

**INFLUENCE OF PSYCHOSOCIAL FACTORS ON WOMEN'S STAY IN ABUSIVE
MARRIAGES: A CASE OF KIAMBU SUB-COUNTY, KIAMBU COUNTY**

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UNIVERSITY**

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DECLARATION

I declare that this thesis is my original work and has not been presented for examination to any other university.

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DEDICATION

I dedicate this thesis to my two lovely children who are young adults Claire and Wycliffe who have been my greatest support as I pursued this study. Also to Women in “Safe Spaces” shelter who were willing to share their experiences with me.

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ABSTRACT

Globally, the victims of domestic violence are essentially women and who tend to experience more severe forms of violence than men. In some cultures, domestic violence is often seen as justified particularly when the fault is directed on the part of the woman. In such cases, women are abused with impunity leaving devastating physical and psychological wounds. Despite the devastating consequences on the victims, they remain trapped in their abusive situations. This notwithstanding, less attention has been paid to religious beliefs, perceived control, self-concept and hopefulness and their influence on women staying in abusive marriages. This study sought to establish how the said psychosocial factors influenced women to stay in abusive marriages in Kiambu Sub-County, Kenya. Specifically, the study sought to determine the influence of religious beliefs, perceived control, self-concept and hopefulness on women's stay in abusive marriages in Kiambu Sub-County. The learned helplessness theory and cycle of violence theory guided the study. The study employed a mixed method approach under descriptive design and was conducted in a half-way home 'safe spaces' in Kiambu Sub-County. 38 women in abusive marriages taking refuge at the shelter were purposively sampled. They responded to questionnaires and an FGD guide. The research tools were piloted to ensure they were valid and reliable. Data analysis was done by use of descriptive statistics - mean, standard deviation, frequencies and percentages using SPSS v.25. Multiple linear regression analysis was used to determine the relationship between the selected psychosocial factors and women's stay in abusive marriages. Quantitative findings were presented in frequency tables, graphs and charts while the qualitative findings were analyzed thematically and presented in verbatim. The study established that the women's stay in abusive marriages was influenced by their religious beliefs as they agreed that they were not ready to quit their marriages due to their religious beliefs (mean = 4.27); their low perceived control as they argued that they would rather stay in abusive marriage than living alone (mean = 4.19) and did not want to mess up their families (mean = 4.11); their low self-concept as they accepted that most of the marriages had the same issues (mean = 4.36) and that they had no other option other than staying with their family (mean = 4.13); and their hopefulness for a positive change in their situation and/or in their husbands' abusive behaviour as they were hopeful better times lay ahead (mean = 4.27) and that they hoped that their husbands would change (mean = 4.12). The hypotheses tests results were that a statistically significant and positive relationship existed between the women's religious beliefs and their stay in abusive marriages ($\beta = 0.712$, $p < 0.05$) as well as between the women's hopefulness and their stay in abusive marriages ($\beta = 0.769$, $p < 0.05$). Further, a statistically significant and negative relationship existed between the women's perceived control and their stay in abusive marriages ($\beta = -0.671$, $p < 0.05$) as well as between the women's self-concept and their stay in abusive marriages ($\beta = -0.660$, $p < 0.05$). It was thus concluded that women's religious beliefs, perceived control, self-concept and hopefulness were psychosocial factors that had significant influence on their stay in abusive marriages in Kiambu Sub-County. The study recommends that efforts to empower women deal with abusive marriages should be enhanced at the individual and community levels. Other studies may build on insights derived from this review to further investigate this pertinent research subject.

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LIST OF ABBREVIATIONS & ACRONYMS

CoV	Cycle of Violence
Covid-19	Coronavirus Disease 2019
EU	European Union
EUAFR	European Union Agency for Fundamental Rights
FGDs	Focus Group Discussions
GBV	Gender-Based Violence
KNBS	Kenya National Bureau of Statistics
LHT	Learnt Helplessness Theory
NACOSTI	National Commission for Science, Innovation and Technology
NRCDV	National Religious Council on Domestic Violence
SPSS	Statistical Package for Social Sciences
UK	United Kingdom
UN	United Nations
WHO	World Health Organization

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Violence against women is defined by the United Nations as “any act that occurs in private or in public directed towards women and which makes them to suffer physical, psychological or sexual related harm which includes threats including any acts, coercion or oppressive denial of freedom” (United Nations Women, 2021). According to a global report issued by the World Health Organization (WHO), approximately one in three women (35%), world over, have suffered abuse from their intimate partners either physically and /or sexually. The report added that on the overall, across their lifetime, close to 30% of all women who had been in relationships did experience some kind of violence including physical and/or sexual from their in love partners. At the global level, close to 40% of homicides involving women were orchestrated by either current or former male partners or else dating partners (World Health Organization [WHO], 2021).

Despite the large differences in how gender-based violence is accounted for across different societies and countries and the scarcity of existing data, available evidence depicts high ubiquity rates (Nason, 2020). For instance, slightly over forty percent of women in the European Union (EU) countries are reported as having suffered some kind of mental ill treatment caused by their marital spouses over their life period (European Union Agency for Fundamental Rights [EUAFR], 2014). In accordance with the United Nations (UN, 2016), ten to seventy percent of all adult females have experienced maltreatment from their spouses and male partners. According to the United Nations, approximately 80 countries criminalize gender oriented

violence particularly women abuses. However, most of these countries fail to prosecute crimes against the abusers leading to the women forced in staying in abusive marriages (UN, 2016).

Women abuse does affect many persons in communities. However, determining its exact universality has been an issue of speculation. In a study conducted by WHO (2016) in several countries, as many as 15 to 71% of married women reported as having experienced violence either physically or sexually by their husbands or male spouses; while 4 to 12% reported as having suffered abuse physically by their spouses during pregnancy. Estimates by WHO indicated that approximately 100 to 140 million women throughout the world were at the moment living with the consequences of gender based violence which are believed to be caused by their spouses or partners (WHO, 2021).

The African continent has also experienced its share of violence against women challenges. The bulk of marital unions in Africa are based on the settlement of dowry by the groom's family to the bride's family (Kaaria, 2020). Kalipeni (2012) referred to susceptibility as comprised of empowerment, privilege and politically economy. It is further noted that societal and cultural based norms and expectations did create conditions in which abuse of women especially by their spouses was deemed tolerable. Violence against women, in many settings, is also influenced by inequity or socio-economic dynamics, and it takes varied forms including psychological, emotional, sexual and physical abuse, or even rape of women by their counterparts in marriage (Bostock et al., 2019).

In east part of the DRC, a number of as many as 40% of women have suffered violence sexually by their male partners (Johnson et al., 2010). It is suspected that most members of the military forces taking part in the DRC conflict that include both internal and external governmental and

militia armed forces have perpetrated acts of sexual violence including rapes. In most cases, sexual abuses of women are particularly very brutal as it's common for abused parties to be gang raped, tortured and their bodies badly mutilated. Worse still, many of these atrocities are committed in open public environs, with the victims' relatives in many instances forced to witness as they occur (Ooms, 2016). In a country wide investigation, Peterman et al. (2021) indicated that, as many as 1.6 to 1.8 million women did report as having suffered raped during their life duration, mainly by armed forces and militias, with even a larger number of between (3.07–3.37m) reporting as having suffered intimate partner violence (IPV). These statistics are however far from being comprehensive as many instances are never reported and given the paucity of recent data.

It is noted that the conflict that happened in Liberia in 1999–2003, rape was used as the main weapon of war with majority of the victims being women. Approximately 75% of the total population of women were sexually violated or raped, and large numbers of women were abducted and forced to sexually service members of armed groups (Landis, 2012). Many women and girls were raped more than once, at different times and by different perpetrators with some being forced to marry their abusers. There has been very little research on the psychosocial reactions of men to these forms of gender based violence, it is likely that the psychosocial consequences of such acts are not significantly different to those manifesting in female survivors (Bostock et al., 2019).

As is the case in many African countries and across the globe, intimate partner violence against women in marriage is prevalent in Kenya. Latest statistics from the UN Women Global Database on Violence against women indicate that the lifetime physical and/or sexual intimate partner violence against women in marriages in Kenya stood at 40.7%. The statistics also indicate that as

many as 25 to 30% of married women in Kenya had experienced physical and/or sexual intimate partner violence in the last 12 months (UN Women, 2021). These statistics were also supported by data from the Kenya National Bureau of Statistics (KNBS) which indicated that intimate partner violence was common and in many communities normalized in Kenya. Data from KNBS indicated that, as of 2019, intimate partner violence affected 4 out of 10 women in Kenya (Kenya National Bureau of Statistics [KNBS], 2020). The most prevalent form of abuse among women in marriages in Kenya is physical abuse - reported in over 50% of all gender based violence incidences within marital unions while sexual related abuse is the second most prevalent abuse seen among women in abusive marriages (KNBS, 2020), findings also espoused in studies by Federation of Women Lawyers (FIDA, 2015) and Kaaria (2020). Unfortunately, Kiambu County ranks among the leading counties with the highest prevalence of intimate partner violence in marriages alongside Kakamega, Isiolo and Meru counties. Unequal gender norms, social and cultural norms that still believed wife beating was acceptable under certain conditions, patriarchal cultures, household economic/financial pressures, fulfillment of masculine identities, alcohol and drug abuse among others perpetuate abuse of women in marriages in Kenya (State Department for Gender, Kenya, 2021).

Abuse in relationships generally follows a violence cycle in which tension rises followed by commitment of an abuse which in turn is followed by intervals of forgiveness and calm (Alesina et al., 2021). Women, who are the victims of abuse, are in most cases trapped in domestic violence situation through isolation or power and control of their abusive spouses. This trapping can also be as a result of perceived control, hopefulness that situation will change for the better, suffering from self-concept and religious beliefs like God hates divorce (Kaaria, 2020). As a result of abuse, victims may experience physical disabilities, chronic health problems, mental

illness, limited finances, and a poor ability to create healthy relationships (Ooms, 2016). However, while most reviews on gender based violence in marriage have focused on social-cultural and economic dimensions (Alesina et al., 2021; Bostock et al., 2019), empirical data on influence of psychosocial factors on women's stay in abusive marriages in Kenya was lacking, hence the need for this study.

1.2 Statement of the Problem

McEvoy (2012) asserted that, world over; there are numerous couples that enjoy strong, happy, affectionate, satisfying and healthy marriages. But what characterizes such marriages. According to Rakovec (2014), couples in healthy and happy marital relationships appreciate each other, complement and 'not complete' each other, are kind to one another and respect each other. Similarly, according to Cravens et al. (2015), in healthy and successful marriages, couples support each other, celebrate together small, good moments, focus on each other's strengths and grow and mature together as a team. Existing literature does cite various attributes as essentials that make truly happy, healthy and successful marriages. These include commitment, sexual faithfulness, gratitude, humility, forgiveness, understanding, and mutual respect. They also include patience, honesty and trust, forthright communication, valuing each other and quality time together. Others include physical and emotional closeness, compassion, unconditional love and selflessness, friendship and fun, and teamwork, among others as (Nason, 2020; Ooms, 2016). It is thus clear that abuse in marriage negates these great qualities of good marriages.

Violence against women is a problem ranging from an individual and points out to the society. The trend has continually increased from generation to generation. Majority of the women are abused by their spouses but nonetheless they chose to stay in their abusive marriage (Bostock et

al., 2019). Violence against women affects their mental, physical and social health via direct pathways, such as injury, and indirect pathways, such as chronic health problems that arise from prolonged stress (Kantor, 2016). Current research suggests that the influence of abuse can persist long after the violence has stopped. The more severe the abuse, the greater its impact on a woman's mental, physical and social health, and the impact over time of different types and multiple episodes of abuse appears to be cumulative (Rakovec, 2014). Several studies had been done investigating the causes, nature and effects of violence against women in different societies across the globe. However, most of these studies have focused on social-cultural and economic dimensions that influence abuse of women in marriages. Very little had been done to investigate how psychosocial factors influenced women's stay in abusive marriages in the local context.

Latest statistics from the UN Women Global Database on Violence against women indicate that the lifetime physical and/or sexual intimate partner violence against women in marriages in Kenya stood at 40.7%. The statistics also indicate that as many as 25 to 30% of married women in Kenya had experienced physical and/or sexual intimate partner violence in the last 12 months (UN Women, 2021). These statistics were also supported by data from the Kenya National Bureau of Statistics which indicated that, as of 2019, intimate partner violence affected 4 out of 10 women in Kenya. Physical abuse reported in over 50% of all gender based violence incidences within marital unions was the most prevalent form of abuse followed by sexual related abuse (KNBS, 2020), findings also supported by FIDA (2015). Unfortunately, Kiambu County ranks among the leading counties with the highest prevalence of intimate partner violence in marriages alongside Kakamega, Isiolo and Meru counties (KNBS, 2020). In Kiambu sub-county there was a lot of abuse in marriages to a point one lawyer/counseling psychologist by the name Joan started a half-way home 'Safe Spaces' to cater for women and girls who had

been abused. This study therefore, aimed to address the identified gap by investigating the influence of psychosocial factors on women's stay in abusive marriage in Kiambu Sub-County, Kiambu County in Kenya.

1.3 Purpose of the Study

The aim of the current study was to investigate the influence of psychosocial factors on women's stay in abusive marriages using a case of Kiambu Sub-County, Kiambu County. The psychosocial factors evaluated included religious beliefs, perceived control, self-concept and hopefulness.

1.4 Objectives

The objectives of the study were as follows;

- i. To determine the influence of religious beliefs on women staying in abusive marriages in Kiambu Sub-County.
- ii. To assess how perceived control influenced women to stay in abusive marriages in Kiambu Sub-County.
- iii. To explore how self-concept influenced women to stay in abusive marriages in Kiambu Sub-County.
- iv. To assess the influence of hopefulness on women staying in abusive marriages in Kiambu Sub-County.

1.5 Study Hypotheses

To achieve the above objectives, the following null hypotheses were tested;

H₀₁: There was no significant relationship between religious beliefs and women's stay in abusive marriages in Kiambu Sub-County, Kenya.

H₀₂: There was no significant relationship between perceived control and women's stay in abusive marriages in Kiambu Sub-County, Kenya.

H₀₃: There was no significant relationship between self-concept and women's stay in abusive marriages in Kiambu Sub-County, Kenya.

H₀₄: There was no significant relationship between hopefulness and women's stay in abusive marriages in Kiambu Sub-County, Kenya.

1.6 Justification of the Study

This empirical study explored psychosocial variables that influenced women to remain in marriages characterised with abuse in Kiambu Sub-County in Kenya. This research study is valuable for several reasons. First, intimate partner violence is a matter of grave concern throughout the world given that the World Health Organisation (WHO) estimates that 30% of women worldwide have experienced physical and/or sexual intimate partner violence in their lifetime. The situation is much worse in Kenya, where the prevalence of abuse of women in marriage is estimated at 41%. Hence concerted efforts are needed both globally and locally to address this persistent scourge. Secondly, intimate partner violence occasions huge physical, economic and social costs on affected individuals, households and entire communities evident in

its negative impact on health and well-being for victims of GBV, costs for health and legal services, loss of earnings, absenteeism or inability to work for those affected and inter-generational impact of violence on families. In worst case scenarios, it leads to death of affected women with its attendant adverse effect on their children's lives.

Further, the impact of intimate partner violence is devastating. The individual women who are victims of such violence often experience life-long emotional distress, mental health problems and poor reproductive health, as well as being at higher risk of acquiring HIV and intensive long-term users of health services. In addition, the cost to women, their children, families and communities is a significant obstacle to reducing poverty, achieving gender equality and ensuring a peaceful transition for post-conflict societies. This, in conjunction with the mental and physical health implications of gender-based violence, impacts on a state or region's ability to develop and construct a stable, productive society, or reconstruct a country in the wake of conflict. Last and not least, intimate partner violence in any form negates the realization of sustainable development goals particular SDG - 5 which holds that women and girls, everywhere, must have equal rights and opportunity, and be able to live free of violence and discrimination, and which calls for elimination of all forms of violence against all women and girls in both public and private spheres.

1.7 Scope

This study was done in a half-way shelter, 'Safe Spaces' which is located near Kiambu town in Kiambu Sub-County. The psychosocial factors addressed in the study included religious beliefs, perceived control, self-concept and hopefulness. The study population comprised of women in abusive marriages in Kiambu Sub-County of Kiambu County, Kenya.

1.8 Limitations of the Study

The empirical investigation intended to have a larger number of respondents but during the study period, the participants who were available at the safe space ended up being fewer. In addition, the data collection period took longer than anticipated.

1.9 Delimitations

The study was conducted in Kiambu Sub-county of Kiambu County in Kenya. For this study, only women in abusive marriages visiting ‘Safe Spaces’ shelter located in Kiambu sub-county were sampled. Those without religious affiliation were not sampled. The independent variables were religious beliefs, perceived control, self-concept and hopefulness. Dependent variable was women staying in abusive marriage. Intervening variables were the women’s age and education level.

1.10 Significance of the Study

This empirical study’s results increase the existing knowledge related to the relationship between psychosocial factors and women staying in abusive marriages. The study is valuable to policy makers and stakeholders involved in GBV matters as it offers useful insights into the role of psychosocial factors in women choosing to remain in unions with abuse. The findings may inform review of existing national policy on spousal abuse in marital unions. This study benefits marriage counselors and therapists with knowledge relating to the influence of psychosocial factors on women’s stay in abusive marriages which may in turn inform their work through greater emphasis on relevant psychosocial support for this group of women. The study would benefit future generations by giving them an insight into how psychosocial factors did influence

women staying in abusive marriages. Further, the study's findings provide relevant literature for use by future scholars and academicians on related subjects.

1.11 Assumptions of the Study

The assumptions made were that:

- i. The selected women had relevant information on the study subject.
- ii. The researcher also assumed that the respondents would be honest, truthful and genuine while responding to the questionnaires.

1.12 Operation Definitions of Key Terms

Marriage - A union of two people, a man and a woman, as partners/spouses in a marital union.

Abuse - Is any form of ill-treatment suffered by a person

Abusive marriage - A marital union in which a woman suffers ill-treatment of whichever form including physically, sexually, emotionally, psychologically, financial related among others.

Intimate partner - Refers to both current and former spouses and dating partners.

Intimate partner violence - Refers to abuse in relationships that are intimate expended by one partner or spouse against the other partner or spouse.

Religious beliefs - Refers to the belief in the reality of spiritual aspects that characteristic a certain religion.

Perceived control - Refers to the belief that a woman has control over her behavior, inside state, feelings or activities surrounding them.

Self-concept - Is a cognitive or descriptive component of one's self.

Hopefulness - Refers to the belief and anticipation that the abuse in marriage will end.

Psychosocial - Relating to the mental health and social wellbeing of a person.

CHAPTER TWO

LITRATURE REVIEW

2.1 Introduction

This chapter reviewed the literature under this study. It contains a short scrutiny of women staying in abusive marriage. It also highlights empirical literature based on the study's objectives, discusses theories proposed on what makes women stay in abusive marriages including learned helplessness theory and cycle of violence theory and also provides the study's conceptual/notional structure.

2.2 Empirical Review

This section discussed past studies done by various researchers on the factors that influenced women's stay in abusive marriage. These factors included; religious beliefs, self-concept, perceived control and hopefulness.

2.2.1 Religious Beliefs and Women Staying in Abusive Marriages

Religious beliefs constitute a pivotal part in ladies staying in unions with abuse since it is influenced by the doctrines and values that characterize their spiritual faith. Giesbrecht and Sevcik (2016) recounted that churches whose teachings emphasize on women strictly obeying and submitting to their male spouses or husbands could be a primary reason for women's staying in marriages with maltreatment. In light of the Christian perspective, Foss and Warnke (2019) noted that women with strong religion beliefs that suffered intimate partner violence did often report as bearing the responsibility of keeping their marriage in light of observing their religious

belief that they were called to forgive and sacrifice for the sake of their marital unions (Foss and Warnke (2019).

In a study that looked at how religious affiliations related to ill-treatment by male spouses in Ghanaian females, Takyi and Lamptey (2020) identified a strong Christian background and belief in the Christian teachings that God abhors divorce as one of the reasons behind women's continued stay in abusive marriages. They therefore averred that women's religious beliefs did contribute to them staying in marital unions with maltreatment. Likewise, Alesina et al. (2021) in a review of cross cultural factors that led to violence against women in Africa also identified strong religious beliefs around the marriage institution as contributing to female's continued abode in marriages with maltreatment in the African region. Bostock et al. (2019) and Nason (2020) also reported that religious beliefs and particularly those touching on marriage as being God sanctioned and hence a bond that should not be broken by any person or cause except for causes explicitly stated in the Holy books played a major role in women's failure or reluctance to escape from abusive marriages as they viewed such an act as breaking the God's sacred commandments.

In a review of the role of religious beliefs on women's continued stay in abusive marital relationships, Giesbrecht and Sevcik (2016) reported that Churches' doctrines that emphasized on women being obedient and submissive to their husbands could be a primary reason for their staying in abusive marriages. From a Christian perspective, Foss and Warnke (2019) also observed that women with strong religion beliefs that suffered intimate partner violence did often report as bearing the responsibility of keeping their marriage in light of observing their religious belief that they were called to love, forgive and sacrifice for the sake of their marital unions. Ooms (2016) added that religious women were likely to perceive marital unions as a religious

devotion and hence perceive divorce as ungodly, or some may feel that leaving their abusive husbands or intimate male partners would be an infringement on their religious beliefs and values and hence may choose to tolerate their abusive partners for the sake of fulfilling their religious obligations and/or beliefs. McEvoy (2012) and Landis (2012) espoused that strong teachings, in Christianity, against divorce and the need for faithful to forgive each other and the pro marriage teachings also serve to reinforce women's views that marriages are to last no matter any pain and suffering endured.

Religious convictions are one of the reasons why a woman may be more likely to stay in an abusive relationship, according to National Resource Center on Domestic Violence (NRCDV), as some religious texts advocate for the husband's complete control over his wife. These religious interpretations range from Judaism, Islam, and Christianity, but they're not the only ones (National Resource Center on Domestic Violence [NRCDV], 2017). Some women feel they have failed to uphold religious values of maintaining peace in their relationships and blame themselves for the violence, while others may view marriage as a religious commitment and believe they are unable to get a divorce (NRCDV, 2017). In contrast to passages that emphasize God's equal love for both partners in a relationship, Ooms (2016) suggests that Christian leaders frequently emphasize biblical passages that advise women to uphold their marriages and families.

Few studies have been conducted to determine the prevalence of intimate partner violence in the Jewish community, but those that have been conducted show that the rates are comparable to those reported in non Jewish homes. According to Jewish Women International, between 15 and 25 percent of Jewish households are violent. The high level of violence that is present in the general population, across the entire religious, socioeconomic, and cultural spectrum, is also

present in the Jewish community, according to a study that included violence against women. The empirical investigate also found out that majority of cases of violence against women was advanced by their spouses or marriage partners (Morgan et al., 2017).

Foss and Warnke (2019) study pointed out that the religious leaders especially among Christians could underestimate the severity of partner violence by merely viewing the victim's husband's abuse as a burden to bear. Therefore, these Christian women who experience intimate partner violence might think that clergymen are more concerned about maintaining the marriage than they are about the welfare of the women. The majority of religious leaders, the study found, viewed divorce as a last resort when there had been intimate partner violence; separation or divorce were to be considered only after other measures, like counseling or religious interventions, had been tried and failed, a process that might lengthen the duration of abusive unions for female folk.

Further, women professing Christian faith have increased odds of remaining in or returning to abusive unions adducing to their religion based convictions in support of such action. Christian ladies that experience abuse in their marital unions do tend to apply Christian religion based symbols and arguments to elucidate or put up with abuse, and to stay in or go back to unions with spousal home based violence (Nason, 2020). The question of pervasiveness of spousal abuse in families for Christians, argues Katrina Kelmendi, is yet to be fully answered, as research around violence in families did not surface till the 1960s owing to traditional norms that were hesitant to recognize it as a concerning issue with serious consequences (Kelmendi, 2019). The studies reviewed had not clearly stated the period the women stayed in abusive marriages. Also handily any study had been conducted in Kenya to ascertain the relationship between religious beliefs and women's stay in abusive marriages. In light of the above reviewed literature, this

empirical investigation aimed to find out whether or not women's religious beliefs influenced their stay in abusive marriage in Kiambu Sub-County.

2.2.2 Perceived Control and Women Staying in Abusive Marriages

Perceived control is a concept of the mind that depicts one's belief of being able to achieve longed for outcomes and to steer clear of unwanted results (Alloy & Clements, 2012). Several scholars have expressed the view that women in relationships with maltreatment tend to have poor appraised control with relation to maltreatment which in turn elevates their chances of returning to their abusers (Umberson et al., 2013). Clements et al. (2015) postulated that the interval duration from one abuse to another acts as a sporadic reinforce, which helps in maintaining the union. They also observed that women who relayed higher levels of the sporadic reinforcements in their unions experienced more severe abuse related disability and maltreatment episodes. In most cases though, due to the irregularity of the abuses, most victims tended to dismiss the abuse as one off events or as remote instances. The rationale behind the low appraised hold argument was that women that felt incapable of altering their prevailing abusive scenarios were much more likely to get entrapped in those instances. Evidence exists showing that proponents for women in unions with abuse have always emphasized on low appraised hold as being an important predictor of their continued stay in abusive relationships for the past a quarter century (Walker, 2012). The study by Javier and Herron (2015) established that perceived control is considered to be mental structure that represents disorganized knowledge about a given concept.

Generally, Davies and True (2015) suggest that relevant perceived control moderates reactions post traumatic. Notably, the abused parties' assigned meanings to traumatic experiences

including judgments, imputations and discernment are believed to affecting posttraumatic women abuse. According to Rasmussen (2017), insecurity is deeply entrenched in societal structures and has huge effects on the daily lives of individual persons, advancing a climate of fear. This is due to lack of emphasis on security matters in comprehension of gender relations. The study by Javier and Herron (2015) points out that perceived control experienced by the women, the victims of abusive marriage, inspires many victims to choose changing their situation rather than leaving their marriage. In such situations, the victims take upon themselves the responsibility to transform the hostile environment into a better place for their family. Such efforts require courage, resilience and need for lasting peace in their families. In her empirical investigation focusing on women's views of domestic variables that influenced their staying in unions with abuse, Kaaria (2020) observed that, in certain instances, women were treated so badly that they reached a level of losing their personal identity hence getting ensnared such that they got a high notion of being attached that they were unwilling to walk away from apparent abuse. This would give them perceived control of themselves and marriages making them remain in abuse.

Umberson et al. (2013) in an exploration of gender and domestic violence in the context of marital relationships commented that ladies who were abused tended to exhibit poor perceived control in relation to the abuse which in turn increased their probability of going back to their abusive partners. According to Clements et al. (2015), the rationale behind the low appraised assertion argument and its association with women's stay in abusive marriages was that women that felt incapable of altering their prevailing abusive scenarios were much more likely to get entrapped in those instances. This is especially so for abuse episodes that occur infrequently or erratically as this allows the abused party to dismiss the ill-treatment as an isolated incidence or a

single happen stance. Bostock et al. (2019), Davies and True (2015) and Walker (2012) as advocates for women living in abusive marriages noted that low perceived control among the women was the single most important determinant for their return to their intimate abusers. Javier and Herron (2015) pointed out that the low perceived control experienced by most of the women, who were victims of abusive marriages, inspires many of them to seek ways of changing their situation rather than leaving their marriage. In such situations, the victims take upon themselves the responsibility to transform the hostile environment into a better place for their family.

2.2.3 Self-Concept and Women Staying in Abusive Marriages

Self-concept is how the woman perceives her behavior, abilities and unique characteristics.

An empirical investigation by González and Rodríguez (2020) did identify poor problem solving approaches, pursuit of social support, positive reevaluation and taking of responsibility as some of the leading ways through which abused women coped. The study established that often these women detached themselves from what they experienced in a bid to evade emotional hurt. In addition, these women imagined living a life different from their realities and tended to hope for a miracle that would help them escape from the abuse in their marital relationship even when they were doing nothing to get help for their situation. In essence, as a result of the consistent abuse, such women developed the conviction that they are the reason for the abuse, the abuse is inevitable or that they do not have the requisite personal means to address their predicament. In the report by Rivas et al (2016) in a research aimed at reducing violence and getting interventions for abused women in the UK they found that women living in abusive relationships in many instances felt hopeless and had low regard for self. They further noted that women in

abusive unions were much more likely to attempt to commit suicide compared with non-ill-treated women.

In his research paper, Ochieng (2018) found out that, the reason for women in Kenya staying in abusive marriage was they employed self blame more than they blame their victimizer leading to low personal esteem, being depressed and helpless which was low self-concept of themselves. According to Amato (2010) and Carlson and Worden (2015), low self-concept is one of the leading grounds behind women continuing to stay in marriages with abuse. They both observed that women with low self-concept status had increased odds of staying in abusive marriages than those with high self-concept status. They further noted that women's low self-concept was characterised by feelings of depression, helplessness and self blame. Morgan et al. (2016) in a study undertaken among women in abusive marriages in UK did observe that women who lived in abusive relationships often had feelings of low self-esteem and hopelessness. Low self-regard was a positive predictor for the abused women continued stay in the abusive relationships.

Cherry (2017) and González and Rodríguez (2020) also shared the view that a woman's level of self-worth was a major determinant as to whether they stayed or left an abusive relationship. They noted that married women who exhibited high self-regard were significantly less inclined of staying in unions with abuse compared to their counterparts with low self-worth. Ooms (2016) notes that essentially, women who develop a strong sense of personal esteem and self-regard were unlikely to endure abuse in marriage while those with low or no sense of self assurance and regard were more likely to continue staying in a marriage despite episodes of marital abuse. It is thus evident from the foregoing that women's sense of their self-worth was a significant determinant of whether or not they stayed in abusive marital relationships. Alesina et al. (2021) in a cross-cultural review of violence against women in the African continent also asserted that

women's self-concept manifested in their behaviour, abilities and characteristics did also influence their stay in abusive relationships with women showing low self-concept marked by low self-worth having increased odds of continued stay in abusive marriages relative to those manifesting high self-concept.

2.2.4 Hopefulness and Women Staying in Abusive Marriages

Women tend to stay in abused marriages hoping that their husband would likely change their behavior. Cravens et al. (2015) carried out a research based on voices of intimate partner violence on Social media. The study used similar responses to violence caused by loving partners by asking affected persons reasons for their staying in the relationships with abuse. The study findings showed that abused women believed their spouses' promise to change behavior, a move that would force them to stay in abusive marriage particularly if the spouses took long to show behavior change.

Hopefulness and anticipation for better days in the future influences women to stay in abusive marriage. Estrellado and Loh (2013) point out that women victim of maltreatment tend to tolerate the state of abuse hoping for positive change particularly as a result of being committed to their unions where the abuses happen or their past experiences. Normalizing abuse and development of this hopefulness feeling could affect different aspects of a person's life, including though not restricted to, ending in relationships with abuse often or basically development of an indecisive perception of maltreatment generally (Morgan et al., 2017).

The abused women's tendency of accepting abuses and apologies drives them in staying in abusive marriages. Carlson and Worden pointed out that majority of the men who abuse their spouse do it when they are drunk; however, when they are sober, they use various tactics to make

their spouses feel their apologies. This tactic of using various criteria to ask for apologies gives them hope of change in future leading them to staying in abusive marriage instead of achieving lasting change (Carlson & Worden, 2015). The abused women are hopeful that God will change their husbands as some believe that the husband may have gone through trauma and if assisted he can change (Kaaria, 2020).

Landis (2012) in a study carried out in Liberia exploring factors behind women's stay in abusive marriages did observe that women tended to stay in abusive marriages in the hope that their husbands would change for the better and cease their abusive behavior. Similarly, Peterman et al. (2021) did also investigate why women victims in the Democratic Republic of Congo stayed in abusive intimate partner relationships and reported that women's hope that their spouses would change their behavior over time made them to remain in abusive marriages probably longer than they should. Kantor (2016) and Kaaria (2020) pointed out that abuse victims who were female tend to tolerate the state of abuse hoping for positive change possibly as a result of what they had experienced in the past and/or due to being committed to unions where abuses happen. Normalizing abuse and development of this hopefulness feeling could affect different aspects of a person's life, including though not restricted to, ending in unions with maltreatment often or basically development of an indecisive view towards maltreatment generally (Wood, 2014). Peled et al. (2010) and Umberson et al. (2013) also shared the view that hopefulness and anticipation for better days in the future indeed influenced women's stay in abusive marriages.

2.3 Theoretical Framework

This empirical investigation was informed by learned helplessness theory and cycle of violence theory

2.3.1 Learned Helplessness Theory

Martin Seligman and Steven Maier came up with the theory after conducting experiments in the late 1960s. Learned helplessness theory seeks to explain how individuals behave helplessly upon suffering from repeated adverse stimuli not within their control (Seligman & Maier, 1967). Helplessness behavior is believed to be caused from an individual accepting that they are powerless which makes them not even try to escape or avoiding the negative stimuli even when offered an opportunity to. This learned helplessness is an occurrence noted prevalent in animals as well as human beings in situations where experiencing anguish, discomfort or pain is expected with no way of escaping it (Cherry, 2017).

According to Kaltrina Kelmendi, women tend to feel, perceive and even behave in a helpless manner when they accepted that they've got no hold over what occurs to them. In case of abuse in marital relationships, women are administered with series of abuses over an extended period as a way of the abuser acclimatizing them with abuse and showing them they have got no control over their state. In these situations, the abusing partner has full control of the situation while the victim languishes in the prevailing abusive circumstances believing that they are helpless about the state of affairs (Kelmendi, 2019).

This theory was relevant to this study considering that when women are subjected to violence by their spouses, they get accustomed to discomfort, pain and suffering with no way of escaping the violence hence tend to remain in abusive marriage (Cherry, 2017). The moment the victims (women) happen to understand or believe that they no longer have control over abusive situation; they tend to thinking, feeling, and acting as if they were helpless. Low perceived self control often makes the abused women feel helpless about their situation. Likewise, the abused woman

wants to maintain their self-concept like being 'Mrs. so and so' and believe they were in the marriage for the children and hence felt helpless. This theory thus clearly aligned with three of the study's variables, that is, religious beliefs, perceived control and self-concept. However, the theory fails to elaborate on the influence of hopefulness on women's stay in abusive marriages hence the consideration of the second theory cycle of violence theory.

2.3.2 Cycle of Violence Theory

Lenore E. Walker came up with the cycle of violence theory in 1979. The cycle of violence theory attempts to offer an explanation of behavioral patterns in relationships with abuse. Walker did an interview among 1500 women that had experienced violence in their marital unions and reported that there existed a common sequence of ill-treatment, referred to as the "cycle of violence". This sequence of abuse tends to happen multiple times with the entire cycle lasting from a handful of hours to a single year or even multiple years for it to end (Umberson et al 2013).

Walker came up with four stages; tension building stage marked by beginning of tension and its gradual rise with the abuser beginning to become agitated, and then follows the episodic phase where a feeling of uneasiness grasps the victim requiring her to be watchful of her every single activity. This is followed by a phase of reconciliation/honeymoon where the abusing party shows remorse, offers an apology for the abuse and asks for forgiveness. The abusing partner promises to never repeat the abuse again but other times may blame the victim for causing the ill-treatment or even denying that the maltreatment ever happened. Finally calm before the tension starts again (Rakovec, 2014). This cycle of abuses and forgiveness continues and the women living in such relationship tends to remain in them believing one time in life the drama will stop, the apologies

from the spouses make them believe the abuses will not last for a long period of time hence they just decide not to take further action or step.

This theory gives an explanation of the reason why women stayed in abusive marriages despite the promises by their abusers to change their behavior. The abusers tend to apologize and promise to change their behavior. This results in a period of calm. However, the cycle can be repeated if the abuser does not make a lasting behavior change and in such situation the women victims tend to remain in abusive marriage believing that their abusers will change. This theory related very well to the objective of hopefulness. The abused woman following the honeymoon stage of abuse will stay hoping things would be better.

2.4 Summary of Literature and Theoretical Framework

The learned helplessness and cycle of violence theories helped in providing better conceptualization of variables that influenced women staying in marital unions with abuse. The learnt helplessness theory (LHT) helped the researcher to understand how religious beliefs, perceived control and self-concept were influenced the victim or survivor's behaviour. Cycle of violence (CoV) theory brought more insight on the how hopefulness among the abused women made them to continue staying in the abusive marriages. The studies done in the past showed how religious beliefs contributed to women stay in abusive marriage. Several studies had been discussed to show how perceived control mediated to women staying in abusive marriage. Self-concept suggested that women stayed in violent relationships due to carefully thought out and conscious decisions while hopefulness insinuated the acceptance of coping with changes in behavior with a feeling that one day things would change for better.

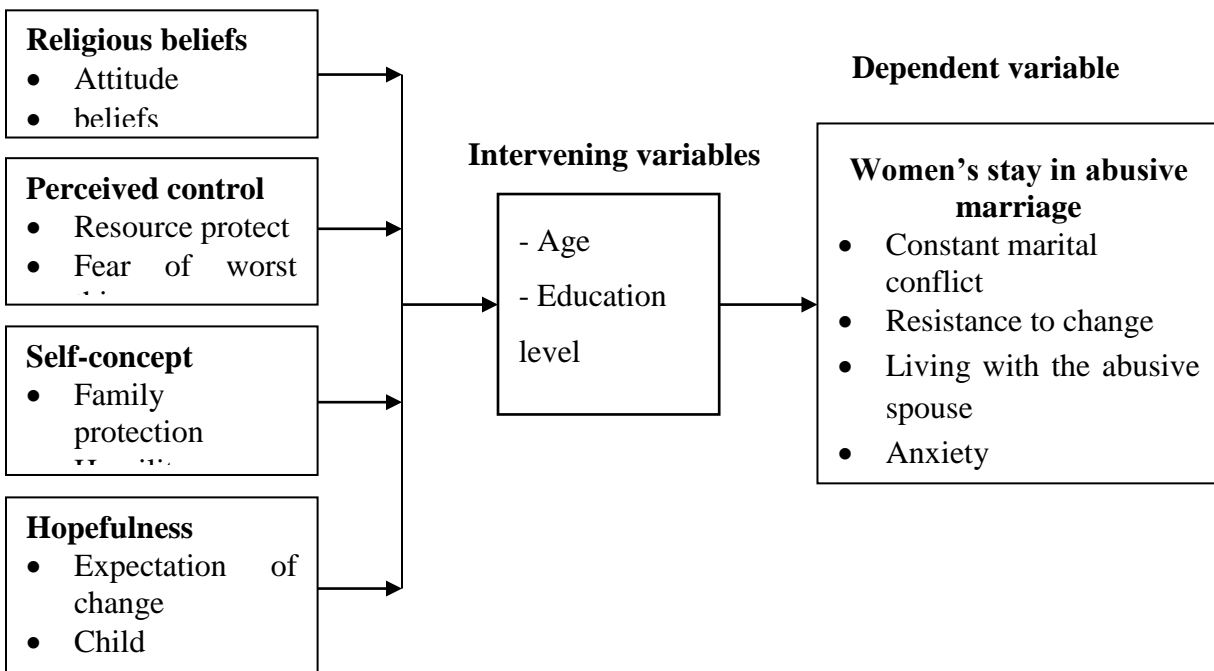
2.5 Conceptual Framework

A conceptual framework, in accordance with Mugenda and Mugenda (2003) referred to a model in a diagram form illustrating how a study's predictor variables related with its outcome variable. The independent variables of the study were religious beliefs, perceived control, self-concept and hopefulness. The dependent variable was women's stay in abusive marriages while the intervening variables included the women's age and education level. This study's notional structure was as follows;

Figure 2.1

Conceptual Framework

Independent variables



Source: Researcher 2022

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This study's primary goal related to investigate selected psychosocial attributes that influenced women's staying in ill-treatment marriages in Kiambu Sub-County. The chapter discusses the procedures that were applied in undertaking this empirical study. The chapter highlights the research design that was used, population targeted, procedures for participants' selection, instrumentation methods utilized in collecting data, analysis of data, presentation and concludes with ethical consideration.

3.2 Research Design

This empirical investigation applied a descriptive survey design as it gives an accurate picture of subjects, situations or events (Kothari, 2008). This empirical investigation design allows researchers to economically gather data from sizable populations. It also enables researchers to gather both quantitative and qualitative data, analyzable utilizing both descriptive and inferential statistics (Schindler, 2006). It was thus considered most appropriate to meet the current study's objectives. Furthermore, Mugenda (2009) stated that this research design describes the prevailing situations and perspectives via observation and interpretation methods. Davies and True (2015) claimed that descriptive research design was the most appropriate method for undertaking studies among humans as it portrays an accurate state of current facts through collecting of data appropriate for hypothesis testing or for responding to study questions. This empirical research

also established the association between variables in order to establish how independent and dependent variables affected each other.

3.3 Location Site

The site of this empirical investigation was a half way home for women and girls victims of domestic violence called “Safe Spaces” in Kiambu Sub-County. It is located 2km from Riabai shopping centre and 6 km from the main Kirigiti round-about off Kiambu/Kamiti Rd C63 along Kirigiti/Riabai Road. It is a rescue home privately owned by a group of women that offers temporary shelter to women, children and teenage girl’s survivors of gender based violence, children in need of care and protection and victims of trafficking. It has a capacity of eight but can take an overflow to up to 18. The women and girls with their children are offered shelter, food and counseling. When they are better they are offered some money to go and start their new life if they don’t want to go back to their abusive spouses.

3.4 Target Population

In empirical studies, populations represent the totality of persons, objects, subjects and/or events that share similar qualities and that match to stated/ascribed specifications (Mugenda, 2003). In line with Schindler (2006) the entire collection of instances from which a sample is selected denotes the targeted population. This study’s targeted population was women who were abused in their marriages in Kiambu Sub-County who sought refuge in a safe shelter known as ‘Safe Spaces’ in Kiambu Sub-County.

3.5 Sampling Procedure and Sample Size

Sampling is explained as a systematic way for selecting participants to a study for representing the population out of which they were chosen (Cooper & Schindler, 2008). Cooper further explained that sampling was the mechanism utilized while performing studies in which a part of the population is selected for review in a way it adequately represents the study population.

All the 38 women sheltered at the 'Safe Spaces' home at the time of the study were recruited into the study sample as they were not many. The sampling technique employed in this study was purposive sampling. This technique is easy and allowed the researcher to easily obtain data and trends regarding the study. In this study the research data was acquired from women who were in abusive marriages who were taking refuge in a half-way home called 'Safe Spaces' in Kiambu Sub-county. Hence, a sample of 38 respondents was used for this study. Thirty women, categorised into 5 groups, each comprising of 6 women took part in the focus group discussions.

3.6 Data Collection Instruments

Primary data was used in this study. The study made use of a questionnaire and focused group discussions (FGDs) as the instruments of feedback collection. Mugenda and Mugenda (2009) stipulated that questionnaires were suitable for obtaining data on the study population in a relatively short time period and were easily administrable. They were used to collect data from the responders and FGD guides for interviewing the abused women. Primary data review served the purpose of presenting a clear and more detailed information and current analysis of the situation at the local level.

3.6.1 Questionnaire

According to Kothari (2008), utilization of questionnaires for data collection saves time as it allows collection of large quantities of data within a relatively short time span particularly when the study population is large. In this study, the researcher helped by three investigative aids gave the questionnaires to the various ladies in ‘Safe Spaces’ in Kiambu Sub-County. The questionnaires were administered to the women in the ‘Safe Spaces’ shelter by the research assistants and researcher on a one-on-one basis. Questionnaires were designed using simple language so that the respondent was able to give their responses to semi-structured questions with ease. The researcher allayed the concerns of the participants through informing them the study’s aims and assured them of maximum discretion in use of information provided.

3.6.2 Focus Group Discussions Guide

Focus group discussions refer to dialogues that happen between the interviewer and a specified number of survey participants who constitute the respondents (Kothari, 2008). The focus group discussions (FGD) with the respondents were performed together required data via a set of predetermined questions. FGD guides with open ended questions were administered to the women in the shelter to obtain qualitative data which helped in providing in depth and more detailed information about the study. The same women, who responded to the study questionnaire, also took part in the FGDs.

3.7 Piloting

This was carried out two weeks before the commencement of the main data collection to test the research instruments. The research instruments’ piloting was done among six women at the ‘Safe

Spaces' home in Kiambu Sub-County. The six women were however not included in the main study to avoid contamination of the main study's findings.

3.8 Validity and Reliability of Research Instruments

Validity signifies the degree to which a research instrument evaluates its intended measure for a particular group or is how accurate and meaningful are the conclusions derived from the study results (Mugenda & Mugenda, 2009).

To improve on the external validity the researcher used purposeful and snowball sampling. The validation of the research instrument was critical to this investigation since it would collect the relevant information for the research questions to be addressed. To determine the instruments validity, the research gathered the views of professionals particularly the supervisors. It was enhanced through constant consultation with the university's supervisors. This gave room for the adjustment of the instrument hence ensuring findings presented supported the concepts that had already been put forward by various scholars.

On the other hand, research instrument's consistency denotes the extent to which it's able to undertake intended measurements in a consistent basis. As such, a research instrument's reliability increases the more it is able to produce similar results of its intended measures over repeated trials and hence reliability denotes how consistent or dependable a study tool is. The reliability of this study's research tool was assessed through computation of a reliability coefficient through a comparison of correlation of two scores derived from administering this study's tool on the same subjects on two different occasions. The Cronbach alpha coefficient was applied in this study for ascertaining reliability of the study tool adopted. A Cronbach's

coefficient alpha value of 0.871 was obtained, denoting that the survey questionnaire was reliable.

3.9 Data Collection Procedure

Research permit was acquired from National Commission for Science, Innovation and Technology (NACOSTI). Ethical approval for the study was issued by KEMU. The investigator also received consent from the administrator of 'Safe Spaces' to be allowed to conduct the research in the institution. The researcher adhered to all required ethical issues. The respondents also gave their consent prior to participating in the study. The process of collecting the study data entailed the respondents providing their responses to the questions in the study tools as the principal investigator documented their responses. The questionnaires were administered on a one-on-one basis. The data collection exercise was held in a confidential counselling room within the 'Safe Spaces' facility. Further, five FGDs were conducted among the women at the 'Safe Spaces' shelter with each FGD group comprising of 6 members. The FGDs were audio-recorded and complemented with field notes that the researcher took during the focus group discussions. This helped the researcher obtain direct and detailed information regarding violence against women in marital unions. Responded to tools were safely stored prior to analyzing of the data obtained. The data was gathered in a period of 3 weeks.

3.10 Data Analysis and Presentation

The data collected was well organised to facilitate analysis. In the analysing of data, the study used both inferential and describing statistics. The SPSS version 26 was used and complemented by excel for the purpose of presentation of the data. Descriptive statistics were presented using mean, standard deviation and percentages. Results were displayed in terms of pie charts,

frequency tables and graphs. Quantitative data report was generated using percentages, and tabulations. The study also conducted inferential analysis using multiple linear regression models. The adopted model follows here below;

$$Y = \beta_0 + \beta_1 X_1 + \beta_2 X_2 + \beta_3 X_3 + \beta_4 X_4 + \epsilon$$

Where;

Y: the response variable which was the measure of women's stay in abusive marriages.

β_0 - is the constant element

$\beta_1 - \beta_4$ = Regression coefficients which determined the contribution of the independent variables

X: the measures of the influence of the selected psychosocial attributes associated with the women remaining in marriages in which they were ill-treated (the independent variables).

X_1 = Religious beliefs

X_2 = Perceived control

X_3 = Self-concept

X_4 = Hopefulness

ϵ = Error term

Qualitative data from the focus group discussions interview responses given by the women, collected via audio recording, was translated and transcribed thematically, typed using Microsoft office word and exported for coding and analysis to the NVivo (version 12) package for

qualitative data analysis. Analysing the qualitatively generated study data, emanating from the FGDs, entailed developing relevant themes, based on the research objectives, using content analysis and relating/discussing the findings with the study's literature. Qualitative data findings were presented in verbatim (that is, in narrative form) and helped enrich quantitative outcomes of the study.

3.11 Ethical Considerations

Ethics represents the guiding ethical principles that researchers should abide to while undertaking a research study (Mugenda & Mugenda, 2009). They represent the rules and principles that researchers should take into consideration while developing their research procedures and which should be adhered to in all phases of the research work. Researchers are particularly required to observe due care and diligence when they research studies involve human participants. The current study had humans as its respondents and therefore due care was exercised in ensuring that the study did not hurt the respondents in a negative way and wasn't done for any individual gain. Research permit and approval from Kenya Methodist University were looked for prior to the start of the research study. Other ethical principles upheld during the conduct of this empirical investigation were: discretion and anonymousness which gave the respondents confidence in giving information, voluntary participation as they were not coerced to participate in the research and fairness on the respondents, so as they gave which they were willing to give. Respecting the rights of the respondents such as their rejection for participation was very critical. This meant that respondents were free to decline to participate in the study. Every questionnaire had an introductory letter containing an explanation of the reason for the collection of the study information and also the research permit from National Commission for

Science, Innovation and Technology (NACOSTI). Maximal discretion was observed for all information obtained and the data was only utilized for the success of the study.

CHAPTER FOUR

PRESENTATION AND DISCUSSION OF FINDINGS

4.1 Introduction

The study's results based on its stipulated objectives/aims are presented in this chapter. This study's focus was assessing the influence of psychosocial factors on women's stay in abusive marriages in Kiambu Sub-County of Kiambu County, Kenya.

Objectives evaluated in this empirical investigation included:

1. To determine the influence of religious beliefs on women staying in abusive marriages in Kiambu Sub-County.
2. To assess how perceived control influences women to stay in abusive marriages in Kiambu Sub-County.
3. To explore how self-concept influences women to stay in abusive marriages in Kiambu Sub-County.
4. To assess the influence of hopefulness on women staying in abusive marriages in Kiambu Sub-County.

4.2 Response Rate

This research study targeted 38 women in abusive marriages who were being sheltered in a half way home for women and girls victims of domestic violence called "Safe Spaces" in Kiambu Sub-County as respondents. The feedback level was as depicted in Table 4.1:

Table 4.1:

Response rate

	Frequency	Percent
Responses received	32	84.2
Non responses	6	15.8
Total	38	100.0

Thirty two (32) of the 38 respondents adequately offered their responses to the study tools resulting to a feedback level of 84.2%. We considered this feedback rate adequate and illustrative based on Mugenda and Mugenda (2003) view that rates of 70% plus are good while those of 50% and above are sufficient.

4.3 Demographic Findings

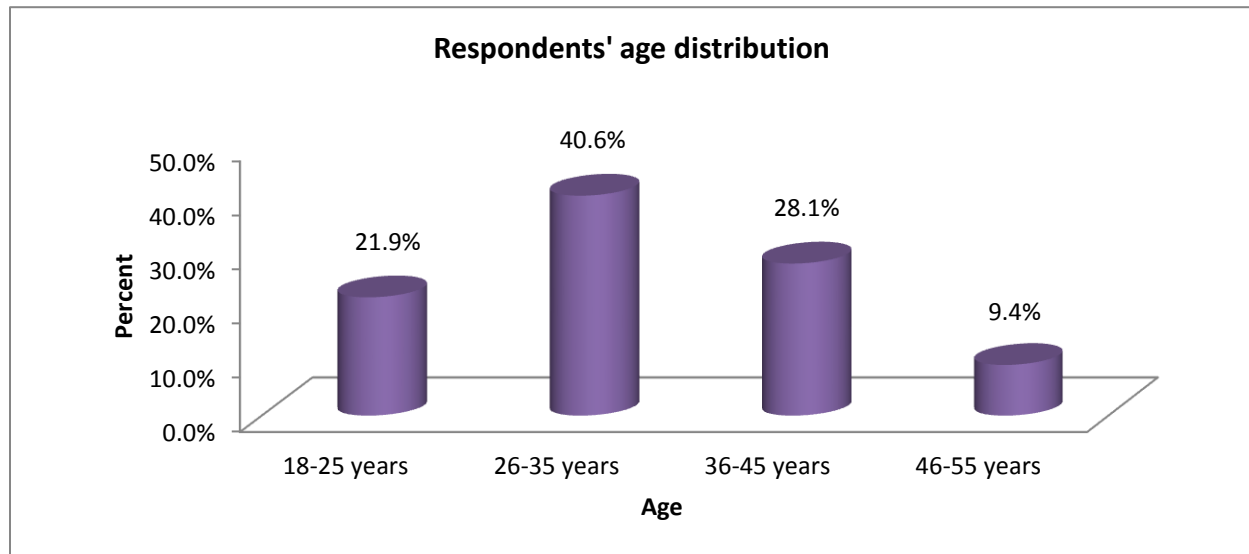
The demographic profile of the women housed at the “Safe Spaces” shelter in Kiambu Sub-County as study respondents was ascertained. The demographic characteristics considered included: age, duration in marriage, education level, occupation, their income status and religion. Description of results follows in subsequent subsections.

4.3.1 Distribution of Respondents by Age

The study outcome on the respondents’ age appears as outlined in Figure 4.2:

Figure 4.2:

Age distribution of the respondents



Majority (90.6%) of participating women were between 18 and 45 years age-wise while the remaining (9.4%) were aged 46-55 years. This implied that there were more younger women in abusive marriages as compared to older women. This corroborated with research outcomes outlined by Amato (2010) and FIDA (2015) in which a majority of the married women affected by domestic violence were also aged between 18 and 50 years. Similar observations were also made by Kaaria (2020) who also noted that the bulk of the women living in marriages with abuse aged 20-40 years. From these findings, majority of the women who stayed in abusive marriages in Kiambu Sub-County were aged 18 - 45 years. The implication here was that there were younger women in abusive marriages as compared to older women.

4.3.2 Respondents' Duration in Marriage

The respondents' duration in marital union was also evaluated and the outcome was as outlined in Figure 4.3:

Figure 4.3:

Respondents' duration in marriage

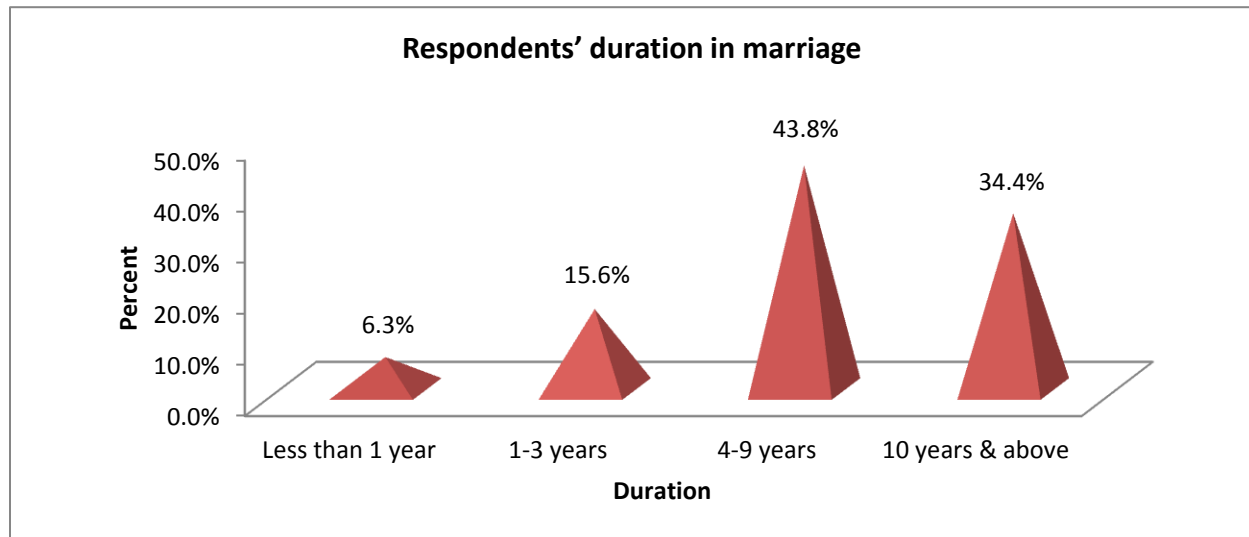


Figure 4.3 indicates that most (78.2%) of the women had been in marriage for 4 years and above with 43.8% in marriage for 4 - 9 years and 34.4% for 10 years and above. The remaining 21.9% had been in marriage for 3 or less years. Therefore, majority (78.2%) of the women had been in abusive marriages from 4 years and above. The implication here being that women in marital unions for longer were possibly more tolerant of abuse and hence likely stayed in situations of maltreatment as compared to these who have been in marriage for shorter periods.

Observations aligned to this study's outcomes were shared by Johnson et al. (2010) and Estrellado and Loh (2013) who noted that women who had been in marriage for longer periods were much more likely to experience abuse in marriage compared to those who had been in marriage for relatively shorter periods. Similarly, Kantor (2016) also reported higher incidence of abusive marriages among women who had been in marriage for 5 years and above compared to those who had been in marriage for less than 5 years. In contrast, Kaaria (2020) reported that

the victims of abusive marriages were more likely to have dwelled in the unions for shorter duration than for long ones, an observation attributed to older women's less likelihood of seeking shelter services.

The findings of this study showed that the number of women staying in abusive relationship increased with duration of a woman's stay in marriage, pointing to a possible association of increased marriage duration with increased likelihood of women's abuse in marriage. Some of the possible reasons for this could be the women's determination to save their marriage and families, societal pressure on women to safeguard their marriages at all costs even in the face of abuse in marriage and the fear of stigma and discrimination associated with separation/divorce in marriage.

4.3.3 Education Level of the Respondents

Findings on the participants' level of education appear in Figure4.4:

Figure 4.4:

Education level of the respondents

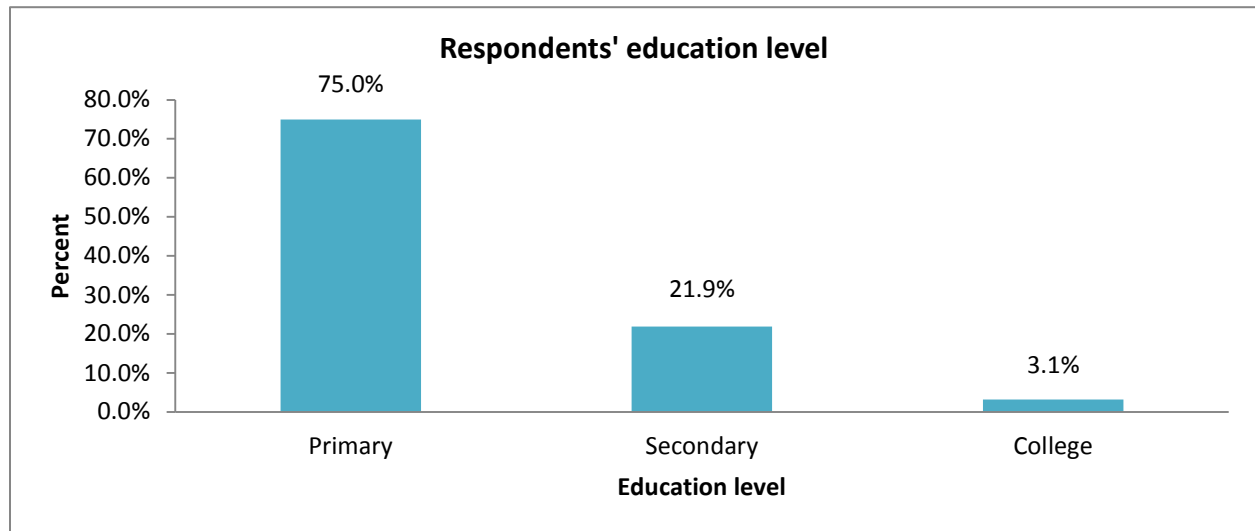


Figure 4.4 indicates that the bulk (96.9%) of the women possessed elemental education status/background (Primary and Secondary education). This suggests that the bulk of women who stay in abusive marriages are those with low education background. The findings agreed with those of Kaaria (2020) who established the bulk of the ladies who stayed in the marriages with ill-treatment did have low education status and hence argued that poor educational background was an explanatory variable behind being entrapped in a marital union with abuse. Similarly, Ooms (2016) and Bostock et al. (2019) also opined that married women with low or no education had higher odds of staying in abusive marriages compared to their counterparts with higher education backgrounds. A study by Rakovec (2014) also noted increased incidences of abuse in marriages among women with low (Secondary and below) education level compared to among women with higher (college and above) education levels.

This study's findings showed that women with low education achievement had an increased tendency of staying in abusive marriages compared to their more educated counterparts. Some of the possible reasons why women with low education status stayed could be their low awareness or appreciation of the detrimental effects of spousal abuse on their own wellbeing and that of their families and their possible unawareness of their rights against gender based violence, as was reported in studies by McEvoy (2012) and Kantor (2016). Low education status could also mean that these women have difficulties finding stable occupations and hence fear that leaving their abusive marriages would expose their children to harsh economic realities especially in instances where the husband is the sole breadwinner. The outcome was in concurrence with Kaaria (2020) who did also report low education levels among women as being a predictor of their stay in abusive marriages.

4.3.4 Distribution of Respondents Occupation

Findings on the responders' line of work appear as demonstrated in Figure 4.5:

Figure 4.5:

Distribution of the respondents' occupation

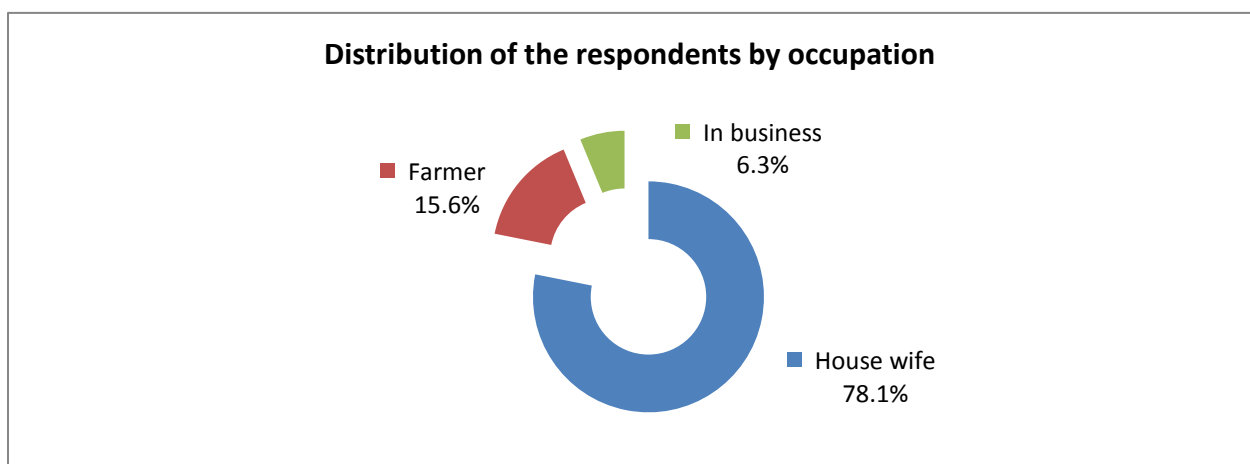


Figure 4.5 stipulates that a larger (78.1%) of the women were house wives while the rest were either peasants (15.6%) or in business (6.3%). This depicts that the bulk of the ladies who stayed in ill-treatment unions in Kiambu Sub-County were those without formal employment which indicates low economic empowerment. This resonates with findings of a study by Peterman et al. (2021) which also established that majority of the women who stayed in abusive marriages either lacked a source of livelihood such as house wives or worked in low income occupations such as peasants, sentiments also echoed by McEvoy (2012) and Kantor (2016). Being without an occupation and hence economically disempowered likely made these women to stay in their abusive marriages as they were largely dependent on their abusive spouses for family support. It is thus possible that the women's lack of economic empowerment influences their stay in the abusive relationship.

4.3.5 Distribution of Respondents by Income Status

The repliers were called upon to gauge their income status with monthly incomes of Kshs. 20,000 and below denoting low income status, monthly incomes of Kshs. 20,000 -Kshs. 50,000 denoting middle class income status while monthly incomes of above Kshs. 50,000 denoted upper class income status. The findings were as shown in Figure 4.6:

Figure 4.6:

Distribution of respondents by income status

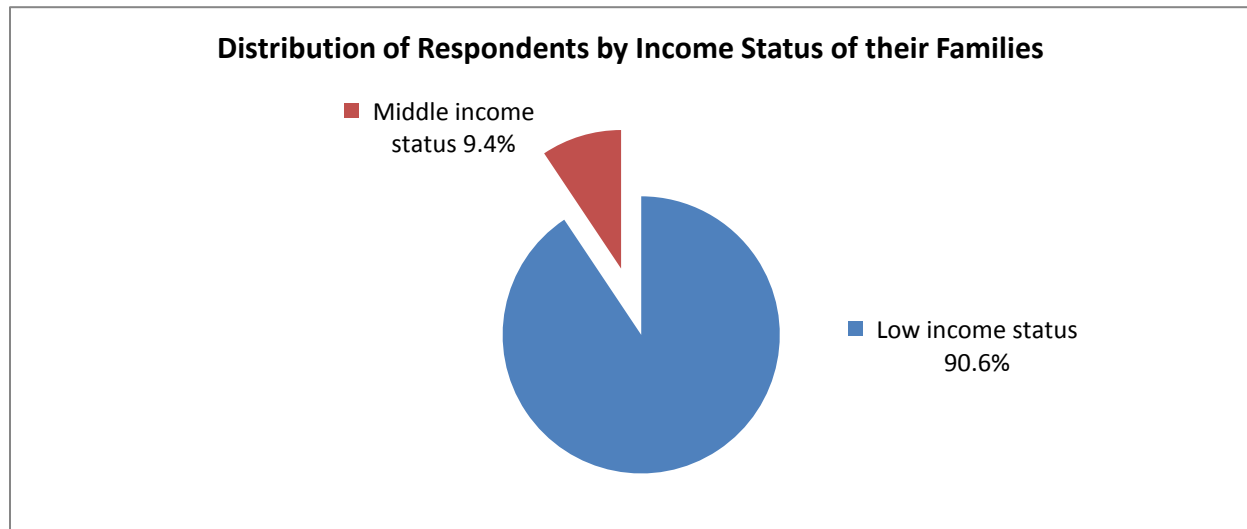


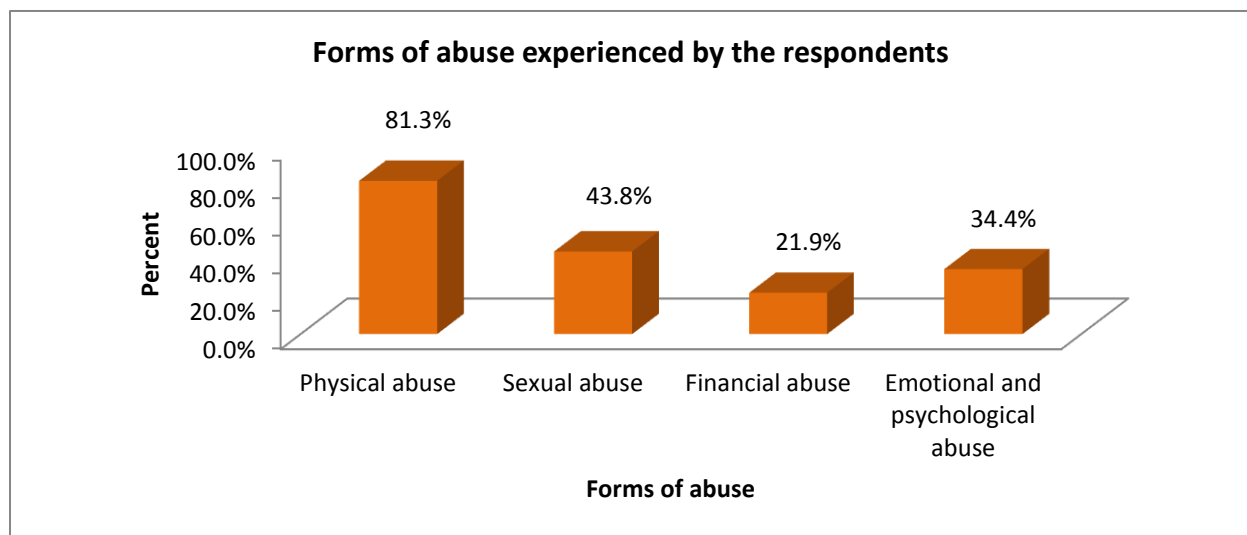
Figure 4.6 stipulates that majority (90.6%) of the women were of low income status, denoting that women with low income status had greater odds of staying in abusive marriages. The implication of this finding was that economic disempowerment influenced women's continued stay in abusive marriages in Kiambu Sub-County. Some of the possible reasons why women with low income status stayed in abusive marriages could be their inability to take care of their children's needs on their own and fear of exposing their children to harsh economic realities especially in instances where the husband is the sole breadwinner. Similar finding was reported in studies undertaken by Cherlin (2010), Kalipeni (2012) and Kaaria (2020) in which the number of women entrapped in abusive marriages was significantly higher among women who were economically unstable compared to among those who were stable economically. Hence, in the current study, it was likely that low economic status did influence these women's stay in abusive marriages.

4.3.6 Forms of Abuse that the Respondents Experienced

The respondents were asked to indicate the most common forms of abuse they experienced from their husbands or intimate male partners. Results were as shown in Figure 4.7.

Figure 4.7:

Forms of abuse experienced by the respondents



From the findings, there was unanimity among the women housed at “Safe Spaces” shelter in Kiambu Sub-County that the most common kind of ill-treatment they experienced from their husbands or those with whom they were in romantic unions was physical abuse in form of physical beatings as reported by 81.3% of the women. Other cited forms of abuse experienced by the women were sexual abuse as cited by 43.8% of the women; financial abuse [being denied money to meet household needs] as cited by 21.9% of the women as well as emotional and psychological abuse such as through verbal abuse, being neglected, not being supported and not being involved in critical household decisions as reported by 34.4% of the women. This implied that the study respondents experienced diverse forms of abuse from their male spouses/partners

with physical abuse being the most predominant form of abuse experienced. Similar findings were reported by Amato (2010) and Cherry (2017) who identified being ill-treated physically as the foremost predominant kind of ill-treatment in marriages that women experienced alongside emotional, psychological and financial related forms of abuse, sentiments also supported by Ooms (2016) who noted that despite these forms of abuse on women, they endured and stayed.

4.4 Religious Beliefs and Women Staying in Abusive Marriages

The study's foremost objective evaluated the influence of religious beliefs on women staying in abusive marriages in Kiambu Sub-County. As part of this objective, the respondents were asked to indicate their religious denominations as Christians. Responses were as depicted in Figure 4.8:

Figure 4.8:

Distribution of the respondents by their Christian faith denomination

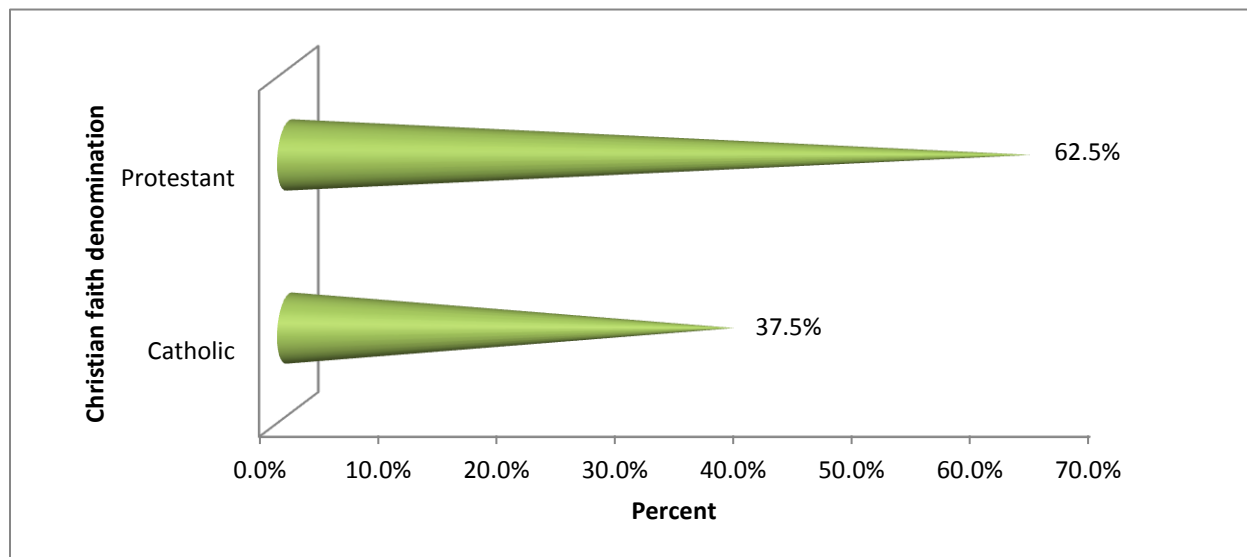


Figure 4.8 reveals that, in terms of Christian faith, most (62.5%) of the women were Protestants while 37.5% were Catholics. This implied that the women's Christian religious beliefs may have contributed to their continued staying in the scurrilous marital unions.

Further, the study looked at the women's extent of agreeing with several pronouncements describing the influence of their religious beliefs on their stay in abusive marriages. A scale of 1 - 5 was used to appraise the respondent's feedback where 5 – Strongly Agree, 4- Agree, 3 - Neutral, 2 - Disagree, 1 - Strongly Disagree. The outcome was illustrated in Table 4.2:

Table 4.2:

Influence of religious beliefs on women's stay in abusive marriages

Statements	Mean	Std. Dev
It was my own decision to join this denomination	3.93	1.074
I strictly follow the doctrines of my denomination	4.16	0.721
My religious believes do not allow divorces	4.44	0.411
Am not ready to quit my marriage due to my religious beliefs	4.27	0.866
My religious beliefs view divorces as an abomination	4.35	0.617
I believe in religious fact that man is superior than woman	3.81	1.106
I believe that I must be submissive to my husband	4.09	1.080

The study's outcome presented in Table 4.2 stipulate that the women did agree with the assertions that their religious beliefs did not allow divorces (mean = 4.44, SD = 0.411) and that their religious beliefs viewed divorces as an abomination (mean = 4.35, SD = 0.617). The women also agreed that they were not ready to quit their marriages due to their religious beliefs

(mean = 4.27, SD = 0.866) and that they strictly followed the doctrines of their denomination (mean = 4.16, SD = 0.721). They also concurred that they must be submissive to their husbands (mean = 4.09, SD = 1.080), it was their own decision to join their current denomination (mean = 3.93, SD = 1.074) and that they believed in the religious fact that man was superior to woman (mean = 3.81, SD = 1.106). This showed that the women's religious beliefs had a strong influence on their decision to stay in the abusive marriages.

These observations on the influence that the women's religious beliefs had on their decision of staying in abusive marriages were evident from the verbal feedback derived from the women's focus group discussions:

Participant SS001: "Our religion teaches us that God hates divorce and that we must stick with our husbands through thick and thin. For this reason, I cannot leave him even with all he has done to me."

Participant SS013: "Indeed my religious beliefs are at the centre of my decision to stay in marriage despite my husband's abuse. We are taught that God hates divorce hence I am waiting upon God to change my husband."

Participant SS018: "I was married via holy matrimony and made a vow that only death will do us apart. Part of my Christian beliefs and teachings are on the virtue of persistence in marriage. We are taught that marriage is not a bed of roses and we must be ready to persevere and overcome all challenges that come our way. Through prayer, I believe my husband will change for better and our marriage will succeed".

Participant SS020: "In my Church, we are taught that women are to hold on in their marriages even when things are not going well and pray for them to be better. That's what I will do. I am not giving up on my marriage as that would be contrary to my religious teachings and beliefs".

Participant SS029: "I am a devout Catholic and leaving my marriage, even in the face of my husband's abuse, is out of question. I would be wronging God if I did so".

Participant SS031: "Yes, it's true that my religious beliefs have influenced my stay in my marriage despite my husband's physical and emotional abuse. Walking out of marriage is an abomination in my Church teachings. What would my fellow Church mates think of me? I cannot even think of leaving him for that. I would be an outcast in my Church".

The study's results evidently showed that the women's Christian religious beliefs did play a significant part relating to their decision of staying in scurrilous marriages and provided a justification for their tolerance of abuse by their male partners or spouses in marriage. It is also evident that certain doctrines and values that characterize their spiritual faith such as forbiddance of divorce and religious teachings around love, perseverance and forgiveness as well as on women's obedience and submission to their husbands were pivotal in these ladies' resolve of staying within their marriages with abuse. The implication of these findings is that the women's religious beliefs did affect their continued lingering in marriages with abuse.

The findings agreed with those of Giesbrecht and Sevcik (2016) who reported that Churches' doctrines that emphasized on women being obedient and submissive to their husbands could be a primary reason for their staying in abusive marriages. Similarly, in a Christian perspective, Foss and Warnke (2019) also established that women who held strong religious beliefs and that suffered abuse from their intimate partners in many instances felt liable of keeping their marital unions given that their religious teachings taught that Godly women sacrificed, loved and forgave. Further, Ooms (2016) adds that religious women viewed marital unions as a religious devotion, and thus perceive divorce as ungodly, or some may feel that leaving their abusive husbands or intimate male partners would be an infringement on their religious beliefs and values and hence may choose to tolerate their abusive partners for the sake of fulfilling their religious obligations and/or beliefs.

Takyi and Lamptey (2020) also identified a strong Christian background and belief in the Christian teachings that God abhors divorce as one of the reasons behind women's continued stay in abusive marriages. Bostock et al. (2019) and Nason (2020) noted that religious beliefs and particularly those touching on marriage as being God sanctioned and hence a bond that

should not be broken by any person or cause except for causes explicitly stated in the Holy books played a major role in women's failure or reluctance to escape from abusive marriages as they view such an act as breaking the religion's sacred commandments. Similarly, as noted by McEvoy (2012) and Landis (2012), strong religious beliefs, across the various religions, constitute a leading barrier to women's dissolution of abusive marriages. For instance, as seen in Christian faith, the strong teachings against divorce and the need for Christian faithful to forgive each other and the pro marriage teachings serve to reinforce women's views that marriages are to last no matter the pain and suffering endured.

The findings also agree with the concept of helplessness espoused in Martin Seligman and Steven Maier's learned helplessness theory in which the need or urge to abide to religious teachings and beliefs, such as on upholding the sanctity of marriage and strong caution against divorce, may leave the victims experiencing powerlessness. This may in turn make them to get conditioned to suffering in silence and hence influencing their continued stay in abusive marital relationships (Seligman & Maier, 1967).

4.5 Perceived Control and Women Staying in Abusive Marriages

The second objective of the study assessed how perceived control influenced women to stay in abusive marriages in Kiambu Sub-County. The study looked at the women's extent of agreeing with several pronouncements describing the influence of perceived control on their stay in abusive marriages. A scale of 1 - 5 was used to appraise the respondent's feedback where 5 – Strongly Agree, 4 - Agree, 3 - Neutral, 2 - Disagree, 1 - Strongly Disagree. The findings were as shown in Table 4.3:

Table 4.3:

Influence of perceived control on women's stay in abusive marriages

Statements	Mean	Std. Dev
Am in charge of all of our properties	1.17	0.139
My children give me encouragement	4.24	0.804
I don't want to mess up my family	4.11	0.770
I understand nobody is perfect	4.33	0.691
I don't find any reason to quit	3.88	0.742
It's my responsibility to transform my husband positively	4.00	1.004
I'd rather stay in abusive marriage than living alone	4.19	0.795

The research findings presented in Table 4.3 do illustrate that the participants did concur with the assertions that they understood nobody was perfect (mean = 4.33, SD = 0.691) and that their children gave them encouragement (mean = 4.24, SD = 0.804). The women also agreed that they would rather stay in abusive marriage than living alone (mean = 4.19, SD = 0.795) and that they did not want to mess up their families (mean = 4.11, SD = 0.770). They also agreed with the views that it was their responsibility to transform their husbands positively (mean = 4.00, SD = 1.004) and that they did not find any reason to quit (mean = 3.88, SD = 0.742). However, the women strongly disagreed with the view that they were in charge of all their family properties (mean = 1.17, SD = 0.139). This implied that the women had poor discerned control over the ill-treatment in their marriages which in turn may have influenced their decision to stay in the abusive marriages.

These observations on the women's low perceived control over abuse in their marriages and which also influenced their stay in abusive marriages were also evident from the verbal excerpts derived from the focus group discussions with the women:

Participant SS007: "Being a house wife I had no way to feed and take care of our 4 children. I therefore had to persevere my husband's abuse as he was our only provider."

Participant SS010: "We built our home together with my husband, so it was not easy to leave and start afresh. I believe he will be better and I will go back."

Participant SS011: "I would always go back to him as our daughter is in class seven and is almost going to Form 1. The fear of how I will take her to secondary school is overwhelming. I would rather stay and suffer for her to study".

Participant SS015: "I was a housewife and had no money therefore I stayed on for the sake of my two children and the third on the way".

Participant SS018: "Fear made me stay because I had left home after class 8 to be with my boyfriend now husband. I didn't have blessings from my parent and so even when he physically assaulted me I didn't have the courage to go back home so I stayed on until it was too much and I sort assistance from 1195 and was brought to the safe house".

Participant SS022: "Yes, I stayed on despite the physical, emotional and psychological abuse as my husband was the provider and as a housewife I had no means or way to take care of the needs of our children".

Participant SS026: "Fear has made me stay in the abusive marriage because I didn't know where to go until I was told about 1195 then I came to this home".

Participant SS030: "When my husband came back he was providing and being away from my country he was all I have for our four children and so I persevered".

Participant SS032: "My husband is all I have for our children. Without his help, I and my children are doomed. I had to persevere as I saw no way out of my situation. I have always been praying for God to change him for the better".

These findings do clearly illustrate that the continued stay in the abusive marriages by women could be as a result of their low perceived control over their own life and that of their children. This was to a large part due to their lack of economic empowerment (as most were housewives) implying that they had no means to feed themselves and their children without the support of their abusive husbands who were mainly the sole providers in the family. For fear of losing their

sole provider to their families, these women chose to persevere the abuses in marriage and hence their stay in abusive marriages. The implication of these findings is that women continued dwelling in marital unions with abuse were influenced by their low perceived control manifested in their acknowledgement that they had little control over affairs in their families.

These findings corroborate those of Umberson et al. (2013) who opined that women undergoing ill-treatment exhibited low appraised hold of the situation which in turn increased their probability of returning to their ill treating partners. According to Clements et al. (2015), the logic underlying the low perceived control argument and its association with women's stay in abusive marriages is that women who felt helpless and unable to turn around their prevailing situation of abuse had significantly greater odds of remaining within those instances. This is especially so for abuse episodes that occurred infrequently or erratically as this allowed the abused party to dismiss the abuse as a one time incident or isolated cases. Bostock et al. (2019), Davies and True (2015) and Walker (2012) as advocates for women living in abusive marriages noted that low perceived control among the women was the single most important determinant for their return to their intimate abusers. Javier and Herron (2015) pointed out that the low perceived control experienced by most of the women, who were victims of abusive marriages, inspires many of them to seek ways of changing their situation rather than leaving their marriage. In such situations, the victims take upon themselves the responsibility to transform the hostile environment into a better place for their family.

The findings conformed to the concept of helplessness espoused in the learned helplessness theory by Martin Seligman and Steven Maier with women's low perceived control over affairs in their marriages rendering them helpless in the face of dominating male partners (Seligman & Maier, 1967). Within abusive marriages, as espoused by Kelmendi (2019), the abusing party

keeps full reign of the state of affairs, deliberately making the abused party feel helpless and powerless over the prevailing state of circumstances. Consequently, abused women due to their lack of control over the manner in which they are treated by their spouses may end up normalizing the abuse hence continuing to stay with their abusers within the marriage context despite the ongoing abuse.

4.6 Self-Concept and Women Staying in Abusive Marriages

The third objective of the study explored how self-concept influenced women to stay in abusive marriages in Kiambu Sub-County. The study undertook an evaluation of the women's extent of concurrence with several pronouncements illustrating the influence of self-concept on their stay in abusive marriages. A scale of 1 - 5 was used to gauge the respondent's feedback where 5 – Strongly Agree, 4- Agree, 3- Neutral, 2- Disagree, 1 – Strongly Disagree. Results were as illustrated in Table 4.4:

Table 4.4:
Influence of self-concept on women's stay in abusive marriages

Statements	Mean	Std. Dev
I accept that most of the marriages have the same issues	4.36	0.481
I am ready to cope with challenges in marriage	4.10	0.754
I am responsible for the positive change in my marriage	4.17	0.828
I love my husband irrespective of the abuses	3.91	1.145
I have no other option other than staying with my family	4.13	0.909
I understand challenges make one strong	4.29	0.832
I know my husband is strict but loving	4.06	0.760

From Table 4.4, it is evident that the women concurred that they accepted that most of the marriages had the same issues (mean = 4.36, SD = 0.481) and that they understood challenges made one strong (mean = 4.29, SD = 0.832). The women also agreed that they were responsible for the positive change in their marriage (mean = 4.17, SD = 0.828) and that they had no other option other than staying with their family (mean = 4.13, SD = 0.909). They did also agree that they were ready to cope with challenges in marriage (mean = 4.10, SD = 0.754), that they knew their husbands were strict but loving (mean = 4.06, SD = 0.760) and that they loved their husbands irrespective of the abuses (mean = 3.91, SD = 1.145). The results thus indicated that the women were in agreement with the various assertions on the role of self-concept in their stay in abusive marriages. This implied that the women had a low self-concept evident in their positive appraisal of their abuser, their helplessness over the abuse, their perceived normalization of the abuse, their inability to resolve the situation and their willingness to endure the abuse and which influenced their decision to stay in the abusive marriages.

These observations on the women's low self-concept over abuse in their marriages and which also influenced their stay in abusive marriages did also appear in the ensuing verbatim derived out of the FGDs with the women:

Participant SS004: "I have no other family other than my husband and our two children and therefore the choice to stay with him even when things were not working."

Participant SS009: "I am a believer in marriage and family life. I still love my husband despite all he has done to me."

Participant SS013: "Most of the women I interact with share similar stories of abuse as I went through. Maybe the difference is only the intensity. I think most marriages have similar experiences as I do".

Participant SS017: "In our culture women are expected to be humble and respectful to their husbands and to love them no matter what".

Participant SS020: “My husband and children are the only family I have since like I said I run away from home to get married therefore I have no choice but to hold on to it even when things are tough.”

Participant SS025: “Yes, I stayed on despite numerous abuses from my husband as I had to be humble given that he is the provider to the family”.

Participant SS028: “With my two children I want them to have their father. Before he used to be okay but there are spirits in their family that make him behave the way he does but I believe this will change and we shall go back to being a happy family”.

Participant SS029: “I left home without my parents’ blessings and went and got married and therefore I needed to protect my marriage and my children. I had to be humble as I depended on him for our providence and all other needs in the family”.

From these observations, it’s clear that the women’s stay in the abusive marriages could be as a result of their low self-concept. This was evident in their positive appraisal of their abuser, their helplessness over the abuse, their perceived normalization of the abuse, their inability to resolve the situation, their willingness to endure the abuse and their continued dependence for help from their abusers. It’s apparent based on the research observations that the women despite being victims of abuse in marriage were willing to continue to put up with the abuse and the abuser denoting their low regard for self (or low self worth). The implication of these findings was that the women’s low self-concept may have influenced their stay in abusive marriages.

These findings agreed with Amato (2010) and Ochieng (2018) who found that low self-concept was one of the leading causes linked to women’s continued stay in marriages with abuse. They observed that women with low self-concept status had higher odds of staying in abusive marriages than those with high self-concept status. According to the studies, women’s low self-concept was characterised by feelings of depression, helplessness and self blame. Similar observations were made by Morgan et al. (2016) who in a study among women in abusive marriages in UK established that women living in abusive unions often had feelings of low self

regard together with hopelessness. Low self-esteem was a positive predictor for the abused women continued stay in the abusive relationships. Alesina et al. (2021), Cherry (2017) as well as González and Rodríguez (2020) also stated that a woman's level of self worth was a major determinant as to whether they stayed or left abusive relationships. Married women who exhibited high self-esteem were found to have significantly lesser odds of staying in abusive marriages compared to their counterparts with low self worth. Ooms (2016) notes that essentially, women who develop a robust sense of self assurance and self regard were likely not to endure abuse in marriage while those with low or no sense of self assurance and regard were more likely to continue staying in a marriage despite episodes of marital abuse.

The findings were also line with the concepts of helplessness and identity espoused in Martin Seligman and Steven Maier's learned helplessness theory (Seligman & Maier, 1967). As pointed by Thompson (2010), some of the abused women continue to stay in their abusive marriages out of the need to maintain their self-concept or identity as married women. They noted that such women attach so much significance to their married status that they ignore and learn to live with spousal abuse and pass it as normality in marital unions. Low self-concept manifested in abused women's lack of or low self regard could contribute to their helplessness over marital abuse influencing them to endure maltreatment in the name of safeguarding their marriage or protecting their children, a concept elaborated by this theory.

4.7 Hopefulness and Women Staying in Abusive Marriages

The last objective of the study assessed the influence of hopefulness on women staying in abusive marriages in Kiambu Sub-County. The study undertook an evaluation of the women's extent of concurrence with several statements portraying the influence of hopefulness on their

stay in abusive marriages. A scale of 1 - 5 was used to rate the respondent's responses where 5 - Strongly Agree, 4 - Agree, 3 - Neutral, 2 - Disagree, 1 - Strongly Disagree. The results appear as presented in Table 4.5:

Table 4.5:

Influence of hopefulness on women's stay in abusive marriages

Statements	Mean	Std. Dev
I believe one day I will change the situation	4.31	0.618
I believe my husband will mature	4.03	0.708
I hope all marriages experience the same	3.95	0.837
I hope my husband will change	4.12	0.926
I find my husband to be the best compared to other men	3.04	0.735
Am aware no marriage lacks similar predicaments	4.18	0.811
Am hopeful better times lie ahead	4.27	0.940

The study results presented in Table 4.5 stipulate that the women did concur with the assertions that they believed one day they would change the situation (mean = 4.31, SD = 0.618) and that they were hopeful better times lay ahead (mean = 4.27, SD = 0.940). The women also agreed that they were aware no marriage lacked similar predicaments (mean = 4.18, SD = 0.811) and that they hoped that their husbands would change (mean = 4.12, SD = 0.926). Further, they also agreed with the view that they believed their husbands would mature (mean = 4.03, SD = 0.708) and hoped that all marriages experienced the same (mean = 3.95, SD = 0.837). However, the women were unsure as to whether they found their husbands to be the best compared to other

men (mean = 3.04, SD = 0.735). This showed that the women's hopefulness of a change for the better of their current predicament and of their husbands' abusive behaviour had a strong influence on their decision to stay in the abusive marriages.

These observations on the influence that the women's hopefulness for a positive change in their situation had on their decision of staying in abusive marriages were as well evident in the ensuing verbatim from the women's FGDs:

Participant SS003: "I am hopeful and do believe that one day my husband will change for the better so that we can bring up our children together"

Participant SS005: "I have not given up on my husband nor on our marriage yet. I pray for him every day that he may change his abusive behaviour so we can go back to our earlier happy and peaceful times and support our children while working together in a harmonious manner."

Participant SS006: "My husband has not always been a bad person so I hope he will change and we get back together".

Participant SS016: "I strongly and always believe that my husband will change for the better. It's just Satan who gets to him to physically assault me. I believe after we have not been together for some time he will rethink his actions, we reconcile and I will go back".

Participant SS022: "I believe my husband will be cured from the spirits that haunt him and make him a violent person and hopefully we will be able to get back together".

Participant SS027: "I tolerated the abuse for long hoping for positive change in his behaviour as he had in the past asked me for forgiveness and made a commitment for a better relationship following earlier abuses".

From these results, it's apparent that the women's hopefulness for a positive change in their husbands' conduct and their situation were pivotal in their decision to stay in abusive marriages. The hopefulness for better days ahead in terms of their marital relationship with their husbands/intimate male partners and for a positive change in their husbands' abusive behaviour could be rooted in various reasons. Such may include the women's religious beliefs such as on the power of prayers in changing their husbands' behaviour and social and cultural beliefs that

all marriages go through such turbulent episodes from time to time but that these do not last forever. Other reasons could be shared experiences among peers that they too used to experience such abuses but things have changed for the better, being personally convinced that they could change their husbands for the better and/or past personal experiences such as growing in households where their mothers were abused by their fathers and the situation improved over time with their family surviving the abuse episodes. The implication of these findings therefore was that women's hopefulness, for better times ahead, influenced their stay in the abusive marriages.

The findings closely related to those of Landis (2012) who in a study carried out in Liberia observed that women tended to stay in abusive marriages in the hope that their husbands would change their abusive behavior. Cravens et al. (2015) did also investigate why women victims stayed in abusive intimate partner relationships and reported that women's hope that their spouses would change their behavior over time made them to remain in abusive marriages probably longer than they should. Kantor (2016) and Morgan et al. (2017) remarked that women that were abused tended to tolerate the state of abuse hoping for positive change possibly as a result of what they experienced in the past or out of their devotion to their marital unions within which the ill-treatment occur. Normalizing abuse and development of hopefulness could affect many different aspects of these women's lives, including, but not restricted to, resulting to unions with abuse on a consistent basis or having an indecisive disposition regarding marital abuse generally (Wood, 2014). Peled et al. (2010) and Umberson et al. (2013) thus concluded that hopefulness and anticipation for better days in the future indeed influenced women's stay in abusive marriages.

The findings also conformed to the cycle of violence theory's explanation of the mould/styles of habits in marital unions with abuse in which every ill-treatment episode is followed by phases of reconciliation, apologies for the abuse by the abuser, pleads for forgiveness and calm before the next episode of abuse. This gives the victims a false impression that the abuser will eventually change their abusive behaviour and that the situation will change for the better in the future. This hopefulness for better times ahead and for a positive change in their spouses' conduct could be influencing their continued stay in the abusive marriages.

4.8 Inferential Analysis

The study also tested four null propositions including;

H₀₁: There was no significant interconnection linking religious beliefs and women's stay in abusive marriages in Kiambu Sub-County, Kenya.

H₀₂: There was no significant relationship between perceived control and women's stay in abusive marriages in Kiambu Sub-County, Kenya.

H₀₃: There was no notable association linking self-concept to women's stay in abusive marriages in Kiambu Sub-County, Kenya.

H₀₄: There was no notable correlation connecting hopefulness and women's stay in abusive marriages in Kiambu Sub-County, Kenya.

A multiple linear regression analysis whose findings were as follows was utilized to evaluate these hypotheses:

4.8.1 Model Summary

The model summary results, depicting the model's R squared, were as depicted in Table 4.6:

Table 4.6:

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.789 ^a	.623	.567	1.51677

Predictors: (Constant), religious beliefs, perceived control, self-concept and hopefulness

R square which represents the coefficient of determination illustrates the change in the outcome variable as a result of changes in the explanatory variables. Table 4.6 indicates that the value of R square was 0.623 which meant that 62.3% variation in the outcome variable (women's stay in abusive marriages) was due to variations in the four predictor variables (that is, religious beliefs, perceived control, self-concept and hopefulness). The remaining 37.7% of variation in the women's stay in abusive marriages in Kiambu Sub-County could be attributed to variables not the focus of this study.

4.8.2 Analysis of Variance (ANOVA)

Variance analysis findings help in ascertaining the appropriateness of the adopted regression model in analyzing how the study's predictor variables affect the predicted variable. Results of ANOVA were as outlined in Table 4.7:

Table 4.7:

ANOVA (Analysis of Variance)

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	114.088	4	28.52200	11.16	.0000 ^a
	Residual	69.018	27	2.55622		
	Total	183.106	31			

a. Predictors: (Constant), religious beliefs, perceived control, self-concept and hopefulness

b. Dependent Variable: women's stay in abusive marriages

Analysis of Variance (ANOVA) computations forms the basis for testing the fitness of adopted regression model with the null hypothesis being $\beta = 0$ and $\beta \neq 0$ being the alternate hypothesis (Schindler, 2006). Results shown in Table 4.7 showed that the significance value is .0000 which is <the set p value of 0.05. This implied that the adopted regression model was plausible statistically with respect to predicting how religious beliefs, perceived control, self-concept and hopefulness influenced women's stay in abusive marriages in Kiambu Sub-County. Further, the computed F value of 11.16 was larger than the F critical value of 4.12 at 95% CI, affirming fitness of the entire regressed model.

4.8.3 Regression Coefficients Results

This section provides results on the model coefficients which denote how the respective predictor variables related with the outcome variable. The model coefficients findings were as depicted in Table 4.8:

Table 4.8:***Regression coefficients results***

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	4.793	.612		7.832	.0000*
Religious beliefs [X ₁]	0.712	.167	.591	4.263	.0002*
Perceived control [X ₂]	-0.671	-.179	-.537	3.749	.0009*
Self-concept[X ₃]	-0.660	-.211	-.509	3.128	.0042*
Hopefulness[X ₄]	0.769	.156	.652	4.929	.0000*

* Statistically significant at 95% CI

From Table 4.8 findings, the study's regressed model became;

$$Y = 4.793 + 0.712 X_1 + -0.671 X_2 + -0.660 X_3 + 0.769 X_4 + \varepsilon$$

Based on the regression results shown in Table 4.8, the hypotheses were tested as elaborated:

H₀₁: *There was no significant relationship between religious beliefs and women's stay in abusive marriages in Kiambu Sub-County, Kenya.*

According to findings expressed in Table 4.8, the women's religious beliefs positively and significantly correlated with their stay in abusive marriages as marked by a beta coefficient value of 0.712 and a p value = 0.0002. The hypothesis yielded a p value < 0.05 leading to acceptance of the alternate hypothesis following rejection of the null one. The study thus asserts that the women's religious beliefs had a significant relationship with their stay within abusive marital unions in Kiambu Sub-County, Kenya. The implication of this finding was that having strong religious beliefs increased the odds of a woman staying in an abusive marriage.

H₀₂: *There was no significant relationship between perceived control and women's stay in abusive marriages in Kiambu Sub-County, Kenya.*

Findings depicted in Table 4.8 indicated that a negative and notable association existed between the women's perceived control and their stay in abusive marriages as marked by a beta coefficient value of -0.671 and a p value = 0.0009. The hypothesis yielded a p value < 0.05 leading to acceptance of the alternate hypothesis following rejection of the null one. The study thus asserts that the women's perceived control had a significant relationship with their continued staying in abusive marital unions in Kiambu Sub-County, Kenya. The implication of this finding was that decreased perceived control on the part of women increased their odds of staying in abusive marriages.

H₀₃: *There was no significant relationship between self-concept and women's stay in abusive marriages in Kiambu Sub-County, Kenya.*

Findings shown in Table 4.8 depict that a negative association that was notable existed between the women's self-concept and their stay in abusive marriages as marked by a beta coefficient value of -0.660 and a p value = 0.0042. The hypothesis yielded a p value < 0.05 leading to acceptance of the alternate hypothesis following rejection of the null one. The study thus asserts that the women's self-concept had a significant relationship with their continued being in marital unions with ill-treatment in Kiambu Sub-County, Kenya. The implication of this finding was that decreased self-concept among the women increased their chances of staying in abusive marriages.

H₀₄: *There was no significant relationship between hopefulness and women's stay in abusive marriages in Kiambu Sub-County, Kenya.*

Findings presented in Table 4.8 also indicated that the women's hopefulness positively and significantly correlated with their stay in abusive marriages as signified by a beta coefficient value of 0.769 and a p value = 0.0000. The hypothesis yielded a p value < 0.05 leading to acceptance of the alternate hypothesis following rejection of the null hypothesis. The study thus asserts that the women's hopefulness had a significant relationship with their continued staying in marital unions with abuse in Kiambu Sub-County, Kenya. The implication of this finding was that women with increased hope of things changing for the better in their marriage had increased chances of staying in abusive marriages.

In general, these findings imply that higher levels of religious beliefs and hopefulness among the abused women were positive predictors of their stay in the abusive marriages and that increased incidence of staying in abusive marriages correlated with decreasing or low perceived control and self-concept among the women experiencing the abuse. The findings therefore implied that these four psychosocial factors were significant determinants of women's stay in abusive marriages in the study area.

These findings agreed with those of Carlson and Worden (2015) and Cravens et al. (2015) who did also report that religious beliefs and hope for a positive change positively and significantly correlated with women's continued stay in abusive marriages. The findings were also in line with those of McEvoy (2012) and Ooms (2016) who argued that improvements in women's perceived control and self-concept status related with decreased likelihood of women staying in abusive marriages while decreased or low women's perceived control and self-concept status strongly correlated with their increased likelihood of staying in abusive marriages.

4.8.4 Testing the Mediation Effect of Age and Education Level as Intervening Variables

The study also evaluated the mediation effect of age and education level as intervening variables on the relationship between the predictor variables (religious beliefs, perceived control, self-concept and hopefulness) and the outcome variable (women's stay in abusive marriages) of the study. This was evaluated using the Sobel test at 95% CI. Results on the mediating effects of age were as depicted in Table 4.9:

Table 4.9:

Mediation effect of the women's age on the relationship between the predictor and outcome variables

Age	Z-value	Std. error	p-value
effect on X ₁ - Y relationship	0.1806	0.07328	.6442
effect on X ₂ - Y relationship	0.0357	0.06203	.1163
effect on X ₃ - Y relationship	0.1095	0.07213	.5018
effect on X ₄ - Y relationship	0.0974	0.04866	.2709
X ₁ - religious beliefs, X ₂ - perceived control X ₃ - self-concept, X ₄ - hopefulness, Y - women's stay in abusive marriages			

From the findings shown in Table 4.9, the Sobel test p-values of age as an intervening variable in the relationship between the predictor variables (religious beliefs, perceived control, self-concept and hopefulness) and the outcome variable (women's stay in abusive marriages) were all > 0.05. It was thus concluded that the women's age had no statistically significant mediating effect on the association between the women's religious beliefs, perceived control, self-concept as well as hopefulness and their stay in abusive marriages.

Further, results on the mediating effects of education level were as shown in Table 4.10:

Table 4.10:

Mediation effect of the women's education level on the relationship between the predictor and outcome variables

Education level	Z-value	Std. error	p-value
effect on X ₁ - Y relationship	0.0725	0.04076	.00028
effect on X ₂ - Y relationship	0.0761	0.02915	.00071
effect on X ₃ - Y relationship	0.0988	0.02402	.00005
effect on X ₄ - Y relationship	0.0650	0.01779	.00016

X₁ - religious beliefs, X₂ - perceived control X₃ - self-concept, X₄ - hopefulness, Y - women's stay in abusive marriages

From the findings shown in Table 4.10, the Sobel test p-values of education level as an intervening variable in the relationship between the predictor variables (religious beliefs, perceived control, self-concept and hopefulness) and the outcome variable (women's stay in abusive marriages) were all < 0.05. It was thus concluded that the women's education level had a statistically significant mediating effect on the association between the women's religious beliefs, perceived control, self-concept as well as hopefulness and their stay in abusive marriages.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This research investigation sought to assess the psychosocial aspects influencing women's stay in marriages with abuse in Kiambu Sub-County, Kenya. Highlighted herein in the chapter also is the study's key findings as well as its conclusions and recommendations. Suggestions on further research areas are as well highlighted.

5.2 Summary of Findings

5.2.1 Respondents' Demographic Findings

Based on the study findings, majority of the women were aged 18 - 45 years (90.6%); majority (78.2%) had been in abusive marriages from 4 years and above and majority (96.9%) had low or basic education attainment (Secondary education and below). Further, most (78.1%) of the women were house wives; majority (90.6%) of the women were of low income status and all (100%) professed the Christian faith. This depicted that, within Kiambu Sub-County, a larger proportion of women who stayed in marital unions with abuse had a poor/low educational background, low income status, were house wives and had been in marriage for a considerable period.

5.2.2 Religious Beliefs and Women Staying in Abusive Marriages

The study results revealed that the women's religious beliefs had a strong influence on their decision to stay in the abusive marriages. This was evidenced by their agreement with the

assertion that their religious beliefs did not allow divorce (mean = 4.44). This was also evident in their responses during the FGDs in which they shared the views that their Christian beliefs were against divorce and taught that both spouses must stick with each other through thick and thin and that they were called to love and forgive their partners for wrongs committed. Further, a statistically significant positive relationship was also established between the women's religious beliefs and their stay in the abusive marriages ($\beta = 0.712$, $p < 0.05$).

5.2.3 Perceived Control and Women Staying in Abusive Marriages

The study results revealed that the women had low appraised hold in respect of marital abuse which could have led to their staying within the abusive unions. This was evidenced by their agreement with the assertion that they understood nobody was perfect (mean = 4.33). This was also evident in their responses during the FGDs in which most the shared the view that being housewives they had no means of taking care of their children and hence were largely dependent on their abusive husbands or intimate male partners to provide for their needs and those of their children which entrapped them in their abusive marriages. In addition, it was also established that the women's perceived control status negatively and in a significant way related to their stay in the abusive marriages ($\beta = -0.671$, $p < 0.05$) denoting that the women's low perceived control correlated with their stay in the abusive marriages.

5.2.4 Self-Concept and Women Staying in Abusive Marriages

The study results revealed that the women's low self-concept (low self belief and regard) had a strong influence on their decision to stay in the abusive marriages as evidenced by their agreement with the assertion that they accepted that most of the marriages had the same issues (mean = 4.36). This was also evident in their responses during the FGDs in which they shared the

views that they were willing to continue to put up with the abuse and the abuser despite being victims of abuse in marriage for the sake of protecting their family and the wellbeing of their children. Further, a statistically significant negative relationship was also established between the women's self-concept status and their stay in the abusive marriages ($\beta = -0.660$, $p < 0.05$), denoting that the women's low self-concept correlated with their stay in the abusive marriages.

5.2.5 Hopefulness and Women Staying in Abusive Marriages

The study results revealed that the women's hopefulness for a positive change in their situation and/or in their husbands' abusive behaviour had a strong influence on their decision to stay in the abusive marriages. This was evidenced by their agreement with the assertion that they believed one day they would change the situation (mean = 4.31). This was also evident in their responses during the FGDs in which most of them expressed the view that they were hopeful that their husbands would change for the better and that their marriage situation would also change for the better. Further, women's hopefulness was established to positively and in a significant way relate to their stay in the abusive marriages ($\beta = 0.769$, $p < 0.05$).

5.3 Conclusions

The study's derived conclusions were as enumerated;

- i. Women staying in abusive marriages were relatively young adult women who were Christians with low education background and low income status and were in marriage for at least four years.
- ii. The women's religious beliefs particularly those touching on the sanctity of marriage strongly influenced their stay in the abusive marriages.

- iii. The women's stay in abusive marriages was also influenced by their low perceived control of their situation attributed to a large part to their dependence for familial support on their very abusers.
- iv. The women's low self-concept evident in their willingness to endure the abuse and continued dependence for help from their abusers strongly influenced their stay in the abusive marriages.
- v. The women's hopefulness for a positive change in their situation and/or in their husbands' abusive behaviour also had a strong influence on their decision to stay in the abusive marriages.

5.4 Recommendations

The study's drawn recommendations include;

1. Marriage advisers and therapists should give due consideration to affected women's religious beliefs and where possible seek solutions to their marital woes that do not infringe their religious convictions.
2. Religious leader and institutions in their spiritual guidance role should speak out boldly against women's abuse in marriages. They should also be explicit that one's religious convictions about marriage should not justify their abuse in marital unions or their continued stay in abusive marriages.
3. The County Government of Kiambu in collaboration with developmental and non-governmental partners should scale up the existing community based economic

empowerment programs for women so as to decrease chances of entrapment in abusive marriages.

4. Marital counselors and therapists efforts to empower women deal with abusive marriages should be enhanced at the individual and community levels.
5. Interventions by advocacy groups against abuses in marriages should incorporate psychosocial support for affected women to restore their lost perceived control and battered self-concept.
6. Policy makers should place greater emphasis on the education of the girl child, as an empowerment strategy, to avert future abusive marriages.

5.5 Suggested Areas for Further Research

1. Abuse in marriage is not limited to women. A study on psychosocial experiences of men in abusive marriages would equally be enlightening and would help to shed light on the wider spectrum on the challenge of abusive marriages.
2. A broader study involving other homes and shelters for victims of abusive marriages in Kiambu Sub-County is also hereby recommended to facilitate comparison and generalization of the study findings.

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APPENDICES

Appendix I: Introduction Letter

Ruth Wanjiku Njama
Kenya Methodist University,
P. O. Box 45240-00100
Nairobi, Kenya

Dear Respondent,

RE: Research Information Collection.

I am a student in Kenya Methodist University pursuing a Masters in Counselling Psychology degree. I am undertaking a research study on selected psychosocial factors influencing women to stay in abusive marriages in Kiambu Sub-County of Kiambu County.

You have been selected to be one of the respondents of this study. Kindly assist me to collect data by filling out the accompanying questionnaire where appropriate. The information provided on the questionnaire would be treated with uttermost confidentiality and will be used for academic purposes only. Your co-operation will be highly appreciated.

Thanking you in advance.

Yours Faithfully,

Ruth Wanjiku Njama

Appendix II: Informed Consent Form

I am Ruth Wanjiku Njama a master's student in Kenya Methodist University pursuing a Masters in Counselling Psychology degree. I'm conducting a research study on **“psychosocial factors influencing women to stay in abusive marriages in Kiambu Sub-County of Kiambu County.”**

I kindly wish to inform you that the study is partial fulfillment of master's degree program. I am recruiting you conveniently and freely to participate in this study and am seeking your consent. Confidentiality will be maintained by using code numbers rather than names and information gathered will not be revealed to anybody. Participation in this study is voluntary. The project poses no risk to the participant.

Before I involve you in this study, I kindly Request you to sign the declaration below.

I have read the purpose and I hereby agree/disagree to participant in this study.

Respondent (Coded)

Sign.....Date.....

Principal Investigator

Name: Ruth Wanjiku Njama

Mobile No: 0722268435

Sign.....

Appendix III: Research Questionnaire

Demographic Data

Please answer the following questions by placing a tick [☐] where appropriate in the spaces provided.

1. What is your age?

18 - 25 [☐] 26 - 35 [☐] 36 - 45 [☐] 46 - 55 [☐] 56 and above [☐]

2. How long have you been in marriage?

a) Less than 1 year [☐]

b) 1-3 years [☐]

c) 4-9 years [☐]

d) 10 years and above [☐]

3. What is your highest education level? (*Tick as appropriate*)

Primary [☐] Secondary [☐] College Diploma [☐] university Degree [☐]

4. Please indicate your occupation (e.g. engineer, accountant, doctor, professor, teacher, lawyer, business etc.). _____

5. How would you rate your economic status?

a) Low class income [☐] b) Middle class income [☐] c) High class income [☐]

6. Kindly indicate your denomination.

a) Catholic [] b) Protestant [] c) others []

7. How can you rate your marital status?

a) Satisfied [] b) Unsatisfied [] c) Not sure []

For each statement given in parts **B, C, D** and **E** below, please read each carefully and indicate the degree to which you agree with the statement by placing a tick [✓] in the appropriate space using a rating scale of 1-5 where;

1=Strongly Agree, 2=Agree, 3=Not sure, 4=Disagree, 5=Strongly Disagree

B. Women religious beliefs and staying in abusive marriage

To what extent did/has each of the following factors influence your stay in abusive marriage?

1. Strongly Agree 2. Agree 3. Neutral 4. Disagree 5. Strongly Disagree

Statements	1	2	3	4	5
1. It was my own decision to join this denomination					
2. I strictly follow the doctrines of my denomination					
3. My religious believe does not allow divorces					
4. Am not ready to quit my marriage due to my religious beliefs					
5. My religious beliefs see divorces as an abomination					

6. I believe in religious fact that man is superior than woman					
7. I believe that I must be submissive to my husband					

C. Perceived control and staying in abusive marriage

To what extent did/has each of the following factors influence your stay in abusive marriage?

1. Strongly Agree 2. Agree 3. Not sure 4. Disagree 5. Strongly Disagree

Statements	1	2	3	4	5
1. Am in charge of all of our properties					
2. My children gives me encouragement					
3. I don't want to mess up my family					
4. I understand nobody is perfect					
5. I don't find any reason to quit					
6. Its my responsibility to transform my husband positively					
7. I'd rather stay in abusive marriage than living alone					

D. Self-Concept and staying in abusive marriage

To what extent did/has each of the following factors influence your stay in abusive marriage?

1. Strongly Agree 2. Agree 3. Not sure 4. Disagree 5. Strongly Disagree

Statements	1	2	3	4	5
1. I accept most of the marriages have the same issues					
2. I am ready to cope with challenges in marriage					
3. I am responsible for the positive change in my marriage					
4. I love my husband irrespective of the abuses					
5. I have no other option other than staying with my family					
6. I understand the challenges makes one strong					
7. I know my husband is strict but loving					

E. Hopefulness and staying in abusive marriage

To what extent did/has each of the following factors influence your stay in abusive marriage?

1. Strongly Agree 2. Agree 3. Not sure 4. Disagree 5. Strongly Disagree

Statements	1	2	3	4	5
1. I believe one day I will change the situation					
2. I believe my husband will mature					
3. I hope all marriages experience the same					
4. I hope my husband will change					
5. I find my husband to be the best compared to other men					
6. Am aware no marriage lacks similar predicaments					
7. Am hopeful better times lie ahead					

F. How do you think women in abusive relationships can be helped?

.....
.....
.....

End

Thank you

Appendix IV: FGD Guide

Hello/ Good morning / Afternoon? My name is Ruth Wanjiku Njama

I am a student Kenya Methodist University pursuing a Masters in Counselling Psychology degree. In order to fulfill the requirement for the award of the degree, I am required to carry out a research study on **psychosocial factors influencing women to stay in abusive marriages in Kiambu Sub-County of Kiambu County**. Subsequently, I shall present a report on the assessment. The report entails carrying out a survey to get the views of married/previously married women in Kiambu Sub-County. The information collected will be used for the sole purpose of this survey. The information from this interview will be kept confidential and anonymous.

1. Age of respondents

[1] 25-30 [2] 31-35 [3] 36-40 [4] Above 40

2. Years you have stayed in marriage.....

3. Highest academic qualification

[1] Certificate [2] Degree [3] Masters [4] PhD

4. Have you experienced abuses in your family?

[1] Yes [2] No

5. What is the most common form of abuse do you suffer from your husband?

6. How do attitude towards your religion affect your stay in abusive marriage?

.....

7. Do religious norms influence your stay in abusive marriage?

.....

8. How does resource protection affect your stay in abusive marriage?

.....

9. How does fear of worst thing influence your stay in abusive marriage?

.....

10. Explain how family protection affects your stay in abusive marriage?

.....

11. Does humility affects your stay in abusive marriage?


.....

12. Explain how hope for change affects your stay in abusive marriage?

.....

Thank you for your participation.

Appendix V: Research Permit by NACOSTI

 REPUBLIC OF KENYA	 NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
Ref No: 575763	Date of Issue: 15/November/2021
RESEARCH LICENSE	
	
This is to Certify that Ms. RUTH WANJIKU NJAMA of Kenya Methodist University, has been licensed to conduct research in Kiambu on the topic: PSYCHOSOCIAL FACTORS INFLUENCING WOMEN TO STAY IN ABUSIVE MARRIAGES: A CASE OF KIAMBU SUB-COUNTY, KIAMBU COUNTY for the period ending : 15/November/2022.	
License No: NACOSTI/P/21/14064	
575763	
Applicant Identification Number	Director General
	NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION
	Verification QR Code
	
NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.	

THE SCIENCE, TECHNOLOGY AND INNOVATION ACT, 2013

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

CONDITIONS

1. The License is valid for the proposed research, location and specified period
2. The License any rights thereunder are non-transferable
3. The Licensee shall inform the relevant County Director of Education, County Commissioner and County Governor before commencement of the research
4. Excavation, filming and collection of specimens are subject to further necessary clearance from relevant Government Agencies
5. The License does not give authority to transfer research materials
6. NACOSTI may monitor and evaluate the licensed research project
7. The Licensee shall submit one hard copy and upload a soft copy of their final report (thesis) within one year of completion of the research
8. NACOSTI reserves the right to modify the conditions of the License including cancellation without prior notice

National Commission for Science, Technology and Innovation
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Website: www.nacosti.go.ke

Appendix VI: Approval Letter from ‘Safe Spaces’



Address
Phone: 0748 587214
Box: 591-00900
Email: info@safespacescbo.org
Web: www.safespacescbo.org

Date: 4th April 2022

To Whom It May Concern

Dear Sir/Madam,

RE: Permission to Undertake Data Collection from the “Safe Spaces” Facility in Kiambu Sub-county

This is to notify you that one Ms. Ruth Wanjiku Njama has been permitted to undertake data collection for her research project entitled ‘Psychosocial Factors Influencing Women To Stay In Abusive Marriages: A Case Of Kiambu Sub-County, Kiambu County’ at the “Safe Spaces” facility located in Kiambu Sub-County.

All support needed will be duly accorded.

Your’s faithfully,

Joan Ireri.

Director Safe Spaces

Appendix VII: Ethical Clearance



KENYA METHODIST UNIVERSITY
P. O. BOX 267 MERU - 60200, KENYA FAX: 254-64-30162
TEL: 254-064-30301/31229/30367/31171 EMAIL: serc@kemu.ac.ke

October 8, 2021

KeMU/SERC/MCO/50/2021

Ruth Wanjiku Njama
Kenya Methodist University

Dear Ruth,

SUBJECT: PSYCHOSOCIAL FACTORS INFLUENCING WOMEN TO STAY IN ABUSIVE MARRIAGES: A CASE OF KIAMBU SUB COUNTY, KIAMBU COUNTY

This is to inform you that Kenya Methodist University Scientific Ethics and Review Committee has reviewed and approved your above research proposal. Your application approval number is KeMU/SERC/HSM/49/2021. The approval period is 8th October 2021 – 8th October 2022

This approval is subject to compliance with the following requirements

- I. Only approved documents including (informed consents, study instruments, MTA) will be used.
- II. All changes including (amendments, deviations, and violations) are submitted for review and approval by Kenya Methodist University Scientific Ethics and Review committee.
- III. Death and life-threatening problems and serious adverse events or unexpected adverse events whether related or unrelated to the study must be reported to KeMU SERC within 72 hours of notification.
- IV. Any changes, anticipated or otherwise that may increase the risks or affected safety or welfare of study participants and others or affect the integrity of the research must be reported to KeMU SERC within 72 hours.
- V. Clearance for export of biological specimens must be obtained from relevant institutions.

- VI. Submission of a request for renewal of approval at least 60 days prior to expiry of the approval period. Attach a comprehensive progress report to support the renewal
- VII. Submission of an executive summary report within 90 days upon completion of the study to KeMU SERC.

Prior to commencing your study, you will be expected to obtain a research license from National Commission for Science, Technology and Innovation (NACOSTI) <https://oris.nacosti.go.ke> and also obtain other clearances needed.

Yours sincerely,

Dr. A. WAMACHI
Chair, SERC