8.6	1.431	0.980
How often you and your spouse disagree on who keeps a full-time job?	1	2	1	1			
How often you and your spouse attend a religious faith establishment together?	62.	20.	7.5	9.7	0.0	1.521	0.9109
How often you and your spouse socialise with common friends?	4	4					
How often you and your spouse allow his/her parents or relatives a stay-visit at your home?	6.5	9.7	17.	23.	43	3.896	0.2401
How often you and your spouse visit the husband's/ wife's parents/ relatives?			2	7			
	3.3	9.8	28.	38	20.	4.001	0.1901
			3		7		
	21.	14	33.	19.	11.	3.031	0.980
	5		3	4	8		
	0.0	22	46.	22	9.9	3.231	0.980
			2				

Mean Never=1.0-1.9, Rarely=2.0-2.9, Sometimes=3.0-3.9, Often=4.0-4.9, All the time=5.0

Mean responses show that the couples rarely experience differences in opinion regarding cultural beliefs, values, and traditions or events and economic issues (2.021) and do not experience any differences in opinion when it comes to their marital expectations such as cultural naming of children (1.431) and who among them is supposed to keep a full-time job (1.521). In addition, the statistics indicate that the couples sometimes experienced differences in opinion with regard to how often they attended religious functions together (3.896), how often they allowed parents/relatives from both sides to pay them a visit at home (3.031) and how often they visited husband's/ wife's parents/ relatives (3.231). Nevertheless, the study has revealed that the couples often had differences on how often they socialise with common friends (4.001), perhaps

to avoid third party interference in their relationship. (Abelneh et al., 2021) explored the prevalence, causes, consequences and coping strategies of marital conflict and concluded that the five major consequences of marital conflict identified were stress, feeling of depression and grief, worry about what others say beyond the disturbance with their own spouses, and feeling of despair and hopelessness. This means that involvement of parents and relatives or others in the circle of the interethnic couple have a significant role in the stability and wellbeing of the interethnic couple family.

In regard to responsibilities, the researcher sought to understand who among the couples gave out most of their working time to look for the children. The latter play a significant role in an interethnically married couple. The couple often have to balance how they relate to others from either side of their communities, including speaking of the languages. The spouse spending more time with the children would invariably have more influence on the children. According to the results, majority of the respondents (86.8%) argued that the wife is the one who sacrificed her job for the sake of looking after the children. On the question of who cleans or prepares the meals, the study results reveal that 79.7% of wives did as opposed to 20.3% of the husbands. These results indicate an imbalance in sharing of duties and may project to stress and anxiety or even hostility in the marriage thus causing instability in the couple family relationships.

The study also sought to know who among the wife and husband gifts the parents of both sides. On one hand, findings show that majority of wives (57.6%) gifts parents of the man with husbands coming in second at 42.4%. On the other hand, husbands gifts parents of the wife more than the wives at 63.2% and 36.8% respectively.

On the external stressors, respondents were asked to rate various stressors on a scale of 1-5 where 1=Extremely Unaccepting, 2= Unaccepting, 3=not sure, 4= Accepting and 5= Completely Accepting. Table 4.11 presents summary findings.

Table 4.11: *Statistics of External Stressors (Acceptance levels)*

Variable	1	2	3	4	5	Mean	Std. Deviation
	%	%	%	%	%		
Level of accepting your parents of your spouse;	0.0	2.2	23.7	22.6	51.6	4.109	0.709
Level of accepting your siblings are of your spouse;	1.1	4.3	10.9	30.4	53.3	3.124	0.4501
Level of accepting your extended family is of your spouse;	1.1	5.4	16.1	39.8	37.6	3.760	0.450
Level of accepting your community is of your spouse;	2.2	7.8	21.1	31.1	37.8	3.209	0.680
Level of accepting your spouse's family is of you;	1.1	11.8	15.1	21.5	50.5	4.521	0.709
Level of accepting your friends are of your spouse;	0.0	5.4	29	24.7	40.9	4.901	0.5401
Level of accepting your acquaintances (e.g. neighbours, Colleagues, religious affiliates are of your spouse?	0.0	7.6	21.7	34.8	35.9	3.410	0.901

Mean Extremely unacceptable=1.0-1.9, Unaccepting=2.0-2.9, Not sure=3.0-3.9, Accepting=4.0-4.9, Completely accepting=5.

Descriptive statistics show that most couples were contented on the level of accepting the parents of their spouse (4.109), the level of accepting their spouse's family (4.521), and the level of accepting the friends of their spouses (4.901). In addition, most participants were not sure on the level of accepting the siblings of their spouses (3.124), the level of accepting their spouse's extended family (3.760) and finally, the level of accepting their spouse's acquaintances such as neighbours, colleagues, religious affiliates among others.

Next, the study sought to rate the respondent's opinion on various challenges affecting the family on a scale of 1-5 where 1= No challenge at all, 2= Sometimes challenging, 3=not sure, 4= challenging and 5= Extremely challenging. Summary findings are presented in Table 4.12.

Table 4.12: *Descriptive Statistics on Challenges.*

Variable	1	2	3	4	5	Mean	Std. Deviation
	%	%	%	%	%		
How challenging was it for you and your spouse to get married legally and live socially well in the same community/ county/ country?	0.0	8.7	21.7	27.2	42.4	3.109	0.871
How challenging was it for you and your spouse to marry, possibly due to family, community, social, religious, legal, or other hindrances?	34.4	16.1	19.4	18.3	11.8	2.124	0.4501

Mean: No challenge at all=1.0-1.9, Sometimes challenging=2.0-2.9, Not sure=3.0-3.9, Challenging=4.0-4.9, Extremely challenging=5.0

The results show that it was sometimes challenging for the couples to get married, possibly due to family, community, social, religious, legal, or other hindrances (2.124). Nevertheless, some of the study participants were not sure on the question of whether it was challenging for the couples to get married legally and live socially well in the same community or county (3.109).

Regression Analysis

Finally, the study conducted regression analysis using multinomial logistic approach to determine the effects of inter-ethnic marriages on family stability. To actualize this, composite dependent variables for internal and external stressors, opinion on differences and challenges confronting the families was constructed. The independent variable (inter-ethnic marriage) was

modelled as binary where 1=inter-ethnic marriage and, 0 otherwise (same marriage). The estimated results are presented in Tables 4.13, 4.14, 4.15 and 4.16

Table 4.13: *Case-Processing Summary on Marriage Type and Stressors*

		N	Marginal Percentage
Marriage type	Interethnic marriage	159	63.6%
	Same ethnic marriage	91	36.4%
Family stressors	Internal	70	28%
	External	60	24%
	Diff. in opinion	100	40%
	Challenges	20	8%
Valid		250	100.0%
Missing		0	
Total		250	
Subpopulation		4 ^a	

Table 4.13 shows that number of responses (N) in each response category alongside marginal percentages, which indicate proportion of valid observations, found in each of the outcome variable (family stability) groups. Subpopulation refers to a combination of dependent variables specified for the model which include internal and external stressors, difference in opinion and challenges.

Model fitting information statistics was looked at further and is presented in Table 4.14, model fitting summary.

Table 4.14: *Model Fitting Summary*

	Model Fitting Criteria	Likelihood Ratio Tests		
	-2 Log Likelihood	Chi-Square	Df	Sig.
Model				
Final	12.291	12.109	4	.007

The results confirm that the model was well-fitted given the p-value of 0.007, less than, 0.05 the cut-off point generally accepted (Cyril 2016). The Chi –Square test is an alternative test to the goodness-of –fit or the test of independence of the two variables, interethnic marriages (independent variable) and family stability (dependent variable). This implies that the null hypothesis that all of the regression coefficients in the model are equal to zero thus were rejected. This means that at least one of the regression coefficients in the model is not equal to zero. Therefore, the null hypothesis is rejected and the interethnic marriage variable has association with marriage stability.

The Pseudo R square statistics were then considered as summarised in table 4.15.

Table 4.15: *Pseudo R-Square*

Cox and Snell	.067
Nagelkerke	.090
McFadden	.051

Table 4.15 on Pseudo R-Square statistics gives three measures for influence of the independent variable on the dependent variables. For example, Cox and Snell show that the interethnic marriages predict family stability by 6.7%, Nagelkerke shows 9%, while McFadden indicates that interethnic marriages explain family stability by 5.1%. As these percentages are relatively low (less than 20% which would be significantly relevant to notice), they thus indicate that the predictor or Independent variable (interethnic marriages), has less predictive power on the explanatory or dependent variable (family stability). This means that interethnic marriages have little or no influence on marriage stability among the couples in Kajiado North Subcounty.).

Finally, the study presents parameter estimates for the four dependent variables in Table 4.16.

Table 4.16: *Parameter Estimates*

Interethnic marriages	B	Std. Error	Wald	df	Sig.	Exp(B)	95% Confidence Interval for Exp (B)	
							Lower Bound	Upper Bound
Intercept	.000	1.000	.000	1	1.000			
Internal stressors	-.405	1.354	.090	1	.765	1.500	.106	21.312
External stressors	-.234	0.641	0.021	1	0.001	2.150	0.241	2.142
Difference of opinion	.540	1.185	1.689	1	.004	.214	.021	4.187
Challenges	.439	1.014	.188	1	.005	1.552	.213	11.324

The Reference category is interethnic marriage

The estimated coefficients show that a negative relationship between interethnic marriages and internal stressors (-.405). Even though the p-value of .765 indicates that the findings are not statistically significant, the odd ratio of 21.312 shows that interethnic marriages have a lower probability of generating internal stressors and hence, family instability. The internal stressors according to the respondents and the FGD's were due mainly to the cultural differences between a husband and a wife. For example, descriptive statistics indicate that the couples disagreed on how to spend family or leisure time together, and also disagreed on how they spent their money and time. This implies that the couples had different priorities with regard to how leisure time and money are spent. Nevertheless, majority of the respondents rarely disagreed on the frequency of difficulties in communication, language barrier and cultural differences. This imply that language barrier and cultural differences have higher influence on family stability.

Probably the couples might have not learnt how to adjust to these cultural differences and therefore maintain family stability. Some studies have identified factors which enables interethnic couples to cope with difficulties. For instance, Chebotareva and Volk (2020), argues that couples explore the life and family values similarity in interethnic marriages. These are the positive ethnic identity of the spouses and positive attitude towards the culture of the partner. In addition, the researchers observe that ‘two people create their own “relational culture” that does not contradict the cultural values of each spouse’.

Similarly, the interethnic marriages have a negative effect on external stressors (-.234). Unlike internal stressors, the coefficient of external stressors is statistically significant. Concerning the odd ratio of 2.142, the study shows that interethnic marriages have a higher chance of generating external stressors which could in turn compromise family stability. These findings can be attributed to the fact that majority of the respondents remained neutral on the arguments that the rate of accepting their siblings, extended family and community of their spouse as well as the level of accepting the acquaintances (e.g. neighbours, Colleagues, religious affiliates) of one’s spouse. Nevertheless, there was an agreement among the respondents that parents from both sides and friends too had accepted their union. Parents play a critical role towards the stability of marriages and hence, the family. It can be quite challenging for the couples where parents from either sides have a problem in their union. Nevertheless, this seems not to be the case for this study.

The differences in opinion between a husband and a wife have a positive relationship with interethnic marriages (540, p-value=0.004). In addition, the odd ratio of 4.187 indicate that interethnic marriages have a lower probability of generating difference of opinion and hence, lower chances of compromising marital stability. In particular, findings of the study mean that

differences on opinion regarding traditions, politics, employment as well as religious issues have less influence on marital stability among interethnic marriages.

In addition, the odd ratio of 2.142 shows that interethnic marriages have a lower chance of generating external stressors which could in turn compromise family stability.

The differences in opinion between a husband and a wife have a positive relationship with interethnic marriages (.540, p-value = .004). In addition, the odd ratio of 4.187 indicate that interethnic marriages have a lower probability of generating difference of opinion and hence, lower chances of compromising marital stability.

Finally, the study reveals a positive relationship between interethnic marriages and challenges encountered in the family (.439, p-value = .005). In addition, the odd ratio of the association (11.324) indicates that interethnic marriages have a higher probability of generating challenges likely to compromise family stability. This is given with clear responses to the open ended questions where participants were asked if they had anything to add to the questionnaire. Some responses were that when parents were still alive the ethnic differences were more pronounced. That marriage was about maturity, agreeing to solve differences at personal levels and allowing God to be the great councilor. Also that people around the couples remind them of how different they are. Other responses were that relationships are meaningful when there is friendship.

Intervention measures that will promote couple family stability in inter-ethnic marriages

Objective 4 was to establish the intervention measures which would promote couple family stability in interethnic marriages in Kajiado North Sub-County, Kajiado County, Kenya. This was a qualitative study where the collected data used focus group discussions (FGDs). The FGDs revealed that there were many couples that were religious. In particular most were of the

Christian faith (96.6%). The latter entered vows of marriage declaring that their bond is “till death do us part.” interethnic marriages in Kajiado North Sub-County have challenges and conflicts. Most of the twenty couples who participated in the FGDs indicated that they were resilient to these challenges and conflicts because of their determination to have such problems solved. One participant indicated that in many instances, the challenges raised were “ideological and depended on each spouse’s background”. Another participant said that accepting the spouses culture helped in ‘seeing their side of the river” and thus becoming more adoptive to meet challenges together, However, some couples felt that to resolve issues depended on each individual’s perspective on what was the foundation of their union.

From the FGDs, various interventions were highlighted by the study participants. To begin with, the issue of parental involvement was brought forth during the discussions. Involvement of parents/guardian in the interethnic marriages was considered as critical for the stability of the family. The FGDs reveals that the interethnic couples intimated that by first involving one’s parents, the sibling’s and other relatives in the marriage negotiation, the marriage became well founded. Cultural beliefs and traditions came as an extra consideration in interethnic marriages. These types of marriages depended on the community or society where one come from and has lived with the environment that has shaped their lives. They are extraneous. However, within these differences, spouses worked harder at their marriage to make their marriages stronger.

There are 10 themes highlighted from the two FGD’s held each with the invited five couple participants. The examples they gave indicated that they were resilient to these challenges and conflicts because of their determination to have such problems solved and these

could be used for couple intervention measures. The Themes are given (*in italics*) with some of the quotations from participants as follows:

Discuss your plans with your would-be spouse before commitment to lay the foundation for intermarriage.

This was a discussion in particular to objective 2 and 3 which sought to investigate family stability of interethnic marriages (objective 2) and establish the relationship between inter-ethnic couple marriages and family stability (objective 3). The idea of having plans seemed to be emphasised by the FGD participants as prerequisite for having stability in the marriage. The fact that the couples were from different cultures meant that they had to lay proper foundations and know what expectations were there for the marriage to thrive. Oduol (2021) quotes: “relationships are the foundation of a sound community”. Some participants stated that God is the foundation of their marriage when asked if they had anything to add. Some of the quotations from the FGD’s included:

“What are, what is, is the foundation for our union / what do you expect out of that union?”

“and if all these two groups you have the similar aah background on issues aah, it becomes much easier for them to have an understanding and they cannot be escalated on very high level. So, you find the possibility of the possibilities of these marriages more stable. It is seen to prevail than when your ideologies are different, backgrounds are different culturally different in so you have so many conflicting things that have effect in the marriages”

Have parents’ permission and larger family involvement in the marriage arrangement for support.

The afore going statement came out in response to objective 3, which sought to explore the relationships between interethnic marriages and couple family relationship stability.

This reemphasises the relationships of the parents and larger family to the couple which enhances the stability of the latter's marriage. When there are challenges to the couple the family has a stake in resolving issues as they participated from the beginning. The FGDs reveals that the interethnic couples intimated that by first involving one's parents, the sibling's and other relatives in the marriage negotiation, the marriage became well founded. The couples felt that ethnicity would not be a reason for a marriage to fail. Nevertheless, it all depends on the individuals, the couples themselves and their family backgrounds, how they handle their part as grown-ups.

Be aware of and try to overcome language barriers

Language helps in forming good relationships. Therefore, this intervention would respond to objective 3 of the research. On communication, one wife felt left out whenever they went to the in-law's place. She could not understand the language apart from the one word of greeting. Here are some responses noted during the FGD's.

“When a spouse overcomes the language barrier, what was being said may be understood even when they were not necessarily be able to speak it (correctly). But, that helped in nurturing a deep relationship with the in-laws”.

” A wife may also keep quiet or request the husband to relay the message when language is a barrier. Also getting a translator is common where the two communities would not understand each other. This oftentimes is frustrating when not done well. In the least, the parties' resort to speaking Kiswahili, which again is a challenge as not all the older generation

communities are able to communicate this way and may bring conflict”. Even when one takes professional courses, the dialect may not be the right one’...

” but I can’t speak that language , you see they know when you can’t speak the language there is a disconnect you are not able to, you know to, you express yourself well though there are people who don’t understand Swahili there in the village for example as well, I find that is a challenge .You are not able to have that deep, deep relationship with a....., unless now you learn that language.....

“Let me give you an example there, you know in Kikuyu “mutumia is a lady, in Kikamba , it’s a man. and you are telling the wives it can be very, it can be very bad” “

Discuss Investment priorities well in advance

This intervention is necessary for a well-founded relationship and responds to the objective no. 3. Which sought to establish the relationship between interethnic couple marriages and family stability. Here are some quotations of what some of the couples said:

“by the time what you are looking for in a man is what do you want, what do you expect what are your investment plans to find out we are on the same.....we need to build a home and someone busy wallowing with a land rover.”

“he wanted to build a house at home (oshago) but the wife thought the money should be invested in a business in Nairobi”

Borrow neutral names for child naming to avoid clashes with clans or community.

This intervention discussed in advance actually help the couples have stability in terms of a good relationship and is in response to objective 2 and 3.

“for example the naming of children like for me in our culture whether your father is called” Moshi boshe” a thief likewhether he’s called “boshe” or whatever you have to name your child like that,like you can’t change”.

Others borrow from foreign or biblical or religious names to keep neutrality.

Blend well into the new family

This blending is an action the couples take for stability (objective 2 & 3)

“The argument was that one ought to accept what is right and reject what is wrong but mostly blending between the two cultures to make it better as a good relationship. When women blend well into the community, they may become the darling of the family and community and may even be “voted” in for leadership roles.”

“Marriages however are communal and traditionally in some communities, before one got married in the past, a spy or spies were sent to the other side. They would investigate what were the likes or dislikes of the family or community.

“All these all boils down to how well a couple blends into the family and how have managed their in-laws and the relationships”.

Discard undesirable cultures but embrace what works better

“They discarded altogether what was not desirable and embraced something new in their relationship”.....

” They have ignored retrogressive cultures and embraced progressive ones”
“Relationships is how one interacts, accepts’ the other’s culture even what may seem to be odd”
The Kikuyu do not believe in spending a night at their in-laws “.....

”In an estate in Nairobi, a couple cited that they were traumatized when some members of another community would bring bodies of a dead person to mourn overnight before going upcountry”

Avoid placing emphasis on your cultural background

This point was strongly articulated by some of the participants because it augurs well for the stability of the interethnic marriages as was their experience. This is in line with objective 2 and 3. Some of their statements are quoted as follows:

“Another important point the couples brought out is that at the very beginning of the relationship, there was need to sit down and discuss how they would face any conflict arising out of their different backgrounds, communities, and upbringing. Before getting married, one has to be real and look at the ‘other side of the river.’” Most couples thought that interethnic marriage conflicts tend to be heightened because of community differences. There was need to understand these differences so that it does not cause a divide. For interethnic couples there is need to “stand up” and put aside the “ethnic card”. The interethnic couples felt that “any marriage can thrive only when no emphasis is put on a particular community or society”. ...

“If you put emphasis on any of them and they are bringing, eeh, the concept of divergence between the two of you, the marriage regardless being in the same marriage or difference ethnic groups, it will not stand”

Mixed couples as well as the families they created defied adherence to established norms on which national and cultural unity were based (Moses & Woesthoff, 2019).

Avoid political affiliations

According to the participants, politics was a no-go zone for them to remain stable in their marriages. This is in regard to objective 3 which sought to establish the relationship between

interethnic couple marriages and family stability. Some of their views are expressly quoted as follows.

“The interethnic couples help the family and community to resolve conflicts or show the way forward on how to go about them. The violence of the year 2007/8 gave some the resolve that different communities cannot get married to the people of the other side. The pain of going through the political upheaval was too much to bear. Interethnic couples felt that it was better to have no political affiliations and that it had become an open secret that politics is not for them”. However, politics could also make it possible for a people to live more harmoniously like in Tanzania.....”

” even if there’s political tension and then, but you have to separate, you separate for a reason you know where you stand and you know that you’ll get back together the family is stable But there could be issues, where the family issues, just because of the political events you separate and separate completely”” What I can say about political events, yes they shaped some, some of the demographics .. we make sure that whatever we are staying is neutral ground then that will not affect our, our being together because like me will not affect our being”

“2007/2008 I had a friend, who is ‘Kaleo’ and then they used to live in Eldoret. Sadly, the father, his father was killed there.... There is a statement like ‘ati” she cannot be married to any other tribe apart from Kikuyu because she would fear that she was dating someone who killed her father”. Moses and Woesthoff (2019) study suggested a correlation between intermarriage and marital instability to either support or refute claims that people of different cultural, national, religious, or ethnic backgrounds can or cannot maintain successful marital relationships.

Find a neutral place of residence to avoid overbearing cultural or traditional issue.

This need was found to be generally agreed by most of the participants in the FGD and many of them were practicing it already. Some of their statements are as follows, which would also fall in place according to objective 2 and 3:

“The couple therefore decided to move to Nairobi and live there where they would be not looked at with prejudice. Many couples felt there is better focus in the marriage when they moved out of their village or traditional home. Staying in the village can “open a can of worms” so couples chose a neutral place.”” Even the education of the children you’ll see eeh, they, they go ahead of others because now they don’t follow the cultures of the Maasai’s”. Rahnu et al., (2020) pose that “places of residence affect natives’ willingness to intermarry” .

Chapter Summary

This chapter has given the results from the data collected. The same data was collated and processed using the SPSS. The analysis has given outcomes which addressed the objectives answers the research questions. On objective 1, which sought to know the prevalence of interethnic marriages in Kajiado North Sub-County, in Kajiado County, Kenya, this was answered with a positive 63% of couples being in interethnic marriages. On objective 2 which sought to find out the effect of interethnic marriages on couple family stability the result shows that considering the outcomes of the analysis, there is negative effect of the same. With objective 3 which sought to know the relationship of interethnic marriages and family stability, the outcomes were that family support including larger family stood out. Parental support of the union when they offer good advice, emotional and material or financial interventions to the couples help to stabilise the marriage. Objective 4 was discussed by participants in the FGD’s. This had outcomes of ten Themes which give possible intervention measures that professionals may use when helping or treating interethnic couples in need with their marriage issues.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Introduction

The purpose of this Chapter is to provide a summary of the study, conclude the study and make relevant or appropriate recommendations for action, following the conclusions arrived at after the discussion of the findings from the objectives of the study were made.

Summary of findings

The influence of the interethnic marriages on family stability may not be determined without knowing the relationship between interethnic marriages and couple family stability. The study adopted Family Theory by Salvador Munichin which emphasizes on structural change as the main goal of therapy. A descriptive survey design was used to explain the prevalence and the effect of interethnic marriages on family stability in Kajiado North Sub-County. The study found prevalence at 63.6% on the targeted a population of 8024 couples in the interethnic marriages where a sample of 363 was selected for the study. Snowball sampling technique was adopted to ensure that couples willing were chosen in the interethnic marriages study. The research used semi-structured questionnaires to collect quantitative and qualitative data. Descriptive, inferential and content data analysis was used. The key findings show that majority of marriages (63.6%) are interethnic and that the marriages have a higher probability of generating both internal and external stressors in the family. Also, the age group were mostly younger marriages, five year and below; majority dwelt in urban areas; a big percentage sought their parents' permission for their unions (thus minimizing likely stresses in the family and

thereby contributing to more stable interethnic couple families). This is demonstrated by negative coefficients and odd ratios of 21.312 and 2.142 respectively. Nevertheless, statistics show that interethnic marriages have a lower probability of generating difference of opinion and challenges encountered in the family. Furthermore, the study established various intervention measures which can promote stability in the interethnic marriages. These include discussing plans with the spouse to be before making marital commitment, obtaining parental blessings, overcoming language barriers, discussing investment priorities, having neutral names for the children, discarding undesirable cultures among others. There is mutual respect for couples' families as acceptance ratings are high. The study contributes to the knowledge about interethnic marriages and how well it is increasing in society. The social –cultural factors such as traditions, beliefs, values religious or political affiliations or occupation inform about the fears and/or the confidence couples have attached to these marriages. The creating of distance and /or “bunkers” by the interethnic couples from their traditional homes to new environment gives cushion from family or community interference. The couples are able to face the challenges, perceived or real. This has enhanced the stability of these marriages including their resolve not to take sides or participate in political events. These bunkers help avoid family or even political strife interference.

Implications of the Findings

The implications of this study, are that, since the interethnic marriages have a higher probability of generating both internal and external stressors, the couple family stability is negatively affected. This was demonstrated by negative coefficients and odd ratios respectively. High level of external stress experienced by spouse's cultural behavior generates to low marital

stability and such stress determines changes in relationship (McNulty et al., 2021). This confirms the earlier perception of the influence of interethnic marriages on couple family stability. Nevertheless, statistical results of this study show that interethnic marriages have a lower probability of generating differences of opinion and challenges encountered in the family. This contrast then means that the interethnic marriages are relatively stable. However, this outcome needs to be verified in future studies. Although the results show that the data has a low significance, it may be worth interrogating further. This is probable because couples may not have wished or felt free to discuss more realistic issues affecting their marriage in the presence of the other spouse.

Conclusion

From the findings, the study concludes that interethnic marriages are prevalent in Kajiado North Sub-County. In addition, the study concludes that interethnic marriages have a negative influence of family stability. This contributes largely to the cohesiveness of the couples, family and communities of the spouses and the environment where they settle. Also, the interethnic couples 'intentional' striving to make their marriages work strengthens those relationships. Therefore interethnic marriages remain relatively stable marriages. Interethnic married couples living or working in Kajiado North Sub-County have therefore enhanced peace in their environment. Furthermore, the study concludes that many intervention measures that can promote stability in the interethnic marriages exist.

Recommendations for Further Studies.

The scope and magnitude of this study was limited to a small demographic area focusing only on monogamous heterosexual interethnic marriages. It cannot therefore be interpreted as an applicable for a consistent practice in the country, region, continent or worldwide. Thus, there is the need for a wider study to place various aspects for review. The relationship between interethnic marriages and couple family stability is inter-twined. The biases can be overcome in a future study by including polygamous and other lifestyles which were not considered in this study.

The Research has outlined 10 themes on interventions which interethnic couples felt would help their marriages. The first recommendation is that those concerned with helping interethnic couples take advantage of this study and practice those interventions. These are such as marriage pastors, counselors, therapists, doctors and community leaders and workers. Secondly, this research recommends that interethnic marriages be encouraged because of the following two observations: enhancing marriage stability and cohesiveness not only between individuals but also communities. This can be proposed for a wider region not only in the Sub-County of Kajiado North but also throughout the nation of Kenya and a wider region. The gate keepers and the administrative authorities need to consider how such marriages may be more embraced in the society.

Thirdly and finally, this research informs and provides ground for further investigation of how interethnic marriages influence interethnic couple family stability. Future research in work places, religious centers, community centers' and social places may target a wider population. The studies could be stand alone or comparative studies of interethnic marriages in communities

within Kenya, East Africa or Africa. Such will deal with culture, education, migration, occupation, religious and political affiliations. The influence of interethnic marriages on couple family stability relationship is useful for professionals in the marital psychology field. Such information help develop relevant programs which are context based and focus on improving couple family stability. Professionals are expected to help the married inter-ethnic couples or those intending to marry. Moreover, this study is a ready spring board upon which future studies in this area can be based.

Chapter Summary:

This chapter has drawn conclusion that the stressors in an interethnic marriage are not significant to make the later have influence on couple family stability. The researcher has therefore recommended that authorities and gate keepers use the findings to encourage interethnic marriages in communities a society at large for cohesiveness and peaceful co-existence. Further, a recommendation for further studies on this topic is encouraged with this study as a springboard.

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APPENDICES

Appendix 1(a)

Introduction - I am Dickson Omol, currently undertaking doing a Thesis Research for a Masters' degree in Marriage and Family Therapy at Pan African Christian University. I would like to request you to spend a little time to participate in the questionnaire here below by completing the form as much as you can. Thank you.

(a) Questionnaires –.

Part One: General Questions: (Circle one response you feel pertains to you and your spouse):

1. Age
 - a) Below 19
 - b) 20-29yrs
 - c) 30-39yrs
 - d) 40-49yrs
 - e) 50-59
 - f) 60-69
 - g) 70-79
 - h) 80+yrs
2. Community you belong to _____ and area of upbringing
 - a) Rural area
 - b) Urban area
 - c) Diaspora
3. Employment status
 - a) Self- employed
 - b) Permanently employed
 - c) Contractually employed
 - d) Casually- employed
 - e) Unemployed
4. On a scale of 0-10 (0-being not satisfied and 10 being very satisfied))
 - a) Life satisfaction -
 - b) Wellbeing-
5. Marriage duration
 - a) Below 5 yrs.
 - b) 6-10yrs
 - c) 11-15 yrs.
 - d) 16-20 yrs.
 - e) 21-25 yrs.
 - f) Above 30 yrs.

6. Parents' permission to your proposed marriage was:-
- a) not asked for
 - b) asked for and they consented
 - c) asked for and they dissented
 - d) asked for and they were indifferent.
7. Based on answer to 6 above, what was parents/guardian involvement in your marriage preparations; -
- a) not at all
 - b) attended cultural,
 - c) traditional or wedding ceremony only
 - d) helped financially
 - e) gave advice and helped financially and attended cultural, traditional or wedding ceremony.
8. Faith or religious affiliation?
- a) Christian*(specify sect or denomination):
 - b) Muslim
 - c) Hindu
 - d) Other, specify _____
9. Type of marriage/ union:-
- a) Religious and civil
 - b) Customary
 - c) Civil
 - d) Not documented '*come we stay*'
10. Have either you or your spouse or the respective ethnic group suspected either side of witchcraft/ sorcery/ having charms /voodooos / uncharacteristic practices such as night running? (generational curses)
- a) Yes
 - b) No
11. Dating duration before marriage.
- a) Below 5 months.
 - b) 6 months -1yr
 - c) 1-2 yrs.
 - d) 3-4 yrs.
 - e) 5-6 yrs.
 - f) Above 7 yrs.
12. On a scale ranging from 1 to 5 circle the answer that best describes where you are at (as prompted)

- a) Acceptance by the family (1- I do not feel accepted by the family to 5- I feel very accepted by the family 1 2 3 4 5
- b) Perceive family friendly attitudes (family shows me love and affection); 1 2 3 4 5 need to
Qualify:
- 13. Sense of inclusion (family attitude towards me makes me feel that I belong) 1 being not included while 5 being fully included 1 2 3 4 5
Qualify:
- 14. Caring (I feel that the family cares for me) 1 being I do not feel cared for and 5 I feel completely and fully cared for 1 2 3 4 5
Qualify:

Internal Stressors:

Answer with: 1=**Never** (0 times per year), 2=**Rarely** (about 3 times per year), 3= **Sometimes** (about 3 times per month), 4=**Often** (about 3 times per week) 5=**All the time** (More than or equal to 1 time per day) { *These time frames for all the time, often, sometimes, rarely, and never also apply to questions }.

- 15. Frequency of difficulty to communicate with spouse due to language or cultural differences. 1 2 3 4 5
- 16. How often miscommunication happens between you and your spouse when you to go visit his/her parent/relatives 1 2 3 4 5
- 17. How often you and your spouse disagree on how to spend family or leisure time together. 1 2 3 4 5
- 18. How often you and your spouse disagree on how money and/or time should be spent (i.e. have different priorities about what is most important) 1 2 3 4 5

Where 1=never, 2=rarely, 3=Sometimes, 4=Often, 5=All the time

How often you and your spouse have different opinions about:-

- 19. Cultural beliefs, values, and traditions or events. 1 2 3 4 5
- 20. Economic events 1 2 3 4 5
- 21. Political events 1 2 3 4 5
- 22. How often you and your spouse have disagreements as a result of different marital expectations such as cultural naming of children. 1 2 3 4 5
- 23. How often you and your spouse disagree on who keeps a full-time job? 1 2 3 4 5
- 24. Person giving up their job/time to look after the children or aged parents? 1 2 3 4 5
- 25. Person cleaning or preparing meals to look after the kids. 1 2 3 4 5
- 26. How often you and your spouse attend a religious faith establishment together? 1 2 3 4 5
- 27. How often you and your spouse socialise with common friends? 1 2 3 4 5

28. How often you and your spouse allow his/her parents or relatives a stay-visit at your home? 1 2 3 4 5
29. How often you and your spouse visit the husband's/ wife's parents/ relatives? 1 2 3 4 5
30. Spouse who "gifts" the parents of the man
31. Spouse Who "gifts" the parents of the woman

External Stressors: On a scale of 1-5 where 1=Extremely Unaccepting, 2= Unaccepting, 3=not sure, 4= Accepting and 5= Completely Accepting (circle where you feel you are at)

- | | |
|--|-----------|
| 32. 27. Level of accepting your parents are of your spouse. | 1 2 3 4 5 |
| 33. 28. Level of accepting your siblings are of your spouse. | 1 2 3 4 5 |
| 34. 29. Level of accepting your extended family is of your spouse. | 1 2 3 4 5 |
| 35. 30. Level of accepting your community is of your spouse. | 1 2 3 4 5 |
| 36. 31. Level of accepting your spouse's family is of you. | 1 2 3 4 5 |
| 37. 32. Level of accepting your friends are of your spouse. | 1 2 3 4 5 |
| 38. 33. Level of accepting your acquaintances (e.g. neighbours | 1 2 3 4 5 |
| 39. Colleagues, religious affiliates are of your spouse? | 1 2 3 4 5 |

Answer the following from (1) No Challenge at All (2) Sometimes Challenging (3) Not sure (4) Challenging (5) Extremely Challenging

40. How challenging was it for you and your spouse to get married legally and live socially well in the same community/ county/ country? 1 2 3 4 5
41. How challenging was it for you and your spouse to marry, possibly due to family, community, social, religious, legal, or other hindrances? 1 2 3 4 5

42. spouse as a result of being from two different communities/counties/countries?

.....

43. Is there anything else you would like to add?

.....

.....

Appendix 1 (b):

Interview questions are:

Internal Stressors

1. Do you and your spouse have problems communicating as a result of language barriers, culture or other obstacles? _____ If so, how do these miscommunications affect your relationship? _____
2. Do you and your spouse have different opinions regarding marital roles? _____
Do one or both of you work full-time? _____
How do you share household/ couple roles (e.g. taking care of children, cooking, cleaning, driving, shopping etc.)? _____
3. Do you and your spouse budget together or have similar priorities about how money should be spent (i.e. agree on what is most important)? _____
4. Do you and your spouse have similar priorities about how time should be spent (i.e. agree on what is most important)? _____
5. How do you like to spend your leisure time together? _____ If your priorities differ, how do you and your spouse come to a resolution? _____

External Stressors

6. How did your families and close friends react when you told them you were getting married to someone from a different country/county/tribe/ethnic group/community? _____ -
_____ did their opinions change over time? _____
7. Did you encounter any community, religious or social resistance before or after you married?

Was your religious organization accepting of your union? _____
how did your friends, colleagues, teammates, and/or classmates react to your marriage?

8. Were there any legal/spiritual, cultural and social questions/challenges that you had to overcome before or after you were married in order to live in the same community/county/country? _____
How _____ difficult _____ was _____ the
process? _____
_____ Have all superstitious, legal/spiritual, cultural and social questions/challenges since been resolved? _____
9. Have you ever had a thought or considered separation or divorce or verbalised it to your spouse?. Have you thought of getting a divorce lawyer?

-Thank you, and have a nice day!

Appendix I (c)

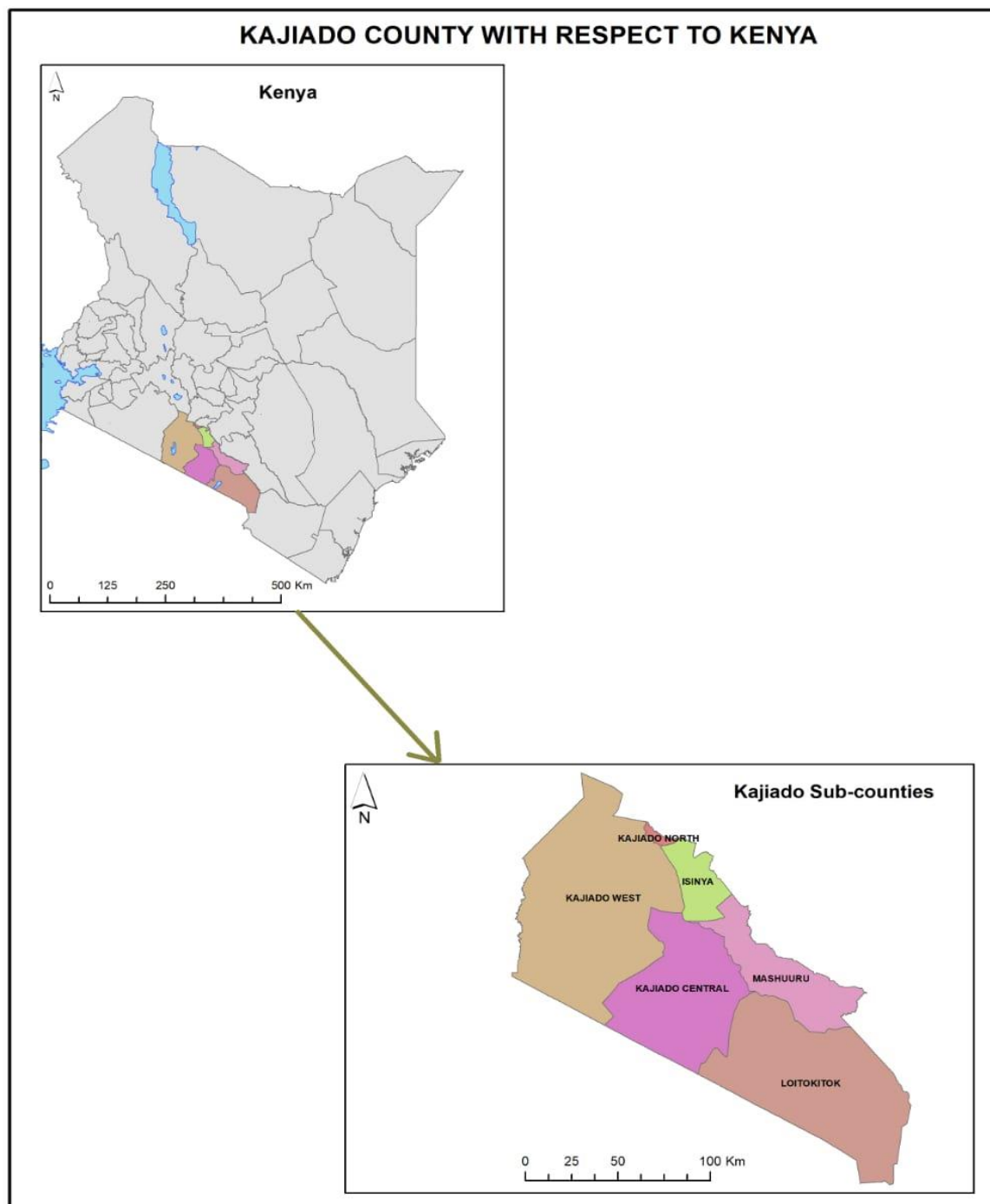
Focused Group Discussion

Topics:

1. Interethnic marriages are less stable than same ethnic marriages. Compare and Contrast.
2. Inter-ethnic marriages enhance the wellbeing and cohesiveness of those couples in society
3. Inter-ethnic marriages have more benefits than same ethnic marriages
4. Inter-ethnic married couples fit well in society.
5. As interethnic couples, the relationship with the extended family is a managed relationship.
6. Political events have had large implications on interethnic marriages.
7. Social cultural influences play a huge role in stability in an interethnic marriage

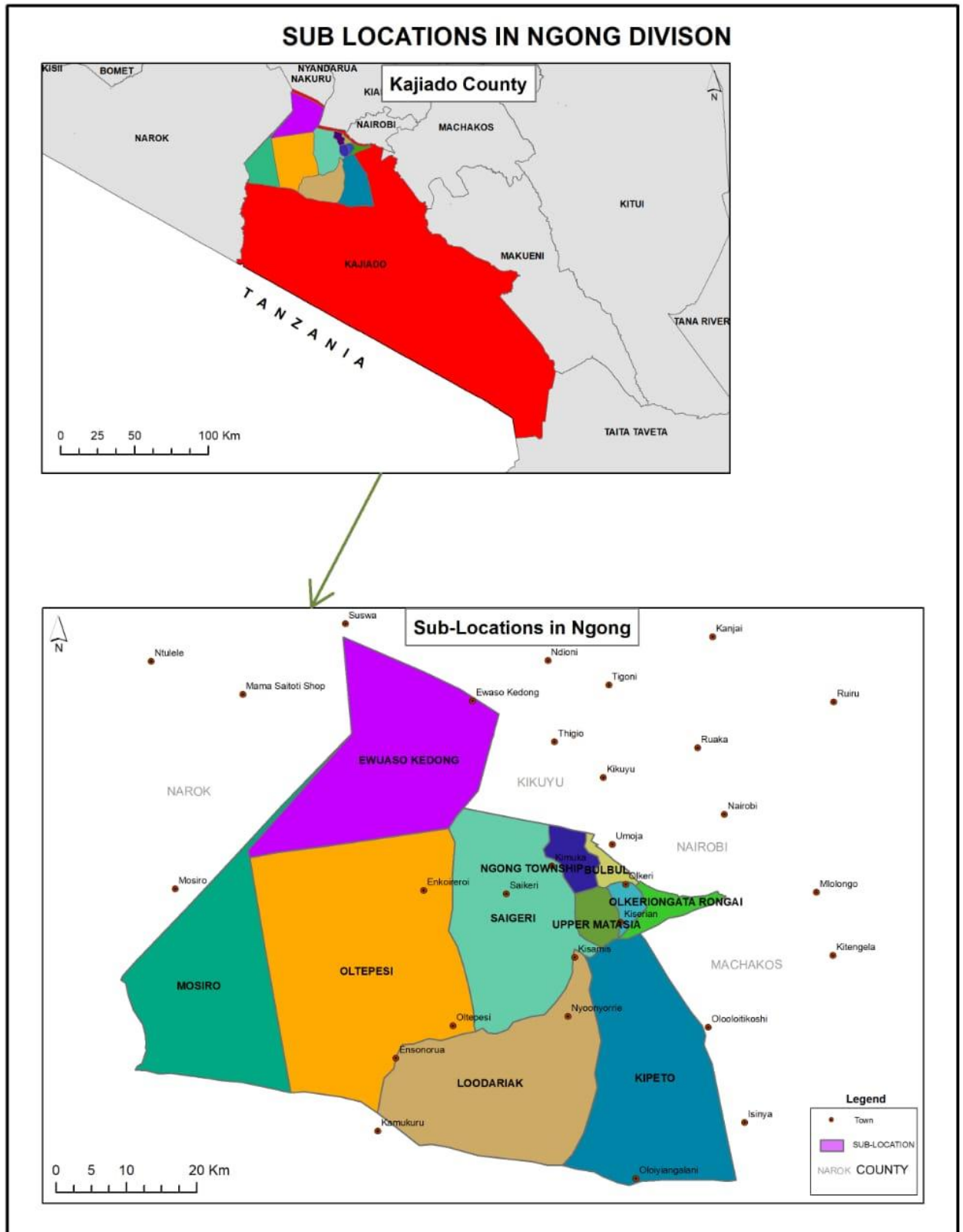
Appendix II (a):

Kajiado County With Respect To Kenya



Kajiado consists of six Sub-Counties: Kajiado North, Kajiado West, Kajiado Central, Isinya, Mashuuru and Loitokitok

Appendix II (b): Sub-Locations in Ngong' Division



Appendix II (c): Distribution of Population in Kajiado North

Table 2.4: Distribution of Population by Sex, Number of Households, Land Area, Population Density and Sub Locations

	Sex*			Households		Land Area		Density Persons per Sq. Km
	Total	Male	Female	Total	Conventional	Group Quarters	Sq. Km	
SAJILONI	8,708	4,605	4,103	2,184	2,030	154	172.0	51
INKIWACHANI	1,071	694	377	434	280	154	49.5	22
ISEURI	3,955	2,032	1,923	1,033	1,033	-	38.8	102
SAJILONI	3,682	1,879	1,803	717	717	-	83.7	44
ENKORIKA	14,770	7,351	7,418	2,748	2,748	-	502.8	29
ENKORIKA	2,720	1,345	1,375	478	478	-	98.7	28
ENKORIKA	2,720	1,345	1,375	478	478	-	98.7	28
ISILALE	1,680	839	841	338	338	-	45.7	37
ISILALE	1,680	839	841	338	338	-	45.7	37
KIKURRO	2,128	1,030	1,098	377	377	-	80.7	26
KIKURRO	1,410	683	727	257	257	-	58.4	24
MALILIMA	718	347	371	120	120	-	22.3	32
OLOBELBEL	3,990	1,997	1,992	744	744	-	140.4	28
OLEMURAKAT	2,427	1,206	1,221	441	441	-	93.9	26
PELEWA	1,563	791	771	303	303	-	46.6	34
OLOOTULUGUM	2,274	1,161	1,113	431	431	-	82.5	28
OLGIRA	1,089	558	531	204	204	-	38.6	28
OLOOTULUGUM	1,185	603	582	227	227	-	43.9	27
ORINIE	1,978	979	999	380	380	-	54.8	36
ORINIE	1,978	979	999	380	380	-	54.8	36
NAMANGA	48,605	24,276	24,328	10,672	10,664	8	1,381.8	35
ELENUATA	2,354	1,165	1,189	449	449	-	129.8	18
ELENUATA	2,354	1,165	1,189	449	449	-	129.8	18
KUMPA	5,242	2,559	2,682	1,017	1,017	-	201.4	26
INKITO	3,426	1,678	1,747	684	684	-	130.7	26
KUMPA	1,816	881	935	333	333	-	70.8	26
MAILUA	3,826	1,845	1,981	738	738	-	250.0	15
MAILWA	2,595	1,255	1,340	506	506	-	144.1	18
SERE	1,231	590	641	232	232	-	106.0	12
METO	2,956	1,414	1,542	586	586	-	111.2	27
METO	2,956	1,414	1,542	586	586	-	111.2	27
NAMANGA	20,076	10,211	9,865	4,958	4,958	-	169.4	119
NAMANGA	15,586	7,917	7,669	3,910	3,910	-	35.0	445
OLOOLAROI	4,490	2,294	2,196	1,048	1,048	-	134.4	33
NOOSIKITOK	1,889	993	896	331	331	-	73.3	26
NOOSIKITOK	1,889	993	896	331	331	-	73.3	26
OLDONYIO OROK	8,090	4,048	4,042	1,809	1,808	1	338.5	24
ENGABOLI	3,862	1,921	1,941	839	839	-	124.4	31
OLDONYIO OROK	4,228	2,127	2,101	970	969	1	214.1	20
OLOIRIMIRIMI	4,172	2,041	2,131	784	777	7	108.1	39
NAIRRABALA	1,817	905	912	317	310	7	48.6	37
OLOIRIMIRIMI	2,355	1,136	1,219	467	467	-	59.5	40
KAJIADO NORTH	306,596	150,675	155,908	101,378	100,908	470	110.6	2,773
NGONG	127,801	62,804	64,992	41,048	40,724	324	71.1	1,799
EMBULBUL	25,395	12,736	12,658	8,554	8,485	69	7.3	3,481
EMBULBUL	19,303	9,648	9,654	6,804	6,804	-	2.7	7,087
KERARAPON	6,092	3,088	3,004	1,750	1,681	69	4.6	1,333
LEKURRUKI	16,848	8,309	8,537	5,068	5,068	-	18.9	892
LEKURRUKI	7,976	3,932	4,043	2,382	2,382	-	7.2	1,108
UPPER MATASIA	8,872	4,377	4,494	2,686	2,686	-	11.7	759
NGONG	25,866	12,637	13,229	9,234	8,979	255	9.2	2,822
ENCHORRO-EMUNYI	14,291	6,862	7,429	5,181	5,164	17	7.3	1,962
NGONG TOWNSHIP	11,575	5,775	5,800	4,053	3,815	238	1.9	6,159
OLKERI	34,809	17,072	17,736	10,743	10,743	-	20.9	1,669
LOWER MATASIA	7,374	3,573	3,801	2,217	2,217	-	6.2	1,186
OLKERI	5,948	3,020	2,928	1,812	1,812	-	5.7	1,038
OLOOSURUTIA	13,173	6,373	6,799	4,288	4,288	-	3.7	3,543
UPPER NKOROI	8,314	4,106	4,208	2,426	2,426	-	5.2	1,599
OLOOLUA	24,883	12,050	12,832	7,449	7,449	-	14.9	1,674
OLEPOLOS	10,047	4,894	5,152	3,118	3,118	-	2.8	3,572
OLOOLUA	14,836	7,156	7,680	4,331	4,331	-	12.0	1,231
ONGATA RONGAI	178,795	87,871	90,916	60,330	60,184	146	39.5	4,527
KANDISI	23,237	11,779	11,458	7,728	7,728	-	6.5	3,553
EMPAKASI	11,718	6,239	5,479	4,154	4,154	-	3.0	3,967
KANDISI	11,519	5,540	5,979	3,574	3,574	-	3.6	3,211

*Intersex figures are too few to be distributed at sub national level. Totals may therefore differ slightly

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Appendix II (d)
DHS 2014 Survey

From page of 10 KNBS statistics there were :

54.6 women married

48.4 men married

Table 3.2 Background characteristics of respondents

Percent distribution of women and men age 15-49 by selected background characteristics, Kenya 2014

Background characteristic	Women			Men		
	Weighted percent	Weighted number	Unweighted number	Weighted percent	Weighted number	Unweighted number
Age						
15-19	18.7	5,820	6,078	21.1	2,540	2,811
20-24	18.5	5,735	5,405	17.6	2,125	1,981
25-29	19.6	6,100	5,939	17.4	2,104	1,942
30-34	14.5	4,510	4,452	14.8	1,785	1,701
35-39	12.1	3,773	3,868	12.3	1,483	1,486
40-44	9.3	2,885	2,986	10.1	1,224	1,198
45-49	7.3	2,257	2,351	6.6	800	895
Religion						
Roman Catholic	20.3	6,315	6,229	21.4	2,583	2,551
Protestant/other Christian	71.1	22,091	20,072	67.5	8,141	7,500
Muslim	6.8	2,107	4,161	6.5	784	1,460
No religion	1.5	466	506	4.1	492	449
Other	0.2	65	73	0.5	59	51
Missing	0.1	36	38	0.0	3	3
Marital status						
Never married	28.9	8,997	8,575	44.4	5,350	5,384
Married	54.6	16,961	17,751	48.4	5,839	5,748
Living together	5.1	1,588	1,285	2.1	256	241
Divorced/separated	7.7	2,394	2,277	4.7	567	585
Widowed	3.7	1,139	1,191	0.4	50	56
Residence						
Urban	40.8	12,690	11,614	43.9	5,300	4,648
Rural	59.2	18,389	19,465	56.1	6,762	7,366

Education

Appendix II (e)

DHS intermarriages studies of 2014-2015

Intermarriage rates appear to average at about 10% for Kenya (7% in 1993 to 13% as at 2014)

countries in 2014-2015) shows that 14.7% of the adult population (18+) falls outside of the DHS sample frame.

Figure 1: Inter-marriage Rates, DHS Surveys (most recent years)

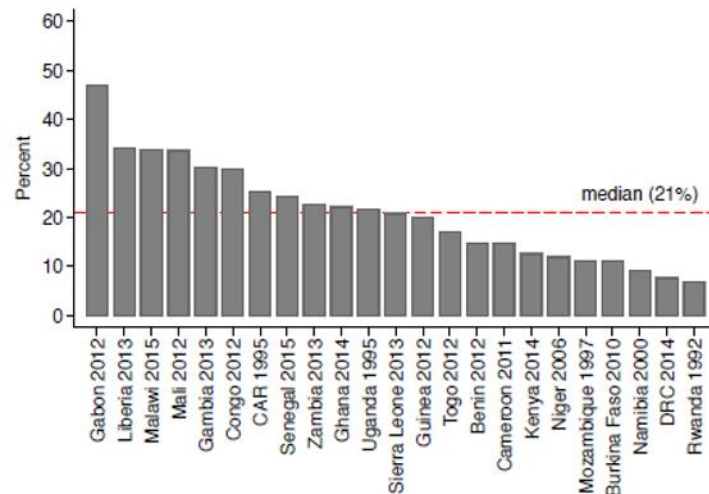


Figure 1 plots inter-marriage rates for the most recent DHS survey for 23 African countries. The median country-level inter-marriage rate is 21%, and we observe considerable variation across countries.³ On the lower end, we estimate the rate of inter-marriage in Kenya to range from 7% to 13% across the five DHS studies carried out between 1993 and 2014. At the higher end, our estimate for Malawi ranges from 31% to 36% in the four surveys conducted between 2000 and 2015. Figure 2 provides a scatterplot of all country-year observations. The trend line (estimated with a lowess smoother) indicates an upward trend in country-level inter-marriage rates for the sample. It is noteworthy that Africa continues

Appendix 2 (f)

Likert Scale Typical

Feeling at home in the married community is to be measured in a 5 –point Likert –type scale, ranging from 1 (not at all) to 5 (very much),

Acceptance by the family (1- I do not feel accepted by the family to 5- I feel very accepted by the family);

Perceive family friendly attitudes (1-family shows me love and affection to 5-family does not show love and affection);

Sense of inclusion (1-family attitude towards me makes me feel that I belong and 5- the family attitude does not make me feel that I belong) and,

Cared for (1-I feel that the family cares for me and 5- I feel the family does not care for me), all items to be measured on a five –level Likert type scale, ranging from 1 (totally disagree to 5 fully agree).

Appendix 3(a)

A summary of the Two Focused Group Discussions

Results of the first FGD on 22nd May 2021

There were many couples that were religious, particularly of the Christian faith, who entered vows of marriage declaring that their bond is “till death do us part”. However, interethnic marriages studied in Kajiado North Sub-County have challenges and conflicts. Most of the twenty couples interviewed, indicated that they were resilient to these challenges and conflicts because of their determination to have such problems solved. In many instances the issues raised were ideological and depended on each spouse’s background. However, some couples felt that to resolve issues depended on each individual’s perspective on what was the foundation of their union. The interethnic couples intimated that same ethnic couples “avoid or assume” that the latter’s problems or conflicts are “normal” in cases of disagreement. During the discussion Interethnic couples felt that this insight was a screwed way of solving the problem. This is because it does attach the wrong reason such as “ethnicity” being the excuse for the marriage not to work. The couples felt that ethnicity would not be a reason for a marriage to fail. Before getting married one has to be real and look at the “other side of the river”. Interethnic marriage conflicts tend to be heightened because of community differences. But it all depends on the individuals, the couples themselves and their family backgrounds, how they handle their part as grown-ups.

The interethnic couples intimated that by first involving one’s parents, the sibling’s and other relatives in the marriage negotiation, the marriage became well founded. Cultural beliefs and traditions came as an extra consideration in interethnic marriages. These types of marriages

depended on the community or society where one come from and has lived with the environment that has shaped their lives. They are extraneous. But within these differences, spouses worked harder at their marriage to make their marriages stronger. One important point the couples brought out is that at the very beginning of the relationship, there was need to sit down and discuss how they would face any conflict arising out of their different backgrounds, communities, and upbringing. Some mentioned same ethnic couples could also be married for the “wrong reasons”. Examples the couples cited were in the Luo- Kalenjin relationship where the language and traditions including foods were different. The former are peoples who occupied the lakeside and eat fish while the latter occupied the highlands and mainly eat cattle meat oriented for food. So, the background of the woman or man matters. There was need to understand these differences so that it does not cause a divide. In some instances, a spouse may insult the other ethnicity out of ignorance. They however needed to learn to honour them and call the community their son or daughter married into “Shemeji” Kiswahili for in-law.

When family and community observed the success of the marriages of such couples, the likely hood is that siblings follow suit in many instances. Many spouses would not want to cling the original family, clan or community name, particularly the ladies. Parents would initially apprehensive but later on would not bother with the married couple. This has opened the minds of those families formerly attached only to same ethnic marriages. But for interethnic couples there is need to “stand up” and put aside the “ethnic card”. An example from a Luhya couple is that a husband when visiting his wife’s home would not “shake “the hand of the mother in law and would have to sit a distance away from her to show respect. However, for couples who are “born again”, this issue was overlooked and relationship improved, having much respect. Another example given was of a Taita woman who traditionally would climb the roof to repair it

according to their traditions and customs. However, being married to a Luo man Nyanza, the husband felt this would bring him shame or ridicule. The couple therefore decided to move to Nairobi and live there where they would be not looked at with prejudice. Many couples felt there is better focus in the marriage when they moved out of their village or traditional home. However, this required more labour on their side to establish in a new locality and stabilize themselves in a new environment. Many did not expect to be welcomed but there was flexibility and understanding from the neighbours and the surroundings. The couples know “what was good for them” and how to handle their situations. They discarded altogether what was not desirable and embraced something new in their relationship. This is more because of their education but not the culture and traditions. They sort to build their homes more completely considering what would happen and for a certain reason. Many of the younger sibling couples were now more at ease to enter into interethnic marriages because “everyone is doing it”. Most of them were not brought up in the villages and so did not know or practice the cultures and traditions wholly. The example was of a man from Mwingi in Kamba-land married a woman from Nyeri County. Whenever they travelled to visit her in-laws they could not stay the night there. The traditions dictated that the man cannot spend the night in the father- in- laws house. The reason given was that lest the son-in-law wakes up and crosses path with the father- in- law, finding him not properly covered. This was considered taboo. The Kikuyu do not believe in spending a night at their in-laws. Especially during dowry “wazee” (the elders) say it would be a taboo. So, things that did not add value were dropped. Some of the interethnic couples rarely celebrated their first or second anniversary of marriage as such issues would arise and fundamentally affect their relationship.

Many interethnic couples felt that the reason they went “out” of locality was so that they would not be confined by proximity to marry in the same tribe, community, clan or family. For example, the Maasai who reside in Kajiado North Sub-County, which is a cosmopolitan area, have no problem crossing over the border to the next door Kiambu County to get wives or husbands. In Maasai marriages across the divide, the more traditional Maasai “laugh” at the urbanized Maasai’s. Many of the latter, educated Maasai’s, have made a deliberate choice not marry from their own community and are liberal. But staying in the village can “open a can of worms” so couples chose a neutral place. They have ignored retrogressive cultures and embraced progressive ones. The couples do not follow entrenched cultures which they felt is used as a scapegoat for marital problems. The perception expressed was that same ethnic couple problems were easier to solve as couples come from “similar” backgrounds. The interethnic couples felt that any marriage can thrive only when no emphasis is put on a particular community or society. Interethnic marriage problems cut across. Some couples intimated that although they did not put emphasis on ethnicity, occasionally this issue would come up. But when that happened they would find their own footprint of facing their challenge. Many indicated that they had started their “own” culture and tradition as couples. That way the couples felt they were very cohesive. The more traditional Maasai’s have ranches but modern ones have title deeds for their land or plots. They don’t have children look after cattle but send them to school instead and so get highly developed. The villagers are, however, closed in their mind and will not venture to marry outside the community. They will often refer to one who married outside the community as “the one who married a Kikuyu...”

On communication, one wife felt left out whenever they went to the in-law’s place. She could not understand the language apart from the one word greeting. On trying to impress them

one time she learnt a few sentences. When she spoke them, she was told that it did not even sound right because the accent was not right and it could mean different things. When a spouse overcomes the language barrier, what was being said may be understood even when they were not necessarily be able to speak it (correctly). But that helped in nurturing a deep relationship with the in-laws. When there was no relationship, the visits were short and it is easier to stay away. The body language also matters as observed when one moves away from their home community for the stability of their marriage. In some cases, they may relocate altogether. The couple forwarding this argument found themselves moving to Naivasha as their chosen home in Nakuru, where the man's family lived was becoming toxic. They put together a survival plan as a couple. A wife may also keep quiet or request the husband to relay the message when language is a barrier. Also getting a translator is common where the two communities would not understand each other. This oftentimes is frustrating when not done well. In the least, the parties result to speaking Kiswahili, which again is a challenge as not all the older generation communities are able to communicate this way and may bring conflict. Even when one takes professional courses, the dialect may not be the right one. The relationship on one family side may be sister deep, but as a spouse only gets in conversation about the weather to manage relationship.

A couple learnt not to judge others but have a broader perspective. Exposure to other people or how one is accepted depends. This is something which is unconscious or conscious as in some cases. One couple quoted a Swahili proverb: "Mwacha mila ni mtumwa"- Kiswahili meaning that running away from culture makes one a slave. The argument was that one ought to accept what is right and reject what is wrong but mostly blending between the two cultures to make it better as a good relationship. When women blend well into the community, they may become the darling of the family and community and may even be "voted" in for leadership

roles. When the husband's family is having a meeting, the wife may feel out of place and prefer to step out. In some cases the father of the man may tap the son on the shoulder to communicate the need to step out or tap the daughter in law on the head to indicate that it is "okay" for her to stay on. The respect given is cordial. "I get overwhelmed when someone tries to get close". Some couples decided that they would remain neutral. If one is always "kimbele- mbele" Kiswahili meaning "too much know" one may mess up the relationship. The spouse should not offer to be or have "the solution" or they may end up offending someone else. If one doesn't know the language, one should not push themselves to speak it.

Appendix 3 (b)

SECOND FGD on 30th May, 2021

The interethnic couples intimated there were many benefits to the interethnic marriages. One is learning from different cultures and accepting what is good, while discarding what is not. In the Kikuyu culture, those married into that community learn that land is cultivated and investments are done. It is not a life of comfort. In another case a man from Nyanza was concerned more of building a big house at the rural home but the wife, who hailed from central Kenya, viewed that as not a priority as she considered that not a good investment. In some other communities where there is often attendance to many funerals, little work is done. But the Central Kenya community prefer mostly just sending financial support. It requires the couple to put their foot down to make a change. One participant cited that there is a belief that the Kamba community are viewed as people in "deep in witchcraft". One community was said to have posed a question to their son: "who told you to go to that place for a wife?" Yet this was not their parent but a distant relative- an auntie. In an estate in Nairobi a couple cited that they were traumatized when some members of another community would bring bodies of a dead person to

mourn overnight before going upcountry. They heard a Kikuyu or a Kamba comment that they would not marry from that community because of such practices. Oftentimes one just keeps quiet or does not look to the Western or Nyanza region but rather seek a wife from the “Bantus”. A participant shared how when her husband died the family she was married into were forcing her to do things against her faith. It requires being able to stand one’s ground. There were tribal or ethnic biases with some weird customs (such as the moving of corpses to city house dwellings), wailing and falling to the ground. All these have a psychological or psyche related prejudices. A case cited was that of a late prominent lawyer S. M. Otieno who lived in Kajiado North Sub-County, and had married a woman named Wambui Otieno, of the Kikuyu community. The Luo Umira Kager clan claimed the body through a High Court process but not the property which the Kikuyu and Wambui in particular had a feared belief that the husband’s people would take away from Wambui.

One couple said: “we can do what we want, what we choose to do even when we are called ‘wale watu’ meaning “those people”. In one instance, there was a request from the family to take their new born baby to be “seen” by the great grandmother. This it was said would lengthen her days. The couple did not want to be pressured. Whether it was tradition or “witchcraft”, the wife could not understand. In some communities, pigs were associated with witchcraft, so associating with it would hurt one spouse. How far a couple relates to the culture depends on the extent of indulgence on them as a couple. With young people a spouse may be careful of their customs because spouses seem to handle their affairs more consistently. But the two people who have committed themselves to the marriage can build a “bunker” that protect them from external interference.

Another feared getting into an interethnic marriage to a woman from Nyeri because of the perspective that women from that region “beat” their husbands. Still another feared getting married to a lady from Embu because of the said “witchcraft” associated stories of that area. Their community implored him that if he could not get a woman from his own community they would find one for him. If he did go ahead, the parents advised him not to “eat” at the marital home.

Another participant commented that in this modern day, it is not from where a spouse would come from, but being a person of faith, they sought a spouse of faith as well. One has to be open minded and with this the couple asserted that they would not be “less stable”. As long as the couple does not allow the traditions to take prominence in the marriage. Rather they allow their God to be at the center of the marriage. If leaning to one side spouses’ hurt the other so they learn to compromise and be in the middle ground. One couple highlighted that as one does not marry a community same ethnic marriage may not necessarily be more “stable” as interethnic. In the latter one learnt the good things from the other side’s older generation. Marriages however are communal and traditionally in some communities before one got married in the past, a spy or spies were sent to the other side. They would investigate what were the likes or dislikes of the family or community.

All these all boils down to how well a couple blends into the family and how have managed their in-laws and the relationships. In the Luhya community, the culture of eating “mutere” (a green vegetable which is slimy when cooked) is enjoyable yet this is considered by another community as that “slimy stuff, oh my God!” When a spouse expresses their dislike for this food, they are considered as rejecting the community. A couples’ relations is with a wider range in global world and not localized as is in some cases. A spouse needs to be more open.

The feeling of whether there is acceptance may oftentimes fade away. The interethnic couples need to go the extra mile to understand the culture of their spouse, not to offend them unlike in same ethnic where a spouse assumes that they know even the society. Consult, do spying work quietly (research on the community you want to marry from) which sometimes is not done early enough. A couple expressed that they purposed in their mind and hearts to identify things from each side which they need to incorporate in their marriage. That way their marriage has become very cohesive.

When it comes to political affiliations, the couple's well-being is in creating friendships. A man from Western Kenya expressed that he would visit his father in laws home in Nyanza and sit with him under a tree to roast a goat as they shared a conversation. When the villagers saw this, they commented that "they wished all sons- in- law would be like this". When this couple also visited Meru to go pay dowry for their nephew, they overheard the locals comment in a whisper: "we like these people from Nyanza, we call their girls 'omena' (the small fish). Even our girls would like to go over to the lakeside." This couple's influence was felt by the rest of the family siblings who later married outside their community into Mazeras, Kisii, Kikuyu and Kamba-land. In the latter place they were even asked to carry their own food to cook and eat with the rest of the local family. This was a culture that they embraced. Each community has different ways of doing things.

Another participant, a Luo, remarked that when his father in -law passed away, the brothers of his wife were out of the country, so he took charge of all the funeral arrangements, the same as he would do for his own father. He had learnt a lot from the Taita community. The benefits are for each spouse to create. Where one is hostile there would be no benefit. If a spouse opens up to a wider circle of friends, serving them, and opening up their home, inviting younger

siblings and helping them to grow, the opportunity to have good relationships develops and is good witness for interethnic marriages. When a child is called to come “Amba” (Luhya) or “Bi” (Luo) or “Oka haha” (Kikuyu) and only responds to one of them, it shows that the child understands there are cultural languages.

The couple indicated that they not only got a good father-in-law but a “good father” and hence a social standing as they were valued. This kind of relationship goes deep when a spouse is referred to as “Muthonwa”. Sometimes one may feel that they don’t deserve it when the spouse is treated as a son. This is a kind of high respect. There are so many benefits from a Mother in law, which for a spouse married in Kirinyaga, they learnt how to cook potatoes, picking tea from the farm and becoming independent, seeing that in that region everyone is working. Unlike where she came from, people borrow not to return but where she is married, people are prompt to pay what they have borrowed. To her this was a good business exposure coming through the relation of interethnic marriage. However, when there is a need they raise funds. There is no notion that they may take the children. Or that the rest of the family should enjoy when a spouse has the money. The community are industrious in their ways. However, the economic stresses have restricted movement and values seems to be crowded on couples.

Relationships is how one interacts, accepts’ the other’s culture even what may seem to be odd. For example, when the scriptures quote that “Jesus wept” he was participating in the Jewish culture of the day. Couples participate in the community activities of the day and environment they live in. It is ladies who make those outside of their family’s welcome enabling them to be adaptable. Do relatives feel at home? Spouses have to open their homes to the ethnic divide. Find the siblings jobs, bring the family together, make one’s home the official venue. Where there is willingness rather than ability, the family will find somewhere to sleep. The interethnic

couple's need not wait until they will be more able to afford. They ought to ask uncomfortable questions: "where are you headed?" The relationship has to be deep. Attend siblings and children's weddings, celebrate school passes, dealing with issues being genuine. Ask hard questions: "when do you intend to get married?" It is a factor of time when the mother in law treats one as a bona fide member of the family who has an obligation to express an opinion.

The relationships have to be intentional for friendship- a spouse needs to invest in it and make it grow. In family meetings one may not be told to walk away but at the same time there may be a feeling that you need to give them space to discuss their issues and that you are not needed at that particular time. Who needs to be involved in that conversation, this takes wisdom to discern how the relationship should grow deep and how to relate with everyone. One couple had an occasion where the will of the late father/father-in-law was to be read. Because all wanted harmony, to have goodwill, one does not want to cause harm. Even where there are stresses, these are human, not interethnic.

In the last post- election violence of year 2007/8 there were murmurs that some people were not from the dominant community in a particular area and vice versa. The Maasai's and Kikuyus could not relate at that time because they were in different political parties. However, what thawed the violence in Kajiado North Sub-County was the many interethnic marriages. The different communities could not retaliate against one another. The result was peace in this area. This diversity is a benefit for Kenyans. The interethnic couples tend to want to learn the good side of the other's culture. The important aspect is whether the couples fit in well. In the urban set-up, spouses do not have the daily getting to know where the other's spouse is married from. So, in the urban areas there is no challenge experienced such as: "oh he's not really one of us". Other people do not question the couples which is an advantage for urban living interethnic

couples as tends to be a safer ground. There are no barriers but where one lives. But one may have clan meetings and there is adoption. In the rural area one could feel uncomfortable but adjust.

Violence causes discomfort and nervousness in interethnic relations when there is political tension. It could get better with time. In Kenya there are basically two big ethnic communities with a problem. Before the “handshake” of March 2018 between President Uhuru Kenyatta and the Opposition Chief Hon. Raila Odinga was made, there was violence in the country which had community biases. Many interethnic couples chose not to get sucked into the political sides. Other couples kept off politics completely and hence did not become emotional. Political events historically caused tension in the families. One couple differed earlier when BBI was launched but later reconciled that whichever way it went; their family unity was more important. However, the tensions still arose when the feeling that “I have to support someone else” came up. Some couples decided that they would stay neutral no matter what from the family ground. The plan is to be safe where one is not picked on. They prefer not to be where one can be targeted. One participant emphasized that when selecting a spouse, it was important to know how strong their political affiliations were. The participant emphasized the need to check whether they were psychopath for a particular politician. They may then not be a suitable choice for interethnic marriage. This is because issues may be taken too far in the home since the spouses’ people did not vote for “our person”. One needs to plan to move out, select a place to settle. There has to have mental preparation regardless of the people one may throw themselves out to.

In the name of love, the priority is to try to find out if a “would be” spouse will be tolerable or “could they one day kill me?” Going out to dates and knowing a few of them before

settling on one is a strategy. Can this person defend me at all costs? Love may come and go, easy to cultivate but is skew unlike respect and friendship which is solid. Safety comes first when clashes come in. The love –hate line is very thin. Couples need to sit down, set standards and look at issues and “how we would go about this?” The interethnic couples help the family and community to resolve conflicts or show the way forward on how to go about them. The violence of the year 2007/8 gave some the resolve that different communities cannot get married to the people of the other side. The pain of going through the political upheaval was too much to bear. Interethnic couples felt that it was better to have no political affiliations and that it had become an open secret that politics is not for them. In the US interethnic violence is referred to as race violence. However, politics could also make it possible for a people to live more harmoniously like in Tanzania. Parents may be mature enough not to bring certain political questions home from teachers that affect emotions. Even from Sunday school, which may seem not to have prejudice, bias, profiling, bad jokes that are negative about another community. Couples need to reinforce certain attitudes. Comments such as “water melon” are not ascribed to as these have political undertones. The Luo’s and Luhya’s are “shemejis” in interethnic marriage except when it comes to football.

Those who declare “we are religious”, manage for example, from church where there is one big family. Spouses take challenges together as all belong to a spiritual community. As in 2 Chronicles 7:14 the scriptures say “if my people who are called by my name....” The effects are the same as the Lord guides them. However, these convictions of interethnic couples are not cast on stone, but they follow the tune. In similar functions people from Western Kenya and Nyanza similarly will be found dancing to the diction that “it is about them, not us” Interethnic couples ought not to let culture overrule. In places such as in Nyanza where there is a lot of eating in

social setups, some may find relationships strong. These cultures have an over-flow effect such that even in a Wedding ceremony of couples not from Western Kenya, it is often that when a Luhya song is sang, the Kikuyu's or Kamba's join to dancing to a song of "Mugithi" (a traditional Kikuyu rythm). One ought not to judge other communities and not be negative. Culture is dynamic and positive. After Corvid-19 what will be the effect after social functions that are being restricted.

The interethnic couple prefer to have freedom in naming children. The names in some communities mean adverse things. In Kikuyu for example "Moshe" would mean "thief". This became a bone of contention in a case where the mother of the child learnt the meaning. The child was called after the dad's name. It is a matter of explaining. When spouses do not like a name, it may become a big family problem. A couple gave an example of their grand- daughter having an all-inclusive Luhya, Luo and Kikuyu names. In the Kikuyu Community, the 1st born boy is named after the father of the husband, 2nd born boy is named after the father of the wife. The 1st born daughter is named after the mother of the husband, 2nd daughter is named after the mother of the wife Pressure from parents, influencing one spouse to do things they do not want.

A couple chose altogether a different way and went ahead to name their children English and biblical names. It may not be well with the older generation who pause to ask "what's wrong with you?" But cultural differences if not well managed will definitely affect the stability of the marriage. On parenting, this was enhanced.

Appendix 4(a)



15TH MARCH, 2021

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

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**RE: RESEARCH AUTHORIZATION & ETHICS CLEARANCE LETTER FOR
OMOL DICKSON OYOO WILLINGTON REG. NO: MMFT/10634/0/18**

Greetings! This is an introduction letter for the above named person a final year student at Pan Africa Christian University (PAC University), pursuing the degree of Master of Arts in Marriage and Family Therapy.

He is at the final stage of the programme and is preparing to collect data to enable him finalise on his Thesis. The Thesis title is *"Influence of Inter-Ethnic Marriages on Family Stability among Couples in Kajiado North Sub-County of Kajiado County, Kenya"*.

We kindly request that you allow him obtain a research permit so as to proceed and conduct research among selected Couples in Kajiado County, Kenya.

Warm Regards,

PAN AFRICA CHRISTIAN UNIVERSITY
REGISTRAR
P. O. Box 56875 - 00200.
TEL: 0721 932050 0734 400694
NAIROBI, KENYA

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Appendix 4(b)

THE SCIENCE, TECHNOLOGY AND INNOVATION ACT, 2013

The Grant of Research Licenses is Guided by the Science, Technology and Innovation (Research Licensing) Regulations, 2014

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REPUBLIC OF KENYA



NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY & INNOVATION

Ref No: 628079

Date of Issue: 30/March/2021

RESEARCH LICENSE



This is to Certify that Mr. Dickson Oyoo Willington Omol of Pan Africa Christian University, has been licensed to conduct research in Kajiado on the topic: Influence of Interethnic Marriages on Family Stability among Couples in Kajiado North Sub-County of Kajiado County, Kenya for the period ending : 30/March/2022.

License No: NACOSTI/P/21/9741

628079

Applicant Identification Number

Walter Kimani

Director General
NATIONAL COMMISSION FOR
SCIENCE, TECHNOLOGY &
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