

**Exploring Communication Breakdown as a Pathway to Divorce among
Young Couples in Waterfalls Deanery Catholic Archdiocese Harare,
Zimbabwe**

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in Counseling Psychology**

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Declaration

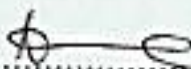
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Abstract

The problem of divorce in Zimbabwe has become a social issue which needs a remedy to mitigate. The key contributing factor that leads to divorce in marriage is communication breakdown, yet studies have overlooked it as a pathway to divorce. The study explored communication breakdown as a pathway to divorce among the young couples in Waterfalls Deanery of the Catholic Archdiocese of Harare in Zimbabwe. The number of participants who took part in this study were 24 young divorcees aged between 22 to 50 years. They were selected through purposive sampling. There were nine key informants who were incorporated into this study in order to ensure the quality of data obtained from this sensitive topic. A qualitative research method with a grounded theory design was employed in this study in order to capture the perceptions, experiences and the knowledge of the participants on marital communication breakdown. The data was analyzed through the thematic analysis. The findings indicated that communication in marriage is important for it is the greatest source of marital happiness, a force that unites couples and it creates a favorable marriage climate. The results of the study also showed that there are various factors which lead to marital communication breakdown, that there are ways of improving marital communication in marriage and reduce the rate of divorce and that people in society have their own views about communication breakdown in marriage. The study would help many families, institutions, individuals, policy makers to make informed plans on issues of family and marriage.

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Table of Contents

Declaration.....	i
Abstract.....	ii
Acknowledgement	iii
List of Tables	ix
List of Acronyms	x
Chapter One: Introduction	1
1.0. Introduction.....	1
1.1. Background to the Problem	1
1.2. Statement of the Problem.....	3
1.3. Objectives of the Study.....	3
1.3.1. General Objective.....	3
1.3.2. Specific Objectives.....	4
1.4. Research Questions.....	4
1.5. Scope and Delimits of the Study.....	4
1.6. Definition of Terms.....	5
1.7. Conclusion	6
Chapter Two: Literature Review	7
2.0. Introduction.....	7
2.1. Importance of Communication in Marriage	7
2.2. Factors that Lead to Marital Communication Breakdown.....	9
2.3. People’s Views on Communication Breakdown	16
2.4. Ways of Improving Marital Communication.....	17
2.4.1. Active Listening	19

2.4.2. Self-Disclosure	19
2.4.3. Being Non-defensive	20
2.5. Theoretical Framework	20
2.6. Conclusion	22
Chapter Three: Method	24
3.0. Introduction.....	24
3.1. Research Design.....	24
3.2. Epistemology	24
3.3. Study Area	25
3.4. Participants.....	26
3.5. Key Informants.	26
3.6. Sample Size.....	27
Table 1.0: Krejcie and Morgan’s Table of Recommended Sample Size.	27
Table 2.0: Distribution of the Participants and Research Instruments	28
3.7. Sampling Procedure	28
3.8. Recruiting Procedure	29
3.9. Instruments of Data Collection	31
3.10. Procedure of Data Collection.....	32
3.11. Data Safety and Management	34
3.12. Data Analysis	34
3.13. Ethical Considerations	35
3.13.1. Permission to Conduct the Study.	35
3.13.2. Informed Consent.....	36
3.13.3. Confidentiality and Anonymity.....	36

3.13.4. Beneficence	37
3.13.5. Justice	37
3.14. Conclusion	38
Chapter Four: Results	39
4.0. Introduction.....	39
4.1 Demographic Details of the Participants	40
Table 3.0: Demographic Details of Participants	40
4.1.1 Age of the Respondents.....	41
Figure 0.1: Age of the Participants.....	41
4.1.2 Distribution of Participants by Gender.....	42
Figure 0.2: Pie Chart of the Gender of the Participants	42
4.1.3. The Educational Level of Participants	42
4.1.4. The Occupation of the Participants	43
4.1.5. The Religious Background of the Participants.....	43
4.2. Importance of Communication in Marriage	43
4.2.1. The Greatest Source of Marital Happiness	44
4.2.2. Force that Unites	45
4.2.3. Creation of Favorable Marriage Climate	46
4.3. Factors leading to Communication Breakdown.....	48
4.3.1. Harboring of Feelings.....	48
4.3.2. Sexual Denial	48
4.3.3. Religious and Cultural Differences	50

4.3.4. Reference to Past Mistakes	51
4.3.5. Very Busy with Many Other Things	51
4.3.6. Long Absence of One of the Spouses	52
4.3.7. Interference with External Agents.....	53
4.4. Participants' Views on Marital Communication Breakdown	55
4.5. Ways of Improving Marital Communication.....	57
4.5.1. Training in Communication Skills	57
4.5.2. Marriage Education Structures.....	58
4.5.3. Professional Counseling.....	58
4.6. Summary of the Findings.....	59
Chapter Five: Discussion.....	61
5.0. Introduction.....	61
5.1. Importance of Communication in a Marriage.....	61
5.2. Factors Leading to Communication Breakdown	63
5.3. The Participants' Views on Communication Breakdown.....	64
5.4. Ways of Improving Marital Communication.....	65
5.5. Suggestions on the Theory.....	65
Chapter Six: Conclusion.....	67
6.1. The Limitation of the Study	67
6.2. Future Orientation.....	67
6.3. Reflexivity.....	67
6.4. Implications for Counseling.....	68
References.....	70
Appendices.....	74

Appendix A: Focus Group Discussion Guide for Key Informants.	74
Appendix B: Participant’s Consent Form	76
Appendix C: The Interview Guide for Participants	77
Appendix D: Demographic Details of the Participants	78
Appendix E: Ethical documents	Error! Bookmark not defined.

List of Tables

Table 1.0.	Krejcie and Morgan's Table of Recommended Sample Size.....	27
Table 2.0.	Distribution of participants and Research Instruments.....	28
Table 3.0.	Demographic Details of participants.....	40
Figure 0.1.	Age of the Participants.....	41
Figure 0.2.	Pie Chart of the Gender of the Participants.....	42

List of Acronyms

SPT:	Social Penetration Theory
CUEA:	Catholic University of Eastern Africa
RCZ:	Research Council of Zimbabwe

Chapter One: Introduction

1.0. Introduction

This chapter focuses on the background to the problem, statement of the problem, objectives of the study, research questions, scope of the study, delimits and definitions of terms.

1.1. Background to the Problem

While many marriages remain intact through the lives of many couples, many other breakdown and the couples end up divorcing, thus destabilizes the whole realm of the domain of marriage and family (Lavner, Karney, & Bradbury, 2016). There are many factors that lead to divorce and communication breakdown is one of them. This study explored communication breakdown as a pathway to divorce.

Human beings are endowed with communication abilities, which enable them to interact both verbally and nonverbally. Communication is the core of every human relationship (Klentz, 2015). Marital Communication defines and shapes the essence of a marriage relationship. It establishes the intimacy and creates an environment for a couple to enjoy their marriage (Pinsof & Lebow, 2010).

The various marriage problems such as depression, stress, conflict, differences, unhealthy fear and emotional outbursts may come up but they are mitigated by good communication (Lavner et al., 2016; Klentz, 2015., Ledermann et al., 2010., Matthew, 2012., Ravinder, 2009). While some couples are able to maintain good marital communication, others are unable and they experience breakdown in communication which at times leads to divorce. Some studies have shown the importance of communication in marriage and poor

communication has been reported as one of the major predictors of divorce (Matthew, 2012; Klentz, 2015; Lavner, et al., 2016).

There are also high divorce rates reported in other parts of the world. In America for example divorce rate of 53% has been reported (Engel, 2014); while countries like the Czech Republic, Spain, Portugal, Hungary and Luxembourg have divorce rates that are above 60% (Engel, 2014); while Belgium has a divorce rate of 70% (Engel, 2014).

The alarming and high prevalence of divorce in Zimbabwe has become a very big social threat for the past few years (Dube, 2016). The Zimbabwean High Court, called for the attention of the entire nation by, giving a full coverage report on the prevalence of divorce in the country (Nemukuyu, 2015). Nemukuyu (2015) reported in the Herald News the statistical records from the courts throughout the country reflect that the divorce rate in 2015 had an increase of nine percent in a period from January to December (Nemukuyu, 2015). The president of Zimbabwe challenged the nation over the alarming rates of divorce in Zimbabwe, and encouraged all married couples to go for counseling to reduce divorce rate (Chikwati, 2016).

Apart from the high prevalence of divorce in Zimbabwe, there is also the complexity and impact of marital communication breakdown on the phenomenon of divorce. There is also still paucity of literature on how communication breakdown as a pathway leads to divorce. This shows that there is a gap in knowledge that needs to be filled in order to reduce marital communication breakdown which is a pathway to divorce.

There are limited published studies which have been conducted both in Zimbabwe and in the Catholic Church on the same topic. Those studies which were conducted outside Zimbabwe may not reflect the same mindset and world view as found in Zimbabwe. They may not have the same significance in Zimbabwe where the people have different cultural perceptions. However, the researcher has observed that after some couples have solemnized

their marriage, they often report that their marriages are not working. Therefore, this is another gap in knowledge which this study will explore.

1.2. Statement of the Problem

There is high prevalence of divorce in Zimbabwe (Dube, 2016; Chikwati, 2016 & Nemukuyu, 2015). The year 2015 only had a rise of nine percent in divorce rate (Nemukuyu, 2015). The alarming divorce rate in Zimbabwe has caused many psychological implications, such as suicide cases, stress, depression, and high increase of street children (Dube, 2016). Despite these observations and many reports of divorce in Zimbabwe (Dube, 2016), there is paucity of literature, on the exploration of communication breakdown as a pathway to divorce among the young couples. Researchers have not explored much on the factors which lead to communication breakdown and ways it can be improved in marriage. Researchers also have not yet acknowledged much on the paramount importance of communication in marriage, and this may be the reason why the study on communication breakdown as a pathway to divorce is overlooked.

1.3. Objectives of the Study

1.3.1. General Objective

The general objective of this study was to:

Explore communication breakdown as a pathway to the phenomenon of divorce among the young couples in the Waterfalls Deanery of the Archdiocese of Harare, Zimbabwe.

1.3.2. Specific Objectives

The specific objectives of the study were to:

- (1) Explore the importance of communication in marriage among the young couples in Waterfalls Deanery.
- (2) Examine the factors that lead to communication breakdown in marriage among the young couples in Waterfalls Deanery.
- (3) Examine the views held on communication breakdown in a marriage among young couples in Waterfalls Deanery.
- (4) Investigate ways of improving marital communication in order to reduce the rate of divorce among the young couples in Waterfalls Deanery.

1.4. Research Questions

The research questions are:

- (1) What are the importance of communication in marriage among the young couples in Waterfalls Deanery?
- (2) What are the factors that lead to communication breakdown in marriage among the young couples in Waterfalls Deanery?
- (3) What views do people hold on communication breakdown in a marriage among young couples in Waterfalls Deanery?
- (4) What are the ways of improving marital communication in order to reduce the rate of divorce among the young couples in Waterfalls Deanery?

1.5. Scope and Delimits of the Study

The study explored communication breakdown as a pathway to divorce among the young couples in Waterfalls Deanery of the Catholic Archdiocese of Harare, Zimbabwe. The

study took five months to acquire the results, analyze, discuss them and make a conclusion. The young couples were those within the age range of 22 to 50 years. These are regarded as highly affected with divorce in Zimbabwe and are indicated as the young couples (Chikwata, 2016; Dube, 2006; Nemukuyu, 2015). This is the reason why this study focuses on those who are 22 to 50 years of age.

1.6. Definition of Terms

Divorce

It is the legal dissolution of the marital bond between a man and a woman. The termination of the marital union and the condition of its termination is what defines its marriage credibility that makes it a divorce.

Pathway

Pathway refers to the course on how a factor leads to a phenomenon. The factor is the communication breakdown and the phenomenon is the divorce. Therefore, in this regard, this study will explore the course of how communication breakdown leads to divorce in a marriage among the young couples.

Marital Communication

Marital Communication is the exchange of both verbal and nonverbal meaningful messages or interaction that unfolds between a wife and a husband in a marriage.

Communication breakdown

Communication breakdown refers to the failure to exchange the understandable message. According to this study, communication breakdown refers to the couple's failure to interact, or the couple's lack of healthy and effective communication process.

Young couples

Young couples in this study, refers to those husbands and wives who are within the age range of 22 to 50 years.

Couple

Couple refers to two married people that is a woman and a man. According to this study the word couple only refers to the married partners who are having a heterosexual marriage bond.

1.7. Conclusion

This chapter covered the background to the study. It also presented the objectives and the research studies that guided the unfolding of the entire study as well as the scope of the study. The chapter undertook to define some terms that were used. The next chapter had a close look at the literature that is based on both research questions and objectives of the topic. It finally looked at the theory of communication that guided the study, and showed how applicable it is to this study.

Chapter Two: Literature Review

2.0. Introduction

This chapter presented the importance of communication in marriage. Also, this chapter covered a discussion on factors of marital communication breakdown. It focused on the people's views on communication breakdown and various ways of improving marital communication. Additionally, the theory on which the study is anchored were also discussed in this chapter.

2.1. Importance of Communication in Marriage

Human beings are bestowed with the gift of both verbal and nonverbal communication. Within the marriage institution, genuine and effective communication is the main cohesive force that unites the couple and enables them to function as a wife and husband. It enables the spouses to convey their thoughts, feelings, concerns, needs and wants to each other. Studies have shown that communication impacts on the marriage relationship by setting a tone and creating a climate for a marriage (Uwom, et al., 2015). Therefore, good communication is the foundation and source of marital satisfaction, a vital factor contributing to a good and successful marriage.

Hill (2011) noted that deep intimacy is enhanced by the nonverbal communication between the spouses. It is the effectiveness of marital or spousal communication that deepens the couple's intimacy. It is through effective communication that a couple learns to love and cherish each other.

Esere, Jusuf and Omotosho (2011) pointed out that above all other things, communication breakdown undermines the stability of a marriage. This is in accord with what was postulated that the couple's happiness relies mainly on the quality or effectiveness

of the level of their communication (Ledermann, et al., 2010). If the level of marital communication is bad or ineffective, the level of marital happiness is also bad (Uwom, et al., 2015). There are some professional views that marital communication is the main source of happiness in marriage (Jent, 2012). Good marital communication begets a happy marriage, in which both spouses feel a sense of belonging and peace.

Communication in marriage is also understood and regarded as of vital importance; because it acts as a source of encouragement, interpersonal empowerment and it takes away bad intentions (Malone, 2015). Good marital communication brings sanity to a marriage relationship. Canary and Dindia (2008) acknowledged the importance of interpersonal communication in marriage, indicating that it generates a favorable atmosphere for openness and happiness. It is good to note that if the level of interpersonal communication gets shallow in a marriage, couples find it difficult to resolve their marital matters (Uwom, et al., 2015).

Good communication opens the door of mutual knowledge and communication enables the spouses to get to know each other more deeply (Lavner, et al., 2016). This gives them a chance to explore each other's psychological, social and spiritual needs. This mutual knowledge establishes an atmosphere that enables the couple to face their own challenges, accept their own differences, settle their own conflicts, address and solve their own problems. A study carried out by Ledermann (2010) had 690 participants and results showed that marital communication mitigated the daily stress and determines the quality of the marriage. Couples who communicate well find it easy to resolve their problems.

Effective marital communication is a tool that allows them to peacefully face their marriage issues and get down to them without fear of offending the other (Malone, 2015). Malone (2015) also upheld effective communication as the connector or the linker of every relationship. Communication is therefore a daily bridge that connects the two spouses. Their

marriage relationship then becomes an experience where their dreams, differences, difficulties, feelings and thoughts are freely and frankly shared (Malone, 2015).

2.2. Factors that Lead to Marital Communication Breakdown

Conflicts in marriage are exacerbated by communication breakdown (Malone, 2015). Most of the marriages which are characterized by misunderstandings have communication breakdown in the relationship. The following are the psychosocial factors that lead to communication breakdown in marriage. These factors do cut across either cultural background or religious affiliation (Fade, 2011).

Some couples are too busy with other things and are not available for each other and they get preoccupied with various personal commitments (Matthew, 2012). There are others who fail to strike a balance between the time needed for their marriage and that for other personal commitments. The couple needs time with each other, if they are to attain marital satisfaction. The lack of time in a marriage relationship can create a lack of communication (Ravinder, 2009).

According to Peterson (2015), quality time improves the level of communication because it affords those who are communicating to get enough time and chance to get in touch with each other's deeply buried emotions and thoughts. It is essential that the couple avoid getting too busy with other things but rather foster quality time for the nurturing of their marriage.

It appears that when a couple does not have quality time together, their intimacy grows apart and slowly gets into a communication breakdown. Couples need to give themselves or create some quality time by slowing down, leaving out some activities and any other things and spend more quality time together. Sarwatay and Divatia (2016) postulated that many spouses find it very difficult to share or communicate their hidden secrets and to

explore that which lies in the darkness of their lives. Apart from having favorable place and time, quality time creates an environment that helps the couple to relax and be recollected.

It is quality time that can enable a couple to learn to trust each other more and begin to mutually explore their desires, interests and likings. According to Sarwatay and Divatia (2016), quality time is very important because it enriches the quality of listening. Apart from this perspective, quality time also improves the mutual knowledge of the couples and fortifies their bond of love. Strong love is built on knowledge, and a couple need enough time to cultivate and nurture their intimacy.

The lack of sincere forgiveness by one spouse as well as stubbornness and arrogance also lead to communication breakdown in a marriage. Forgiveness in any relationship is crucially important. When sincere forgiveness is given to the other spouse, it acts as a healing remedy that renews a marriage (Sultan & Chaudry, 2008). The absence of genuine forgiveness shatters down the marital climate and cause the spouses not to talk to each other. Some spouses when they have wronged their partners, they can be stubborn or arrogant and may tend to be unwilling to apologize. This arrogance or stubbornness makes the offended spouse fail to sincerely forgive.

Pinsof and Lebow (2010) postulated that one of the aspects that build effective communication is the willingness and readiness to apologize. Pinsof and Lebow (2010) also noted that some spouses do not like to admit their failures and hopefully apologize. Genuine apology takes away the defensive practices and generates effective communication. Some spouses may feel inferior to admit that they are wrong and that they are sorry. It also requires maturity to admit one's wrong doings and frankly apologize. Some spouses think it is being submissive to admit that they are wrong. There are still men in Zimbabwe who culturally think that men should not seek forgiveness from their wives. This traditional arrogance and stubbornness among these men, can generate communication breakdown.

Harboring of emotions, anger, bitterness or frustrations is one of the factors that leads to communication breakdown. Sometimes the spouses keep issues to themselves, without sharing with each other for a long time. This suffocates the marriage because it creates silence which leads to communication breakdown (Hill, 2011). There is a tendency to harbor some feelings of hurt, resentment and anger among some spouses. These harbored or bottled emotions may be in form of buried anger, some unexpressed bitterness or frustrations and they block the process of marital communication. When such emotions are suppressed and are not honestly communicated, they accumulate and later on explode. The danger is they may explode to the wrong person and at the wrong place and at the improper time.

Fade (2011) advises that the building up of tension has to be avoided. However, marital issues which build up tension may arise, but the healthiest thing that the couple can do is to deal with them immediately before they bottle up. This entails that the couple has to talk about it. If the two have a communication breakdown, they cannot be able to sort out their tensions. Bottled emotions, anger, bitterness and frustrations can lead to some communication breakdown. Some spouses may decide to keep quiet and avoid some tensions. Therefore, a professional marriage counselor has to be brought in to help them to regain their good communication process.

A communication breakdown can erupt if the couple's interaction does not use the right approaches of communication, such as the use of unkind words to one's partner. When a couple or a spouse engages into a habit of using some unkind words to each other, this destroys the entire essence of good communication. It also generates a wrong approach to communication in a marriage (Fade, 2011). The use of unkind words in marriage is an unpleasant approach to communication. Wrong communication approaches such as offending words, creates conflict and bring in some communication breakdown. Therefore, the couple has to learn and attain the proper and friendly approaches of communication.

When spouses do not acknowledge that they have different ways of doing things, they may grow to be impatient with each other and this leads over-reaction and result in communication breakdown. Over-reactions or emotional outbursts can be a serious cause of communication breakdown. When the spouse's emotional outburst gets in the way and blocks the discussion, the outcome is the communication breakdown. Matthew suggests that the way to avoid impatience and over-reactions in marital communication is for the spouses to use "I" statement and not the "You" (Matthew, 2012).

Upon entering into independence in 1980, the majority of the educated people in the Zimbabwean society were men. The Government of Zimbabwe then endeavored to build up and correct the imbalance of this rate of literacy. As a way of bringing about equilibrium in the level of gender education, they built the women university. This has seen the country especially the young spouses from 1980 getting highly educated in various professions. Women are getting more educated than men and this has formed the difference in the level of education between spouses. Some men feel challenged by their educated wives and even feel inferior and this has become one of the causes of communication breakdown.

One spouse may feel intimidated and maybe inferior to communicate one's piece of mind. This may be caused by their difference in levels of education, different worldviews or mindsets and even differences in areas of interests. The difference in the level of education can make a spouse use the jargon or the terms which are related to one's area of profession. The message may end up being misinterpreted or the whole meaning of the message distorted. The seeking of clarification is the proper way of dealing with misunderstandings in a marriage (Matthew, 2012). Some spouses do not spare any moments to ask for the clarification. When this pattern continues, it leads to a communication breakdown.

Some partners get married before they establish intimacy between themselves. When there is no intimacy in a marriage relationship, there is no effective communication.

However, the contemporary rhythm of life has made many spouses living away from their partners for some long period of time. The long absence of a partner affects the level of intimacy. Some spouses are working far away from home, in another distant region, country or continent. The economic instability in Zimbabwe has seen many citizens leaving the country for Europe and other countries around the world in search for greener pastures.

These and other similar situations generate long absence of spouses, end up causing a communication breakdown which will in turn lead to loss of intimacy and then culminate in a divorce. Europe and America for example, has become the greener pastures for many people from Zimbabwe and Africa, and yet it has distanced many spouses from each other. The advancement in technology has given people ample chance for couples to keep in touch but the physical presence is needed. The spouses need each other and therefore, it is healthy for them to safeguard their marriage by avoiding physical absence from each other for a long time. This results in communication breakdown and may lead to divorce (Peterson, 2015).

Some couples continue even in marriage to act and think like spinsters or bachelors, thus being selfish. They resist to transit into the marriage life as couples. They still leave their spouses lonely and go out or spend time with former friends. They continue even in marriage to stick and promote their own selfish interests and likings. Even after marriage some spouses give more time to their personal matters. Some do not even bother about their spouses' likings, interests, decisions. Selfishness can be a subtle factor of marital communication breakdown (Fade, 2011).

It is not all spouses who can share their past. Some feel vulnerable to share their past failures or mistakes. A spouse can be afraid to share one's past mistakes or problems, for fear that it can be used against them. Constant referring to the past mistakes or problems of the spouse, waters down the communication process between the spouses. It invokes fear in a marriage and cripples any form of marital communication (Fitzpatrick & Ritchie, 2009).

Spouses can use each other's past if they have not forgiven them, as a way of controlling or to dominate over them.

Some spouses deny their partners sex as a way of punishing their partners for some wrong doing, or as a manner of making some point. It could be a way of correcting some behavior of their husbands or wives, but it takes away a lot of interaction between the spouses. Some spouses who are denied sex may end up distancing themselves and go out to look for other partners outside marriage. Marital sex nurtures the marriage and reinforces the bond of intimacy between spouses (Hill, 2011).

When there is no healthy communication in the marriage couples tend to go out to share their own marital issues with outsiders. When the spouse does not listen, the tendency is to look for someone to share with (Matthew, 2012). If the spouse feels there is someone outside there who listens, the biggest temptation is that such a spouse will be taking the problems and share them with those outsiders who listen, thereby creating more and more communication breakdown in a marriage.

Unfaithfulness of a partner can create a communication breakdown (Malone, 2015). When a spouse has an unfaithful relationship, their attention shifts from the spouse and focuses on the outside. The level of satisfaction in a marriage also goes to the unfaithful relationship, and this creates communication breakdown in a marriage (Sultan & Chaudry, 2008).

Sometimes the couples get their marriage caught up into other external agents. Any marriage is primarily for the couple, but other external agents can interfere if the couple does not set out the boundaries (Pinsof & Lebow, 2010). If there are no clear and well-defined boundaries, outsiders get in and make themselves part of the marriage and interfere with the affairs of the couples. A spouse may even get to the extent of sharing the marriage secrets with these extended agents who might be friends, family members, peers or workmates.

These are often the close relations such as siblings. Among the Zimbabwean families the siblings of the spouses can get much involved with the marriage to an extent of being involved into making important decisions of the couple.

Although external agents invite themselves into the life of the new couple, sometimes it is one of the spouses who bring the third part into the couple's marriage affairs. The triangulation disturbs the communication dynamics of a couple, and eventually creates a major communication breakdown. When it comes to triangulation, the spouses begin to interact more with these other external agents on the expense of one's spouse (Pinsof & Lebow, 2010).

When a spouse feels that he or she is not trusted by one's partner, then communication can hardly take place. It is very difficult to communicate with someone you do not trust (Davis, 2012). Communication is the vehicle and the builder of marital communication. Couples sometimes break down their marital trust thereby betraying their spouses. Once another spouse learns of it, he or she closes in and may not open up to one's spouse. However, it is not easy to build up that trust once it is lost, and it may give birth to shallow and superficial communication between the spouses.

The cultural and religious differences of the couples may stir up some fear that hinders a spouse from interacting willingly and even not open to tackle their problems (Davis, 2012). Fear is the biggest enemy of any marriage and it creates a communication breakdown. Jent (2012) pointed out that the spouse may fear to lose the love of the other spouse and may fear rejection. The third reason that Jent (2012) gave is that the spouse may have fear of hurting the loves spouse. The spouses in this situation do fail to realize that this kind of fear is unhealthy, and hinders growth, psychological wellbeing which creates marital communication breakdown which can be a pathway to divorce.

2.3. People's Views on Communication Breakdown

Communication breakdown is ranked as the greatest contributing factor, the emanation and the prevalent pathway to divorce (Cordova, 2011). Communication breakdown affects not only the marriage but other aspects of family such as the parenthood (Sarwatay & Divatia, 2016). Sarwatay and Divatia (2016) feel that communication is what defines the human nature, thus making the human person different from the rest of the other species in the animal kingdom. Therefore, human communication is not merely a human life component, but the primary aspect of the human person's nature of existence.

Another study carried out by Lavner, et al., (2016) and his research colleagues, revealed that the couple's good communication predicts marital satisfaction. However, some spouses do not bother to take note if communication has taken place or not. They do not care much if the message they have sent is both received and perceived. Peterson (2015) postulated that sometimes spouses do not pay attention and don't listen to one another. This sends signals to the other spouse that he or she is disrespected, not heard and not listened to.

Malone (2015) asserted that marital communication generates a sense of sharing, caring, generosity and affirmation. If a spouse fails to get these needs met in a marriage, fails to be appreciated or listened to, this results in a pattern of unnecessary silence (Uwom, et al., 2015). This pattern of unnecessary silence appears to be one of the outstanding outcomes of communication breakdown in a marriage. Uwom, et al., (2015) found that unnecessary silence came out strongly as one of the reported factors of communication breakdown in a marriage.

If marital communication fails to enable the couple to foster mutual knowledge, then an unnecessary distance is created in their relationship (Uwom, et al., 2015). Most of the marital squabbles can be avoided if the couple understands and know each other pretty well.

This then means that the more the communication breakdown in a marriage, the more the widening of the distance between the spouses.

Timmerman (2010) conducted a study in America and observed that there are actually differences in the form of communication of men and that of women. One of the observations was that masculine forms of communication are centered on achieving the task-linked goals. However, the feminine forms of communication are targeted towards creating and sustaining the relational bonds. It means that such differences in the manner of communication are a sign of collaborative strengths that are meant to complement each other and bring the bigger good to a marriage. The two aspects of human communication, masculine and feminine do bring marital satisfaction that strengthens the marriage because both trends are equally needed in a marital relationship. Therefore, failure to understand these differences in communication leads to communication breakdown in marriage.

Hill (2011) noted that marital communication predicts the state of a marriage either good or bad. Good marital communication is the main factor that nurtures a good marriage. Therefore, the couples who are in a communication breakdown, do not experience satisfying and good marriages. They do not enjoy their marriage because there is a lot that communication breakdown robs of them. It robs them of tranquility and mutual support.

2.4. Ways of Improving Marital Communication

This section discussed various ways that have been suggested for improving communication in marriage as well as ways of reducing the rate of divorce. It focused on a number of ways which foster and build effective marital communication. There is a great need for the couples to be psycho-educated on the proper skills of communication before and even during marriage. It is the effectiveness of the communication skills that yields a happy marriage and reduces the rate of divorce. Malone (2015) stated that communication skills

are vital and that they determine the quality of a marriage. This suggests that the effective communication skills constitute a happy marriage. According to Matthew (2012), there are marital aspects which need to be addressed if the couple is willing to improve their level of marital communication.

The study by Klentz (2015) found that the Enrichment programs bring solutions to communication breakdown. However, such programs are known for nurturing effective communication in marriages. The results of the study conducted by Klentz (2015), pointed out that the improvement of effective marital communication does not immediately come up, within the course of the weekend program.

Matthew (2012) acknowledges that communication breakdown creates marital conflicts which will later yield into unhappy marriage relationship and may lead to divorce. Marital Communication plays a paramount role in resolving conflict in marriage; thereby reducing the risk of divorce. Therefore, the acknowledgement of the communication barriers is the first step that a couple has to make if they are to attain a healthy and happy marriage.

Cordova (2011) asserted that unhealthy marital communication has been proven by research as a predictor of divorce. Communication barriers in marriage can generate despair, loneliness and even other negative feelings or emotions. This becomes an unsafe scenario in marriage because some spouses may end up going out of the marriage bond to communicate with friends and associates.

There are three communication skills which are of great importance in improving marital communication and reducing the rate of divorce. These are: active listening, self-disclosure and non-defensive responses. When these are observed by couples, they mitigate communication breakdown from becoming a pathway to divorce and restoring marriage to sanity.

2.4.1. Active Listening

Ellison (2013) asserted that what makes a spouse a good spouse, is the ability to listen to the other. It is the spouse's ability to listen to the hopes and despairs, joys and sorrows, success and failure, anxieties and fears as well as triumphs and desperations of the partner. A spouse may hear what is shared by the other, but may choose not to listen.

2.4.2. Self-Disclosure

West and Turner (2010) postulated that self-disclosure plays a pivotal role in marital life; and yet self-disclosure is what many spouses struggle to bring to their marriages. Many spouses have fear to do that. They are afraid that the information which they share may be used against them by their spouses. Lack of self-disclosure in marriage hinders the couple from paying attention to each other's need of intimacy (West & Turner, 2010). The couple's failure to disclose to each other their needs and wants, values and visions, plans and expectations may diminish the bond of love between them. It can also create a gulf between the spouses and the two may live as strangers under one roof. The ultimate result of lack of self-disclosure is misunderstandings, followed by marital conflict, lack of satisfaction and possibly divorce. This shows how communication breakdown unfolds as a pathway to divorce.

Emotional self-disclosure has been revealed by research that it differs according to gender difference. The studies have shown that ways of self-disclosure for women in interacting their thoughts, emotions and experiences are socially focused, while men base their self-disclosure on the actions and company. It is also interesting to note that women disclose more of their fears, while men tend to disclose more of their strengths (Sultan & Chaudry, 2008).

2.4.3. Being Non-defensive

Ellison (2013) regarded non-defensive listening as the most significant communication skill that builds up a happy and effective marriage. He articulated that non-defensive listening is not only hearing what the other spouse is saying, but is listening and understanding what is being communicated. The listening has to be done without disapproving or distorting and even without contradicting what is shared. Couples who have good listening skills honestly interact without defensive listening. Non-defensive listening helps the couple to enjoy the fullness of their own marriage as the two, take pleasure in listening to and spending time with each other.

2.5. Theoretical Framework

Among the theories of communication, the Social Penetration Theory is the one which explains the essence of communication breakdown in marriage. The Social Penetration Theory (SPT) was developed in 1973 by the two psychologists Irwin Altman and Dalmas Taylor (Altman & Taylor, 1973). The main objective of the formulation of this theory was to give a good perception of the development of the relationships and the essence of communication between people (Graffin, 2011). Altman and Taylor believe that self-disclosure is the core and the way that leads to an intimacy in any form of relationship. This incorporates more intimate levels of communication such as sharing of human aspects like values and aspirations, experiences, intentions, emotions and ambitions. A marriage relationship is an intimate relationship in which the couple has to share their intimate inner selves as those human aspects which are eluded by this theory (Altman & Taylor, 1973).

The SPT is centered on the analogy of the onion that explains why it is sometimes called the onion theory. The theory's concept of onion layers acts as a model of the way the relationship develops between people. Although this theory can be used across the spectrum

of other social relationships, it is also applicable to the intimate interactions that unfold between spouses in a marriage. The layers of the onion also represent the person's personality and the intimacy which tend to be in layers and unfold with time in a relationship. The level of communication in a marriage also grows in layers as the couple grows in intimacy (Altman & Taylor, 1973).

The theorists believe that the more the growth in an intimacy, the more the unfolding of the layers of one's personality; thereby unveiling more of who the person is (West, 2013). Also, Altman and Taylor asserted that the growth of the relationship depends much on the way the partners communicate or disclose who they are in terms of their personality or their inner selves (Altman & Taylor, 1973). The marital intimacy is also determined by the level of communication in the relationship. Along with this, the theorists acknowledged self-disclosure as the main ingredient to communication and relationship growth.

The theorists posited that the self-disclosure [social penetration] is viewed in terms of distinctive stages that resemble the layers of the onion. The first stage is the orientation, followed by the exploratory affective, affective, stable and de-penetration stage. During the orientation stage, individual people are involved in mere simple communication. It is at the exploratory affective stage that the individuals now slowly engage into opening up and disclose their inner selves. The theory sees this as the stage of casual connectedness of friendship (Altman & Taylor, 1973). When this is related to marriage, part of this stage takes place during the courtship stage of a relationship. The affective stage is marked by more and more easiness into mutual communication. The communication at this stage gets more personal and some personal privacy starts coming up. Those involved in the relationship begin to give significance to the relationship.

The stable stage is depicted with the sharing of some inner and deeper emotions which builds honesty and trust in each other. When it comes to the fifth stage which is the de-

penetration, the individuals begin to retreat and communication stops (West, 2013). The theorists believed that the rate of the penetration tends to be faster at the beginning of the relationship and then slows down with time. The SPT upholds mutuality during the process of the self-disclosure (West, 2013). The SPT is the scope of the study which explores the essence of communication in a marriage and its leading to divorce. The level of communication in a marriage also gradually develops in stages and goes through the spectrum of layers like that of an onion.

The communication which is the self-disclosure in this theory, determines the level of intimacy in a marriage or relationship. However, the theory believes that communication also reaches a stage which it ceases and in case of a marriage this is communication breakdown. The termination of self-disclosure signifies divorce in a marriage. This theory shows that marital communication does develop in stages and that those stages determine the essence of the marital relationship a couple embraces (Altman & Taylor, 1973). Therefore, it is vitally important for a spouse to watch their communication as their relationship unfolds into various stages.

The theory helps the couple to be aware that they need to keep on nurturing their marriage relationship and that communication cultivates their intimacy. The analogy of the layers of an onion illustrates that a marriage has to thrive in sharing their deepest selves such as inner emotions. However, they have to have patience and tolerance with each other in order to peel through their relational and communication layers which are important for their marriage (Altman & Taylor, 1973).

2.6. Conclusion

The chapter presented a review on the literature that is related to the perception of communication breakdown in a marriage. It had a close look at the importance of marital

communication and the factors which leads to marital communication breakdown. It also identified the people's views on communication breakdown and the ways of improving communication in marriage. Finally, this chapter gave a description of the theoretical framework which anchors this study. The literature review revealed that there are some studies which were carried out on communication breakdown in marriage, but they do not explore how communication becomes a pathway to divorce. The lack of literature and studies on communication breakdown as a pathway to divorce, is the reason that the present study seeks to fill. The following chapter ventured into the research methodology and all the procedures which were employed into the entire study.

Chapter Three: Method

3.0. Introduction

The chapter presented a discussion on the research design which was employed in this study. In addition, this chapter focused on the epistemology, study area, participants, sampling procedure, instruments of data collection, procedure of data collection, data analysis and ethical issues.

3.1. Research Design

The research study used the exploratory design within the qualitative research method. The research design can be defined as, “a plan that describes how, when and where data are to be collected and analyzed” (Parahoo, 2006, p. 142). The exploratory design helped the researcher to have an exploration of the marital communication breakdown as a pathway to divorce among the young couples in Waterfalls Deanery of the Archdiocese of Harare in Zimbabwe.

3.2. Epistemology

The epistemology focused on both the scope and the essence of the knowledge of research. The researcher used social constructivism as a qualitative epistemological framework for this study. The study employed the social constructivism epistemology, with particular use of the grounded theory approach. The social constructivism upholds that reality is a socially constructed phenomenon and that we are living in a socially formed world. According to the social constructivism, we perceive the world within the frame of the social interaction. This interaction is based on human experiences and perceptions (Creswell, 2009). The social constructivist epistemology enabled the researcher to capture the experiences, and

the perceptions of the participants on the exploration of communication breakdown as a pathway to divorce.

3.3. Study Area

The study was conducted in Waterfalls Deanery of the Catholic Church of the Archdiocese of Harare in Zimbabwe. Waterfalls deanery is geographically located on the south-eastern region of Harare. The deanery incorporates the south-east urban districts of the capital city of Harare (Zimbabwe Reference Maps, 2017). The deanery of Waterfalls covers a number of residential and urban district suburbs which are mainly the Waterfalls neighborhoods and Chitungwiza. There were three selected parishes from this deanery, which were St. Francis of Assisi, St. Joseph and Devine Mercy.

The neighborhoods of Waterfalls are made up of affluent communities while Chitungwiza is made up of middle class families. Over the past few years, the government of Zimbabwe settled the homeless people in two places called Hopley and Ushewokunze (Zimbabwe Reference Maps, 2017). These residential places have become part of the Waterfalls Deanery. Therefore, the study comprised of the three classes of people. The affluent people are from the Waterfalls area, the middle class from Chitungwiza and the poor ones from Hopley as well as Ushewekunze. However, the deanery is mainly residential, with small scale industries and sporadic shopping centers around the entire deanery. There are no much economical activities in the area. Some of the residents work in the town of Harare, some in various industrial sites around town, while some are into various personal businesses. The majority of the Christians in this area are Catholics. There are many other Christian religions in the area and Islam is the smallest.

3.4. Participants

The participants of this study were 24 divorcees who at the time of the study, were residing in Waterfalls Deanery of the Catholic Archdiocese of Harare in Zimbabwe. The study also incorporated nine key informants, who were three community leaders, three professional counselors and three pastors (Gile, 2011). Some of the people found in some poor parts of the deanery, have gone as far as secondary education. Those who are from the affluent parts of the deanery are college or university graduates. The deanery borders with the farming districts of Mahusekwa and Seke, as a result the major economic activity is buying and selling the farm products to the rest of the Harare town areas (Zimbabwe Reference Maps, 2017). The marriage arrangements of some of these people begin with the traditional marriage, which includes the payment of the dowry and some rituals that accompanies it. Some after going through both the traditional and the civil marriage go to churches for the Christian marriage.

3.5. Key Informants.

The topic of the study is sensitive by its very nature and there was need to involve key informants who had good knowledge on the domain of marriage and mainly on communication breakdown as a pathway to divorce. The researcher selected those whose knowledge could bring some insights to the problem of marital communication breakdown, hence come up with ways of reducing the alarming rate of divorce in Waterfalls Deanery and in Zimbabwe at large. The key informants were selected from members of the Waterfalls community who had a very wide range of knowledge on the topic of the research study. They were residents of Waterfalls who were experts in the domain of marriage. The informants were also selected on the basis of their knowledge of other people in Waterfalls Deanery community. They were important sources of knowledge to the researcher. The key informants

were those people on social positions who contributed their views and perspectives on the study.

3.6. Sample Size

Table 1.0: Krejcie and Morgan's Table of Recommended Sample Size.

<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>	<i>N</i>	<i>S</i>
10	10	220	140	1,200	291
15	14	230	144	1,300	297
20	19	240	148	1,400	302
25	24	250	152	1,500	306
30	28	260	155	1,600	310
35	32	270	159	1,700	313
40	36	280	162	1,800	317
45	40	290	165	1,900	320
50	44	300	169	2,000	322
55	48	320	175	2,200	327
60	52	340	181	2,400	331
65	56	360	186	2,600	335
70	59	380	191	2,800	338
75	63	400	196	3,000	341
80	66	420	201	3,500	346
85	70	440	205	4,000	351
90	73	460	210	4,500	354
95	76	480	214	5,000	357
100	80	500	217	6,000	361
110	86	550	226	7,000	364
120	92	600	234	8,000	367
130	97	650	242	9,000	368
140	103	700	248	10,000	370
150	108	750	254	15,000	375
160	113	800	260	20,000	377
170	118	850	265	30,000	379
180	123	900	269	40,000	380
190	127	950	274	50,000	381
200	132	1,000	278	75,000	382
210	136	1,100	285	100,000	384

Adapted from Krejcie, R. V., & Morgan, D.W. (1970).

A sample is, “subgroup of a population” (Frey, 2000, p. 125). It can also be defined as “a proportion of a population” (Polit et al, 2001, p. 234). The researcher used Krejcie and Morgan formula (Table 1.0), to determine the sample size (Krejcie & Morgan, 1970). The researcher referred to the table and a population of 25 (N=25), reveals a sample of 24 (S=24). Therefore, there were 24 participants for this study (Table 1.0). The researcher used the simple purposive sampling to select 24 participants from St. Francis, St. Joseph and from Divine Mercy. The key informants were not included among the 24 divorcees.

Table 2.0: Distribution of the Participants and Research Instruments

Research Instrument	Focus Group Discussion	Focus Group Discussion	Focus Group Discussion	Interviews
Category	Community Leaders	Professional Counselors	Pastors	Divorcees
Total	3	3	3	24
Total per Study	33			

The researcher then used snowball sampling to select nine key informants from Waterfalls Deanery area (Table 2.0). The reason of choosing the three categories of key informants was to get an enriching data on the importance and the view held by people on communication breakdown in marriage. Key informants also helped in attaining a wide range of deep knowledge on the factors of marital communication breakdown as well as getting the ways of improving marital communication.

3.7. Sampling Procedure

The one-day seminar helped the researcher to find the eligible participants. When the participants attended the seminar, then the sampling procedure begun. Purposive sampling is defined as “a method of sampling where the researcher deliberately chooses who to include in the study based on their ability to provide necessary data” (Parahoo, 1997, p. 232).

According to Bernard (2011), the researcher goes out to purposively sample the people who have the willingness to give the information for the study. Purposive sampling allows the researcher to specifically and purposely choose the participants for the study. The purposive sampling was used to select the 24 participants from those who attended the seminar.

The snowball sampling procedure was employed for the selection of the key informants. The researcher identified one community leader, one professional counselor and one pastor. After identifying one of each of the three groups of these key informants and asked them to take part in the study, the researcher then asked each of those three key informants to recruit others from the Waterfalls Deanery study area (Gile, 2011). As a result, the snowball sampling managed to recruit three key informants from each of the three categories of the key informants, making a total of 12 for the entire study.

3.8. Recruiting Procedure

Prior to the data collection, the researcher used the self-designed posters to invite the participants from St. Francis, St. Joseph and Devine Mercy Parish to the Family and Marriage seminar which was held at St Francis parish. The seminar enabled the researcher to get the chance to recruit the respondents who were divorcees at the time of the study. The invitation was open to all adults from the age of 22 years of age and above. The topic of the study is sensitive and therefore the seminar gave an opportunity to select legible respondents.

The researcher took the opportunity during the course of the seminar to purposely sample the participants. The researcher is a pastor and could not conduct the interviews with the 24 participants who had divorce at the time of the study. This was going to affect the quality of the data obtained. Some of the participants were Catholics and were likely going to share what they thought a pastor or a priest would like to hear. However, in order to guarantee the good quality of the data and attain the reliable information, a trained research

assistant conducted the interviews with the 24 participants. All who were invited to the seminar and were residing in the deanery's jurisdiction during the time of research.

Various presenters were invited to give talks on marriage, family and divorce-related subjects. There was no fee paid, so that many people were going to attend. It was on the day of the seminar that each participant was given a registering form to fill in one's personal details. These details were the age, gender, level of education, religious background, marital status, contact number and occupation (Appendix D: Demographic details). The demographic details were part of the research instruments. The demographic details were used in the interviews to identify the participants who came to attend the seminar and were used for the focus group discussions to capture the personal data for the key informants.

Having identified the participants at the seminar, the trained research assistant then found a comfortable place to meet and asked each of them separately to participate in the study. The trained research assistant then asked the recruited participants on that same day to sign in the consent forms. Some dates were then set up for the collection of the data. The participants were asked to come to their parishes where the interviews were conducted.

The researcher identified from the Waterfalls Deanery, the key informants who were knowledgeable about the topic of the study. He began by making a list of them from diversified categories of backgrounds, diversified experiences and perceptions of life. After coming up with the list, the researcher reconsidered those who could give the needed data. The researcher then picked up the key informants who were from different sectors of life. This diversity of the recruited key informants ensured a wide variety of information, a broad understanding, and expertise on the issue of communication breakdown, marriage and divorce.

The pilot was conducted to test the use of the interview guide and the focus group discussion guide. It yielded a good pilot outcome that ensured the good quality of information

and also ensured the credibility of the obtaining of the data for the study. During the pilot, the trained research assistant conducted the interviews. The research assistant, Ndabaningi Sithole is a trained research assistant from the Chinhoyi University of technology in Zimbabwe.

3.9. Instruments of Data Collection

Semi-structured interviews and focus group discussions were used. Semi-structured interview guide and focus group discussion guide were both developed by the researcher (Appendix: C). The interviews were in Shona language, which is the vernacular in Zimbabwe. The verbatim from both the interviews and focus group discussions were recorded and the experts in the Shona language translated it into textual data. There was a total of 24 participants for the interviews from all the three sites and all of them were recruited divorcees. The questions on the interview guide were designed to capture the essence of the study objectives, the research questions and the topic. The interviews enabled the participants to share their experiences on the topic and their perceptions on marital communication breakdown and how it is a pathway to divorce.

Parahoo (1997) acknowledges the focus group discussion as a form of interaction that unfolds between some participants and the researcher or researchers (p. 296). The researcher chose the focus group discussion because it enabled the respondents to share their opinions and emotions which were built upon the contributions of others in the group (Holloway & Wheel, 2012). The researcher chose the focus group discussion guide as the instrument to collect the data from the nine key informants. The distribution of these key informants, incorporated three community leaders, three professional counselors and three pastors (Table 2.0). Therefore, there were 24 participants for the interviews and nine key informants for the focus group discussions.

3.10. Procedure of Data Collection

The researcher after getting permission from the government of Zimbabwe to carry out the study, went to seek permission from the Catholic Church authorities. The parishes in Waterfalls belong to the Franciscan Friars, so the researcher was granted permission by Father Alfigio Tunha, the Superior of the Franciscan Friars in Zimbabwe (Appendix E: Ethical Documents). The researcher attended one of the congregating days at each of the three parishes; introduced oneself, stated the aim of the study and asked the congregation to participate in his research. The data was collected from 24 participants who were all young divorcees from the age of 22 to 50 years of age.

On the day of the data collection the consent form was given to each of participants. For those who could not read, the researcher read for them. Those who agreed to consent, were asked to sign the consent form to guarantee that the participant was taking part in the data collection voluntarily. Those who refused to consent, their freedom was highly respected and not forced to participate. It was made known to them that there was no payment or any form of remunerations given to them for taking part in the study. However, those participants who used their money to come to the research site were refunded. Some refreshments were given to the participants after the data collection. It was also explained to all the participants that they had the right to withdraw anytime they felt they wanted to do so.

The pilot test was conducted prior to the present study. The pilot study had eight participants. The aim of the pilot test was to test the two instruments of data collection, which were the interviews and the focus groups discussions. Therefore, the pilot helped the researcher to test the reliability and validity of the instruments of the data collection. The pilot test informed the researcher that the focus group discussion could take one hour and each interview could take 45 minutes. The interviews and the focus group discussion were conducted in vernacular, which is Shona language.

The audio recordings of the instruments of data collection were meticulously transcribed into textual data (Stelma & Cameron, 2007). The permission to record the interviews were sought from every participant. Since all the interviews and the focus group discussions were all in vernacular, Shona language, the data recorded was given to two Shona language experts who transcribed it into textual data. Thereafter, the researcher brought the third expert who listened and compared the two transcribed textual data. The third expert came up with the final set of the textual data. The researcher brought in these three as a way of reducing the level of subjectivity of the collected data and establish the reliability of the research study.

Some data was also collected from the key informants, who were the community leaders, professional counselors and pastors. The community leaders by the virtue of their connectedness to society were able to provide the data on marital communication breakdown. The professional counselors helped the researcher to have the access to the depth of the data which was needed in this sensitive topic. These key informants had the expertise as well as better knowledge of dealing with marriage and divorce cases. The pastors were in the position to provide the data because of their background and that they work with the residents of Waterfalls and deal with their spiritual and social life of the people. They are well-informed of what happens in marriage life and in the study area (Gile, 2011).

Since the key informants are made up of three groups, they had their focus group discussion according to their respective group. This entails that there were three focus group discussions. The reason being that if they were mixed from different group dynamics, there was going to be the tendency that one group was going to dominate the others and got their opinions prevented the participation of others.

3.11. Data Safety and Management

The recorded data and the textual data was preserved in a soft copy and handled by the researcher for safety purposes. Some backing up measures were considered as a way to safeguard any eventualities, in case the soft copy is lost, corrupted or damaged. There were no names used in order to uphold confidentiality of the participants. The notes taken during the interviews were safely kept under key and lock and will be destroyed only after a period of five years from the researcher's graduation.

3.12. Data Analysis

The researcher made use of the thematic analysis which enabled the study to explore marital communication breakdown as a pathway to the phenomenon of divorce. Thematic data analysis did not only provide the data analysis, but enabled the researcher to give a good interpretation of the qualitative different components of the data (Braun & Clarke, 2006). "Thematic analysis is a method of identifying, analyzing and reporting patterns" (Braun & Clarke, 2006, p. 79).

The researcher went through the collected data, reading each and every line, until got the good grasp of the data. The researcher captured every expression, idea, reflections or images, sentences or phrase that has some value and significance to the research questions, objectives and the topic. The researcher at this juncture clearly identified the codes that could be put together to make a broader comprehension of marital communication breakdown (Neuman, 2007). It was the textual data which was systematically highlighted into codes which were relevant to the research questions (Neuman, 2007). The coding captured the essence of communication breakdown as a pathway to divorce. The codes also captured the concepts and the categories from the data and this enhanced the conceptualization of the fundamental components from the collected data.

The identified codes were scrutinized and studied (Neuman, 2007). The researcher before moved to the next step, cross checked to see if the coding was not prone to one's prejudice or to some form of wrong interpretations. The researcher at this stage guaranteed that there was consistency in the validation of those codes. The researcher then fostered the integration of these codes from the collected data (Neuman, 2007).

The researcher identified the main themes that emanated from the set of data. The theme identification, involved the level and the frequency of the occurrence of the particular issues contained within the themes. The researcher meticulously undertook to identify the various patterns which appeared from the data collected. The researcher ensured that every theme had a name. The researcher then made a report which was accompanied and supported with some descriptions as well as some direct extracts of the participants' quotes, coming from the real transcribed text. The direct quotations illumined the content, the meaning and the perception of the study (Braun & Clarke, 2006). The results obtained were arranged into categories which were identified according to headings.

3.13. Ethical Considerations

The entire study process observed the human dignity and basic rights that has to be upheld and protected. A number of ethical issues and concerns were recognized and observed. These were ethical considerations: obtaining permission to carry out the study, informed consent, confidentiality, beneficence and justice.

3.13.1. Permission to Conduct the Study.

The researcher sought the clearance letter from Tangaza College; which helped him to seek the approval from the Zimbabwean Government and the Catholic Church authorities in the area. The researcher made the application to the Research Council of Zimbabwe

(Appendix E: Ethical Documents). The Executive director of the Research Council of Zimbabwe was the authority which granted permission to the researcher to conduct the study.

3.13.2. Informed Consent

The researcher included a consent form in all data collection instruments (Appendix B). The informed consent served to meet the legal obligation that enabled the respondents to participate in the study. The consent form gave a detailed explanation and the procedure of the nature of the study. The consent form also introduced the respondents into the terms of the research, such as risks involved, processes to be taken and gains to be obtained from the study. All the participants were asked to give their verbal consent to help those who could either read or write. Those who could write were asked to give their written consent. Their giving of the consent showed their willingness to take part or participate in the study. Having understood the consent, the participants were asked to freely sign the consent form.

The participants were informed that they had the freedom to withdraw, and that the study was going to be carried out in confidentiality. The researcher also explained the role of the participants, the purpose of the study and the procedures which were taken in the study. Therefore, in this regard it was mentioned that there were no payments given, but that their special offer and willingness to participate was for the benefit of the academic achievement. After the explanation, the participants were given the chance to seek clarification or to ask questions.

3.13.3. Confidentiality and Anonymity

Confidentiality ranks among the vital ethical principles in any study. The participants have the right to be protected. Confidentiality was observed by ensuring anonymity through the protection of every participant's identity during the study. The participants were assured

that all the information that they gave, was safely preserved and that confidentiality was going to be highly upheld. They were informed that the data were only going to be used for academic purposes. The actual identities of the participants were utterly kept in privacy during and after the study. The pseudonyms were used to refer to the participants and their actual identities remained anonymous.

3.13.4. Beneficence

In order to protect the participants, from psychological distress, the interviews were used for the participants. Since the topic is a sensitive one, the interviews were conducted in a private place and no other third person was allowed in. The researcher also offered some counseling services to the participants in case they were stressed after participating in the study. This was the upholding of the principle of beneficence, by avoiding any harm in the process of the study.

3.13.5. Justice

Justice referred to the fair treatment of all the participants (Novak & Adams, 2015). The study was carried out in utter fairness by explaining everything to the participants, so that they were going to be informed of their basic rights thus aware to willingly and freely make informed consent. Participation into the study was voluntary. Participants had the freedom to choose to take part in the study or not. It was explained to all that they were free to withdraw from the study if they wished to do so. All those who declined from the study also benefited from the free counseling services offered by the researcher.

3.14. Conclusion

This chapter has presented the description of the entire methodology of the study as well as the ethical considerations. Chapter four will focus on the actual data analysis and the interpretation of the research findings.

Chapter Four: Results

4.0. Introduction

This chapter discusses themes which are emerging from the transcribed data, from the focus group discussions and the interviews. Four themes are presented in accordance with the essence of the research questions and objectives:

- (a) The importance of communication in marriage.
- (b) The factors leading to marital communication breakdown.
- (c) The views held on communication breakdown in marriage.
- (d) Ways of improving marital communication.

Some steps were followed in order to come up with the themes that emerged from the data. The text was read until the researcher got a good acquaintance of the data. Secondly the data was then systematically coded into segments which were meaningful and applicable to both the research questions and objectives. The identified codes were then put together into themes (Neuman, 2007).

The data was re-read in order to check out if the themes concurred with the entire data. At that stage, the researcher went on to identify the relevance of the themes to the entire analysis. This was done by naming the identified themes. The researcher went on to generate a report which was supported by the extracts which came from the participants' quotes (Neuman, 2007).

The chapter begins by presenting the demographic details of the participants. The first specific objective sought to collect the demographic details of the participants. This is a profile that gives the picture of what sort of participants took part in the study.

4.1 Demographic Details of the Participants

Table 3.0: Demographic Details of Participants

CODE	AGE	GENDER	RELIGION	OCCUPATION	EDUCATION
A01	39	Male	Catholic	Businessperson	Masters
A02	28	Male	Protestant	Self- employed	Masters
A03	22	Female	Catholic	Civil Servant	Certificate
A04	28	Male	A.I.C	Self- employed	Diploma
A05	38	Male	Catholic	Businessperson	PhD
A06	28	Female	Catholic	Self –employed	Masters
A07	25	Female	Protestant	Self –employed	Form 1V
A08	40	Male	Catholic	Civil Servant	Bachelors
A09	30	Female	Protestant	Civil Servant	Masters
A10	24	Female	A.T. R	Civil Servant	Diploma
A11	23	Female	Catholic	Self-employed	Secondary
A12	49	Male	Protestant	Businessperson	PhD
A13	37	Female	Catholic	Civil Servant	Masters
A14	31	Female	Protestant	Civil Servant	Diploma
A15	26	Female	Protestant	Studying	Masters
A16	33	Female	Catholic	Studying	Certificate
A17	41	Female	A.I.C	House helper	Primary
A18	24	Female	A.I.C	Civil Servant	Diploma
A19	35	Male	Catholic	Self-employed	Form Four
A20	50	Male	Catholic	Businessperson	Masters
A21	36	Female	Muslim	Self-employed	Diploma
A22	27	Female	Catholic	Studying (M.A)	Bachelors
A23	47	Male	Catholic	Civil Servant	Masters
A24	27	Male	A.I.C	Self-employed	Bachelor

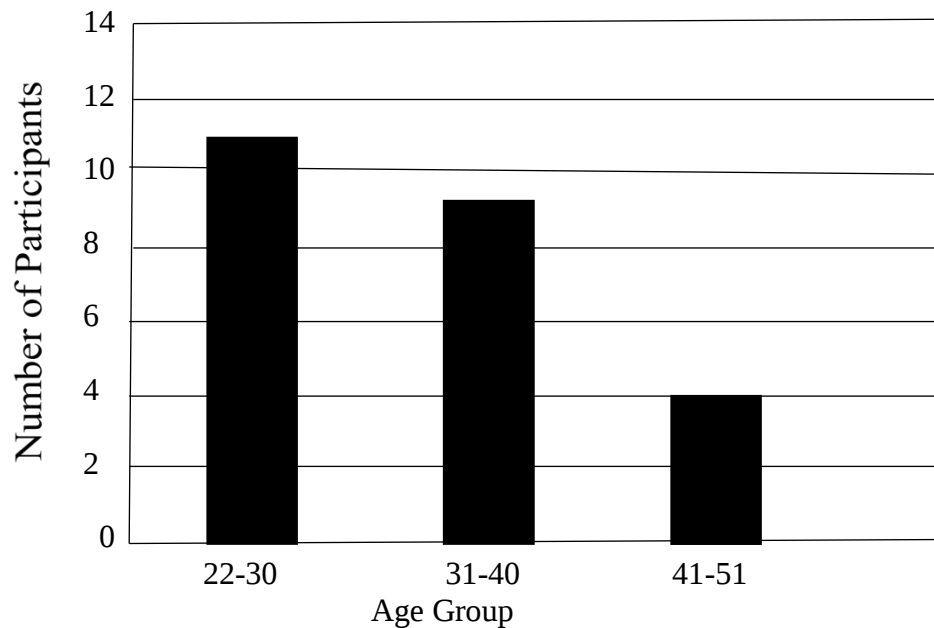
Table 3.0, gives the demographic details of gender, age, religious background, the occupation and the level of education of the 24 participants who were divorcees at the time of the study. The participants were referred to by using the anonymous codes in order to

uphold and safeguard their confidentiality. Table 3.0 contains the details of each of the 24 participants. The participants were all Zimbabweans and from the Waterfalls Deanery of the Archdiocese of Harare. They all came from the only two ethnic communities, the Shona and Ndebele.

4.1.1 Age of the Respondents

Figure 0.1, shows the age distributions of the participants who participated in the study.

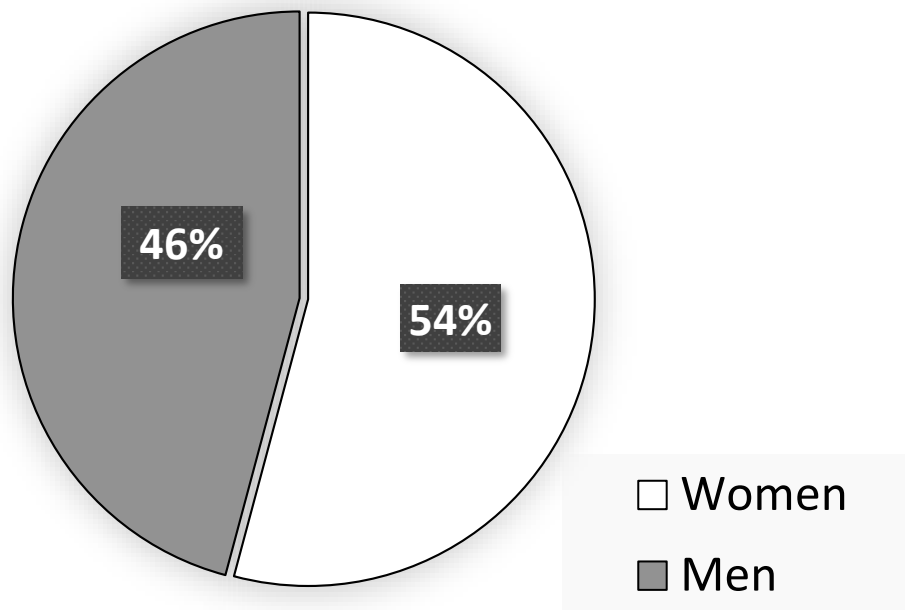
Figure 0.1: Age of the Participants



The findings of the study reveal that 11 participants between the age of 22 and 30 years of age. They are the majority and it may be the indication that they are the ones who are largely affected by the marital communication breakdown and by the prevalence of divorce. There were nine participants in the category of 31 to 40 years and were 4 who were between 41 to 50 years of age (Figure 0.1).

4.1.2 Distribution of Participants by Gender

Figure 0.2: Pie Chart of the Gender of the Participants



The 54% of the participants were women while a 49% were men (Figure 0.2). The difference of the participants by gender was not big and this may be a sign that the problem of divorce is wide spread through the spectrum of the gender distribution. It may be a sign that the study managed to capture such a gender well distributed sample.

4.1.3. The Educational Level of Participants

The educational composition of the participants had 8% who had the doctorates, 33% who had master's degrees, 13% with bachelor's degrees, 21% with diplomas and 8% with certificates. There were 13% who completed secondary school and 4% who had done primary school. The difference in the level of education from primary education to doctorate level was because of the various classes of people in the study area. The level of education did not help the participants to have better or effective marital communication. Even those with high level of education divorced. Regardless of their education, they needed to learn some

communication skills and would equally benefit from the various ways of improving marital communication that were given in the present study.

4.1.4. The Occupation of the Participants

The study was conducted in Waterfalls Deanery of the Archdiocese of Harare where the residences have various occupations. There were 33% participants who were civil servants and were also 33% who were self-employed participants in this study. There were 17% who were business persons and 13% who were students. There were 4% of those who were house helpers. Among these various occupations were medical practitioners, lawyers, teachers, bankers and others.

4.1.5. The Religious Background of the Participants

There were 50% of the participants who were Catholics. There were 25% who were from the Protestant Churches and 4% for the Moslem religion. There were 17% who belonged to the other churches, mainly the African Independent Churches (A.I.C). There were 4% for those participants who belonged to the African Traditional Religion (A.T.R). It seems the problem of communication breakdown cut across the domain of religion. This explains the reason why the participants shared that there is need for professional counselors to teach marriage in their churches.

4.2. Importance of Communication in Marriage

All the participants revealed that communication in marriage is of paramount importance, because it cultivates marital happiness, unites the couples and create a favorable marriage climate. Therefore, these three themes: Source of happiness, Force that unites and Creation of a favorable marriage climate, emerged from the collected data.

4.2.1. The Greatest Source of Marital Happiness

Majority of the participants felt that communication in marriage is the greatest source of marital happiness. Some reported their experience of happiness which they had before they divorced. This was through sharing and spending much time communicating with their spouses. They also shared that during their marriage days, their marital happiness was much shown by the level of communication in their marriage. The divorcees also shared that communication was indeed the source of their happiness.

A woman, A21, aged 36 years shared that:

Even today, five years after the divorce, I still have fresh memories of the beautiful moments, such that it cannot be forgotten easily. Ah.....realize now how terribly important that was. I tell you what? That communication we had with was shah! the cause of all my happiness. How I miss, how I miss and how I miss this joy. Will this happiness come my way again? I do not know.

One of the man, A08, aged 40 years also shared:

As the communication between us increased each day, so was our joy flourishing. During our marriage, communication kept us going and gave us amazing happiness. Coming back tired form work, sometimes very down, communicating all that with my wife used to turn all sadness into happiness. Communication was the source of our marital happiness. It was always grant to, have someone who was listening and understanding you when you communicate.

The findings revealed that happiness in marriage depends much on the level of communication. The majority reported that communication generated marital happiness.

A man, A05, aged 38 years shared:

It is beyond the shadow of doubt that communication in marriage generates that kind of happiness which flows in a marriage like the surging of the sea. Communication is what used to bring happiness to our marriage. Waal, happiness tells a couple that they are at peace and that they belong. You cannot get this happiness anywhere, only in a marriage my brother. Communication breakdown robbed us a lot of happiness which we both deserved. When communication in our marriage became bad, our happiness also became bitter.

A woman, A16, aged 33 said:

Over the weekend evenings, we could stay on for hours chatting. Those were happy moments which are gone now. My God, we used to be so happy to communicate

everything with my former. When happiness started to diminish, so was the intimate communication. Like any other marriage, not all moments were bread and butter. There were moments when things were not great. All in all, we could sit down and talk about it. Good communication, helped us to iron out our differences, correct each other frankly. Even in the midst of many challenges we remained a happy couple. I do not know where we later went wrong. We found ourselves in a serious communication breakdown and all the happiness disappeared,followed by a divorced along the line.

4.2.2. Force that Unites

The majority of the participants acknowledged that communication in marriage was for them a force that united them as a couples.

A man, A02, aged 28 said:

We had healthy communication my wife and I. We felt yeah there was something like a force that united us as a couple. The level of our marital communication was good. Our effective communication was a force that united two of us. That communication remained a powerful force uniting us until we killed it ourselves, and it led us to an unexpected and unprepared divorce.

A woman, A11, aged 23 years shared that:

Communication in our marriage was like some power or force which united the two of us. The growth in our communication was also the growth of our intimacy.

A man, A23, who is 47 years had this to share:

There is some cohesive or adhesive force that communication exerts on a marriage. I felt it during my seven years of marriage. It kept us together. When our marital communication started to vanish, I knew that the uniting force of our intimacy was also dying out. Prior to our filling in for divorce, we had months of terrible communication and the uniting force was gone.

A woman, A14, aged 31 said:

I always feel lonely and yaha, am like disconnected or plucked off from something since I divorced. Because when I was married it was like my husband and I were in a unique kind of force that kept us united as one thing. Time was not an issue. We could chat and chat. Nowadays, I have nobody to intimately communicate with. I no longer feel that unifying connectedness or force. Instead, I feel hollow and, separated, as if I am disjointed. Our communication was uniting us like some kind of powerful force.

4.2.3. Creation of Favorable Marriage Climate

Majority of the participants acknowledged that communication in marriage creates a good marriage climate. The couple's mutual sharing on their daily experiences, feelings, thoughts, differences, challenges conflict resolution create a favorable climate in a marriage. If a couple drifts into an unfavorable climate through squabbles, abuses or fights; there is no good communication and it kills the marriage climate.

A woman, participant, A07, who is 25 years shared:

Even our neighbors could hear us every evening, two of us communicating aloud and getting excited. They envied our lovely marriage climate. Both of us at work were always craving for the evenings to come and be together sharing our daily experiences. This communication made us feel good and created the climate we wanted in our marriage.

A man, A19, aged 35 shared that:

Coming home back to my wife was like breathing out a new and fresh air. My wife could listen as I shared my hurt or disappointments. She was the only one who could understand me and to whom I trusted. I communicated all with my wife and stirred up a conducive climate for our marriage and a friendly one for our kids.

A man, A24, who is 27 years old shared:

Every spouse who comes from a marriage which has effective communication rushes back home to that good marriage climate. I had friends out there but nothing could keep me there. I used to enjoy that climate of being with my wife. There was nothing at the time which could not be communicated between us. Nothing was boring, as others may say.

A woman, A15, aged 26 years said:

Mutual communication gave us a marriage climate which then enabled us to live a fully peaceful life for those number of years we were together. There was something beautiful about open with each other, understanding each other, challenging each other and fighting our differences out. We made it possible through a mutual communication-climate, yes.

Key Informants on: Importance of Communication in Marriage

Community Elders:

The community elders acknowledged communication as the heart of a marriage. They pointed out that communication breakdown is a pathway to divorce. The community elders also shared that communication keeps a marriage alive.

Communication in marriage is a very clear sign that a marriage is working out. Any society and any family can only know the effectiveness or the ineffectiveness of a marriage by judging the gravity of the communication between the spouses. The quality of marital communication determines the quality of the marriage relationship. Communication shapes a marriage. It rather gives a flavor to a marriage.

Professional Counselors:

The counselors talked from their experience of dealing with marriage and divorce issues. They shared some reasons why communication is very important in a marriage.

Good communication is a marriage saver and communication breakdown is a marriage killer which is a pathway to this prevalence of divorce in this country. Effective marriages have shown that they have effective marital communication. Happy couples are also happy because they have proper ways of communication. They can talk over their challenges and acknowledge their differences. Good communication enables couples to be honest and, open with each other. Good communication, gives the two a sense of belonging. Healthy marital communication is what molds a good marriage and if there is communication breakdown, then all these important aspects of a marriage cannot be nurtured. Good communication in marriage, enhances the psychological wellbeing of the spouses. Many couples who have communication problems tend not to see the importance of it until they come out the marriage or divorce. It is often after divorce that they look back and realize how communication breakdown costed their marriage. Communication is a lubricant to a marriage, you apply it and the squeaky sound goes away.

Pastors:

As pastors, we can tell if the couple is having a good marriage or not. The good indication of this, is the level of communication and the power it has in uniting the two. A couple which communicates well is more likely to be a happy one. Good marital communication sets the tone of the beauty of a marriage. The good spirit in a marriage is contained in the beauty of a good communication of the spouse. The Divine presence is reflected by good communication, and this is what we teach our congregations.

4.3. Factors leading to Communication Breakdown

There were various factors which lead to communication breakdown, which were shared by the participants during the data collection. Some of the factors which were discussed on the literature review section, came out. The themes which emerged were: Harboring of feelings, sexual denial, religious and cultural differences, reference to past mistakes, very busy with many other things, Long absence and Interference with external agents.

4.3.1. Harboring of Feelings

Majority of the divorcees shared that the harboring of the feelings was one of the factors that led to communication breakdown during their marriages.

A man, A23, aged 47 years shared:

My wife had a tendency of cutting off the communication process, just like that. She could go for days or weeks without talking to me. Whatever effort I could make to let her talk, would many cases bring out nothing. I later discovered she had been harboring very deep feelings. She told me that she had harbored many feelings of anger and frustrations. I asked her why she did not bring it out for discussion or expressed her feelings all these years. It was too late. It resulted in a bad end. She asked for a divorce, before she broke off.

A woman, A18, aged 24 said:

I later learnt that he had harbored feelings about some of our marriage issues. These feelings were eating him up. He could go for days without talking to me and to his children. I felt that I could have listened and cooperated if he had not harbored that whole lot of feelings of resentment, guilt, shame and whatever. Well, he decided to keep all these feeling to himself.

4.3.2. Sexual Denial

Some men and women shared that their spouses denied them sex. Some reported that sexual denial led to unpleasant and volatile communication breakdown.

A man, A01, aged 39 years said:

Was worst communication breakdown which extended as far as our bedroom. She would deny me sex until she made sure that I had proved not to do it again. That was her special whip. Although I remained in that marriage for all those years, I did not want to go out into an extramarital relationship and risk getting HIV/AIDS. Although, I felt that I was denied my conjugal rights the worst hell was the long spells of my wife's communication breakdown. During these periods of sexual denial and communication breakdown, I experienced unpleasant situations. It was me who asked for divorce. It was simply too much to bear.

A woman, A06, aged 28 years shared:

My husband used to come home from work and would not talk to anyone. He was a medical doctor so I used to think he had had some tough encounters. He used to come home and spent say two to three weeks putting up in one of our spare bedrooms. I missed talking to him. I respected that he wanted some rest and space, but the troubling thing is that he would not communicate with me for those days and would not want to be intimate for all that period. There was no sex, no nothing. I lived like a widow. We had sex, when he was in an excited mood. It created total silence, communication was totally dead.

Some women expressed that their husbands denied them the right to discuss marital sex matters. There were 11 women who shared this out of thirteen women participants. They shared that their husbands did not allow them to communicate what they wanted about sex in their marriage. They also shared that there are many married women in this community who are suffering because culture condemns any woman who communicates to her husband what she wants about sexual relationship.

A woman, A13, aged 37 shared that:

Each time I brought my initiative or suggestions into our sexual intimacy, my husband used to be angry and would ask me where I got it and who it was who had taught me. He started calling me names that I was a prostitute, and that It was on that day onwards that I never communicated anything about our sexual life.

Another woman: A 15, aged 26 was frank to share that:

He simply did not allow me to bring any suggestions to our sexual intimacy. He told me it was for men to come up with either suggestions or innovativeness into sex life and that women had to comply. He always reminded me that it was not for women to decide.

4.3.3. Religious and Cultural Differences

The results showed that even a couple from the same cultural background can have some religious differences. Religious differences can make the spouse have two different mindsets. These differences can create some communication breakdown in a marriage relationship because they may not have many things in common to talk about.

A woman, A07, aged 25 shared:

At the beginning....when we got married, we used to quarrel almost every day. We could not agree on anything. I am a born again. and his family are into African traditional practices. He believed in it, grew up into it and he swore not to come out of it. So, I decided to keep quiet. We realized that we had serious religious and cultural differences. There was no way out, so..... Of course, there was nothing in common that we could discuss. We argued, so and we could not talk to each other about anything that concerned our religions. Both of us did not realize that at the end of the day there was less and less communication between us.

A man, A04, aged 28 said:

We had no common thinking and we had no common understanding. We were like a Jew and a Samaritan in the bible. We had two different religions. We ate together but what could we say to each other. How could we understand each other? At the end, the religious differences forced us to divorce. We got tired of not talking to each other.

A woman, A22, of 27 years said:

There were a lot of his practices that I did not understand. He would take the two children to his rural home for rituals without me knowing. I did not trust those things done on our children but he did not stop. ... refused to come with me to church. I feared those African ceremonies, for I had the perception that it was bringing some spirits into our marriage and worst into our children. These differences made me feel, I was drifting from my husband each day. Anyway, even when I ...for divorce, thinking was going to be converted...nothing.

A man, A12, aged 49 years had this to share:

It started off pretty well, but later on, things turned sour, we both failed to add up this to that..... I held onto my ...culture and she also held onto her culture. We differed immensely and things failed to work out, we went on a halt. We started fighting over these cultural differences. We were always clashing because of these cultural differences, to the extent that it caused total communication breakdown in our marriage.

4.3.4. Reference to Past Mistakes

A woman, A09, aged 30 years shared:

I literally stopped talking to him to avoid him abusing me over my past. It was a way of controlling me. Every disagreement or any wrong, he pointed to my past mistakes. I found it draining and stopped trusting at all. I kept quite most of the time to avoid these attacks. He eventually told me that he could not live under such a threatening communication breakdown. I also told him that I could not allow him to keep on judging me wrongly over my past. So, it led to divorce.

A man, A23, aged 47 shared:

Each time I came home beyond the usual time, I was always reminded, 'You were at your girlfriend again.' This used to put me off for something like a week without talking to her. How could I talk to someone who kept on thinking am still ...in the past, and I had never changed.

A woman, A10, aged 24 shared that:

It really took all my courage to trust him and confide in him my past. It was him and only him as my husband, to whom I disclosed my past. Imagine, I did that because I loved and trusted him. Down through the few years, he started to refer to my past as a way of domineering and taking charge over me. Whenever, I heard that, I got mortified and silence was the only solution.

4.3.5. Very Busy with Many Other Things

In the findings 21 participants out of 24 said that they had no enough time for each other. However, some went on to give reasons why they failed to get time for each other.

A woman, A17, aged 41 said that:

Honesty, honesty.....To be frank, we had no time to love each other. We knew we were messing up, but we kept on doing whatever we were doing at the time. We needed money for our financial welfare and for our children. My husband used to travel around doing business and I got caught up in my work and further studies. We were both busy with all these other things. We had no good time even for a healthy wife-husband chat.

A man, A20, aged 50 years said:

I did not acknowledge that we went for a couple of years with very little time for each other. We were both busy fending for our family. My wife and I were mostly busy and had no time for each other. This animal called Busy, is the one that sucked the good out of our marriage and pushed us into a terrible divorce.

One man, A19, aged 35 was frank to confide in his sharing that:

I did not get time with my wife because all the time went into the drain. I wasted my time on my work and my profession, spent lots of time with friends galivanting. I did not acknowledge at the time that I was doing all this on the expense of my marriage. Some of the weekends I spent hours outside my home drinking.

One man, A02, aged 28 expressed how he was caught up in his gadgets and had very little time of healthy communication with his wife.

I could be home but most of the time on my laptop or on my phone. I interacted more with my laptop and phone than my wife and my small family. She was lonely and pined to talk to me. We divorced because our marriage lost meaning. We were busy with petty things.

4.3.6. Long Absence of One of the Spouses

A woman, A18, aged 24 said this in tears:

Australia swallowed my husband. Iknew these long absence of my husband was going to cost me that.....For all those years of long absences, we communicated very little, went into a communication breakdown.

A man, A23, aged 47 years said:

I was a haulage driver by then. I could drive across many countries in Africa especially in the Southern and around Eastern Africa. I used to have little time at home with my wife and family. I was away from the country much of the time. That could be an average of two days in a month. We had no time to sit down to plan our life and to communicate our issues. This long absence was a road which lead to a divorce. We missed each other most of the time.

A woman, A15, aged 26 said:

Our divorce was caused by our long absence from each other for a long time. This later made us strangers to each other. Because of these absences, we were not talking to each as if each one of us had married a ghost. We went into a communication breakdown, and into a sad divorce. What used to be a beautiful marriage, desired by many people crumbled down.

4.3.7. Interference with External Agents

Majority of the participants shared about their problems with the external agents, especially the in-laws, siblings and those they referred to them as Extended family members. The extended family among the Zimbabweans, is that family substructure which includes the relatives such as the uncles, aunties, cousins and nephews. According to the Shona culture, cousins and nephews are culturally regarded as siblings from the same parents. Therefore, the cousins and nephews are regarded as blood-siblings. The uncles are culturally regarded as actual parents, while the aunties will be referred to as actual mothers. Among most of Zimbabwean families, an uncle is referred to as a father, while the aunty become the, mother. Some participants shared that the interference of the members of the extended family contributed immensely to their divorce.

A man, A12, aged 49 years said:

My in-laws are the ones to blame for the divorce. Whenever she went to her home, would come back stressed out and silent for days or weeks. I did not question the cause of such silence. I later discovered after we had filed for divorce that her parents were pestering her to leave me because I come from a poor family background. If she had communicated, we could have sought some professional help. She kept silent because she did not want to expose her family.

A woman, A06, aged 28 years shared:

His sisters and brothers did not like me. I could tell from the first time I met them. My husband and I decided to go and stay away from them but they followed us up. I knew each time he had received a phone call or a WhatsApp message from his siblings. Because he got frustrated and kept silent for days. It was very hard for me to live under the same roof and under the same blankets with someone who switches off and go silent for a long time just like that. I felt lonely even in his physical presence. This kind of silence that would be scaring.

A man, A01, aged 39 years said:

Her friends told her I was not a man of her caliber, that I was very traditional and closed-in. Upon noticing a pattern of silence, it downed to me that such lack of communication in our marriage was wearing me out. She was a great woman and I lost her because of her friends. Anyway, she was frank with me at the end and told me that she was under some very strong influence and some heavy pressure from friends. Her level of openness, her jovial mood had diminished. I did not know how best I

could make her communicate what was troubling her. I could see there was something unpleasant happening in her.

Key Informants views on: Factors leading to Communication Breakdown

Community Elders:

Sex is a gift that has to be celebrated within the context of a marriage. A couple has to enjoy sex and has to be freely given without strings attached. These days there are squabbles in many marriages which are caused by couples which deny each other sex. Sex is misused, is rather used as a tool to punish each other and not as a gift. Once a couple denies each other sex, they tend to stop talking to each other. That silence is not healthy and it is a door and a pathway leading to many divorces. If a couple has communication breakdown, what else are they left with in that marriage. They may stay together for other reasons like children but they have entered into a divorce already. Majority of the young couples have marital communication problems because there is a lot of competition, arrogance between the spouses. They fight over gender equality, with the majority of men resist equality with their wives. Another factor and a challenge is that, they do not know how to communicate to each other.

Professional Counselors:

Our encounter with clients who come over with marital problems, have shown that there is very high prevalence of communication breakdown in many marriages leading to divorce. An example in this culture is that women are forbidden to talk about sex issues with their husbands. Women according to the culture cannot propose or make suggestions about sex matters. If they do, it is a taboo. It is the teaching that has gone into people, has left some women still slow or afraid to talk about sex with their male spouses. The traditional culture here does not allow women to communicate, or open up to their male partners about their marital sexual life. Many women though young and educated are still struggling to unlearn this cultural teaching. It has ruined marriages in this society and is leading to alarming rates of divorce.

Pastors:

Most of the squabbles or conflicts which couples have, are caused by lack of good communication. Many people get into marriage and they are not trained in good communication skills. When they enter into marriage they strive to keep their marriage together because marital communication breakdown raptures a marriage into pieces. At the end of the day the couples discover that they are left holding on to little patches of their marriage, which will in turn be nothing other than a divorce if not a separation. Communication is an ingredient that gives the proper test to every marriage. If the test is lost then the food loses what it is. It means that if there is no good marital communication, then the marriage loses its nature and culminates into a problem, which is possibly divorce. Young couples do not have the skills to communicate. We try to teach skills to young couples in our congregations. Sometimes it's too late, sometimes it's not enough. Some of our fellow pastors do lack

the knowledge to impart these communication skills. However, marital communication is an area in marriage which needs urgent attention or else we keep on losing many good marriages in our churches and in our society.

4.4. Participants' Views on Marital Communication Breakdown

It is of pivotal importance to look at what people say about communication breakdown in marriage. The participants were asked about the views of other people in their community about the problem of marital communication breakdown. The question also gave the participants the opportunity to walk out of their divorce experiences and look at marital communication breakdown from an objective point of view. It has been very important to collect the data from the key informants who have a wide horizon, a lot of experience and large involvement with people in society. The key informants gave very rich data on the views or perceptions of people on this study. Various views were given and these were: the patriarchal mindset and the effects of gender inequality.

A man, A04, aged 28 years shared that:

Let me talk from what I have heard and learnt about divorce. I say that communication breakdown in a marriage is a clear and obvious sign that a marriage is dying out. A couple if they cannot talk to each other, they have to watch divorce coming their way.

A woman, A17, aged 41 years said that:

If the spouses, fool each other thinking they are still married, and yet have no communication, that is a blue lie which they have to acknowledge. When communication breakdown creep into your marriage life, watch out the next station that you will get to, is divorce.

A woman, A07, aged 25 years said:

Silence or poor communication in a marriage is some poison that kills the intimacy and destroys the marriage. It destroyed mine and I keep on telling them. If they do not listen and promote effective communication in their marriages, what happened to me, will happen to them too.

A man, A08, aged 40 shared that:

The absence of good communication in a marriage predicts divorce, or rather a pathway that gets to divorce. If there is no communication, spouses go out to look for it. I have learnt that ignoring your spouse or your wife is sending her to other men who would pay some attention, listens to her or him. When a spouse listens and mutually responds, a spouse feels a sense of worthiness, valued and respected. Communication breakdown waters down the intimacy, leaves the marriage very bitter and eventually chases the spouses out of marriage.

Key Informants' views on Marital Communication Breakdown

Community Elders:

We wonder why it is a problem now and not in the past. Of course, something has gone wrong and something is missing in these contemporary marriages. There are a number of serious marital issues which need to be addressed and among them is communication problems. Many people when they are in a marriage they do not want to admit that they have communication problems. Some would not own up to the problem but blame their spouses for causing this communication breakdown.

Professional Counselors:

Maintaining of a marriage relationship is very difficult if the couple has communication problem. There are crucially important components of marriage which need to be sorted out in order to have a healthy communication and a healthy marriage. We talk of elements like mutual understanding, mutual correction, intimacy and marital satisfaction. This understanding is what majority of the couples do not have. When they have marital problems, they look into other problems, leaving out the who domain of communication. Couples know that communication gives meaning and stability to a marriage. Some couples do not have it. They do not have the skills and cannot give what they do not have. It is a pity that majority do not know that they do not know how to communicate.

Pastors:

The perception that men are superior to women is still dominant in this society. There are people some even young and some educated who still think men and women are not equal in a marriage. These men believe men are the one who have the final say and are the ones who can make decisions. There are also women who may even be young and educated who also leave the decision making to men and they feel that as women they have nothing to say. So as a result, they keep quiet. This entails that there is communication breakdown. This is what culture detects for its people.

4.5. Ways of Improving Marital Communication

All the 24 divorcees shared that generally the communication skills in many marriages are very poor. The listening skills were reported that they are very bad, distorted with prevalence of pride, lack of mutual respect, lack of openness and trust. Some participants also mentioned the need for training couples in communication skills.

4.5.1. Training in Communication Skills

A woman, A11, aged 23 years shared.

Haah, no one was listening to each other. We ended up doing things without talking to each other. We did not even discuss some crucial marriage issues. It reached a point when there was total communication breakdown. Thenthenthe home became a hard place to be. Hey, no communication no peace. It was tough living for such a time without proper communication. You do not know what one is thinking. I proposed for a divorce and he said that he was also thinking in the same way. We were both tired of this dead silence. Our problem at the time was that, we both did not know how to talk to each other. We lacked the general communication knowhow. We needed some knowledge on how to communicate. I did not remember anyone teaching me some communication skills. At home, yes here and there from my parents, but they had no time for that.

A man, A05, aged 38 years is among other respondents who shared that they needed some communication skills.

My wife and I discovered after two years that we did not know how to communicate to each other. We found ourselves on each other's vein. Most of the time, we frustrated each other with the way we were communicating. We actually needed to learn how to communicate in order to preserve our marriage.

A woman, A 13, aged 37, expressed her ignorance of the communication skills:

Nobody had ever taught me some sort of communication approaches and when I got married that is when I literally got stuck. I watched my marriage sinking like a ship.

4.5.2. Marriage Education Structures

Participants also mentioned the need for communication training for couples. Majority proposed that there is need for the established marriage education structures which prepare married couples with communication skills.

A man, A20, of 50 years had the following to share:

Our Zimbabwean society, has very little in place to give to the realm of marriage. We are walking into our marriages ill-equipped for it. We go empty handed. There are very little unprepared facilities which educate couples. Some Churches try to offer these skills when they are preparing people for marriage. Even those, do not have enough offer. Some of those marriage trainers or you call them advisers are not trained. Here in towns like Harare, many of us do not know where we take our marital problems. There are no known marriage educational structures and places with trained people, which prepare people for marriage. So, you can imagine how badly off we are as regards marital aspects. This shows that there is urgent need to train couples especially in communication skills, single parenting and the rest of it.

A woman, A17, aged 41years expressed her frustration towards the lack of communication training:

We married couples in this country need to be trained to save our marriages, full stop, period. Training is the answer. We need the knowledge and the skills in marriage. Marriage courses would be of tremendous contribution to the problem. Some educating structures are desperately needed to handle marriage problems like communication breakdown.

4.5.3. Professional Counseling

Some participants also shared that effective communication is prevalent during the first few years, and thereafter communication becomes a problem in many marriages. They suggested that there is need for professional counseling facilities to help out couples in their marital problems.

A woman, A16, aged 33 years said that:

During say the first three to five years when there is a sweet-sweet interaction, marital communication works. After that some fireworks begin. Most of our marriages are wounded by communication problems. In my case, I did not know what to do with the problem. I sought help from my peers some of whom were also

struggling with the same problem, but nothing changed. We looked for professional counseling facilities at the time, but we did not put our hands on any. Today am a divorcee, I could have prevented my marriage from such a kind of disintegrative marriage and divorce, if we had gone for counselling at the time.

Another woman, A09, who is 30 years old shared:

The government has to create some counseling centers across the country to help couples address their marriage problems. We need those which only deals with marriage problems. If they are there, they are few and not known to the majority of the people. People in this community are well informed of the need for counseling because HIV/Aids counseling has been around for more than two decades now.

Key Informants suggestions on: Ways of Improving Marital Communication

Breakdown and Reduce the Rate of Divorce.

Community Elders:

In the past, the young people were taught some communication skills by the elders, and the parents. This was part of socialization. It started at early childhood, with the young children taught how to communicate among themselves, with elders and with the entire community. When they grew up, they were taught how to communicate with their spouses in marriage. It was a gradual process of socialization because communication was upheld as a cultural and human value for the people of this land. It has to be inculcated again as it was in the past, or else we keep on having these fights and divorces all over the place.

Professional Counselors:

There is need for some independent or institutionalized facilities which help couples. There are some of us professional counselors around, but we are working with private organizations like NGOs, hospitals, or particular ministries like ministry of education or of healthy. Two of us here are working with an organization that deals with HIV/Aids patients, and one is employed by a company. None of us is either available or have time to provide counseling to clients out there. Again, there is no an Association of Psychotherapists or any equally legal board which can help in finding solutions and address these marriage problems. There is need for counseling centers around the country. There is again need to have various national programs on family and marriage. Other stakeholders who work with the families and deal with marriage issues like the Churches need to come in and help out in this.

4.6. Summary of the Findings

This part of the study, gives the summary of the findings of the whole study. This study has explored communication breakdown as a pathway to divorce among young

couples. The study looked at the importance of communication in marriage, the factors leading to marital communication breakdown, the views held by people on communication breakdown in marriage and the ways of improving marital communication.

The results of the study revealed that the participants regarded communication as a very important aspect of marriage. They experienced that communication is the greatest source of marital happiness, a force that unites couples, and that it creates a favorable marriage climate.

The findings also showed that there are several factors which lead to communication breakdown in a marriage. These factors were: harboring of feelings, sexual denial, religious and cultural differences, reference to past mistakes, very busy with many other things, long absence of spouses and interference with external agents.

The views held by people on communication breakdown in marriage, indicated that there are many aspects of marital communication breakdown which are overlooked or are not addressed in society, but need attention. The patriarchal mindset and the effects of gender inequality in marriage were some of the elements which emerged from the findings.

There were brilliant suggestions which were made by the participants as ways of improving marital communication. Some constructive suggestions also came from the findings such as the need for Professional counseling centers, training of couples in communication skills and the establishment of marriage educational structures.

Chapter Five: Discussion

5.0. Introduction

The Chapter presents the discussion section of the entire study that communication breakdown is overlooked by many researchers and yet it is the pathway to the prevalence of many divorces. The study has generated various themes which have emerged from the collected data. These themes have brought much understanding and insightful findings to the four research questions: What are the importance of communication in marriage among the young couples in Waterfalls Deanery? What are the factors that lead to communication breakdown in marriage among the young couples in Waterfalls Deanery? What views do people hold on communication breakdown in a marriage among young couples in Waterfalls Deanery? What are the ways of improving marital communication in order to reduce the rate of divorce among the young couples in Waterfalls Deanery? This chapter connected the study findings to the literature review.

5.1. Importance of Communication in a Marriage

This study has shown that communication is the source of happiness in a marriage because it has revealed that it is the greatest source of marital happiness, a force that unites couples and it creates a favorable marriage climate. The findings are similar to those of Ledermann et al., (2010) which were conducted on marital communication and marital quality that happiness in a marriage depends on the quality of or the effectiveness of the couples' communication. In another study by Uwom et al., (2015) on reported that if communication is bad in a marriage, it predicts that the level of happiness in that marriage is not good.

It is interesting to note that all three groups of informants and the divorcees shared that a good marital communication begets a happy marriage. These findings are similar to the professional view which Jent (2012) postulated that good marital communication is the main source of happiness in a marriage. The professional counselors shared a similar perception with the divorcees that good communication brings happiness to a marriage.

Some findings have shown that communication in marriage is very important because it is a uniting force that binds a couple together. Marital communication has been reported that it builds up and enhances the intimacy between the spouses in a marriage. A study conducted by Malone (2015) supported the findings of the current study by postulating that communication unites a marriage and acts like a bridge which connects the spouses in a marriage. The elders in particular, came out strongly that the quality of marital communication determines the quality of marital relationship. The elders reported that if there is no healthy communication in a marriage, there is no intimacy.

Many of the participants reported that communication in marriage is also important because it creates a favorable climate which is conducive for a marriage. These findings are similar to those asserted by Canary and Dindia (2008) that the importance of communication in a marriage is shown by the favorable or conducive climate it generates. According to the study carried by Uwom et al., (2015), communication breakdown in marriage takes away the climate which enables a couple to address their conflicts, and enjoy the climate of openness and happiness. This also agrees with what many participants shared when they reported on how they realized that communication was very important.

The findings of this present study concur with the findings of Ledermann et al., (2010) which was conducted among 690 participants and reported that marital communication mitigates the daily stress, thus creating a climate favorable for a healthy marriage.

5.2. Factors Leading to Communication Breakdown

The sharing from the participants in Waterfalls Deanery, reveal that there are a number of factors which lead to communication breakdown in marriage. The factors which emerged from the findings were: harboring of feelings, sexual denial, religious and cultural differences, references to mistakes, very busy with many other things and interference with external agents. The harboring of feelings by couples has indicated in this present study that it leads to communication breakdown. This is similar to what Fade (2011) acknowledged that the couples are advised to deal with tension immediately before it bottles up. Fade (2010) asserted that harboring or bottling up of these feelings leads to communication breakdown as spouses try to avoid tension.

A study (Zebron, 2014) was carried out in one of the towns in Zimbabwe called Chinhoyi, over the long absence of many spouses who are living abroad. The study conducted by Zebron (2014) has reflected what equally came out from the present study, that some spouses were having long absence from their marriages. The participants shared that these long absences are leading to communication breakdown which became a pathway to their divorce.

The participants in this study shared that referring to past mistakes by their spouses, was one of the factors which lead to communication breakdown in their marriages. The findings were actually similar to what Fitzpatrick and Ritchie (2009) reported that referencing to past mistakes invokes some fear which may lead to communication breakdown in a marriage. The results of the study are similar to those of Hill (2011) who postulated that marital sex nurtures a marriage and cultivate intimacy thus improving communication.

The findings of this current study showed that there is serious interference of the external agents into marriage. Some of the participants reported that they did not communicate as a couple about the interference with family members. The findings reveal

that they could not talk about it, for they feared to expose their family members. The fact that they could not communicate on this problem as couples created some communication breakdown. According to the culture of the local people, one cannot expose one's family members. Among this community, rejection by family members is not only cut off, but is regarded as dead to one's family. These findings concur with Jent (2012) who asserted that couples fear rejection by family members. This was illustrated by Pinsof and Lebow (2010) who pointed out that a couple needs boundaries in order to safeguard itself from the interference of external agents.

5.3. The Participants' Views on Communication Breakdown

This study offered the participants the opportunity to walk out of their marriage background and look at the phenomenon of divorce from an objective stand. They were asked to give their perception or the views of their society on the study. The findings on this part of the study got some enriching and insightful data from the key informants who shared from their exposure, experience and expanded involvement on the topic of the study.

The findings of this current study showed that people's perception of marital communication is that communication breakdown predicts divorce. The study by Cordova (2012) reported some similar findings that communication breakdown predicts divorce. There was a common and strong feeling from the participants that some of the divorces can be prevented if a couple cultivates effective communication. This is linked to findings of the study carried by Lavner, et al., (2016) who asserted that effective communication, predicts marital satisfaction.

5.4. Ways of Improving Marital Communication

The present study showed that there is a great need to find ways of reducing the rate of divorce in this community through the improvement of the overlooked problem of communication breakdown. The current study findings reflected what Matthew (2012) postulated, that communication breakdown is a pathway to divorce and that there is need to reduce the prevalently high rate of divorce. The findings of the present study acknowledged the great need to have the couples trained in communication skills. This is agreeing with Malone (2015) who in one's study recognized that communication skills are very vital to the quality of a marriage. Matthew (2015) agreed with the majority of the participants who felt that communication breakdown is a marital problem which needs to be addressed. However, the findings of the current study concur with the study carried out by Klentz (2015) which asserted that marriage programs which are educative can bring solutions to problems of marital communication breakdown.

5.5. Suggestions on the Theory

The Social Penetration Theory illumined the present study through some insightful information. The theory recognized the intimate relationship of communication in a relationship. The theory explains the different layers of an onion which is in line with the unfolding of the communication process in a marriage. The participants indicated from their sharing that their marital communication unfolded in a process. Some participants talked of a period when it was good until it reached a certain stage when the communication deteriorated. The deterioration of the communication is the de-penetration stage of the theory in which the communication stops (West, 2013). The four stages of communication of Social Penetration theory (SPT)ends with de-penetration. The stage of de-penetration signifies the communication breakdown in a marriage relationship.

On the contrary, it does not explain the process of communication which takes place in all marriages. The theory does not explain the process of marital communication that takes place in all marriage relationships. Marriage relationships do not always end in a communication breakdown. Therefore, this theory accounts for marriages which only culminate into divorces.

However, Cognitive Dissonance Theory can correct the deficit that the researcher identified in this study. The Cognitive Dissonance Theory illustrates that one can like a person, but disapprove of their habits (Festinger, 1957). In this regard a spouse freely chooses to love each other and enter into a marriage. Later in their relationship they enter into conflicts because one may be disapproving each other's habits or attitudes. This causes a dissonance which generates communication breakdown in their marriage. The Cognitive Dissonance Theory also asserts that the psychological conflicts which result from the incompatibility of the partners' habits or attitudes can be either avoided, reduced or changed. This is possible if the partners believe their actions can be changed (Festinger, 1957). Therefore, a couple can make a choice to change, avoid or reduce communication breakdown in their marriage.

Chapter Six: Conclusion

6.1. The Limitation of the Study

The study had some limitations. The topic of the study was sensitive to the participants and as a result it was not feasible to employ the focus group discussions for the divorcees. Since the domain of marital communication and divorce are personal, the divorcees were going to find it difficult to express themselves in a group. The focus group discussions could have enabled the divorcees to share their perceptions in a climate that is not threatening. As a result, the focus group discussion could not be used as a research tool in this study. However, the study employed the interviews for the divorcees and the focus group discussion for the key informants.

This current study was also limited to one particular study area, which is the Waterfalls Deanery, of the Archdiocese of Harare. The study could have been spread across the other parts of the country. Moreover, it was going to come up with different and more insightful results. The researcher focused on this site, because of the limited time available.

6.2. Future Orientation

The findings of the study were collected from one study area, Waterfalls Deanery in Harare Zimbabwe. In the future, a study with the findings collected from other geographical regions would be good in order to find out if communication breakdown in marriage is also a pathway to divorce in other parts of the world.

6.3. Reflexivity

The researcher had his own bias towards choosing this research topic. The researcher has some close relatives who had divorced as young couples. Talking to these relations, he discovered that they all did tend to complain about the bad level of marital communication.

In line with that there have been many local media coverages reporting on the alarming prevalence of divorce in the country. Since then, the researcher has been very eager to explore and find out if marital communication breakdown is a pathway to all these prevalent divorces.

6.4. Implications for Counseling

The professional counselors are the beneficiaries to the current study, for they have been enlightened to prepare couples on marital communication skills. It will help counselors as they prepare couples for marriage, to put more emphasis on the importance of communication in keeping the marriage together. The lack of these skills in the domain of marriage, has resulted into many divorces in Zimbabwe. During the data collection, the informants, especially the pastors reported that there are marriage instructors or marriage advisers in their respective Churches who are not professionally trained. The professionally trained counselors need to go to different churches and train these marriage instructors or advisers so that they do not only give their ideas that flows from their experience but that they give some professional, applicable, contemporary and relevant knowledge to marriage problems.

The government need to employ professional counselors who would execute educational and empowerment programs to psycho-educate marriage couples in society. There are aspects of the local culture that needs to be changed. The couples have to learn that culture is dynamic, that it is not static and therefore, can be changed.

The present study will again provide a profound learning experience for those who journey with couples that communication is the heart that keeps the marriage functioning. Those who form priests, religious men and women can also be the beneficiaries for this study by acknowledging the importance of communication in families and marriage to whom they

evangelize. It will give a lot of enriching answers to some of the prevalent problems of divorce in our society.

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Appendices

Appendix A: Focus Group Discussion Guide for Key Informants.

Introduction

My name is Gibson Banhwa and I am a student researcher in MA program in Counseling Psychology with Tangaza University College of the Catholic University of Eastern Africa. I am conducting a study on: Exploration of communication breakdown as a pathway to divorce among young couples in this Waterfalls Deanery of the Catholic Archdiocese of Harare. I would like to thank you in a special way, for agreeing to come and take part in this Discussion. I am concerned to hear your special, unique and valuable contribution, experience and perception on marital communication breakdown as a pathway lead to divorce among the young couple who are within the age range of 22 to 50 years. It is very important that I ensure you that everything that is shared during this focus group discussion is highly confidential and no name will be attached to any shared information. Therefore, in line with this, all of you as respondents are asked to uphold each other's confidentiality.

Whatever will come out of the discussion will be a learning experience that will benefit our society. It will be entirely for academic purposes. The focus group discussions will be recorded, as a way of enhancing the validity and credibility of the information gathered; and in order to capture all the important shared data, such as your ideas, thoughts and opinions. In case you have any information that you want or any questions that you have, you contact me on my given contact details above. I kindly ask you to sign in the consent form as a way of indicating that you agree to take part in the focus group discussion.

The FGD guide included:

1. What can you say are the importance of communication in a marriage?
2. What would you say are the factors that leads to communication breakdown in marriage?

3. What views do you have about communication breakdown in marriage?
4. Given your knowledge or your expertise and your connectedness with this community,
is there anything you think could be done to improve marital communication and save
marriages from divorce?
5. Is there anything else you would like to share?

Appendix B: Participant's Consent Form

Title of the project: The exploring of communication breakdown as a pathway to divorce among young couples in Waterfalls Deanery, Catholic Archdiocese, Harare, Zimbabwe.

This study is being conducted by the student of the Institute of Youth Studies at Tangaza University College (Contact: iysma@tangaza.org)

The approval and permission has also been granted to the student by the Research Council of Zimbabwe.

The study involves no risk to participants and contains no deception.

The task requires the participant to answer a series of questions, during the focus group discussion.

All responses will be treated as strictly confidential.

No participant's results will be presented individually but only in aggregate form.

Participation in this study is voluntary and there will be no monetary compensation. A refusal to take part will not lead to individual being penalized in any way, and all participants have the right to withdraw themselves and their data from the study at any time.

Researcher: Gibson Banhwa.

Position of the researcher: MA Student in Counselling Psychology.

Address and telephone number of the college:

Tangaza University College, Langata, Nairobi, Kenya 15055-00509

Signature of the researcher:.....; Date:.....
(Mobile: 0708356921)

Statement to be signed by the participant:

I confirm that the organizer has explained fully the nature of the research study and the range of activities which I will be asked to undertake and that I have received an information sheet. I confirm that I have had adequate opportunity to ask questions about this project.

I understand that my participation is voluntary and that I may withdraw at any time during the project, without having to give a reason.

I agree to take part in this project, by participating in the Focus Group Discussion.

Signed by participant.....; Date.....

Appendix C: The Interview Guide for Participants

Interview Questions:

1. How long were you engaged or in courtship?
2. What was the quality of your communication before marriage?
3. How long were you married?
4. When did your marriage break down?
5. How did you and your spouse communicate?
6. What are the ways of improving marital communication in order to reduce the rate of Divorce?
7. What are people's perception regarding communication breakdown in relation to divorce?
8. What would you say are the factors that lead to communication breakdown in marriage?
9. What do you think are the importance of communication in marriage?
10. Is there anything else you would like to share

Appendix D: Demographic Details of the Participants

1. Your age.....☐

2. Your Gender (M/F).....☐

3. Educational level completed:
From 1 V.....☐

Diploma/ Bachelors.....☐

Masters.....☐

PhD.....☐

Other, (specify)

4. Religious background:

Catholic.....☐

Protestant.....☐

Other Church.....☐

Muslim.....☐

Other, (specify).....

5. Marital Status

• Divorced.....☐

• Separated.....☐

• Widowed.....☐

• Married.....☐

• Other, (specify)
.....

6. Which category do you belong?

• Pastor.....☐

• Village head.....☐

• Lawyers.....☐

7. Occupation

• Civil Servant.....☐

• Self Employed.....☐

• Business person.....☐

• Studying.....☐

• Other,
(specify).....

APPENDIX E : ETHICAL DOCUMENTS



Tangaza University College Institute of Youth Studies

P.O. Box 15055 Lang'ata 00509 Nairobi, Kenya Email: iys@tangaza.org
Tel: 254-20-890018/890340, Mob: 0722-204724/ 0733-685059/0734-420935

19th December 2016

To whomsoever it may concern

RE: GIBSON BAHWA (REG. NO. 15044Y)

This is to state that the above mentioned is a student of Tangaza University College, currently undertaking a Masters of Arts in Counselling Psychology under the Institute of Youth Studies.

He is currently carrying out a research related to his MA dissertation, and has been allowed to proceed to the field to collect data. Any assistance offered to her to complete this task will be highly appreciated.

Please do not hesitate to contact me for any further enquiry: iysma@tangaza.org.

Yours Sincerely,

for
Rev. Prof. Sahaya G. Selvam
Graduate Programmes Coordinator
Institute of Youth Studies.





*custody of the good shepherd, zimbabwe
franciscan friars (cfm)*

17 May 2017

Counselling Psychology Programme Leader
Tangaza University College
Institute of Youth Studies
Nairobi, Kenya

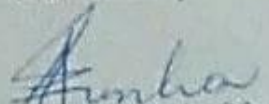


Re: Research Authorization for **GIBSON BANIWA**, Student Number, 15044Y

Topic: *Exploring Communication Breakdown as a Pathway to Divorce among young Couples in the Archdiocese of Harare -Waterfalls, in Parishes of St. Francis, Waterfalls, Divine Mercy- Mainway Meadows and St. Joseph- Southlea Park.*

This is to certify that Fr. Gibson Baniwa of the Order of Friars Minor was granted permission by myself Father Alfigio Tunha OFM, his Superior to conduct a research in the above mentioned parishes and centres which belong to us as Franciscans in Zimbabwe. He did his research according to the ethical norms which go by that. As an Order we provided all the basic necessities for him to carry out the research. The research was successful and data was collected.

Yours faithfully


Fr. Alfigio Tunha OFM

(Regional Superior- Custos)

