



# **The Contribution of Family Ethical Values in Preventing High Rate of Divorce in Tanzania: A Case of Kinondoni District**

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## **ABSTRACT**

The study aimed on assessing the contribution of family ethical values in reducing high rate of divorce. The underlying motivation for pursuing this study has largely been attributed by the increased rates of divorce that the country has witnessed during the recent years. Therefore, the study mainly focused on family ethical values relating to marriage, factors affecting family ethical values relating to marriage and the adherence of family ethical values among adult family members. The study used a mixed approach with Cross-sectional and convergent design. The study purposively employed 283 married couples, widows/widower and divorce/divorced respondents who required to feed the five-point Likert scale questionnaire and interview (9). Quantitative data was descriptively analyzed through SPSS software and the result were presented by using cross-tabulated frequency and percentage tables. While, qualitative data used thematic analysis technique. The study revealed that; family ethical values related to marriage involves; Love and respect, irresponsibleness, tolerance, honesty, royalty, faithfulness. These values significantly contributed to marital stability if adhered accordingly by those spouses and family elders in making sure that the young couples understand and abide to these values. In contrast to that factor such as severe alcoholism, violence, poverty limits the adherence of spouses towards the values leading to marital instability. The study concluded that, family ethical values are of much importance in contributing to the marital stability hence preventing the rate of divorce. Therefore, families and couples called to adhere effectively for the stable marital institution.

**Keywords:** divorce, marriage

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## **1.0 INTRODUCTION**

### ***1.1 Background***

Marriage has been a valued social institution in the world due to its inimitable benefits to the society in general (Basela, 2015). However, its stability is overwhelmed by a number of divorces, which are become a common phenomenon in the today's communities. Divorce rates is estimated to have doubled since the 1970s with the current crude average estimates of 1.8 per 1000 population (number of divorce cases over the total number of persons in the population) worldwide (Center for Disease Control and Prevention (CDC), 2020). In the same note, 40 to 50 percent of marriages is predicted likely to end in divorce each year worldwide (Damota, 2019) though individuals involved are organized and trained about the ways of behaving and conforming to social demands.

In many countries, divorce is legalized except in Philippine and autocratic Vatican, which is governed by Christian religion (Abalos, (2017). In developed countries such as United States of America (USA), Norway, United Kingdom (UK), and Canada, experienced high rate of divorce compared to Asia and Latin America which have low rates (CDC, 2022). Some scholars believe that, high divorce rates in western countries result from little or no stigma associated with greater financial independence among women while the low rates of divorces is related to religion, local divorce laws, and lack of social support and employment opportunities for the divorced population (Mortelmans, 2020; Mo, 2020).

Additionally, in Africa, marriage is acknowledged as a relationship that is both social and legal between men and women (Bandyopadhyay, & Green, 2021). In earlier times, the whole situation of marriage was believed to be an eternal bond that could not be tarnished in any state due to the involvement of families and different relatives to plan, guide and monitor the new couples (Wallenstein, 2013). This marriage fostered the development of couples' commitment, happiness, communication, and conflict-resolution abilities. Unlike the modern marriage which praises opportunity, freedom, love, dignity, success, association, happiness, and solidarity, among other qualities. Research and reports on marriage from the late 1950s to the present, generally suggest that institution of marriage appears not to share the previous sentiment. These changes were associated with the spread of globalization (Cotran, 2021; Gores & Kapinga, 2020).

In order to promote marriage stability, various reforms were adopted including the

Personal Responsibility and Work Opportunities Reform Act (PRWORA). USA, (1996), established four purposes, which three of them promoting marriage, reducing out of wedlock childbearing, and strengthening two-parent families. In addition, Organization of Islamic Countries (OIC) initiated 5 years strategic plans that is

Marriage and Family Institution empowerment and development strategic plan (2020-2025). The plan required OIC Member states to preserve Islamic culture, strengthening family solidarity, cohesiveness and supporting families in conflict zones. In the same note, Christians promote pre marriage trainings, while traditionally, married couples were assigned to assistant midwives for pre-marital training through their marriage life (Basela, 2017).

Tanzania experiences significant social and cultural change over the past century, which has had a substantial impact on marriage institution and its stability (Isager; 2022, van der Plas et al, 2021). Higher rates of divorce, cohabitation, and single motherhood are the outcome aforementioned socio-cultural changes. In urban areas such as Dar es Salaam, marriages are highly predicted to be at risk of disappearing as the basic institutions in society due to various changes in relationships (Mhau, 2010).

According to Woman's Legal Aid Centre (WLAC, 2007), frequent matrimonial problems, lead to divorce, as one of the biggest challenges facing Tanzania today through the spread of globalization, non-tolerant among the couples and poverty.

The government of Tanzania uses Law of Marriage Act (1971) to regulate issues of marriage and divorce processes in the country. Moreover, the government initiated the five-year action plan, which aimed to reduce the rate of divorce by 50% by 2021. Furthermore, the plan intended to promote the welfare of families and children (URT, 2016). In addition, adoption of conventions on the Rights of the Child (1989) has led to the formulation of the National Child Development Policy (2008) as well as the Law of the Child (2009).

Despite the efforts taken to strengthen marriage in Tanzania, the reports from registration Insolvency and Trusteeship Agency (RITA, 2022), showed an increase in the number of divorces particularly in Dar es Salaam with the following statistics from 2019 up to 2022.4

**Table 1.1: Number of Divorces in Dar es Salaam region from 2019-2022**

Years	2019	2020	2021	2022
Number of Divorce	442	511	550	842

Source: RITA, (2022)

Prior to that, Dar es Salaam was the fifth region with high divorce rate among

Mtwara (4.8%), Lindi (4.6%), Pwani (4.1%) and Morogoro (3.5%) (URT, 2016). Further the report indicates that majority of divorce cases have not been registered. Divorce causes behavioral and emotional problems such as, stress, violence, poor parenting, drug abuse by children, the problem of street children, illiteracy and inability to manage relationships (Basela, 2017).

## 1.2 Problem Statement

Marriage primarily begets a family, which nurtures the growth, welfare and progress of the child, family members and the nation as a whole (Binh, 2012). Contrarily, marriage breakdown or divorce endangers the society because its functions would be difficulty to be replace. These include parental care of their children and transferring good moral to children. The current situation shows that divorce is increasing drastically, something, which results into various social problem like street children, child headed and family single parent (Ndimbo, 2022).

## 2.0 Literature Review

### 2.1 Definition of terms

#### 2.1.1 Marriage

Marriage refers to the voluntary union of a man and a woman, intended to last for their joint lives (Marriage Act, 1971). Marriage can be monogamous, a union between one man and one woman to the exclusion of all others. Also, can be polygamous a union where the husband may, during the subsistence of the marriage, be married to or marry another woman or women. Further, marriage can be religious, civil, or traditional Thus, the researcher focused on the marriage that is whether monogamous or polygamous, also any marriage recognized as religious or civil.

#### 2.1.2 Divorce

Divorce is any formal separation of husband and wife according to established custom (Dictionary.com, 2016). In other words, is the termination of a relationship between two partners, it is through formal customs or court proceedings. Divorce is usually accompanied by formal arrangements for the owning of property, care and support of children. Therefore, in this study, divorce is defined as any formal or informal separation of husband and wife according to established customs and laws. Divorce can occur due to fault motive where an innocent party dissolves marriage if the other party has committed any matrimonial offence. Another motive of divorce is mutual consent. In addition, frustration motive as couple separates because of anger.

Thus, in this study the researcher focused on formal divorce and included divorce or divorcees to share their experience concerning the family ethical values towards marriage stability.

### **2.1.3 Family ethical value**

This means the foundation genre made up fundamental principles of conduct and general rules that determines what is right and or wrong that govern the family and the society in general. It consists of the values such as piece, respect, truthfulness, tolerance, happiness, honesty, loyalty, justice, responsibility, self-restraint that are instilled in the thoughts, feelings and actions of parents and transferred to children (Andrabi, 2019).

## **2.2 Theoretical Literature Review**

### **2.2.1 Marriage according to Functionalists**

The theory propounded by Murdock and Talcott, (2002) which considers the role of family in society, functionalists begin with the reputation of families as developmental social institutions that play a key role in stabilizing society. They also examine the positions and roles that family members take on in marriages and/or families. The family and its associates perform certain systemic functions that facilitate the prosperity and development of society.

Families regulate sexual relations between individuals and offer a socially legitimate sexual outlet for adults. In addition, the sexual outlet within a family gives way to reproduction, which is a necessary part of ensuring the survival of society. Then, the family plays a vital role in training children for adult life and as the primary agent of socialization and enculturation, the family teaches young children the ways of thinking and behaving that follow social and cultural norms, values, beliefs, and attitudes. The educational component includes gender roles. Moreover, economic roles within the (nuclear) family are related to physical and psychological differences between males and females, with females being better suited to domestic work (Ubeseekara, 2009).

According to functionalists, the traditional differentiation of the roles because of sex ensures that families are well balanced and coordinated. When family members move outside of these roles, the family is thrown out of balance and must reunite in order to function properly. For example, if the father assumes an expressive role such as providing daytime care for the children, the mother must take on an instrumental role such as gaining paid employment outside of the home in order for the family to maintain balance and function (Diago, 2019).

### **2.2.2 Assumption of the Functionalism theory of Marriage**

Family has its norms, values and customs perform function that help to shape the society. Higher expectation that peoples place on marriage result into divorce where by couples become less willing to tolerate unhappy marriage. In addition, functionalist assumes that the rapid increasing social change due to factors such as globalization would result in dysfunction of the marriage institution (Diago, 2019).

### **2.2.3 Strength of the Functionalism theory of Marriage**

It provides a very harmonious view of society and the family. As it stresses the great importance of the family, as the basic building block of society. The family is seen as very important in passing on the shared norms and values, which are universal in society. Also, functionalist shows how a social institution can work at two different levels - both fulfilling the needs of each individual and meeting the needs of the whole society at the same time. Moreover, functionalists demonstrate how each of the parts of society are interrelated, each contributing to the stability and well-being of society (Diago, 2019).

### **2.2.4 Criticism of the Functionalism theory of Marriage**

Functionalists focus much on the positive functions that institutions perform, ignoring the negative ways in which institutions and socialization can have on certain people. For example, Feminists argue that the traditional nuclear family, which is seen as necessary by Parsons, oppresses women, as they are expected to fulfil the housewife role, which ultimately makes women dependent on men for an income, and ends up benefitting men who benefit from women's emotional and domestic labour.

Also, Human behaviour is portrayed as being shaped by the social system, as if individuals are programmed by social institutions, being the puppets of social forces. While, globalization allow much more opportunity for individuals to shape their own identities in an active way (Diago, 2019).

Moreover, despite most people being socialized into traditional gender norms, many people today develop LGTBQ identities; despite being socialized to obey the law, self-report studies show high levels of minor criminality. It as if people are just pretending to obey social norms, but deep inside, this is not necessarily the case, while everyone is doing their own thing (Diago, 2019).

### **2.2.3 Implication of the theory**

The family has its particular ethical values that each member within the institution must perform certain function for its stability. While the dysfunction put a family and marriage institution in a vulnerable situation leading to its breakdown.

## **2.3 Factors Influencing Divorce**

### **2.3.1 Lack of Communication**

In absence of communication between marriage couples leads to marriage collapse. This happens when spouses fail to communicate their desires or confront problems before it become vast. Without good and open communication, spouses cannot work on their marriage over time and problems begin to build up because they are not being addressed (Shumway, 2003). Communication involves the skill to pay care to what others are thinking and feeling. Any marriage is complete when a couple can handle three principles consistently, when they can well utilize the essentials involved in speaking and listening, when they can resolve conflicts through productive methods and lastly, when they spend time on daily basis in an intimate sharing of feelings, suggests (Van Pelt, 2009).

### **2.3.2 Cheating and Infidelity**

Collins (2009) is of the opinion that, when one or both of spouse become unfaithfully by having other relationship outside the marriage leads the men to become irresponsible to the family, because some of them pay much attention to their mistresses or small house rather than their own family hence women become hurt and tied of the situation hence separation. The seeds of emotional cheating are sown when couples misunderstand rules of marriage and when a spouse places his or her primary needs in the hands of someone outside the marriage. It breaks the bond of Marriage just as adultery does (Kalafut, 2007).

### **2.3.3 Poverty**

Along with affecting the likelihood of marriage, poverty is also linked to increased separation and divorce rates. Further explain that, poverty weakens the possibility of uniting with financially stable person, thereby weakening the chance of marriage among the poor (Emily, (2015) entail low incomes and poverty are risk factors because financial stressors often affect negatively on a marital relationship. On the other side of the equation, a very rapid upward social mobility where the acquisition of money and status is a prime mover is also a risk factor. This may be because such a pursuit of materialism takes time away from relationships or reflects individualistic values that are incompatible with a good conjugal life.

### **2.3.4 Addiction on Alcoholism**

When a husband or wife is addicted to alcohol fail to be responsible for the family, disturb family members and forget their family responsibility, this situation causes the wife or husband to lose hope and become impatient. Because the alcoholic tends to pay more attention to addiction rather than supporting family, this makes the spouse to become tied of such life hence seek for separation. Addiction can kill love and withdrawal from roles can take place and eventually marriage breakdown

(Ndimbo, 2022).

## **2.4 Empirical Literature Review**

Ndimbo, (2022) conducted a descriptive case study examining factors contributing to the failure of modern marriage in Mbinga District Tanzania: They targeted conflicting couples, divorced, cohabited couples, unmarried people with appropriate marriage age and those with children out of wedlock. The study revealed that, technological advancement, socio-cultural and political factors were the main factors contributing to the failure of modern marriage in Tanzania. In economic production, activities and economic classes of the people were included. Furthermore, sociocultural factors such as effects of social changes, demoralization of marriage norms and values, patriarchy system, formal education and traditional practices contributed a lot to marriage failure. However, political factors include effects of democracy that relates to multiparty system, marriage law and gender equity and equality.

In addition, Basela, (2015), did a study on the effectiveness of premarital education towards marital stability and parenting in Dodoma Tanzania. The study findings exposed that the traditional premarital education inform of initiation rites has been the core mechanism adopted towards marital stability. However, it is currently supplemented with modern religious teachings, formal schools, media, government and non-governmental health initiatives. The traditional premarital education and modern religious teachings were evaluated as effective mechanisms in ensuring marital stability and improved parenting if well implemented. However, globalization has affected the status of premarital education by altering the norms, values and processes associated with marriage and parenting. Furthermore, realistic premarital education objectives, ample training duration, qualified/reputable trainers, suitable contexts and self-sufficient contents were determined as key aspects to achieve culturally relevant premarital education in the modern community.

Margaret, et al., (2009) conducted a descriptive survey on the influence of religion on the risk of marital dissolution among first-time married couples. They found that although each partner's religious attendance bore a modest relationship to marital dissolution, the risk of divorce was lower if husbands had conservative theological beliefs and when both partners belonged to mainline Protestant denominations. Conversely, the risk of divorce was elevated if husbands attended services more frequently than their wives did and if wives were more theologically conservative than their husbands were. These patterns withstood controls for sociodemographic covariates, marital duration, and marital quality.

Jaffar et al., (2021) conducted a study focused on inspecting the role of religiosity in healthy marital commitment among individuals in Pakistan. It is a distinctive and central value in regulating a healthy social life. The marital commitment and adherence had better and healthier impact. In addition, results provide helpful insight to clarify the social dynamics of marital commitment. The findings designate that religious practices strengthen and promote nuptial commitment.

### **2.5 Tanzania Law of Marriage Act (1971)**

United Republic of Tanzania (URT) (1971) to regulate the law relating to marriage, personal and property rights as between husband and wife, separation, divorce and other matrimonial reliefs and other related matters established an Act. Marriage means the voluntary union of a man and a woman, intended to last for their joint lives. The policy recognizes two kinds of marriage, which are those that are monogamous or are intended to be monogamous; and those that are polygamous or are potentially polygamous.

A marriage contracted in Tanzania shall be contracted in Christian, Islamic form or according to rites recognized by customary law in Tanzania, be presumed, unless the contrary is proved to be polygamous or potentially polygamous; or presumed to be monogamous. Also, a contracted marriage may be converted from monogamous to potentially polygamous; or if the husband has one wife only, from potentially polygamous to monogamous, by a declaration made by the husband and the wife, that they each grant their own free will, agree to the conversion under the presence of a judge, a resident magistrate or a district magistrate and shall be recorded in writing, signed by the husband and the wife and the person before whom it is made, at the time of its making. No marriage between two Christians, which was celebrated in a church in Christian form, May, for so long as both the parties continue to profess the Christian faith, be converted from monogamous to polygamous.

#### **2.5.1 Separation and Divorce**

The policy act requires a decree of divorce to be granted unless the court is satisfied that the breakdown is irreversible. In addition, the policy restrict petition for divorce during first two years of marriage unless there is proven hardship of sufferings. Moreover, requires the establishment of Marriage Conciliation Board in every ward just to solve marriage disputes. No person shall petition for divorce unless he or she has first referred the matrimonial dispute or matter to a Board and the Board has certified that it has failed to reconcile the parties:

### **2.6 Research Gap**

Many studies such as Ndimbo, (2022, Basela, (2015), and Jaffar et al., (2021) have exposed alarms over the factors and impacts of divorce. Following the review including their findings focused on the factors and impacts of divorce and show ways to overcome the divorce impacts. Thus, basing on these, there is limited evidence on the contribution of family ethical values on marriage stability. Therefore, a knowledge gap in this study is to identify and assess the family ethical values related to marriage and adherence to prevent the rate of divorce in Dar es salaam. This study, therefore, targets to bridge the gap by assessing family ethical values related to marriage to the factors and adherence that contribute to the increase divorce.

While factors such as cheating, disobedience, violence and globalization which intend to affect marriage stability by spoiling family ethical values relating to marriage as just there is nonexistence of such ethical values hence limit marriage players to abide with the preexisting values leading to disrespect, unfaithfulness, irresponsibleness, violation of rights, loss of identity and culture due to adaptation of western culture from globalization hence perpetuating the increase in divorce rate due to marital instability (Ndimbo, 2022).

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## **3.0 Methodology**

This chapter presents the methodology of the study. It begins with the location of the study, population of the study, research design, sampling procedure, research methods and data processing, analysis techniques, action plan and Budget.

### **3.1 Research Design**

This study employed cross-sectional research designs. The researcher selected the cross-sectional design just to obtain a snapshot of family ethical values that exists in the actual context of marriage in Tanzania. It is fast and inexpensive while it allows studying different characteristics that prevailed in the population. In addition, it provides the information on what is happening in the current population and descriptively give more understanding about the reality of the problem (Wang & Chang, 2020). The data was strategically convergent collected used a mixed, that is both qualitative and quantitative data was collected at the same time in the field (Creswell, 2018). The information is grounded on what exist from family ethical values relating to marriage, factors affecting it and adherence of marriage ethical values among adult family members.

### **3.2 Research Approach**

The study employed both quantitative and qualitative research approach (Mixed approach). The reason for using this approach is influenced by the ontological paradigm found in the research question. That is, pragmatism paradigm because allowed to study multiple realities with neither relying on

nor positivism or constructive through employing multiple methods, different worldviews, and different assumptions, as well as different forms of data collection and analysis

(Creswell, 2018).

Thus, for the third objective which assessed the adherence of family ethical values among adult family members, was approached qualitatively when information collected from family adults to understand their day-to-day life experience concerning the adherence to family ethical values relating to marriage. While the first and the second objective which concerned with exploring family ethical values relating to marriage stability and examining factors affecting family ethical values relating to marriage stability respectively, was approached quantitatively. Furthermore, employing both qualitative and quantitative approach is expected to overcome the effect of each method's weaknesses and limitations (Kothari, 2013).

### **3.3 Study Area**

The study is expected to be conducted in the Dar es Salaam region, this is because it is expected to give the significant contribution to fulfill the objective of this study since it is a largest populated urban region in the country and the center of all administrative, social and economic interactions that are potential determinant to a social change that affecting family ethical values. Also, the region has been recognized to experience an increase in number of divorces in recent four consecutive years from 2019 to 2022 in the country that other regions such as Mtwara and Lindi; while Kinondoni municipal is found to record high number of marital dissolution cases in the region which is potentially leading to increase in the divorce cases (RITA, 2022).

### **3.4 Population and sampling**

#### **3.4.1 Target population**

The targeted populations for this study were married couples and families living in Dar es Salaam particularly in Kinondoni municipal. Married elders' families were included in the study because they were the ones who must adhere to the ethical values. Also, elders in the family also were expected to have much information on family ethical values related to marriage and factors affecting and their experience of adherence in the new families. Furthermore, divorce/divorcees were also included in this study because of their actual experience in marriage breakdown problem.

#### **3.4.2 Study population**

The study population was married families and divorce/divorcees found in Kinondoni municipal in Dar es Salaam.

### **3.5 Sample Size and Sampling Techniques**

#### **3.5.1 Sampling Techniques**

Sampling techniques are employed because all scientific researches focus on a small segment (sample) of a bigger population (Bryman, 2008). This study employs simple random sampling in the selection of wards and street to be studied within the municipal, purposive sampling, which is a non-probability for selecting respondents with similar characteristics for interview and questionnaire. The respondents were choose based on their willingness and capacity to answer to the questionnaire. Simple random sampling technique was employed in the selection of wards, which were found in Kinondoni municipal; whereby, the wards were listed in the piece of papers and the first three papers picked were included in the study. Therefore, after the process, the picked wards were Kawe, Bunju and Wazo

Also, purposive sampling was used in the selection of adult family members because were expected to possess wide range of experience and knowledge on issues regarding the marriage life and family ethical values related to marriage, which strengthen the family institution.

Snowball sampling technique was also applied to further identify married families to be recruited in this study. This was done by requesting the information from social workers and ward executive officers as well as religion institutions to identify married couples and divorced families just direct the researcher

#### **3.5.2 Sample size**

Total number of families living in Kinondoni was 299,184 (URT, 2022). In addition, the calculated sample size was drawn from the chosen three wards, which were Kawe (20,370), Bunju (27,500) and Wazo. (44,155). the following formula was used to get a sample size.

$$n = \frac{N}{1 + Ne^2}$$

Whereby:

N = total population of married families (92,025)

$$e = \text{Marginal of error } (0.05) \quad n = \text{sample size } n = 92,025 \div 92,025(0.05)^2$$

$$= 384$$

Therefore, the expected sample size being included in this study was 384, which was both the married families and divorce/divorcees. Thus, in each ward the researcher expected to recruit 128 family elders and or divorce/divorcees so that to make sure all the selected wards have participants in the study.

### Qualitative Sample size

The size of subsample was determined after data collection process basing on the saturation principle. The researcher would collect satisfactory information until it feels that no further information from the sample may perhaps add new insight (Creswell, 2018). Therefore, from the general sample size of family elders or divorce/divorcees, selected few individuals were invited for in-depth interview.

### 3.6. Inclusion and exclusion criteria

#### 3.6.1 Inclusion criteria

Adult family elders with at least 10 years in the marriage life because of the belief of having a reasonable experience in marriage life. Also, divorce/divorcee because of the belief of actual encounter of marriage problems resulted to their breakup.

#### 3.6.2 Exclusion criteria

Adult family elders with at less than 10 years in the marriage life because of experiencing less marriage life and its challenges. Also, family elders from unmarried families like those who are still single and unmarried couples.

### 3.7 Data collection

#### 3.7.1 Data collection tools

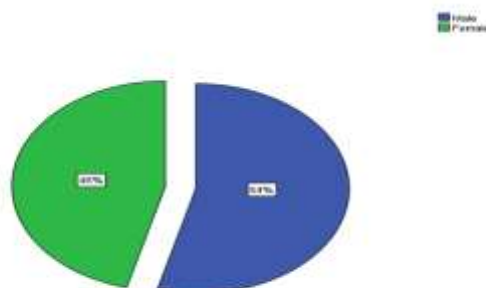
The study focused on primary data. Data collection tools comprised questionnaire guide on determining family ethical values related to marriage, the factors affecting the family ethical values and adherence strategies. In addition, in-depth interview was used to give more understanding about the problem.

## 4.0 Discussion of Findings

### 4.1 Demographic Information

#### 4.1.1 Distribution of Respondents by Sex

The finding on figure 4.1 indicates that out of 283 respondents, 54% were male and 46% were female. From this finding, it is clear that majority of respondents participated in this study were male to whom were assumed to be the principal leader of the most of families consequently the first responder to uphold family ethical values for the strength of the marital institution. Thus, this variable is helpfully in reflecting different gender experiences and their roles in the family towards upholding marriage institution stability.

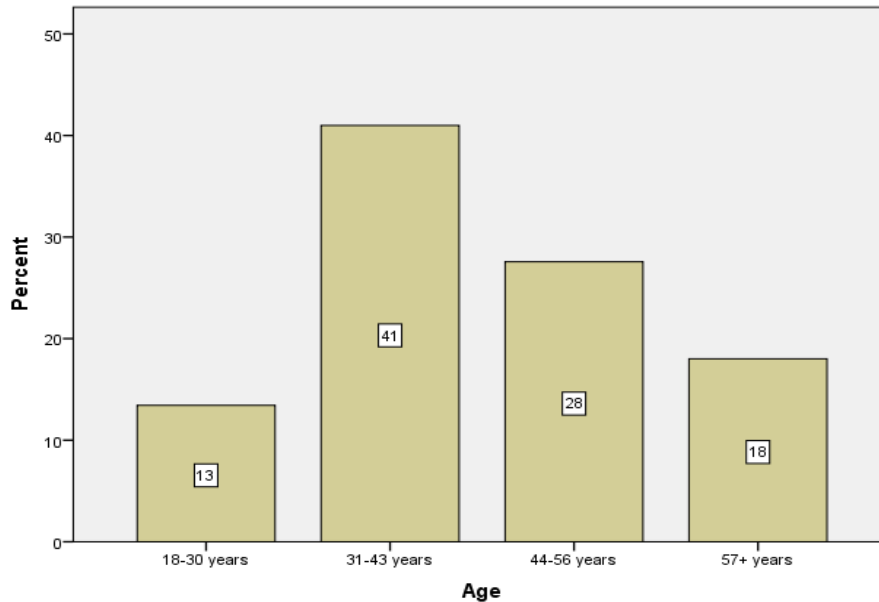


**Figure 4.1: Sex of respondents**

Source: Field Data (2024)

#### 4.1.2 Age Distribution

The findings on figure 4.2 indicates that, out of 283 respondents, 13% were aged between 18 and 30 years of age, 41% of the respondents were aged between 31 and 43 years, 28% of the respondents were aged between 44 and 57 years of age. The remaining 18% of the respondents were aged 57 and above years. From these findings, it is clear that most of the respondents in this study were in the age groups of 31 and 43 years which include late- youth age and early- old age who were the active reproductive age group and could understand the importance of marriage institution and family buildup. Therefore, this variable is important in reflecting different understanding and experiences among age group concerning family ethical values related to marriage over changes in lifetime.

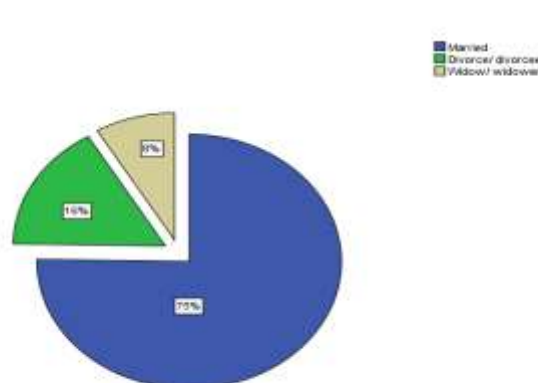


**Figure 4.2: Age of respondents**

Source: Field Data (2024)

#### 4.1.3 Marital Status

The findings on figure 4.3 shows that out of 283 respondents who participated in this study 75% of them were married, 16% of the respondents were divorced. The remaining 8% of the respondents were widow and widower. This means that most of the respondent were married, which signifies the existing family values applicable to the marital institution. In this study, this variable is important in portraying actual marital experiences of respondents towards divorce and adhering the values.



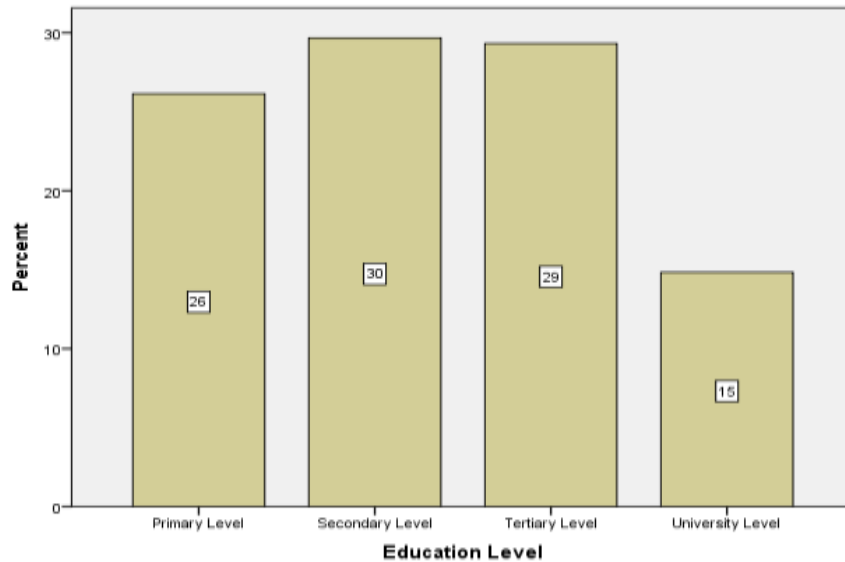
**Figure 4.3: Marital status of respondents**

Source: Field Data (2024)



#### 4.1.4 Education Level

The findings on figure 4.4, shows that out of 283 respondents, 26% of the respondents possessed primary education, 30% of the respondents indicated having a secondary education level, and 29% of the respondents acquired a tertiary education level. While, the remaining 15% had university level of education. From the findings, it was noted that the majority of respondents possess a certain level of education, which is vital factor for understanding the importance of marriage institution and its stability. Thus, this variable is important to this study as it presents the knowledge, decision making and protection among different education level group in the family.



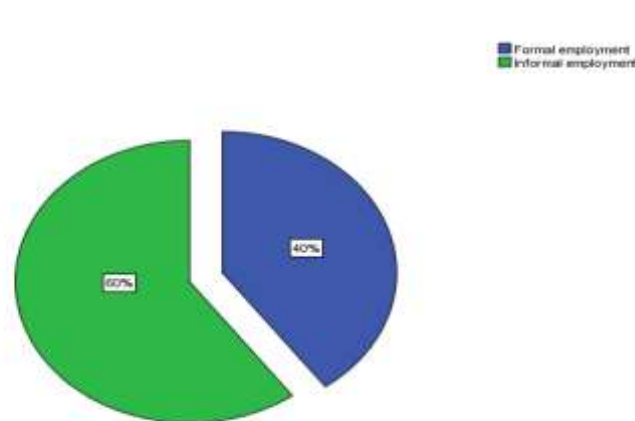
**Figure 4.4: Education level of respondents**

Source: Field Data (2024)

#### 4.1.5 Employment Status

The findings in figure 4.5 shows that out of 283 respondents 40% reported that they have been formally employed while the remaining 60% have been informally employed. This means that the majority of respondents have certain income-

generating activity to fulfill family responsibilities and sustenance for basic needs. In this study, this variable is important as it presents the experience of income earners in different families in upholding marital stability through family ethical values.



**Figure 4.5: Employment status of respondents**

Source: Field Data (2024)

#### 4.2.2 Family Ethical Values Relating to Marriage

This objective was concentrated on the family ethical values relating to marriage. The table 4.1 below presents the responses from respondents.

Findings in table 4.1 shows that majority of responses; 50% have agreed that cooperation was among the family ethical values. Apart from that, 33% of respondents have strongly agreed, While, 17% of the respondents were neutral that cooperation may either be their value or not. This means that most of respondents treat cooperation as their family ethical value towards marital stability.

Also, table 4.2 shows that majority of responses; 63% have agreed that they agreed that responsibility to each other was among the family ethical values. Apart from that, 26% of respondents strongly agreed, While, 11% of the respondents were neutral that cooperation may either be their value or not. This means that most of responded value responsibility to each as their family ethical value towards marital stability.

Findings in table 4.1 shows that majority of responses; 41% have agreed that they agreed that justice was among the family ethical values. Apart from that, 35% of respondents strongly agreed, While, 18% of the respondents were neutral that justice may either be their value or not. The remaining 6% disagreed that justice was not their family ethical value. This means that most of responded value justice as their family ethical value towards marital stability.

Findings in table 4.1 shows that majority of responses; 52% have agreed that they agreed that attitude and faithfulness was among the family ethical values. Apart from that, 25% of respondents strongly agreed, While, 22% of the respondents were neutral that attitude and faithfulness may either be their value or not. And, the remaining 2% disagreed that justice was not their family ethical value. This means that most of respondents considered attitude and faithfulness as their family ethical value towards marital stability.

Findings in table 4.1 shows that majority of responses; 51% have agreed that they agreed that happiness was among the family ethical values. Apart from that, 25% of respondents strongly agreed, While, 24% of the respondents were neutral that happiness may either be their value or not. This means that most of responded value happiness as their family ethical value towards marital stability.

Findings in table 4.1 shows that majority of responses; 57% have strongly agreed that they agreed that Peace and Love was among the family ethical values. Apart from that, 37% of respondents agreed, While, 6% of the respondents were neutral that c Peace and Love may either be their value or not. This means that most of responded value Peace and Love as their family ethical value towards marital stability.

Findings in table 4.1 shows that majority of responses; 50% have agreed that they agreed that Honesty and Truthfulness was among the family ethical values. Apart from that, 6% of respondents strongly agreed, While, 40% of the respondents were neutral that Honesty and Truthfulness may either be their value or not. And, the remaining 5% disagreed that justice was not their family ethical value. This means that most of responded value honesty and truthfulness as their family ethical value towards marital stability.

Findings in table 4.1 shows that majority of responses; 69% have strongly agreed that they agreed that Respect and Humanity was among the family ethical values. Apart from that, 29% of respondents agreed, While, 2% of the respondents were neutral that Respect and Humanity may either be their value or not. This means that most of responded value Respect and Humanity as their family ethical value towards marital stability.

Findings in table 4.1 shows that majority of responses; 46% have agreed that they agreed that tolerance to each other was among the family ethical values. Apart from that, 28% of respondents strongly agreed, While, 22% of the respondents were neutral that tolerance to each other may either be their value or not. And, the remaining 4% disagreed that tolerance was not their family ethical value. This means that most of responded value tolerance as their family ethical value towards marital stability.

Findings in table 4.1 shows that majority of responses; 39% have agreed that they agreed that royalty and belongingness was among the family ethical values. Apart from that, 36% of respondents strongly agreed, While, 16% of the respondents were neutral that royalty and belongingness may either be their value or not. Moreover, the remaining 9% disagreed that royalty and belongingness was not their family ethical value. This means that most of responded value royalty and belongingness as their family ethical value towards marital stability.

Findings in table 4.1 shows that majority of responses; 32% have agreed that they agreed that giving and receiving was among the family ethical values. Apart from that, 13% of respondents strongly agreed, While, 46% of the respondents were neutral that giving and receiving may either be their value or not. Moreover, the remaining 10% disagreed that giving and receiving was not their family ethical value. This means that most of responded value giving and receiving as their family ethical value towards marital stability.

Findings in table 4.1 shows that majority of responses; 46% have agreed that they agreed that Spiritual health and Character growth was among the family ethical values. Apart from that, 19% of respondents strongly agreed, While, 29% of the respondents were neutral that may either be their value or not. 5% disagreed and the remaining 1% disagreed that was not their family ethical value. This means that most of responded value Spiritual health and Character growth as their family ethical value towards marital stability.

**Table 4.1: Family Ethical Values Relating to Marriage.**

Statement	Strongly Disagree		Disagree		Neutral		Agree		Strongly Agree	
	F	%	F	%	F	%	F	%	F	%
Co-operation to each other is among the family ethical values	0	0%	0	0%	48	17%	141	50%	94	33%
Responsible to each other is among the family ethical value	0	0%	0	0%	30	11%	179	63%	74	26%
Justice to each other is among the family ethical value	0	0%	18	6%	52	18%	115	41%	98	35%
Attitude and faithfulness to each other is among the family ethical value	0	0%	5	2%	61	22%	147	52%	70	25%
Happiness to each other is among the family ethical value	0	0%	0	0%	67	24%	144	51%	72	25%
Peace and love to each other is among the family ethical value	0	0%	0	0%	16	6%	105	37%	162	57%
Honest and truthfulness to each other is among the family ethical value	0	0%	14	5%	112	40%	141	50%	16	6%
Respect and humanity to each other is among the family ethical value	0	0%	0	0%	6	2%	82	29%	195	69%
Tolerance to each other is among the family ethical value	0	0%	12	4%	62	22%	131	46%	78	28%
Royalty and belongingness to each other is among the family ethical value	0	0%	26	9%	46	16%	109	39%	102	36%
Giving and receiving to each other is among the family ethical value	0	0%	28	10%	129	46%	90	32%	36	13%
Spiritual health and character growth is among the family ethical value	2	1%	13	5%	83	29%	130	46%	55	19%

Source: Field Data (2024)

#### 4.2.3 Factors Affecting Family Ethical Values Relating to Marriage.

The third objective of the research study required the researcher to identify factors affecting family ethical values relating to Marriage. In the table below presents the responses from respondents.

Table 4.2 shows that majority of responses 43% have strongly agreed that the presence of social media (Telegram, WhatsApp, etc.) has caused deviation from family ethical values. Also, 41% agreed, 8% were neutral that whether the they are social medias lead to violation of family ethical values or not while, 6% disagreed. And the remaining 6% strongly disagreed. This implies that the presence of social media (Telegram, WhatsApp, etc.) has caused violation of family ethical values.

Table 4.2 shows that majority of responses 44% have strongly agreed that believing in witch doctors to solve marital problems caused violation of family ethical values. Also, 23% strongly agreed, 23% were neutral that whether the they are social medias lead to violation of family ethical values or not while, 3% disagreed. And the remaining 3% strongly disagreed. This implies that the presence of superstition beliefs has caused ruined the family ethical values

Table 4.2 shows that majority of responses 44% have strongly agreed that the presence of Violence has caused violation of family ethical values. Also, 28% strongly agreed, 16% were neutral that whether the they are social medias lead to violation of family ethical values or not while, 9% disagreed. And the remaining 4% strongly disagreed. This implies that the presence of violences in a family has caused violation of family ethical values.

Table 4.2 shows that majority of responses 42% have strongly agreed that alcoholism and drug abuse has caused violation of family ethical values. Also, 28% strongly agreed, 19% were neutral that whether alcoholism and drug abuse led to violation of family ethical values or not while, 7% disagreed. And the remaining 3% strongly disagreed. This implies that Alcoholism and drug abuse has caused violation of family ethical values. Has caused violation of family ethical values among spouses

Table 4.2 shows that majority of responses 42% have strongly agreed that the presence of prostitution, adultery and homosexuality has caused violation of family ethical values. Also, 26% strongly agreed, 19% were neutral that whether the prostitution and homosexuality lead to violation of family ethical values or not while, 10% disagreed. And the remaining 3% strongly disagreed. This implies that the presence of prostitution, adultery and homosexuality has caused violation of family ethical values has caused violation of family ethical values

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## Conclusion

This paper focused on the contribution of family ethical values in reducing the rate of divorce. The underlying motivation for pursuing this study has largely been attributed to the increased rates of divorce that the country has witnessed during the recent years. The empirical results have revealed that; family ethical values related to marriage involves; love, respect, responsibility, tolerance, honesty, royalty, faithfulness, cooperation, justice, happiness, spiritual health and character growth, giving and receiving. These values significantly contributed to marital stability if adhered accordingly by those spouses and family elders in making sure that the young couples understand and abide to these values. In contrast to that factor such as severe alcoholism, violence, poverty limits the adherence of spouses towards the values leading to marital instability. Therefore, this family ethical value if adhered effectively; are of much importance in contributing to the marital stability hence reducing the rate of divorce.

In terms of policy implications, this paper underscores the necessities of establishing training centers in the country for marriage counseling and promotion of awareness as a panacea to address marital issues in the country. Also, Seminars for Family elders and guardians enhancing their roles in marital stability of their children. Also, enduring the key of education to adolescents on how to manage long-term marital relationships. Indeed, training on married couples could involve topics like Love and Respect, Communication, Empathy and Compromising and Parental Care for Child Development. Enhancing the family to play a pivotal role in strengthening marital bonds by providing effective premarital education, counseling and support for existing marriages.

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## Recommendations

The researcher provided the following recommendations in order to provide implications of the findings to Tanzanian organizations, Government and Policy makers.

- From this in courts, different mechanism should have to be taken to keep couples' marriage like marriage counseling. Most of counselors should be married and enough real marital life experience to engage with marital disputes and making priority for solution and not marital dissolution.
- Fiancés should be told what the love should mean, but also, true love which combine passion, commitment and intimacy. Also, other values such as tolerance, peace and harmony, faithfulness, trust, respect and responsibility.
- Awareness creation is very important in saving couples' marriage. Providing psycho education that is the teaching the society importance of marriage and the physical, social psychological, and economic disadvantages of divorce might help especially illiterate communities. Hence, family elders should be told to be the first responders on duty by making sure that young couples are aware and provide counselling though out their life.
- Professionals from psychology, sociology, business and economics, health, law should stand to sensitize on the importance of family ethical values relating to marriage through different projects and other activities to stimulate the role of family's values in stability of marriage institution.
- Religious leaders should continue to up hold the pre-marital trainings to fiancés and ensure the couples attend effectively and the content of importance of family ethical values related to marriage are delivered sufficiently.

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