

EAST AFRICAN CHRISTIAN COLLEGE (EACC)

FACULTY OF THEOLOGY AND RELIGION

TOPIC: ANGLICAN CHURCH AND ANALYZING MARITAL ISSUES IN SHYIRA DIOCESE

Case study of Tandagura Parish 2020-2023

Undergraduate thesis presented in fulfillment of the requirements for the award of Bachelor degree with honor in Theology and Religion

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DECLARATION

Declaration by the Candidate

We, **SIKUBWABO Cyprien** and **HARAGIRIMANA Emmanuel** hereby declare that this is our own original work and not a duplication of any similar academic work. It has therefore not been previously or concurrently submitted for any other degree, diploma or other qualification to East African Christian College or any other institution. All materials cited in this paper which are not my own have been duly acknowledged.

Signed..... Signed.....

Date..... Date.....

Declaration by the Supervisor

I declare that this work has been submitted for examination with my approval as EACC Supervisor

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ABSTRACT

This research thesis is entitled Anglican church and analyzing marital issues in Shyira diocese. The research aimed at to determine activities performed by Anglican churches that changes marital issues among Christians Shyira diocese in Tandagura parish, to assess causes of conflicts between religious married couple that lead to divorce in Shyira diocese in Tandagura parish and to determine the relationship between Anglican church and marital issues in Shyira diocese in Tandagura parish. The population was 600 Christians and the sample were obtained using Yamane formula. The sample was 86. Data were collected using the questionnaire and interview and based on the findings all research objectives were achieved. Based on the first objective that was to determine activities performed by Anglican churches that changes marital issues among Christians Shyira diocese in Tandagura parish, the church preaches married couple to love each other. Based on the second objective, there are different causes of conflicts between religious married couple that lead to divorce like character differences, personal grounds for divorce such as fighting, alcoholism, cultural influence, violence, vocational choice is another cause of divorce, age of marriage is also another cause of divorce between married couples. Another cause is premarital pregnancy and childbearing and lack of teaching. Based on the third objective, there is relationship between Anglican church and marital issues. Anglican church helps married couple to proclaim by word and example the good news of God in Christ that empower their marriage. The findings show that Anglican church teaches married couple to leave in peace and love each other that helps the avoiding of conflicts. So, Anglican church is recommended to create different parish around the country so that the community as well as married couple could leave in peace.

DEDICATION

This work is dedicated to:

Our brothers

Our sisters

Our friends and colleagues

Our whole family

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This research project would not be completed without the mercy of the Almighty God. We praise the Almighty God for his blessings and protection that are immeasurable since we were born, the East African Christian College for giving the environment for pursuing our studies through the Higher Institute of Education.

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LIST OF ABBREVIATIONS

EACC: East African Christian College

A: Agree

D: Disagree

SA: Strongly Agree

SD: Strongly Disagree

CHAPTER ONE: GENERAL INTRODUCTION

1.0 INTRODUCTION

This chapter concerned with background of the study in which the researchers discussed the problem under study on Global level, Africa, Sub-Saharan Africa, Rwanda, and Area of study. The chapter also presented statement of the problem, objectives of the study, research questions, research hypotheses, significance of the study, limitations of the study, scope of the study, operational definition of terms, thesis organization and summary.

1.1 BACKGROUND OF THE STUDY

According to Cox Nelson (2017), the roots of the Anglican Communion can be traced to the reformulation in the century, when King Henry VIII rejected the authority of the Roman Catholic pope in Rome and established an independent church in England. The essential teachings of the church were first set down in The Book of Common Prayer, compiled by Thomas Cranmer, and the organization of the Church of England was worked out during the 16th and 17th centuries. From the time of the Reformation, the Church of England followed explorers, traders, colonists, and missionaries into all parts of the world. The colonial churches generally exercised administrative autonomy within the historical and creedal context of the mother church. It was probably not until the first meeting of the Lambeth conference so called because it was held at Lambert palace, the archbishop of Canterbury's residence in London in 1867 that there emerged among the various churches and councils a mutual consciousness of an Anglican Communion. Since its inception the Lambeth Conference, which meets every 10 years, has constituted the principal cohesive factor in Anglicanism, even though its decisions are not binding and must be approved by the individual churches.

According to Lyon (2002), the Anglican church in America was created in 1991 following extensive negotiations between the Anglican Catholic church and the American Episcopal Church. The effort was aimed at overcoming disunity in the continuing Anglican movement. This was only partially successful. Most ACC parishes declined to enter the new ACA, resulting in a continuing existence for the ACC, while the remainder of its parishes and some of its bishops joined the AEC in forming the new church. In 1995, some parishes which had formerly been part of the AEC, primarily in the eastern states and the Pacific Northwest, withdrew from

the ACA and formed the Anglican province of America under the leadership of Bishop Walter Grundorf.

Sachs (2002), asserted that the Traditional Anglican Communion had been seeking unity with the Roman Catholic church while still retaining aspects of its Anglican heritage. In 2007, in Portsmouth, England, all TAC bishops present accepted the ministry of the Bishop of Rome and the Catechism of the Catholic Church and requested a means of establishing full communion.

According to Nuttall (2006), the Anglican church of Southern Africa, known until 2006 as the church of the province of Southern Africa is the province of the Anglican communion in the southern part of Africa. The church has twenty-five dioceses of which twenty-one are located in South Africa, and one each in ESwatini, Lesotho, Namibia and Saint Helena. In South Africa, there are between 3 and 4 million Anglicans out of an estimated population of 45 million.

The canon law of the Anglican Church of Southern Africa states that marriage by divine institution is a lifelong and exclusive union partnership between one man and one woman. The church also does not have an official stance on homosexuality itself. The Church does not allow gay marriage or civil unions but does allow same-sex relationships if they are celibate. In 2023, the Synod of Bishops agreed that they would develop prayers of affirmation and acknowledgement that may be said with same-sex couples. The diocese of Saldanha Bay has approved of blessing rites for same-sex civil unions. Regarding ordination, the church does not have an official position on the ordination of clergy who identify as gay or lesbian (Village and Francis, 2022).

According to O'Halloran (2014), the Diocese of Cape Town, after a synod in 2009, passed a resolution calling the bishops of the church to give pastoral guidelines for homosexual couples who lived in covenanted relationships. The resolution agreed to affirming a pastoral response to same-sex partnerships of faithful commitment in parish families. It also approved an amendment to the resolution that the guidelines give "due regard of the mind of the Anglican Communion. In 2009 the synod declared that gays and lesbians can be leaders within the Anglican Church of Southern Africa as long as they remain celibate.

In 2013, the Provincial Synod, governing the church, adopted a resolution that "urged its bishops to provide guidelines for giving pastoral care to same-sex couples who have entered civil unions

under South African law. The resolution requests the Synod of Bishops to work towards finalizing the guidelines for pastoral ministry in response to Civil Unions as soon as possible. In December 2015, Canon Mpho Tutu the daughter of Desmond Tutu, married her female partner in a civil ceremony in the Netherlands. In 2016, the Revland Charlotte Bannister-Parker, a church of England priest, presided with her bishop's permission over a service of celebration, and Archbishop Tutu was able to give a blessing for his daughter and her partner. Tutu decided to surrender her license in South Africa to avoid controversy, but remained a priest of the Episcopal Diocese of Washington D.C. in the USA. Bishop Raphael Hess, of Saldanha Bay, supporting same-sex unions, is seeking to change church policy to allow her to serve. The bishops discussed the issue in February 2016. The official statement said that the church cannot advise the legitimizing or blessing of same-sex unions nor ordaining those involved in same-gender unions.

MacDowall (2020), argued that in Egypt also, Anglican Church provides changes related to marital status. All saint's cathedral, Cairo was consecrated in 1988 and is the home of the Anglican diocese of Egypt Africa and Horn of Africa. The cathedral is located close to the Marriot hotel in Zamalek a residential area of the city that sits on an island in the middle of the river Nile. The building and land were donated by the Egyptian government. The cathedral compound also houses the Diocesan and Bishop's offices and projects and services including the Diocese NGO Refuge Egypt, which serves Cairo's refugee communities. The church hosts a variety of congregations with Arabic, English and Sudanese being the largest, although other communities also use the premises for worship.

According to Cantrell (2022), the Anglican Church of Rwanda was first introduced in Rwanda in 1918 by the Church Missionary Society (CMS) and officially recognized in 1925. In 1975, two dioceses were created in Rwanda, namely, Kigali Diocese and Butare Diocese. In 1979, the church adopted the name of Eglise Episcopale au Rwanda (EER) and in 2007, the Episcopal Church of Rwanda changed its name again and is now called the Anglican Church of Rwanda. The Province of the Anglican Church of Rwanda was also known by its French name, Province de L'Eglise Anglicane au Rwanda (PEAR). The former name of the province, Province de L'Eglise Episcopal au Rwanda, was changed by action of an extraordinary meeting of the Provincial Synod at St. Étienne, Biryogo, on November 29, 2007. The province changed its name once again to Anglican Church of Rwanda in a decision taken at their Synod, in September 2019. Archbishop Laurent Mbanda, in an official letter, explained the decision: "Removing the

word 'Province' is a significant change. We are not subjecting. Some want us to accept that it is essential to being Anglican that you are recognized by Canterbury, but we find our identity first and foremost through our Biblical and Anglican doctrinal inheritance in Christ.

According to Mukashema (2013), there is a great difference between the perception of marriage in the Western and the Rwandan cultures. While marriage in the Western culture is above all a bond between individuals, in African society in general and also in Rwanda marriage is a relationship between two families. Nowadays, there is the problem of divorce caused by conflicts between spouse due to bad management of properties and other different causes like alcohol abuse.

Mukeshimana (2013), went on saying that Rwanda has its own marriage customs and the Rwandan people value this cultural heritage highly. In the past the preparations for marriage started during childhood: a child was raised and educated to become a good husband or wife. Even nowadays the parents educate the child his/her responsibilities as men or women and how wife care her husband and how husband care about his wife. During childhood, during preparations for the wedding and also during their marriage people were surrounded by others to give them advice. The preliminary literary survey revealed that many people still follow the old customs and rituals as described in the literature from the fifties and sixties, although other customs have disappeared or changed. But the books that were written later mainly refer to the old marriage rituals and customs and do not describe current marriages. And none of the books found for this research indicated whether the old rituals just vanished or were abolished on purpose, nor did they explain why and when that happened.

According to Parsitau (2009), in general, people follow three legal paths when they marry: civil marriage, the "Church wedding" and the traditional ceremonies. The Rwandan government prescribes the civil wedding as the way to contract marriage legally. The Anglican Church of Rwanda requires the civil wedding, carried out before the government officials, before the "Church wedding", a ceremony where God's blessing is invoked over the couple's marriage. And before and after the official wedding day, there are several traditional wedding ceremonies, mostly celebrated at home. In the Anglican Church of Rwanda couples are supposed to follow

preparation classes, but it is the individual choice of the pastors involved how to shape these. In Rwanda there are eight dioceses have up to 40 parishes and among them Shyira diocese and Tandagura parish are included. The priests provide religious marriage between spouse and teach them to love each other for their lifetime as God's plan.

1.2 STATEMENT OF THE PROBLEM

For the Bible which is the supreme book for Christian life and norms, marriage is indissoluble, until death. Man and woman are one flesh. This binding relationship between a man and a woman is God's plan for humanity. Adam exclaims in verse 23: This is bone of my bones and flesh of my flesh, and immediately after Adam's joyous exclamation we read in verse 24: "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh. The Lord noticed that it was not good for Adam to be alone. According to Palmer (2012), when you get married in church, vows are exchanged in the presence of God and witnesses. The Church of England ceremony will be of course be a Christian one the vows and the Christian nature of the ceremony cannot be changed. However, if you have met the basic legal requirements, couples from different faith backgrounds can be married in church. When married in the church the pastor teaches the couple to love each other and remember it is God's plan.

According to Mukashema and Sapsford (2013), the issue of conflicts between spouses in Rwanda has been increasing over days, and the main consequence is divorce or separation, which affects the parents themselves, but also especially the psychological health of their children. Human society built its systematic organization on the nuclear structure, in which the fundamental elements is posed to the familial structure. In the family, both the wife and husband, as its main pillars, are responsible for providing basic needs to their children and for making the family home a place of pleasure. As stated by Tolorunleke (2013), family members should be characterized by complementarity and should live in harmony; if not, the family could be destroyed and affected by such conflicts, and the children will be the victims and sometime take decision to be single forever due to divorce or separate between spouses and sometime killing between spouses. It is due to that background the researchers conducted research on Anglican church and marital issues in Shyira diocese Tandagura Parish.

1.3 Purpose of the study

The purpose of this study was to determine whether there is relationship between Anglican church and marital issues.

1.4 OBJECTIVES OF THE STUDY

The objectives were divided into two categories that were general and specific objectives.

1.4.1. General Objective

The general objective of this study was to analyze the relationship between Anglican church and marital issues in Shyira diocese

1.4.2. Specific Objectives

This research was guided by the following research objectives:

- i. To determine activities performed by Anglican churches that changes marital issues among Christians Shyira diocese in Tandagura parish
- ii. To assess causes of conflicts between religious married couple that lead to divorce in Shyira diocese in Tandagura parish
- iii. To determine the relationship between Anglican church and marital issues in Shyira diocese in Tandagura parish

1.5 RESEARCH QUESTIONS

This research sought to answer the following research questions:

1.5.1 General question

Is there any relationship between Anglican church and marital issues in Shyira diocese?

1.5.2 Specific questions

- i. What are activities performed by Anglican churches that changes marital issues among Christians Shyira diocese and Tandagura parish?
- ii. What are causes of conflicts between religious married couple that lead to divorce in Shyira diocese in Tandagura parish?

- iii. What is the relationship between Anglican church and marital issues in Shyira diocese in Tandagura parish?

1.6. RESEARCH HYPOTHESES

1.6.1 General hypothesis

There is relationship between Anglican Church and marital conflicts resolution

1.6.2 Specific hypothesis

- i. Anglican church preaches religious marriage as God's plan
- ii. Anglican church preaches that man could marry one woman
- iii. Anglican church helps married couple to love each other for their lifetime

1.7. SIGNIFICANCE OF THE STUDY

1.7.1 To the researchers

Within this research the researcher would fulfill the requirement for the Award of Bachelor Degree in Education with Honors Theology and Religion. The researchers also, would improve their knowledge on how to conduct scientific research and they would improve their knowledge on the impact of Anglican church on marital issues.

1.7.2 To the society

The society would be aware on the impact of Anglican church on marital issues. And the community would love each other especially between the spouse as God's plan. The society would respect what they would be preached on the religious marriage and love between couples.

1.7.3 To the East African Christian College

This research study will be available in the library of the East African Christian College and the interested readers will find it and also it will fill the gap in the library of the university on the impact of Anglican church and marital issues.

1.7.4 Further researchers

Future researcher will use this research as references. They will refer to this research as guidelines while conducting their own research on the related topic.

1.8. SCOPE OF THE STUDY

This section presented time scope, field scope and space scope.

1.8.1 Time scope

This study was limited by time and the expected scope was covered within the given time limit. This research study covered the period between 2020-2023 as the researchers took into consideration the data during the above period of time.

1.8.2 Field scope

This research thesis was based on Anglican church and marital issues by focusing on the research objectives that were to determine activities performed by Anglican churches that changes marital issues among Christians Shyira diocese and Tandagura parish, to assess causes of conflicts between religious married couple that lead to divorce in Shyira diocese and Tandagura parish and to determine the relationship between Anglican church and marital issues in Shyira diocese and Tandagura parish.

1.8.3 Space scope

This study was conducted in Rwanda, Shyira diocese and Tandagura parish in Anglican church

1.9. THESIS ORGANIZATION

This research was divided into five chapters. The chapter one was general introduction that was comprised of the introduction, background of the study that discussed the problem under study, statement of the problem, objectives of the study that was divided into general and specific objectives, research questions, research hypotheses, significance of the study, limitation of the study, scope of the study, operational definition of terms, thesis organization and summary. The chapter two was literature review that was composed of the introduction, definitions of key terms, conceptual review, theoretical review, theoretical framework, empirical review, gap in literature, gap analysis, conceptual framework and summary. The third chapter was research methodology that was composed of the introduction, research approach and design, target population, sampling procedures and sample size, data collection process, reliability and validity of measurements, data analysis, ethical consideration and summary. The chapter four was analysis and discussion of the findings that was composed of the introduction, presentation of the

finding for each objective, discussion of the findings and summary of the findings. The chapter five was conclusion and recommendation that was composed of the introduction, conclusion and recommendations.

SUMMARY

The chapter one that was general introduction discussed the background to the study. The roots of the Anglican Communion can be traced to the reformulation in the century, when King Henry VIII rejected the authority of the Roman Catholic pope in Rome and established an independent church in England. Rwanda has its own marriage customs and the Rwandan people value this cultural heritage highly. The Anglican Church of Rwanda requires the civil wedding, carried out before the government officials, before the “Church wedding”, a ceremony where God’s blessing is invoked over the couple’s marriage. The church preaches that God’s blessing is invoked over the couple’s marriage but the divorce between couples’ marriage is still a problem in the community. This push the researchers to conduct research Anglican church and marital issues. The research objectives were to determine activities performed by Anglican churches that changes marital issues among Christians Shyira diocese and Tandagura parish, to assess causes of conflicts between religious married couple that lead to divorce in Shyira diocese and Tandagura parish and to determine the relationship between Anglican church and marital issues in Shyira diocese and Tandagura parish. With this research the society will be aware on the impact of Anglican church on marital issues. And the community will love each other especially between the spouse as God’s plan. The society will respect what they will be preached on the religious marriage and love between couples.

CHAPTER TWO: LITERATURE REVIEW

2.0. INTRODUCTION

This chapter was composed of the definitions of key concepts, conceptual review, theoretical review, theoretical framework, empirical review, gap in literature, gap analysis, conceptual framework and summary.

2.1. DEFINITIONS OF KEY CONCEPTS/TERMS

2.1.1 Anglican

According to Avis (2013), Anglican is used to describe the people, institutions, and churches, as well as the liturgical traditions and theological concepts developed by the Church of England. As a noun, an Anglican is a member of a church in the Anglican Communion.

Anglicanism is a Western Christian tradition that has developed from the practices, liturgy, and identity of the Church of England following the English Reformation, in the context of the Protestant Reformation in Europe. The Anglican Communion is the third largest Christian communion after the Roman Catholic and Eastern Orthodox churches. Founded in 1867 in London, the communion has more than 85 million members within the church of England and other autocephalous national and regional churches in full communion (Avis, 2013).

2.1.2 Church

The church is the baptized followers of Jesus Christ, called together by Him. Church also, is defined as a building for public worship and especially Christian worship. It is also defined as an organized body of religious believers. The word translated "church" in the English Bible is ekklesia. This word is the Greek words kaleo (to call), with the prefix ek (out). Thus, the word means the called-out ones. However, the English word church does not come from ekklesia but from the word kuriakon, which means dedicated to the Lord.

According to Avis (2013), this word was commonly used to refer to a holy place or temple. By the time of Jerome's translation of the New Testament from Greek to Latin, it was customary to use a derivative of kuriakon to translate ekklesia. Therefore, the word church is a poor translation of the word ekklesia since it implies a sacred building, or temple. A more accurate translation

would be "assembly" because the term ekklesia was used to refer to a group of people who had been called out to a meeting. It was also used as a synonym for the word synagogue, which also means to "come together," i.e. a gathering. "Body of Christ" Since believers have been united with Christ through spiritual baptism, they are sometimes corporately referred to as the body of Christ.

2.1.3 Anglican Church

The Anglican Communion is the third largest Christian communion after the Roman Catholic and Eastern Orthodox churches. Founded in 1867 in London, the communion has more than 85 million members within the Church of England and other autocephalous national and regional churches in full communion (Avis, 2013).

2.1.4 Marital issues

According to Wallerstein (2019), marital problems stem from poor communication, lack of intimacy, money problems, and growing apart as life takes different twists and turns. If you realize that your marriage is hitting a rough patch, but both you and your spouse are willing to make some necessary changes, you can resolve almost any source of tension.

2.2. CONCEPTUAL REVIEW

In this research proposal that is entitled Anglican church and marital issues in Shyira diocese, the independent variable is Anglican church and the dependent variable is marital status.

2.2.1 The beliefs and practices of the Anglican church

According to Agbom (2022), the beliefs and practices of the Anglican Communion are often said to be the middle ground between those of the Roman catholic and those of the protestant churches. The Communion teaches a trinitarian understanding of God and believes in Jesus as the coequal and coeternal Son of God who came for the salvation of humankind. The holy book of the Communion is the Bible, which is made up of the old testament or Hebrew bible, and the New Testament. Anglicans also accept the nicene creed and the apostles' creed as essential statements of their beliefs. There are only two sacraments, baptism and the Eucharist, but the Communion honors confirmation, ordination, marriage, reconciliation of the penitent, and unction of the sick as important religious rites. Easter and Christmas are two of the most important holy days in the Communion, and members of the church attend weekly services. The

Communion's worship service varies but often includes the eucharistic rites, prayer, the singing of Psalms and hymns, readings from the Gospels and the Hebrew Bible, and a sermon by the presiding minister.

The Anglican Communion accepts a threefold order of ministry, including bishops, priests or presbyters, and deacons. The bishop is the chief administrative official of the church, and the highest figure of this rank is the archbishop of Canterbury. Priests, who may be men or women, are responsible for overseeing the local church, proclaiming the Gospel, blessing and pardoning in God's name, and administering the sacraments. The function of the deacon is to assist the priest; deacons help to administer the sacraments and are also called upon to help spread the Gospel (Agbom, 2022).

While population differences and other factors account for some variation in basic structure between the churches, several elements predominate. The diocese, under the authority of a bishop, is the basic administrative unit throughout the Communion. The diocese is made up of parishes, or local church communities, each under the care of a pastor. In many of the national churches, dioceses are grouped into provinces. In some, parishes may be grouped also below the diocesan level into rural deaneries and archdeaconries (Agbom, 2022).

2.2.2 Marriage in Anglican church

According to Smith (2021), marriage in the Anglican church, also known as holy matrimony, is the "covenant by which a man and woman establish between themselves a partnership of the whole of life and which is ordered by its nature to the good of the spouses and the procreation and education of offspring", and which "has been raised by Christ the Lord to the dignity of a sacrament between the baptized. The Anglican Church recognizes as sacramental the marriages between two baptized non-Catholic Christians or between two baptized Orthodox Christians, as well as marriages between baptized non-Catholic Christians and Catholic Christians, although in the latter case, consent from the diocesan bishop must be obtained, with this termed permission to enter into a mixed marriage.

Marriage was considered a necessary passage into adulthood, and strongly supported within the Jewish faith. The author of the letter to the Hebrews declared that marriage should be held in honor among all, and early Christians defended the holiness of marriage against the Gnostics and

Antinomians. At the same time, some in the emerging Christian communities began to prize the celibate state higher than marriage, taking the model of Jesus as a guide.

2.2.3 A Prayer for Marriage

May (2020), asserted the prayer for marriage. Almighty God our heavenly Father, you have created us male and female in your image and have ordained that a man shall leave his father and mother and be joined to his wife. Look down in mercy, we pray, on our families, our church and our nation. Knit together in constant affection those who, in Holy Matrimony, have been made one flesh. Turn the hearts of the parents to the children, the hearts of the children to the parents, and the hearts of all to those who are single or alone. Finally, grant that your Church may steadfastly defend the unchangeable bond of marriage which embodies the mystery of Christ's love for us; through the same Jesus Christ our Lord, to whom with you and the Holy Spirit, be all honor and glory, now and forever.

2.3. THEORETICAL REVIEW

Theories explain how concepts relate to each other. Concepts are broad ideas that exist in our thinking that can be used to describe phenomena. Some concepts are observable and even measurable. By collecting data related to the concepts in our theory, we can test to what degree or under what conditions the various parts of the theory are true.

2.3.1 Conflict theory and marriage

According to Barry (1970), in the dichotomy of a marriage, many couples feel that there is an imbalance in the day-to-day interactions within the confines of the relationship and that the continuance of that type of imbalance can breed marital conflict.

For example, one spouse may have an interest in specific gender roles within the marriage where they set expectations. The other spouse may not be interested in the inequality that these roles represent, creating the marital strife that follows the beats of conflict theory. The unsatisfied spouse is seeking more than what the expectations and roles offer, creating conflict and emotional unbalance.

The balance of power between partners or spouses can employ conflict theory. Because of how conflict theory focuses on the power dynamics in relationships, the conflict is not actually the problem, but the method to which new realities that the individuals in the couple can create.

This allows for the sense of entitlement that can develop in aspects of relationships to be challenged. How a spouse is valued and treated can be looked at as currency in this struggle, and this can add weight onto the relationship and create additional challenges for any children caught in the crossfire.

Revland Antoine Rutaysisire stated that most of the time conflict between spouse is caused by properties as young ladies need husband who has enough money and different properties like house and businesses. He said that this is not love as these ladies are targeting the properties not love and this results to divorce.

2.3.2 Conflict theory and children of divorce

According to Amato (1993), there also are ways of looking at how children of divorce deal with the idea that incorporate the conflict theory, according to marriages and families in the 21st century. A bioecological approach by Tasha R. Howe. Children of divorce may deal with parental conflict through the development of coping mechanisms to help them endure some of the more challenging moments of being caught in the middle of the situation. Through applying conflict theory, the children may look to promote social change in their future relationships by looking to avoid the unequal dichotomy that their parents' relationship may have featured.

With children, it is important to note how reactionary their development can be. For example, being caught in the middle of an emotionally-charged custody fight for most of their lives will cause them to react differently than being caught in an emotionally-charged custody fight for a few months, before calmer heads and the benefits of shared parenting prevail as a viable option. The development of their coping mechanisms may function differently or may not be of the same strength as those that have endured difficult divorces and custody battles.

2.4. THEORETICAL FRAMEWORK

This research was guided by social identity theory

2.4.1 Social identity theory

According to Hogg and Turner (2006), social identity theory states that our beliefs about ourselves or our identity are influenced by the groups to which we belong, and our perception of others is influenced by the groups to which they belong. In contrast to our personal identity which is based on our traits and abilities, especially those which make us different from others, our social identity is based on the perceived typical traits of members of the groups to which we belong. Based on this topic, Christians in Anglican church can behave effectively and love each other as God's plan referring to His love until He send his unique son Jesus for sacrifice.

Among other things, social identity theory describes that when group membership is salient (e.g., emphasized by others or in our own thinking), several phenomena tend to occur. One is ingroup favoritism which causes us to interpret ambiguous information in a way that makes members of our ingroup look better. Another phenomenon is outgroup derogation which causes us to interpret ambiguous information in a way that makes members of our outgroups look worse. One of the underlying mechanisms which cause these phenomena is our desire to maintain our self-esteem; we are motivated to view ourselves as better than others.

From a theological perspective, social identity theory partially explains why Paul's statement in Colossians 3:11 describing the church is so important, "Here there is no Gentile or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all. Whereas emphasizing demographic group memberships leads to ingroup favoritism and outgroup derogation, emphasizing that following Christ is the central aspect of our identity provides a basis for true reconciliation and unity with believers of other demographics. Returning to the notion of concepts, we see that social identity theory describes the relationships between various concepts. We have identity, people's beliefs about who they are, group membership, the idea that a person can identify as belonging to various groups defined by demographics, beliefs, values, interests, or virtually anything else, ingroup, people with whom we share a salient group membership, outgroups, groups of individuals of which we are not a member, favoritism,

adjusting our thinking and actions to benefit some people more than others, and derogation, adjusting our thinking and actions (especially our speech) to provide evidence that some people are less valuable. These concepts are all linked in statements describing their relationship to each other, making social identity theory a theory, and not just a set of concepts.

Typically, concepts described in theories can vary for different people, different groups, or different situations, and can thus be considered variables. In social identity theory, identity varies among individuals, just as the group membership varies among individuals. Similarly, the degree to which people practice ingroup favoritism and outgroup derogation varies by individual and it also varies by circumstance. When there is variation in human behavior as in these examples, it is typically normally distributed, that is, there is a normal or average amount of behavior displayed by humans; most humans' behavior is fairly close to the average, but there are a few who display the behavior much more than others and a few who display much less of the behavior.

2.5. EMPIRICAL REVIEW

An empirical literature review, also known as a systematic literature review, analyzes previous empirical studies in order to provide an answer to a specific research topic. Rather than drawing information from theories or beliefs, empirical research relies on observations and measurements to arrive at conclusions. In this section the researchers reviewed the literature related to the research objectives.

2.5.1 Activities performed by Anglican churches that changes marital issues among Christians

According to Lawrence (2011), Anglican church preach love between spouses. A married couple should be a living depiction of the love between Christ and the Church.

Marriage is two people living for each other with caring, sharing and in spiritual oneness with God. For a marriage to be a happy and successful, we must put our partner first, and mirror the relationship Christ had for His Church.

According to the holy bible Ephesians 5:25-33 "Husbands, love your wives, as Christ loved the church and gave himself up for her. In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself.

Marriage is like two trees planted sufficiently apart so that they can enjoy sunlight and be fruitful and flourish, and whose roots are intertwined so that they enjoy unity and stability.

1 Corinthians 13:4-8. Love is patient, love is kind. It does not envy, it does not boast, it is not proud. It does not dishonor others, it is not self-seeking, it is not easily angered, it keeps no record of wrongs. Love does not delight in evil but rejoices with the truth. It always protects, always trusts, always hopes, always perseveres. Love never fails.

Marriage is the very first sacrament. Adam used covenantal language in the presence of God, while addressing the oneness of Eve with himself. Genesis 2:23: And Adam said, this is now bone of my bones, and flesh of my flesh and God presided over this proclamation, and sanctified it. Thus, marriage is an inseparable tripartite relationship, with God as the head and initiator, with the blessings flowing down to the husband and wife, and through their union to the rest of mankind. Mark: 10:9: Therefore, what God has joined together, let no one separate.

According to Twenge (2014), the church also, helps preparation for marriage more important than ever. Preparation for marriage is more important than ever. The Church provides marriage preparation programmes that are accessible, realistic and comprehensive. It is usually success that breeds success. Good parenting is really where preparation for marriage begins, as children see the love and care their parents have for each other and for them. Responsible and sensitive sex education also plays an important role in laying good foundations for children's future relationships, and encourage parents to take an active interest in this at home and at school. Successful marriages are not possible without sacrifices, sensitivity and deep respect for each other. This is why the virtue of chastity matters so much. It is about respect for one-self; respect for the sacredness of others, and self-restraint. For those not yet married it is about preparing for relationships based on deep respect. Such respect for each other within marriage will not be easy if it has not been practiced during one's growing-up years.

Finally, the Church is at pains to emphasize that preparing for marriage must always be considered a higher priority than simply preparing for the wedding. The wedding lasts for a day; the marriage is for life. In each diocese there are lay organizations, and programmes, that support marriage and family life, and preparation for marriage.

According to Dollahite (2007), the church helps the married couples to share lives and faith. The Church, the community of Jesus' disciples, treasures and blesses the special relationship called marriage, and has a special responsibility for Christian marriage. At the same time, the church wants every person to experience the church's love and respect, whatever form of living together they have entered into.

The Church's life revolves around Christ. Christian marriage involves a couple's sharing their faith in him walking in His way, telling His story, sharing in His life. For Christians, their faith is part of who they are. And who they are is what they share in marriage.

There is a sense in which couples whose Christian beliefs are the same have more in common with each other than those whose beliefs are different. Sometimes it can be a lonely road if couples are unable to share what they believe matters most in life. But this doesn't have to be the case. Christians in inter-church marriages have a special opportunity to deepen their understanding of each other's beliefs, especially if there is a commitment to share their spiritual life on whatever level possible. By continuing to practice and develop their faith, and sharing with their children their Christian faith in its fullness, they also contribute to the journey of the Christian churches towards unity.

According to Sikweyiya (2020), the church preaches the couple fidelity. It is commonly known that infidelity is one of the most common marriage problems in relationships. The most recent data suggests that about 20 percent of interviewed men admitted to cheating on their partner compared to 10 percent of women. It includes cheating and having emotional affairs.

Other instances included in infidelity are one-night stands, physical infidelity, internet relationships, and long and short-term affairs. Infidelity occurs in a relationship for many different reasons; it is a common problem and one that various couples are struggling to find a solution to. Infidelity can happen when the connection in relationship is not strong and can cause a breakdown of trust. Maintaining a strong emotional bond, sexual intimacy, and respecting boundaries are the three key ways to combat infidelity in relationship.

According to Louche (2012), the church preaches responsible parenthood. A couple's planning for the arrival of children needs to be based on both generosity and prudence. And the means they use for planning their pregnancies must be in accordance with the meaning of intercourse.

The use of Natural Family Planning is in accordance with the meaning of intercourse because it accepts the natural cycle of fertility and infertility.

Abstaining from intercourse during the fertile periods makes it necessary for a couple to find new ways of expressing their love for each other including ways that might not be found or even looked for if they could have intercourse at all times. This can lead them to learn more about each other and work together in an intimately respectful and generous manner. This greater respect for and generosity to each other will normally show up in other aspects of their lives.

It is also arguable that couples who can recognize the signs of fertility and then choose to either have or not have intercourse are in greater control of their lives than those who take some kind of blocking action to counteract the natural consequences of their own actions.

2.5.2 Causes of marital conflicts between religious married couple

Today there are many differing views held with regard to marriage, divorce, and remarriage. We live in a society that has lost its way. Anything goes. Many couples are living together without the benefit of marriage vows, and marriage commitments made are often regarded very lightly. We live in the midst of a hedonistic, secular society. It is a sad commentary, but the effects of this society have swept into our churches like a flood. Men of God are constantly pressured to back away from the biblical standards. There are broken homes, hurting people, and confused children even in strongest churches.

According to Mwangi (2017), character differences is one among the causes. All Christian church members indicated that explanations frequently given as causes of marital conflicts and divorce are alcoholism, domestic violence and unfaithfulness. One of the informants expressed this by saying when words such as we didn't get along, or we no longer love each other and we are facing money problems, the major causes if you closely look into it are alcoholism, domestic violence and unfaithfulness". A minority of the informants indicated that character differences do not count when the union of couples in marriage was designed in heaven by God. Popular view of Christian church leaders indicated 'blame game' is the major symptom of character differences. Alcoholism, domestic violence and infidelity in African societies are embedded within a context of family cohesion; these reasons would be considered frivolous as far as

marriage is concerned. A few of church leaders indicated that divorce is more difficult to obtain and less acceptable, or where matrimony may signify the only justifiable means of forming and maintaining a relation or obtaining economic security, only reasons such as abuse and abandonment are accepted. Character differences presented in this study shows that acceptable reasons in society based on differences on couples by considering negligence by one or both couples based on alcoholism, extra marital affair and domestic violence, contribute to creation and existence of marital conflicts. Because of family or community support, marriage bond weakens and, in most cases divorce is imminent.

A study by De Graaf and Kalmijn, (2006) shows that personal grounds for divorce such as fighting, alcoholism, violence, tend to be mentioned more by couples with some of the demographic characteristics such as youthful marriages, parental divorce, multiple prior cohabitations, and poverty. As a result, cultural and demographic factors related to divorce push people into divorce via their own interpersonal means. It is interesting to note that domestic violence as one of the reasons for divorce is less frequently mentioned in Africa than in Western countries. This finding agrees with studies showing a decline in marital violence.

According to another challenge is spiritual differences. All church members indicated that spiritual Marks (2015), differences between different types of Christian churches attached to others life challenges, can weaken marriage bond between couples, which could lead to divorce. The spiritual differences were caused by some believing in modern day prophecy while some do not among, non-apostolic churches and apostolic churches. Some non-apostolic Christian churches were accused of aggravating marital conflicts through unproven prophecies which accuse certain individuals for casting evil spirits which were detrimental to others. On the other hand, apostolic church members indicated that non-apostolic church members really understood the presence of such evil deeds but pretend not to know about it. More so, the non-apostolic church members were accused of 'privately' consult apostolic churches for deliverance and or cleansing.

In-depth data gathered indicated a popular view by church leaders that family church background of the two couples matters most on spiritual differences if the couples fail to tolerate and accept one's background in their new marriage life. One of the church leaders said "we have liberal Christian churches and extremists, the two groups are like water and oil, they don't mix despite

preaching the same Jesus Christ. If the couples are from such backgrounds, conflicts will be the order of the day”. A few of the church leaders indicated if the union of the couples involved is the willing of God, the marriage will definitely defy all demonic odds and prosper abundantly. Marital conflicts are rooted on one’s background church and transition to new marriage life. On the contrary, the ‘Christian’ characteristic is now principally missing in Christian day marriages; this is frequently referred to as the desacralization of marriage. For a lot of Christian and non-Christians, marriage has become an individual choice rather than a covenant before God and this change has contributed to the approval of its temporal nature (Marks, 2015).

In order to promote cohabitation of couples, they are advised that spiritual differences is something modern day Christian churches must appreciate and not a cause of conflict as guided by Paul’s epistle to the Roman Church on Romans 14:1-23 and also 1Corithnians 14:1-40.

According to Mbwirire (2017), vocational choice is another cause. Majority of church members indicated that vocation create marital conflicts if one of the couples work in an environment susceptible to have an extra marital affair and or in an environment which church doctrine forbids. Working environment mention by all church members were beer breweries, selling points and distributors, tobacco growing selling and exporting companies. A minority of church members indicated that it was not the vocation issue but it depends on one respect his/her marriage. Some church members indicated that jobs which separate couples for a long time are an enemy to modern day marriages than in the past.

Church leaders indicated that most couples consider how to earn money through working irrespective of what vocational choice to pursue. Due to harsh economic conditions in Zimbabwe, church leaders indicated that couples do have limited options to choose what is good for cohabitation or how to feed and clothe the new family. Furthermore, working in saloons and beer outlets has high chances of creating marital conflicts and churches encourage Christians to stay away from such places. Some church leaders indicated that it’s difficult for a husband to earn less than the wife or being unemployed at all. Most but not all of such marriages were marred by conflict and violence. Working apart was another vocation consideration which couples took for granted yet a major cause of family disputes. Case study revealed that distant between couples due to vocational choices pose a great risk for marital conflicts. In addition to

this, differences on earnings between couples, especially when a wife earns more than the husband as well as working environment associated with liquor and or working in fields dominated with singles pose a threat to modern day Christian marriages. Divorce are high among couples in which the husband, or both husband and wife are unemployed during the first year of marriage. Irregular work schedules are also associated with marital conflicts. Among couples with children, working nights to a certain extent than days, increased the risk of divorce (Marks, 2015).

According to Kelly (2020), another cause is age of marriage. All church members indicated that young age below the age of 20 posed a great risk of marital conflicts and divorce. Most of the church members indicated that the majority of such marriages hardly exist for five years. Church members also indicate that 21-30-year age range seem to have few marital problems than below the age of 20. Some church members indicated that the longer couples stay in a marriage, the less chances of getting divorce and such couples have established ways of dealing with marital disputes.

Popular of church leaders indicated that they were against some apostolic churches which encourage child marriages even below the age of 12. Some church leaders indicated that even though such marriages to happen in Christian churches they lead or associate, it was illegal according to the detects of the country's constitution. When probed what could be the best age for marriages, popular view indicated 22-24 years for women and 25+ for men. All churches emphasized that entering in marriage at a very young age faces a lot of challenges which the involved couples are not capable of handling cognitively. Some church leaders also indicated too much age differences between couples whether very young or too old is an area which can affect marriage.

Early marriage below the age of 20 increases the likelihood of divorce, especially in the early years of marriage. Couples who marry in their teens have high divorce cases. Couples who delay marriage until their 20s are most likely be more mature and able to make enhanced marriage decisions and handle the challenges of married life better than those who get married in their teens. A too wide age difference of more than 15 years is also a threat to couples in such marriages.

Another cause is premarital pregnancy and childbearing. All churches members indicated that premarital pregnancy and child bearing pose a great risk of marital challenges and risk of divorce was high. Some church members indicated that even though is one of traditional methods of marrying, the method was not suitable for Christian church members. Some church members indicated custodian of premarital childbearing was a sensitive issue which could lead to outright no marriage in most cases. If such couples get married, the majority of church members indicated that doubts over who the father of such children lead to another problem of unfaithfulness. Again, a few of church members indicated that premarital pregnancy and childbearing was only acceptable if one married partner fails to bear a child in the rightful marriage and then try chances outside the marriage. Closely related to this, was an issue of looking for a child of opposite sex than what is in the formal marriage (Kelly, 2020).

Church leaders indicated that cases of premarital pregnancy and childbearing were increasing drastically despite all the teachings which were done Christian youths and young adults. In agreement with data gathered from church members, premarital pregnancy and childbearing were closely linked to marital problems and divorce. When probed on why such rates were on the increase, popular view showed that modern education and technological advancements in human sciences were the major causes of the rise. A few of church leaders indicated that adults deceive the vulnerable youths and young adults in return of certain 'benefits' due to the harsh economic challenges which the majority of Zimbabweans face. Pregnancy and childbearing before marriage extensively amplify the likelihood of marital disputes and divorce. With an increase in the pain associated with raising a child which is not yours, chances of surviving of such marriages were slim. Going out of marriage in search of a child is a culturally practice of the Shona people which is totally against Christian values and norms since the bible teaches that children are a gift from God (Kelly, 2020).

Another cause of marital issues like conflicts that lead to divorce is lack of teaching. Teachings about marriage to newly wedded couples normally focus on the importance of unison before God but there was less done on pre and post marriage counseling except if the concerned couples requested. Also, case study data indicated that lack of teaching on marriage life could be seen on couples failing to resolve minor issues. The majority of the marriages lack proper knowledge to

use during difficulties they experience in their marriage life. Accordingly, teaching would help them build stronger family ties. Some pastors and church leaders including some elders displayed their worry on people who involve them towards the final stages of their marital processes and procedures. Consequently, this hindered pre-marital counseling lessons. Nonetheless, the church leaders would end up sanctifies such marriages (Kelly, 2020).

According to Rev. Rwaje Onesphore, another cause of divorce is polygamy. He asserted that God created one wife to man. Polygamy causes conflicts between spouses.

Rutinduka also, said that in order to understand the impact of polygamy, Christians should know the meaning of marriage. He said that religious marriage is a union between individuals that is based on religious belief and practice. It holds significance for different reasons. Firstly, it is seen as a rite of passage and a liminal moment in one's life, symbolizing the transition into a new phase. Polygamy is unlawful and that one man is to have but one wife, and to keep to her; and that one woman is to have but one husband, and to keep to him and the wife only has a power over the husband's body, a right to it, and may claim the use of it.

2.5.3 The relationship between Anglican church and marital issues

According to Sider (2012), Anglican church helps married couple to proclaim by word and example the good news of God in Christ that empower their marriage. Every Christian is called to embody the good news of God in Christ in whatever vocation or social setting he or she is found. For those called to the married state, the family, whether there are children or not, is a domestic cell within the body of Christ. As such the homes of married Christians become leaven within their neighborhoods, giving rise to the saving presence of the gospel in places that the formal structures of the Christian church may never reach.

To speak of the family as a community of faith is to stress the active sense of community; it is a sharing of commitment to, hope in, and love of Jesus Christ. It involves a shared endeavor to shape life according to the vision of the Gospel. The members of the family are meant to guide, inspire, and support each other in this pursuit. The choice of priorities in their life together are the decisions about shared activities or about the way in which individual activity is to fit into their common life are meant to be grounded in their shared Christian faith.

According to Olson (2012), anglican church preaches to seek and serve Christ in all persons, loving your neighbor as yourself. Ephesians 5.21-33 has been frequently misused as a scriptural injunction to subject women to a subordinate role in marriage. Such a use fails to take into account the context in which the text appears and the ‘bookends’ the writer uses to frame his admonitions to husbands and wives. First, he introduces his comments with the powerful statement, “Be subject to one another out of reverence for Christ.” Here there is no distinction between male or female, married or single.

All Christians are to consider themselves slaves to all in order to be free for Christ. Furthermore, throughout the text, the author is at pains to stress the necessity of husbands to love their wives, a concept that would have been thought quaint by men raised in a society and culture where marriage dealt with property and familial succession rather than emotional attachments. Whether one is married or single, the call of the gospel to love one’s neighbor as oneself is the corollary to the love of God. When one partner in a marriage fails to treat the other as one in whom the image and likeness of God is present, then the offending partner has failed in her or his baptismal vocation. It is still the case that gender roles are used to restrict the freedom and growth of marriage partners and, to the degree that such roles are used coercively, to the same degree has the relationship fallen short of the gospel. The gospel can discern no inequality between men and women as they stand before God’s grace. The New Testament writers came to accept a good deal of inequality between the sexes in day-to-day life; but this represented an accommodation to existing patterns, not the working out of the gospel principle.

According to Thomas (2023), Anglican church preaches to strive for justice and peace among all people, and respect the dignity of every human being. In Galatians 3.27-28 Paul writes the charter of the baptismal vocation of all Christians: As many of you as were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus. In this statement Paul is not necessarily dispensing with the ethnic, social and gender realities of his society, but he is dispensing with any privilege that any of those realities might claim to the grace and knowledge of God. He positing a new reality in Christ which has the power to overcome all the

arbitrary restrictions and obstacles that human beings have erected to inhibit the freedom of God's grace. Justice-making and peace-making are, for Christians, dependent upon the removal of such arbitrary restrictions and obstacles in order to free all God's children to experience the fullness of God's grace made known to us in creation, redemption and sanctification. For Christians, this baptismal commitment is made known by the domestic justice and peace of our relationships whether they are life-long covenanted ones or not.

Christian marriage is the sacred, life-sharing bond in which spouses unite in Christ to live in happiness, grow in holiness and share this happiness and holiness with their children. For the church, Marriage is the natural lifelong union of man and woman created by God and made a Sacrament by Christ. It is the Strength of the Church and the foundation of society.

The Anglican-Roman Catholic Committee of New York wishes to issue the following statement on Christian marriage as an aid to spouses and clergy concerned with the marriages of Anglicans and Roman-Catholics. The statement will consider doctrinal tenets, procedural norms, preparatory guides and a suggested joint ceremony composed according to present ecumenical and liturgical realities. It is our hope in issuing this joint statement, that it will be helpful and instructive to Anglicans and Roman Catholics. The suggested joint ceremony composed according to present ecumenical and liturgical realities.

It is our hope in issuing this joint statement, that it will be helpful and instructive to Anglicans and Roman Catholics planning to marry each other, to their clergy and to laity and clergy engaged in ecumenical dialogue.

Finally, in releasing this document, the ARC-NY Committee wishes to assure those who are united in or plan to be united in an Anglican-Roman Catholic marriage, of our prayer for God's richest sacramental blessings of happiness and holiness in their union with Christ, Our Lord and Savior.

Anglicans (Episcopalians) and Roman Catholics are in basic agreement regarding the theology of marriage and its practical application to mixed marriages, as stated by The Commission on the Theology of Marriage and its Application to Mixed Marriages. This agreement includes the

fundamental nature of marriage and its divinely given purposes and ideals. First, we see marriage as grounded by the Creator in the nature order as a life-long covenant uniting the spouses in a life-sharing union of personal love. By their mutual consent to this enduring covenant, they are the ministers of their own marriage. Essential to their covenant is the openness to God's gift of children in the sacredness of family life.

As a sacrament, marriage is a sign of the union of man and woman in Christ and reflects the loving union of Christ and His Church. Christ is enduringly present to the sacramental marriage, dispensing his graces for the deepening of conjugal love and for the fulfillment of the couple responsibilities to each other, to their children, to the church and to society. Thus, the Sacrament of Matrimony is a source of sanctification and eternal salvation for the spouses and for their family.

Finally, both Anglicans and Roman Catholics affirm the permanence of marriage. We believe that the sacramental bond of marriage is by nature an enduring union of love and a lifelong pursuit of personal happiness, Christian holiness and family stability. Anglicans and Roman Catholics hold in highest esteem the sacred dignity and unity of all Christian marriages. In the marriages between Anglicans and Roman Catholics, both churches are anxious to assist in achieving the happiness and holiness of the spouses and their families. This assistance concentrates on helping them to maintain their respective church traditions, while sharing the rich heritage of apostolic faith in marital union and family life. In the providence of God, this domestic peace will help to enhance the close relations of the Episcopal and Roman Catholic Churches and give to society a much-needed witness of harmony and healing (Kelly, 2020).

2.6. GAP IN LITERATURE

Name of author, year and country	Topic	Methodology	Findings and conclusion	Gaps highlighted
Anna M. Lawrence (2011), America University of Pennsylvania press	One Family Under God: Love, Belonging, and Authority in Early Transatlantic Methodism		Evangelical modes of marriage called for careful, slow courtships. Religious views of the family offered alternatives to traditional coupling and marriage-through celibacy, spiritual service, and the idea of finding one's true spiritual match, which both challenged the role of parental authority	Anna M. Lawrence demonstrates that <i>Methodists</i> adopted flexible definitions of affection and allegiance and emphasized extended communal associations but Lawrence did not emphasize on how what they preach can help Christians to resolve their conflicts.
Dollahite, D. C., & Lambert, N. M. (2007),	Forsaking All Others: How Religious Involvement Promotes Marital Fidelity in Christian,	This study reports results from in-depth interviews with 57 highly religious, middle-aged married	The findings showed that religious belief and practice sanctified their marriage and thereby improved marital quality, which indirectly promoted	This research did not specify the causes of conflicts that may cause infidelity

England Sage Publications, Ltd	Jewish, and Muslim Couples	couples from the major Abrahamic faiths (Christianity, Judaism, Islam) living in New England and Northern California.	fidelity; religious vows and involvement fortified marital commitment to fidelity, religion strengthened couples' moral values, which promoted fidelity in marriage and religious involvement improved spouses' relationship with God, which encouraged them to avoid actions such as infidelity that they believed would displease God.	between spouses
Louche, C., Arenas, D., & Van Cranenburgh, K. C. (2012), Netherlands	From Preaching to Investing: Attitudes of religious organizations towards responsible investment	This research was based on a survey complemented by interviews,	This research investigated religious organizations' attitudes towards responsible investment including opinions, practices and the impediments for implementing faith consistent.	This research did not investigate the relationship between the church and marital issues.
Mwangi, D. K. (2017). Kenya	Causes and Effects of Domestic Violence on Married Men of Anglican Church of	The study used a qualitative design whereby the scholars in Africa are able to	This study investigated the <i>causes and effects</i> of <i>Domestic Violence on married Men of Anglican</i>	The research did not specify the strategies that the pastors use while preaching

	Kenya	effectively address social issues that affect the individuals and families. The study randomly selected a sample of thirty Married Men from the study population of one hundred and twenty Married Men for the survey and issued them with questionnaires to fill. The study interviewed 2 participants.	<i>Church of Kenya.</i> The research found domestic violence to be a causal reaction dual to Men engaging in alcoholism. There is suspicion of infidelity from spouses, which cause Men to suffer psychologically and emotionally and there is no likelihood of battered Men reporting the case to family and friends. The research recommends the Church to take Counseling role among the affected individuals in order to restructure the society.	to help the spouses to resolve the conflicts and avoid the violence between them.
Marks, L. (2015).	How does religion influence marriage? Christian, Jewish, Mormon, and Muslim perspectives. Marriage & family review	Seventy-six highly religious Christian, Jewish, Mormon, and Muslim married mothers and fathers were interviewed	The findings showed that religion was most often mentioned as meaningful to marriage like connection with clergy, faith community service and involvement throughout the week and	This research also, did not prove how connection with clergy, faith community service and involvement

		regarding how and why three dimensions of religion (i.e., faith community, religious practices, and spiritual beliefs) influence marriage in both beneficial and challenging ways.	saying prayers	throughout the week and saying prayers can help to resolve marital issues
Mbwirire, (2017), Zimbabwe	Causes of marital conflicts in Christian marriages in Domboshawa area, Mashonaland East Province, Zimbabwe	The study used a qualitative approach, using focus group discussions with church members and in-depth interviews with church leaders	The findings of the study were that marital conflicts were caused through natural problems as well as man-generated problems. If these problems arise, they weaken marriage bond.	The research did not provide how religion could help the couples to resolve these conflicts based on what they preach
Thomas Massaro, (2023). Rowman & Littlefield Publishers	Living justice: Catholic social teaching in action. Rowman & Littlefield.	The study used a qualitative approach, using focus group discussions with church members with church leaders	The Church derives its faith-based principles for promoting justice and peace from rich sources in scripture, theology, reason, and human experience.	This research did not provide the causes of injustice so that they can adapt different strategies for promoting justice.

Antoine Rutayisire (2023) Kigali Rwanda	Marriage	Qualitative approach by using focus group discussion with Rwandan stars	Divorce is caused by properties as people who are engaged in marriage by targeting the properties of husband or wife	How to overcome the problem of divorce between spouses.
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2.7. GAP ANALYSIS

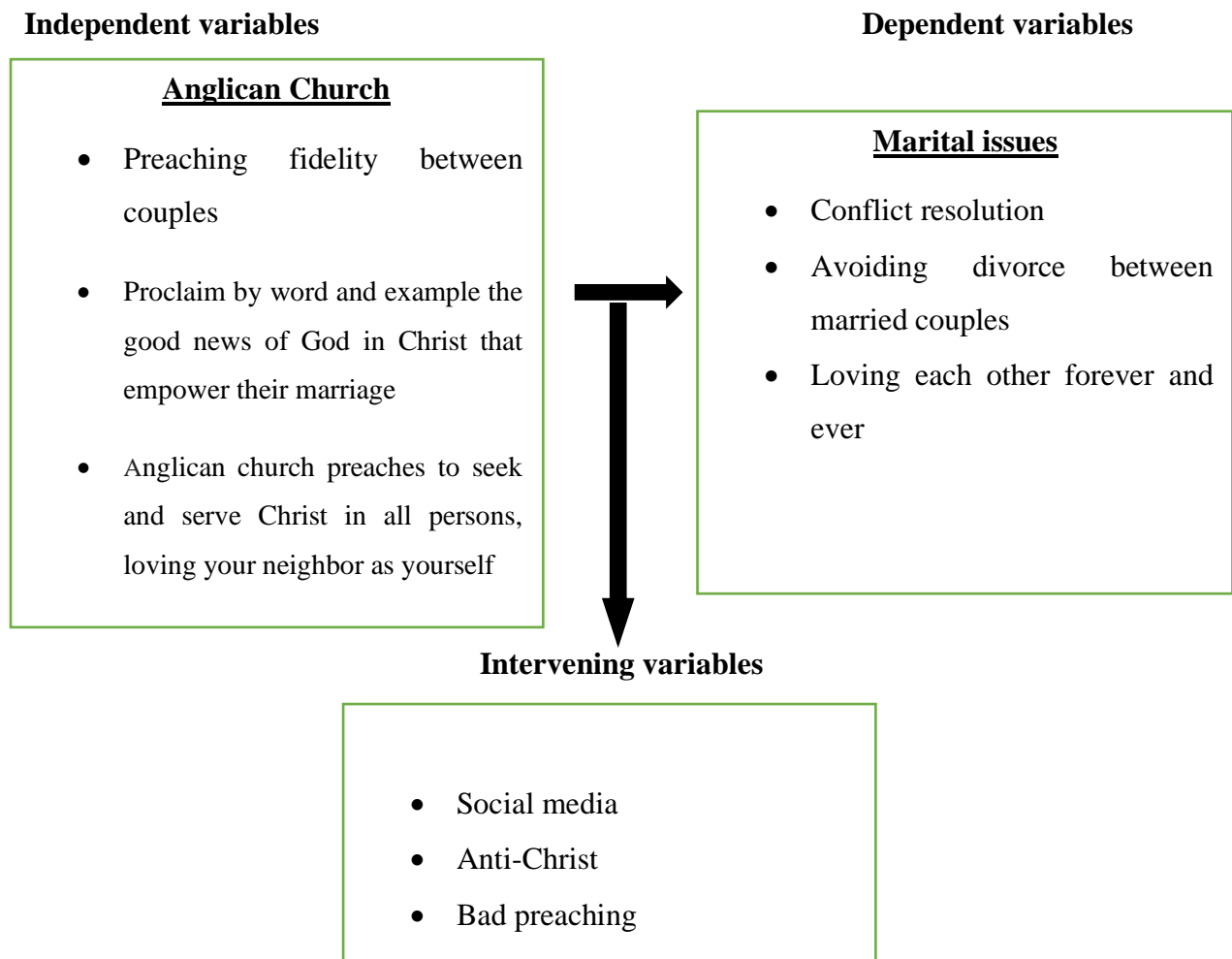
Empirically, different scholars were done on the role of Anglican church to resolve marital issues. Anna (2011), demonstrates that Methodists adopted flexible definitions of affection and allegiance and emphasized extended communal associations but Lawrence did not emphasize on how what they preach can help Christians to resolve their conflicts. Evangelical modes of marriage called for careful, slow courtships. Religious views of the family offered alternatives to traditional coupling and marriage-through celibacy, spiritual service, and the idea of finding one's true spiritual match, which both challenged the role of parental authority. Also, in research conducted by Noel (2017), the findings showed that communion or elements within the Communion continues to regard the recognition of its Holy Orders by other Churches, and especially by the Roman Catholic Church, as important. This research did not provide the differences within other churches to build good community with faith between couples. To best of researchers' knowledge, this research will fulfill the gap as the researchers will find out activities performed by Anglican churches that changes marital issues among Christians, causes of conflicts between religious married couple that lead to divorce and the relationship between Anglican church and marital issues.

2.8. CONCEPTUAL FRAMEWORK

In this research project there are two variables. The independent variable is Anglican church whereas the dependent variable is marital issues. Conceptual framework is an estimated show distinguishing the ideas under study and their connections. Conceptual framework shows the relationship between independent and dependent variables.

The conceptual framework for the study is shown in figure 2.1:

Figure 2.1: Conceptual framework



Source: Researcher compilation, (2023)

The figure presents the relationship between variables. It is presented that the independent variable is Anglican church as it preaching fidelity between couples, proclaims by word and example the good news of God in Christ that empower their marriage and also, Anglican church preaches to seek and serve Christ in all persons, loving your neighbor as yourself. This will result conflict resolution, avoiding divorce between married couples and loving each other forever and ever as dependent variables. The intervening variables are social media, anti-Christ and bad preaching.

SUMMARY

According to Avis (2013), Anglican is used to describe the people, institutions, and churches, as well as the liturgical traditions and theological concepts developed by the Church of England. As a noun, an Anglican is a member of a church in the Anglican Communion. This research is guided by social identity theory that states that our beliefs about ourselves or our identity are influenced by the groups to which we belong, and our perception of others is influenced by the groups to which they belong. In contrast to our personal identity which is based on our traits and abilities, especially those which make us different from others, our social identity is based on the perceived typical traits of members of the groups to which we belong. Based on this topic, Christians in Anglican church can behave effectively and love each other as God's plan referring to His love until He send his unique son Jesus for sacrifice. Anglican plays a great role based on marital issues. According to Sider (2012), Anglican church helps married couple to proclaim by word and example the good news of God in Christ that empower their marriage. In this research the independent variable is Anglican church as it preaching fidelity between couples, proclaims by word and example the good news of God in Christ that empower their marriage and also, Anglican church preaches to seek and serve Christ in all persons, loving your neighbor as yourself. This will result conflict resolution, avoiding divorce between married couples and loving each other forever and ever as dependent variables. The intervening variables are pastors and Christians.

CHAPTER THREE: RESEARCH METHODOLOGY

3.0 INTRODUCTION

This chapter was composed of the introduction, research approach and design, target population, sampling procedures, sample size, data collection process, reliability and validity of measurements, data analysis, ethical consideration and summary.

3.1 RESEARCH APPROACHES AND DESIGN

3.1.1 Research approach

The research approach is a plan and procedure that consists of the steps of broad assumptions to detailed methods of data collection, analysis, and interpretation. It is, therefore, based on the nature of the research problem being addressed. There are three approaches to research that are quantitative, qualitative, and mixed methods. Quantitative research is the collection and analysis of numerical data to describe, explain, predict, or control phenomena of interest. The analysis of numerical data is complex and must be addressed systemically.

3.1.2 Research design

Research design is a blueprint of a scientific study. It includes research methodologies, tools, and techniques to conduct the research. It helps to identify and address the problem that may rise during the process of research and analysis. In this research project both qualitative and quantitative research design was used. Quantitative research design aims at finding answers to who, what, where, how, and when through the course of research. Moreover, the outcome of the quantitative analysis was easy to represent in the form of statistics, graphs, charts, and numbers. Qualitative research design focuses on finding answers to how and why. It uses open-ended questions and helps the subjects express their views clearly. This provided a plan of study that permits accurate assessment of cause and effect relationships between independent and dependent variables.

3.2 TARGET POPULATION

The study population is the subset of the target population available for study. The study sample is the sample chosen from the study population. The target population for this study was 600 Christians of Tandagura sub-Parish.

3.3 SAMPLING PROCEDURES

There are two major sampling procedures in research. These include probability and non-probability sampling. In probability sampling, everyone has an equal chance of being selected. This scheme is one in which every unit in the population has a chance of being selected in the sample. In this research study probability sampling was used as all population of the study had equal chance to be selected.

Probability sampling refers to the selection of a sample from a population, when this selection is based on the principle of randomization, that is, random selection or chance.

3.3.1 Simple random sampling

Simple random sampling is a type of probability sampling in which the researcher randomly selects a subset of participants from a population. Each member of the population has an equal chance of being selected. Data is then collected from as large a percentage as possible of this random subset.

In statistics, a simple random sample is a subset of individuals chosen from a larger set in which a subset of individuals is chosen randomly, all with the same probability. It is a process of selecting a sample in a random way.

3.4 SAMPLE SIZE

Sample size refers to the number of participants or observations included in a study. This number is usually represented by n . The size of a sample influences two statistical properties that are the precision of our estimates and the power of the study to draw conclusions. In this research Yamane formula was used to calculate the sample size as follow:

$$n = \frac{N}{1+N(e)^2}$$

Where,

N represents target population

n represents sample size

e : stands for level of precision which is equal to 10% or 0.1

$$n = \frac{600}{1+600(0.1)^2}$$

$$n = \frac{600}{7}$$

$$n = 85.7 = 86$$

Table 1: Population Size

Population of the study	Sample size
600	86

Source: Administrators, (2023)

3.5 DATA COLLECTION PROCES

Data collection took place in three steps. The researchers prepared the questionnaire that were used as a data collection plan and then the researchers identified the appropriate data sources and then actually collect the data. For collecting the data, the researchers prepared the questionnaire to the respondents.

3.6 RELIABILITY AND VALIDITY OF MEASUREMENTS

3.6.1 Validity measurements

Validity and reliability in research are distinct, but related concepts. Reliability refers to a study's replicability, while validity refers to a study's accuracy.

For validity the research ensured the extent to which the results really measure what they are supposed to measure. The researcher also ensured if the instruments produces accurate results, they should be reproducible.

3.6.2 Reliability measurements

Reliability and validity are concepts used to evaluate the quality of research. They indicate how well a method, technique or test measure something. Reliability is about the consistency of a measure, and validity is about the accuracy of a measure.

It's important to consider reliability and validity when creating research design, planning methods, and writing up results, especially in quantitative research.

Reliability in this research presented the extent to which the results can be reproduced when the research is repeated under the same conditions, checking the consistency of results across time, across different observers, and across parts of the test itself.

3.7 DATA ANALYSIS

Data Analysis is the process of systematically applying statistical and/or logical techniques to describe and illustrate, condense and recap, and evaluate data. The researcher analyzed data by comparing the results to the results of other researchers. They were presented on different tables showing the frequencies and percentages.

3.8. ETHICAL CONSIDERATIONS

There are principles that the researcher took into consideration that included voluntary participation, informed consent, anonymity, confidentiality, potential for harm, and results communication. In this research project the participants were free to opt in or out of the study at any point in time. Participants knew the purpose, benefits, risks, and funding behind the study before they agree or decline to join.

No need to know the identities of the participants. Personally, identifiable data were not collected.

3.9 RESEARCH INSTRUMENTS FOR DATA COLLECTION

3.9.1 Questionnaire

A questionnaire is a list of questions or items used to gather data from respondents about their attitudes, experiences, or opinions. Questionnaires can be used to collect quantitative and/or qualitative information. Questionnaires are commonly used in market research as well as in the social and health sciences. The questionnaire was divided into four section. The section A was the demographic information of respondents, section B was related to the first objective, the section C was related to the second objectives and the section C was about the third objective.

SUMMARY

In this research study quantitative research approach was used. The target population for this study was 600 Christians of Tandagura sub-Parish. Probability sampling was used as the researchers used simple random sampling and Yamane formula was applied and the sample was 86. Questionnaire was used to collect data.

CHAPTER FOUR: ANALYSIS AND DISCUSSION OF FINDINGS

4.0. INTRODUCTION

The chapter four presented the findings for each objective. The chapter also, discussed the findings for each objective by comparing to the existing researches and show what current status on the research topic.

4.1. PRESENTATION OF FINDINGS

The researchers presented the findings based on the research objectives after presenting demographic information of respondents.

4.1.1 Demographic information of respondents

The researchers presented demographic information of respondents based on gender, age and marital status.

Table 2: Gender distribution of respondents

Gender	Frequency	Percentage
Female	43	50%
Male	43	50%
Total	86	100%

Source: Primary data (2024)

The table 2 presented demographic information of respondents based on their gender. It was presented that 50% was female whereas 50% was male. In this research thesis gender balance was respected as data were collected from both male and female.

Table 3: Age distribution of respondents

Age	Frequency	Percentage
18-30	8	9%
31-40	72	84%
41-50	4	5%
50-above	2	2%
Total	86	100%

Source: Primary data (2024)

The table 3 presented demographic information of respondents based on their age to ensure their maturity. It was presented that the majority of respondents that corresponds to 84% was aged between 31-40 years. Also, 9% was aged between 18-30 years. 5% was aged between 41-50 years whereas 2% aged above 50 years. Based on their age, data were collected from respondents who are mature.

Table 4: Distribution of respondents based on their marital status

Marital status	Frequency	Percentage
Single	1	1%
Married	81	85%
Divorced	2	2%
Widower	2	2%
Total	86	100%

Source: Primary data (2024)

The table 4 presented demographic information of respondents based on their marital status. It was presented that the majority of respondents that correspond to 85% was married, 2% divorced

and 2% was widower whereas 1% was single. The respondents had good status to provide relevant data related to the research topics as the majority was married.

4.1.1 Presentation of findings based on the research objectives

Table 5: The activities performed by Anglican churches that changes marital issues among Christians Shyira diocese and Tandagura parish

Variables	SD		D		A		SA		Total	
	F	%	F	%	F	%	F	%	F	%
A married couple should be a living depiction of the love between Christ and the Church	-	-	-	-	10	12%	76	88%	86	100%
The church also, helps preparation for marriage more important than ever	1	1%	1	1%	10	12%	74	86%	86	100%
Church is at pains to emphasize that preparing for marriage must always be considered a higher priority than simply preparing for the wedding	2	2%	4	5%	7	8%	73	85%	86	100%
The church helps the married couples to share lives and faith	1	1%	1	1%	10	12%	74	86%	86	100%
The church preaches the couple fidelity	2	2%	1	1%	8	10%	75	87%	86	100%
The church preaches	3	3%	3	3%	8	10%	72	84%	86	100%

responsible parenthood										
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Source: Primary data (2024)

The table 5 presented the findings based on the first objective. 88% strongly agreed and 12% agreed that married couple should be a living depiction of the love between Christ and the Church. 86% strongly agreed and 12% agreed that the church helps preparation for marriage more important than ever whereas 85% strongly agreed and 8% agreed that church is at pains to emphasize that preparing for marriage must always be considered a higher priority than simply preparing for the wedding.

The findings also, showed that 86% strongly agreed and 12% agreed that the church helps the married couples to share lives and faith. 87% strongly agreed and 10% agreed that the church preaches the couple fidelity and additionally 84% strongly agreed and 10% agreed that the church preaches responsible parenthood.

Table 6: The causes of conflicts between religious married couple that lead to divorce in Shyira diocese and Tandagura parish

Variables	SD		D		A		SA		Total	
	F	%	F	%	F	%	F	%	F	%
Character differences is one among the causes of divorce	1	1%	1	1%	10	12%	74	86%	86	100%
Personal grounds for divorce such as fighting, alcoholism, violence, tend to be mentioned more by couples	2	2%	3	3%	9	10%	72	84%	86	100%
Vocational choice is another cause of divorce	2	2%	4	5%	7	8%	73	85%	86	100%

Age of marriage is also another cause of divorce between married couples	1	1%	1	1%	10	12%	74	86%	86	100%
Another cause is premarital pregnancy and childbearing	2	2%	1	1%	8	10%	75	87%	86	100%
Conflicts that lead to divorce is caused by lack of teaching	1	1%	3	3%	8	10%	74	86%	86	100%

Source: Primary data (2024)

The table 6 presented the findings based on the second objective. It was presented 86% strongly agreed and 12% agreed that character difference is one among the causes of divorce. 84% strongly agreed and 10% agreed that personal grounds for divorce such as fighting, alcoholism, violence, tend to be mentioned more by couples. Also, 85% strongly agreed and 8% agreed that vocational choice is another cause of divorce.

The findings also, showed that 86% strongly agreed and 12% agreed that age of marriage is also another cause of divorce between married couples. Also, 87% strongly agreed and 10% agreed that another cause is premarital pregnancy and childbearing whereas 86% strongly agreed and 10% agreed that conflicts that lead to divorce is caused by lack of teaching.

Table 7: The relationship between Anglican church and marital issues in Shyira diocese and Tandagura parish

Variables	SD		D		A		SA		Total	
	F	%	F	%	F	%	F	%	F	%
Anglican church helps married couple to proclaim by word and example the	2	2%	1	1%	10	12%	73	85%	86	100%

good news of God in Christ that empower their marriage										
Anglican church teaches married couple to leave in peace and love each other	2	2%	3	3%	9	10%	72	84%	86	100%
Anglican church advices conflict couple for avoiding divorce	2	2%	4	5%	7	8%	73	85%	86	100%
Anglican church preaches to seek and serve Christ in all persons, loving your neighbor as yourself	1	1%	1	1%	10	12%	74	86%	86	100%
Anglican church preaches to strive for justice and peace among all people, and respect the dignity of every human being	2	2%	1	1%	8	10%	75	87%	86	100%
Christian marriage is the sacred, life-sharing bond in which spouses unite in Christ to live in happiness, grow in holiness and share this happiness and holiness with their children	1	1%	3	3%	8	10%	74	86%	86	100%

Source: Primary data (2024)

The table 7 presented the findings based on the third objective. It was presented that 85% strongly agreed and 12% agreed that Anglican church helps married couple to proclaim by word

and example the good news of God in Christ that empower their marriage. 84% strongly agreed and 10% agreed that Anglican church teaches married couple to leave in peace and love each other. Also, 85% strongly agreed and 8% agreed that Anglican church advises conflict couple for avoiding divorce.

The findings also, showed that 86% strongly agreed and 12% agreed that Anglican church preaches to seek and serve Christ in all persons, loving your neighbor as yourself. Also, 87% strongly agreed and 10% agreed that Anglican church preaches to strive for justice and peace among all people, and respect the dignity of every human being whereas 86% strongly agreed and 10% agreed that Christian marriage is the sacred, life-sharing bond in which spouses unite in Christ to live in happiness, grow in holiness and share this happiness and holiness with their children.

4.2 FINDINGS DURING INTERVIEW

During interview, the researchers found out that even if there are activities performed by Anglican church to avoid marital issues like teaching married couple, and helping them in preparing their marriage to know more about marriage, marital issues steel occur in the community like divorce and killing between spouses.

There are causes of marital issues or even conflicts between spouses like alcohol abuse, mismanagement of properties and even polygamy. The interviewer said that there are some people who were Christians and now they married more than one wife and these people left the church as the church is against polygamy. This is a big challenge in the church because, the pastors said that when they teach them to separate, may be the life of their children will be in danger.

In order to resolve these challenges, pastors are keeping teaching the Christians. Anglican church preaches to seek and serve Christ in all persons, loving your neighbor as yourself and preaches to strive for justice and peace among all people, and respect the dignity of every human being.

4.3 DISCUSSION OF FINDINGS

The researchers discussed the findings according to the research objectives.

4.3.1 To determine activities performed by Anglican churches that changes marital issues among Christians Shyira diocese and Tandagura parish

Base on the first objectives there are different activities performed by Anglican churches that changes marital issues among Christians Shyira diocese and Tandagura parish. A married couple should be a living depiction of the love between Christ and the Church. Also, the church helps preparation for marriage more important than ever and it is at pains to emphasize that preparing for marriage must always be considered a higher priority than simply preparing for the wedding

The church helps the married couples to share lives and faith. The church preaches the couple fidelity and responsible parenthood.

These findings are correlated to the findings of Lawrence (2011), who asserted that Anglican church preach love between spouses. A married couple should be a living depiction of the love between Christ and the Church. Marriage is two people living for each other with caring, sharing and in spiritual oneness with God. For a marriage to be a happy and successful, we must put our partner first, and mirror the relationship Christ had for His Church.

4.3.2 To assess causes of conflicts between religious married couple that lead to divorce in Shyira diocese and Tandagura parish

Based on the second objective, there are different causes of conflicts between religious married couple that lead to divorce like character differences, personal grounds for divorce such as fighting, alcoholism, violence, vocational choice is another cause of divorce, age of marriage is also another cause of divorce between married couples. Another cause is premarital pregnancy and childbearing and lack of teaching.

These findings are in line to the findings in the study conducted by De Graaf and Kalmijn, (2006) shows that personal grounds for divorce such as fighting, alcoholism, violence, tend to be mentioned more by couples with some of the demographic characteristics such as youthful marriages, parental divorce, multiple prior cohabitations, and poverty. As a result, cultural and demographic factors related to divorce push people into divorce via their own interpersonal

means. It is interesting to note that domestic violence as one of the reasons for divorce is less frequently mentioned in Africa than in Western countries. This finding agrees with studies showing a decline in marital violence.

The American Psychological Association estimates that the probability of a first marriage ending in divorce within the first 10 years is approximately 33% in 2023.

Clark and Brauner-Otto (2015) estimate that one-third of first marriages end in divorce within 20 years and John and Nitsche (2022) estimate that more than 40% are dissolved within 25 years in Africa.

According to the National Institute of Statistics in 2019, 8,942 couples were granted divorce. The number of requests for divorce increased by 3,213 in 2020 while the 2021-2022 Judicial Affairs Report recorded a total of 3,322 applications in Rwanda.

4.3.3 To determine the relationship between Anglican church and marital issues in Shyira diocese and Tandagura parish

Based on the third objective, there is relationship between Anglican church and marital issues. Anglican church helps married couple to proclaim by word and example the good news of God in Christ that empower their marriage. Also, Anglican church teaches married couple to leave in peace and love each other, advises conflict couple for avoiding divorce, preaches to seek and serve Christ in all persons, loving your neighbor as yourself. Also, Anglican church preaches to strive for justice and peace among all people, and respect the dignity of every human being. Christian marriage is the sacred, life-sharing bond in which spouses unite in Christ to live in happiness, grow in holiness and share this happiness and holiness with their children.

These findings are correlated to the findings of Sider (2012), who asserted that Anglican church helps married couple to proclaim by word and example the good news of God in Christ that empower their marriage. Every Christian is called to embody the good news of God in Christ in whatever vocation or social setting he or she is found. For those called to the married state, the family, whether there are children or not, is a domestic cell within the body of Christ.

SUMMARY

The chapter presented the findings based on the research objectives. The research objectives were to determine activities performed by Anglican churches that changes marital issues among Christians Shyira diocese and Tandagura parish, to assess causes of conflicts between religious married couple that lead to divorce in Shyira diocese and Tandagura parish and to determine the relationship between Anglican church and marital issues in Shyira diocese and Tandagura parish. Based on the first objectives there are different activities performed by Anglican churches that changes marital issues among Christians Shyira diocese and Tandagura parish like helping preparation for marriage more important than ever and it is at pains to emphasize that preparing for marriage. Based on the second objective, there are different causes of conflicts between religious married couple that lead to divorce like character differences, personal grounds for divorce such as fighting, alcoholism, violence, vocational choice is another cause of divorce, age of marriage is also another cause of divorce between married couples. Another cause is premarital pregnancy and childbearing and lack of teaching. Based on the third objective, there is relationship between Anglican church and marital issues. Anglican church helps married couple to proclaim by word and example the good news of God in Christ that empower their marriage.

CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONS

5.0 INTRODUCTION

This chapter presented the conclusion that is the summary of the whole thesis and recommendations

5.1 CONCLUSION

This research thesis is entitled Anglican church and marital issues in Shyira diocese. The research aimed at to determine activities performed by Anglican churches that changes marital issues among Christians Shyira diocese and Tandagura parish, to assess causes of conflicts between religious married couple that lead to divorce in Shyira diocese and Tandagura parish and to determine the relationship between Anglican church and marital issues in Shyira diocese and Tandagura parish. The population was 600 Christians and the sample were obtained using Yamane formula. The sample was 86. Data were collected using the interview and based on the findings the all research objectives were achieved. Based on the second objective, there are different causes of conflicts between religious married couple that lead to divorce like character differences, personal grounds for divorce such as fighting, alcoholism, violence, vocational choice is another cause of divorce, age of marriage is also another cause of divorce between married couples. Another cause is premarital pregnancy and childbearing and lack of teaching. Based on the third objective, there is relationship between Anglican church and marital issues. Anglican church helps married couple to proclaim by word and example the good news of God in Christ that empower their marriage.

5.2 RECOMMENDATIONS

The researchers provided different recommendations to the Anglican church and Christians.

5.2.1 Recommendations to the Anglican Church

The findings show that Anglican church teaches married couple to leave in peace and love each other that helps the avoiding of conflicts. So, Anglican church is recommended to create different parish around the country so that the community as well as married couple could leave in peace.

5.2.3 Recommendations to the Christians

Christians are recommended to take into consideration what the church preach them and to keep on leaving in peace and loving one another. They are also recommended to avoid violence, alcohol as they were found to be the causes of conflicts that lead to divorce.

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APPENDICES

Appendix I: Consent letter

East African Christian College

Dear Respondent,

REF: Consent Letter

We are **SIKUBWABO Cyprien** and **HARAGIRIMANA Emmanuel** conducting a research for the completion of bachelor's degree in Theology and Religion in East African Christian College. This questionnaire is designed to collect data based on Anglican Church and Marital Issues in Shyira Diocese. Therefore, I kindly request your assistance by answering these questions asked in this paper of questionnaire.

Your cooperation is highly appreciated.

Yours sincerely

SIKUBWABO Cyprien

HARAGIRIMANA Emmanuel

Appendix II: Questionnaire designed for respondents

Section A: Demographic variables of the respondents

Instruction: This section is for gathering your personal information, please read each part and select the response by ticking the box that applies to you.

1) Gender

- i. Male
- ii. Female

2) Age

- i. 18-30
- ii. 31-40
- iii. 41-50
- iv. 50-above

3) Marital status

- i. Single
- ii. Married
- iii. Divorced
- iv. Widower

Section B:

Instruction: Please answer by encircling the relevant number that best describes how you perceive your performance. The scale ranges from 1=Strongly Disagree (SD), 2=Disagree (D), 3=Agree (A), to 4=Strongly Agree (SA)

The variables and items are ranged according to the research objectives

A. The activities performed by Anglican churches that changes marital issues among Christians Shyira diocese and Tandagura parish

Variables	SD	D	A	SA
A married couple should be a living depiction of the love between Christ and the Church	1	2	3	4
The church also, helps preparation for marriage more important than ever	1	2	3	4
Church is at pains to emphasize that preparing for marriage must always be considered a higher priority than simply preparing for the wedding	1	2	3	4
The church helps the married couples to share lives and faith	1	2	3	4
The church preaches the couple fidelity	1	2	3	4
The church preaches responsible parenthood	1	2	3	4

B. The causes of conflicts between religious married couple that lead to divorce in Shyira diocese and Tandagura parish

Variables	SD	D	A	SA
Character differences is one among the causes	1	2	3	4
Personal grounds for divorce such as fighting, alcoholism, violence, tend to be mentioned more by couples	1	2	3	4
Vocational choice is another cause of divorce	1	2	3	4
Age of marriage is also another cause of divorce between married couples	1	2	3	4

Another cause is premarital pregnancy and childbearing	1	2	3	4
Conflicts that lead to divorce is caused by lack of teaching	1	2	3	4

C. The relationship between Anglican church and marital issues in Shyira diocese and Tandagura parish

Variables	SD	D	A	SA
Anglican church helps married couple to proclaim by word and example the good news of God in Christ that empower their marriage	1	2	3	4
Anglican church teaches married couple to leave in peace and love each other	1	2	3	4
Anglican church advices conflict couple for avoiding divorce	1	2	3	4
Anglican church preaches to seek and serve Christ in all persons, loving your neighbor as yourself	1	2	3	4
Anglican church preaches to strive for justice and peace among all people, and respect the dignity of every human being	1	2	3	4
Christian marriage is the sacred, life-sharing bond in which spouses unite in Christ to live in happiness, grow in holiness and share this happiness and holiness with their children	1	2	3	4

Appendix III: Interview guide

A. What are activities performed by Anglican churches that changes marital issues among Christians Shyira diocese and Tandagura parish?

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B. What are the causes of conflicts between religious married couple that lead to divorce in Shyira diocese and Tandagura parish?

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C. What Anglican church do to provide solutions to marital issues in Shyira diocese and Tandagura parish?

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Appendix IV: Relevant pictures

