

EAST AFRICAN CHRISTIAN COLLEGE
FACULTY OF THEOLOGY

**THE CHURCH AND FAMILY CONFLICT:
CASE OF KIVU DIOCESE/ KIRENGO PARISH (2019-2023)**

BY

TUBEHONEZA Thierry: EACC2010129

MASENGESHO Alexis: EACC2010050

**DISSERTATION SUBMITTED TO THE EAST AFRICAN CHRISTIAN COLLEGE
FACULTY OF THEOLOGY IN PARTIAL FULFILLEMENT OF THE
REQUIREMENTS FOR THE AWARD OF THE DEGREE OF BACHELOR OF
THEOLOGY**

EACC, April, 2024

DECLARATION

Declaration by the Candidate

We TUBEHONEZA Thierry and MASENGESHO Alexis hereby declare that this is my 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 properly acknowledged.

TUBEHONEZA Thierry

MASENGESHO Alexis

Signed.....

Signed.....

Date.....

Date.....

Declaration by the Supervisor

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

Supervisor's name:

Signed.....

Date.....

ABSTRACT

The study examined the contribution of the church in justifying family conflicts in Rwanda specifically in EAR Kirengo Parish. It was conducted with three specific objectives such as to analyze the causes of family conflicts in EAR Kirengo Parish, to analyze the effect of family conflicts on family wellbeing in EAR Kirengo Parish, and to examine the church activities that contributes to preventing and managing family conflicts in EAR Kirengo Parish. The target population was the 320 Christians of EAR Kirengo and the sample size was 68 respondents selected randomly. Data were collected using a questionnaire and were analyzed using Microsoft Office Excel. The results show that 94.1% of the respondents mentioned that infidelity comes as one of the causes of family conflicts in Kirengo Parish and 72.1% of the respondents mentioned ignorance. The results also show that 57.4% of the respondents confirmed that poverty is one of the causes leading to family conflicts and 89.7% of the respondents cited that the use of family resources is one of the causes of family conflicts in Kirengo Parish. The results indicated that 100% of the respondents said that family conflicts lead to violence in families while 80.9% also mentioned that family conflicts lead to family breakdown. Moreover, 70.6% believe that family conflicts lead to emotional problems among family members such as parents and children while 95.6% of the respondents proved that family conflicts lead to poverty and 91.2 % confirmed that family conflicts lead to relationship problems. It was however revealed that EAR contribute in preventing and managing family conflicts in Kirengo Parish whereby 97.1% of the respondents say that EAR empowers families through fathers and mothers' unions in Kirengo Parish and 94.1% of the respondents said that EAR teaches children in Sunday schools and 66.8% of the respondents said that EAR provides pre-marital counseling by church officials by also reinforcing Bible teachings. It also mentioned that respondents agreed that EAR provides family socio-economic assistance to vulnerable groups while it also develops parenting skills. Based on the findings, recommendations were given to church such as reinforce family education and empowerment strategies to build stable and peaceful marriages, to give consistent support to families to prevent violent family conflicts, reinforce the practice of social-economic assistance to local residents to deliver them from poverty, develop more materials and provide more opportunities for Christian parents to develop responsible parenting skills.

DEDICATION

This research is dedicated

To our beloved families

Relatives, classmates and friends

ACKNOWLEDGEMENTS

First of all, we thank the Almighty God who has kept our life until now and who helped to reach this stage in our academic life.

We would like to take our deepest and sincere appreciation to our supervisor Rev MUGIRANEZA Emmanuel for his guidance and advice he tirelessly provided to this work from the beginning to its final touch. We also express our thanks to the staff of East African Christian College especially all staff and lecturers of Faculty of Theology who have done their best helping us to complete our studies and have successful achievement in our career. We give all my thanks and gratitude to the church leaders and Christians in EAR Kirengo Parish, for their acceptance to provide with us the necessary information during the period of carrying out this research.

Special thanks are also addressed to our whole families, especially for their moral and financial support rendered to us. We are so grateful to our colleagues and friends for their constructive ideas and material support in our daily life.

Last but not least, we are so thankful for everyone who has provided direct or indirect contribution to the completion of this work.

TABLE OF CONTENTS

DECLARATION	i
ABSTRACT	ii
DEDICATION	iii
ACKNOWLEDGEMENTS	iv
TABLE OF CONTENTS.....	v
LIST OF TABLES	ix
LIST OF APPENDICES.....	x
LIST OF ABBREVIATIONS.....	xi
CHAPTER ONE: GENERAL INTRODUCTION	1
1.0. INTRODUCTION	1
1.1. BACKGROUND OF THE STUDY	1
1.2. STATEMENT OF THE PROBLEM.....	3
1.3. OBJECTIVES OF THE STUDY.....	3
1.3.1. General objective	3
1.3.2. Specific objectives	4
1.4. RESEARCH QUESTIONS	4
1.5. RESEARCH HYPOTHESES	4
1.6 SIGNIFICANCE OF THE STUDY.....	4
1.7. LIMITATIONS OF THE STUDY.....	5
1.8. SCOPE OF THE STUDY	5
1.8.1 Geographical scope.....	6
1.8.2 Domain scope.....	6
1.9. THESIS ORGANIZATION.....	6
10. SUMMARY	6

CHAPTER TWO: LITERATURE REVIEW	7
2.0 INTRODUCTION	7
2.1. DEFINITION OF KEY CONCEPTS	7
2.1.1. Church.....	7
2.1.2. Conflict	8
2.1.3. Family	8
2.1.4. Family conflict	8
2.2 CONCEPTUAL REVIEW.....	9
2.2.1. Causes of family conflicts.....	9
2.2.1.1. Psychological factors	9
2.2.1.2. Distribution of scarce resources and power imbalance.....	10
2.2.1.3. Family economic problems.....	10
2.2.2. Effect of family conflicts on family wellbeing	11
2.2.2.1. Family disruption.....	11
2.2.2.2. Family Violence.....	12
2.2.2.2. Effects on children	13
2.2.3. Church activities that address family conflicts	13
2.3. THEORETICAL REVIEW	15
2.3.1. Family Systems Theory	15
2.4. THEORETICAL FRAMEWORK	17
2.5. EMPIRICAL REVIEW	17
2.6. CONCEPTUAL FRAMEWORK	19
2.7. GAP ANALYSIS.....	20
2.8. SUMMARY	21
CHAPTER 3: RESEARCH METHODOLOGY	22

3.0. INTRODUCTION	22
3.1 RESEARCH APPROACHES.....	22
3.2. RESEARCH DESIGN	22
3.3. TARGET POPULATION.....	23
3.4. SAMPLING PROCEDURES	23
3.4.1. Purposive sampling.....	23
3.4.2 Simple random sampling	24
3.5. SAMPLE SIZE	24
3.6. DATA COLLECTION INSTRUMENTS	25
3.6.1. Questionnaire	25
3.6.2. Interview	25
3.6.3. Documentation.....	26
3.7. ETHICAL CONSIDERATION	26
3.8. DATA ANALYSIS.....	26
CHAPTER FOUR: DATA PRESENTATION, ANALYSIS, INTERPRETATION AND	
SUMMARY	27
4.0. Introduction.....	27
4.1. Respondents’ profile	27
4.1.1. Gender of respondents	27
4.1.2 Marital status of respondents	28
4.1.3. Age groups of respondents.....	28
4.1.4. Educational levels of respondents.....	29
4.1.5. Types of occupation of respondents	30
4.2. Causes of family conflicts in Kirengo Parish	31
4.2.1. Existence of family conflicts in ear Kirengo Parish	31

4.2.2. Major causes families conflicts faced in Kirengo Parish.....	31
4.3. EFFECT OF FAMILY CONFLICTS ON FAMILY WELLBEING IN KIRENGO PARISH	33
4.3.1. Opinions on effects of family conflicts of family wellbeing in Kirengo Parish.....	33
4.3.2. Ways in family conflicts affect family wellbeing.....	33
4.4. Contribution of EAR in prevention and management of family conflicts in Kirengo Parish	34
4.5. DISCUSSION OF FINDINGS	35
4.6. SUMMARY OF FINDINGS	37
CHAPTER FIVE: GENERAL CONCLUSION AND RECOMMENDATIONS.....	39
5.0. Introduction.....	39
5.1. Conclusion	39
5.2. Recommendations.....	39
5.1.1. Recommendations to church leaders	40
5.2.2. Recommendations for Christians.....	40
5.3. Suggestions for further researches.....	40
REFERENCES	41

LIST OF TABLES

Table 1: Distribution of respondents by gender.....	27
Table 2: Distribution of respondents by marital status	28
Table 3: Table Distribution of respondents by age	29
Table 4: Distribution of respondents by levels of education	29
Table 5: Distribution of respondents by occupation	30
Table 6: Respondents' views on the existence of family challenges in EAR Kirengo Parish.....	31
Table 7: Respondents views on causes major families conflicts faced in Kirengo Parish	32
Table 8: Respondents' views on their knowledge about the effects of family conflicts on family wellbeing.....	33
Table 9: Respondents views on the ways family conflicts affect family wellbeing in Kirengo Parish	34
Table 10: Respondents views on the ways EAR contributes to family conflicts prevention and management in Kirengo Parish.....	35

LIST OF APPENDICES

APPENDIX 1: INTRODUCTORY LETTER	a
APPENDIX 2: INTERVIEW GUIDE FOR THE CHURCH LEADERS	f
APPENDIX 3: DETERMINATION OF THE SAMPLE SIZE BY ALAIN BOUCHARD	g

LIST OF ABBREVIATIONS

ACR	: Anglican Church of Rwanda
EACC	: East African Christian College
EAR	: Eglise Anglicane du Rwanda
MIGEPROF	: Ministry of Gender and Family Promotion
NGOs	: Non-governmental organizations
NURC	: National Unity and Reconciliation Commission
S.S	: Sunday School
U.S	: United States
USAID	: United States Agency for International Development

CHAPTER ONE: GENERAL INTRODUCTION

1.0. INTRODUCTION

This chapter entails the background of the study such as the church and family conflict in different areas. In addition, this section presents the readers with the problem statement of the current study, research objectives, research questions, significance and scope of the current study.

1.1. BACKGROUND OF THE STUDY

While carrying out this study, it is better to examine the concept of family problems in different perspectives such as on global scale, continental, regional and national. Starting from a general perspective, a family is seen to be the foundation of any society globally. It is an entity that gives real meaning to life and existence. As such, it constitutes the cornerstone of any social system.

Family conflicts are common place phenomenon globally. For instance, in United States, Indian and Canada, the current trends of in family are quite different especially from indirect conflicts to divorce. The common global family challenges include divorce, remarriage, domestic violence, conflict, tension, selfishness, communication breakdown, and more abuse (Keller, 2019). Divorce is big challenge which attack many families in modern U.S. Society and was once a word that would only be supposed and was accompanied by gestures of disapproval (Voydanoff, 2020).

In Africa, family conflict has been disadvantaged by several factors. As mentioned in the report by International Anglican Family Network, families are facing trials as marriages in Africa are under pressure. Some of the causes of violence between couples are common to most cultures-alcoholism, drug abuse, extra-marital affairs, poor communication, women's growing economic independence, poverty, violent education (Weber (2015). Others are specific to Africa such as bride price, cultural practices, the shame of infertility, female genital mutilation. The delegates also identified some causes specific to the Christian Church. Premarital counselling often focuses on the woman's

role in the marriage so that the man does not understand his responsibilities (Marshal, 2015).

In the context of sub-Saharan Africa, family challenges are also self-evident. In this region, the family is also seen as the fundamental group of society and the natural environment for the growth and wellbeing of all its members and particularly children. “In Sub-Saharan African countries, for instance in Uganda, family wellbeing encounters a many of challenges that hinder their development such as unemployment, marginalization, domestic violence which is a major public health problem (Simon, 2015)”. It is classified under common assault, which requires the victim to prove serious injury. Culture and tradition have referred domestic violence to the private domain. It is considered not only normal but also a private matter. One of the causes is poverty both for the strain on the couple and for entrapping the woman in the violent home because of limited social and economic opportunities.

In a national perspective, Rwanda is not an exception to family conflicts. Rwandan families witness quarrels of family members who reach the extent of killing one another, this despite on-going peace-building efforts exhibited by different actors. Family conflicts are reported to be the major cause of many offences and suicide cases occurring in Rwanda. In a report on types of conflicts in Rwanda, the National Commission for Unity and Reconciliation, it was revealed that family conflicts not only affect those who are abused, but they also have a substantial effect on family members, friends, co-workers, other witnesses as well as the community at large (NURC, 2008).

To break the silence, faith-based organizations have initiated a number of programmes aimed at transforming the lives of families such as provision of entrepreneurial education and training and supporting income generating activities. Unfortunately, many churches seemed to have been left behind in this area (Karemera, 2018). Anglican Church of Rwanda is one of the churches that contribute to preventing and managing family conflicts in different areas. However, very few studies have been conducted to examine factors within the churches that have hampered their contribution towards to preventing and managing family conflicts. The present study seeks to fill this gap by assessing the

influence of Anglican Church on contribution to preventing and managing family conflicts with a specific focus on the EAR Kirengo Parish.

1.2. STATEMENT OF THE PROBLEM

The Christian Church or the assembly or association of followers of Jesus Christ is an important agent of socialisation. It is seen that it contributes to preventing and managing family conflicts which refer to any conflicts that occur within a family-between husbands and wives, parents and children, between siblings, or with extended families (Solomon, (2012). Family conflict in Rwanda is largely associated to continuous disputes and fights, domestic violence and economic factors. Karemera (2018) also stated that the development of material culture, the technological innovation has brought about changes in life values, which also encourages changes in the family. Moreover, rapid social change, industrialization, and urbanization are factors that cause family disorganization. In this context, the family certainly cannot inhibit the influence of other environments on the family environment.

For this reason, the ability to manage everything is needed. Resources that exist inside and outside the family to overcome family problems which in the end can protect the family from separation are essential. It is against this background that this study examined the way the church can contribute to preventing and managing family conflicts in Rwanda specifically in EAR Kirengo Parish.

1.3. OBJECTIVES OF THE STUDY

This study was guided by both general and specific objectives as mentioned in this section.

1.3.1. General objective

The general objective of this study is to examine the contribution of the church in mitigating family conflicts in Rwanda specifically in EAR Kirengo Parish.

1.3.2. Specific objectives

- i. To analyse the causes of family conflicts in EAR Kirengo Parish.
- ii. To analyze the effect of family conflicts on family wellbeing in EAR Kirengo Parish
- iii. To examine the church activities that contributes to preventing and managing family conflicts in EAR Kirengo Parish.

1.4. RESEARCH QUESTIONS

- i. What are the causes of family conflicts in EAR Kirengo Parish?
- ii. What are the effects of family conflicts on family wellbeing in EAR Kirengo Parish?
- iii. What are the church activities that contribute to preventing and managing family conflicts in EAR Kirengo Parish?

1.5. RESEARCH HYPOTHESES

- i. There are different causes of family conflicts in EAR Kirengo Parish.
- ii. There are several effects of family conflicts on family wellbeing in EAR Kirengo Parish.
- iii. There are several church activities that contribute to preventing and managing family conflicts in EAR Kirengo Parish.

1.6 SIGNIFICANCE OF THE STUDY

This research is expected to be important in different dimensions whereby the researcher, the society as well as the scholars and other researchers may benefit from the findings from the current research. All parties may benefit from this study in the following way as illustrated in the section below.

1.7.1 Personal interest

Personally, this research will develop the researcher's knowledge in terms of church and how it contributes in preventing and managing family conflicts. Therefore, having a package of knowledge about the way Church has contributed on to preventing and

managing family conflicts is an important achievement for the scholar and will be one of the requirements for the award of Bachelor's degree from East African Christian University.

1.7.2 Academic and scientific interest

This study serves as a part of requirements for the award of Bachelor's degree in Theology from East African Christian College. It will help other researchers of the same area of study to undertake their researches in future and it will be used by EACC library as documentation to everyone who will be involved in different researches related to this domain.

1.7.3. Socio-economic interest

Secondly, it is worth conducting this study as it revealed how religion more specifically Anglican Church contributed to preventing and managing family conflicts in general. This will raise the awareness of population in the way they take chance to critically analyse the major benefits of churches especially the ones that can contribute to preventing and managing family conflicts. The findings from this study may enable the population to know and critically analyse that besides spiritual mission of religion and churches, there is a need for social responsibility of all churches towards contribute to preventing and managing family conflicts and economic development of the society and the country in general.

1.7. LIMITATIONS OF THE STUDY

The present study may encounter a number of challenges. While conducting this study, some secondary data could be unavailable and some participants felt reluctant to provide reliable information. To address this challenge, explanations were given with regard to the intention of his study Secondly; there was a limited time to carry out exhaustive data based on various academic programs and students' extensive responsibilities.

1.8. SCOPE OF THE STUDY

The scope of this study was selected in the following ways. There was a geographical, content and time scope to make this study rather sensible and cost-effective.

1.8.1 Geographical scope

The study was conducted in Western Province of Rwanda specifically EAR Kirengo Parish located in Ngororero District. It covers two sectors such as Gatumba and Muhororo with the main objective of examining the contribution of Church in preventing and managing family conflicts.

1.8.2 Domain scope

The research is centred in the scope of the Church and family conflicts in Rwanda. For this reason, the church is the independent variable while family conflicts are the dependent variable.

1.8.3 Time scope

With regard to the time scope, this study covers the period from the year 2019 to 2024.

1.9. THESIS ORGANIZATION

This research is organized into the following five main chapters. Chapter one deals with the general introduction which presents the background of the study, problem statement, research objectives and research questions. Chapter two deals with literature review which defines the key concepts and highlights the theoretical framework related to the current research. The third chapter concerns methodological details. The fourth chapter deals with presentation of findings and interpretations while the fifth chapter or the last chapter is conclusion and recommendations.

10. SUMMARY

This chapter entails the background of the study about the church and contribute to preventing and managing family conflicts in different areas. It also presented the problem statement of the current study, research objectives, research questions, research hypothesis, significance and scope of the current study.

CHAPTER TWO: LITERATURE REVIEW

2.0 INTRODUCTION

This chapter consists of the review of other people's works on the concepts such as role of Church on contribution to preventing and managing family conflicts. It then entails the definitions of key concepts, conceptual review, theoretical review, theoretical framework, empirical review, gap in literature and conceptual framework. The overall purpose of this review is to get a clear understanding of views from different scholars about the Church and how it contributes to preventing and managing family conflicts.

2.1. DEFINITION OF KEY CONCEPTS

This section is devoted to the definitions of the key terms used in our work for its comprehension. In order to make the content of this report logical and comprehensible, the key terms are defined. These include: contribution, Catholic Church, economic development and other related terms.

2.1.1. Church

The word 'church' as it is used in the New Testament always means "an assembly, a company of people gathered together for a certain purpose." Therefore, as we read the New Testament, we are not surprised to find the word "church" used with words that mean "gather together, come together, and assemble together. The Christian Church is the assembly or association of followers of Jesus Christ. In the New Testament the church is referred to as "church" basically meaning "assembly". It appears in two verses of the canonical Gospel of Matthew, 24 verses of the Acts of Apostles, 58 verses of the letters of Paul the Apostle, 2 of the Letter of the Hebrews, 1 of the Epistle of James, 3 of the Third Epistle of John and 19 of the Book of Revelation (Marks, 2005).

There are four traditional notes of the Christian Church and they include unity, holiness, catholicity and apostolicity (McKim, 1996). In the phenomenological sense, there are many associations that call themselves Christian churches. In New Testament the term is

used for local communities and in a universal sense to mean all believers. Traditionally, only orthodox believers are considered part of the true Church, but convictions of what is orthodox vary (Harper, 2001).

2.1.2. Conflict

Conflict is a process in which there are opposing interests between individuals or groups, the two sides recognize opposition, each side believes that the other will act to interfere with the interests and one or both sides take actions that produce such interference (Baron and Byrne, 2004). Conflict involves attitudes, behaviour and contradictions; it is when contradictions are met with negative attitudes and behaviour that conflict is born (Galtung, 2000).

2.1.3. Family

A family is a group of two or more persons related by birth, marriage, or adoption who live together; all such related persons are considered as members of one family. Family is regarded as the first and foremost institution from where, growth and development of the individuals takes place (Hammod, 2015). It is a social institution, which renders an important contribution in imparting information in terms of all the methods and approaches, which would lead to enhancement of one's overall quality of lives. Family members are regarded as primary support systems. Parents are regarded as the first and foremost teachers of their children (Katz, 2004).

2.1.4. Family conflict

Family conflict refers to any conflicts that occur within a family--between husbands and wives, parents and children, between siblings, or with extended families (Solomon, (2012). Conflict can happen when family members have different views or beliefs that clash. Sometimes conflict can occur when people misunderstand each other and jump to the wrong conclusion. Issues of conflict that are not resolved peacefully can lead to arguments and resentment.

2.2 CONCEPTUAL REVIEW

In this section of the study, we dealt with the literature related to the study's specific objectives. This part focuses on the areas in which the church contributes to preventing and managing family conflicts. The church plays an important factor on contribution to preventing and managing family conflicts which also contributes to socio-economic development of countries worldwide as it argued by many empirical studies.

2.2.1. Causes of family conflicts

The causes of family conflicts are multiple and related theories are provided. In this regard, conflict theory, deprivation theory and other sociological theories of conflict can serve as informative theories to family conflicts.

2.2.1.1. Psychological factors

These are factors that are inherent within the individual (husband, wife and child). This group of causes includes personality characteristics, such as aggressiveness, lack of self-control, low frustration tolerance and of course mental illness, such as paranoia (Strauss, 2005). In this regard, Conflict Theory posits that the roots causes of conflict lie in human nature and human behaviour. In explaining spousal conflict, the theory may apply to explain interpersonal relationship between spouses. When, for example, spouses quarrel among one other, as a result, they develop incompatible behaviour which emanates from socio-economic grounds (Katz, 2004).

It is in this perspective that the Frustration-Aggression Theory becomes also relevant. This Theory states that an excessive level of frustration is accumulated when an organism's pursuit of a goal is blocked. This explains that human beings, as goal-oriented organisms, naturally become aggravated when they are prevented from achieving what they desire. Indeed, a natural buildup of blocked energy which seeks to be released and aggressive action is directed to the source of frustration. An external stimulus induces frustration, which in turn precipitates aggression that triggers spousal conflict (Ronald, 1993).

In the context of intimate partner violence, a social problem may be frustrated at home. This level of frustration may further be exaggerated when basic needs are mixed. Failure to meet social requirements and lack of proper way to explain these frustrations to intimate partners may lead to conflict, especially if a situation is not available (Garfinkel, 2011). Aggressive human behaviour reflects survival enhancing instinct; this implies that once spouses come together, they carry with them some fixed patterns of behaviour which may not be changed easily. Vangelisti (2004) also stresses that family conflict can be caused by lack of communication, understanding, and clarity of communication. This further explains that once a person is influenced by such external factors, they are then likely to be aggressive, and this may cause conflict at home.

2.2.1.2. Distribution of scarce resources and power imbalance

There are two issues concerning the distribution of scarce and valued resources within the family, either one of which can give rise to conflict. On the one hand, there is the issue of who gets how much of the various resources (Friesen & Koroloff, 2002). Anyone who feels deprived of their —fair share may react with hostility towards others in the group, the result being conflict. The other issue concerns who determine who get how much. This issue is known as family power in family literature. Members who perceive themselves as relatively powerless may react with hostility towards those perceived as having power (Hammod, 2015).

2.2.1.3. Family economic problems

Family economic problems can both constitute cause and consequence of family conflicts. In contemporary societies, the family remains principally accountable for at least three important functions: (1) to raise children responsibly, (2) to provide family with economic support; that is, and (3) to give emotional security to the family (Hammod2015). Research in this area clearly shows that within the perspective of family functioning, high levels of family conflict, stress resulting from the separation and/or resulting poverty can all negatively affect maternal mental health. Poor mental health affects the ability of parents, whether married, separated or divorced, to parent effectively, which in turn impacts on their children's well-being. For example, financial

hardship and the stress that it induces can both contribute to family breakdown and is often a consequence of it. Financial hardship increases the likelihood of other variables associated with negative outcomes, such as poor housing, health problems, poor nutrition and fewer material resources for nurturing children (Marks, 2005).

2.2.2. Effect of family conflicts on family wellbeing

As social conflict suggests, the effects of conflict on families depend on how conflicts are expressed (Cummings, 2012), with some forms having negative effects and others having benign, or even positive effects (Cummings & Davies 2002). Conflict can be considered harmful if the security of one or all conflicting parties (spouse/child) is threatened; from this perspective, multiple destructive behaviours have been identified, including physical and verbal aggression, withdrawal/avoidance, nonverbal and verbal anger, and the use of insults. Conversely, constructive conflict behaviours, which support or foster parties' sense of security, have also been described: calm discussion, support, (some forms of) humour, problem solving, and physical and verbal affection (Cummings & Schatz, 2012). However, this study focuses mostly on the negative effects of conflicts poorly managed.

2.2.2.1. Family disruption

Hostile family contexts, marked by high levels of parent–child or spousal conflicts can be both a cause and consequence of parental divorce (Schlomer, 2010). In parentally disrupted families, not only do we find a breakdown in communication and interaction between spouses, but also a number of processes operate to reduce the ability and/or willingness of parents to invest time, energy, and resources in their children. Divorce frequently results in greatly diminished contact between children and noncustodial parents (usually the fathers) (Fox & Kelly, 2015). At the same time, divorced custodial parents (usually mothers) as well as never married mothers tend to provide lower quality parental investment compared with married parents.

2.2.2.2. Family Violence

Although family conflict does not necessarily lead to family violence, the two are clearly related in that family violence is usually preceded by non-violent family conflict. That is, in families that do experience violence, conflict is often a precursor to violence, and if the family were not to experience initial conflict, there would be no family violence. Much like war is a continuation of politics by different means, in these families physical violence is a continuation of interpersonal conflict by different means (Heyman, 2010). Family violence refers to the extent to which one or more parties involved in a conflict attempts to injure or harm the other party or parties in the conflict. This includes physical and structural violence. Not all family violence, however, is necessarily preceded by conflict. Some forms of violence, such as consistent psychological, physical, or sexual abuses are a function of the predatory personality of a family member and/or the abusive nature of a family relationship and constitute more of a cause than a consequence of conflict (Dunst & Trivette, 2010).

Different forms of violence in the family thus point to physical violence, psychological and emotional violence, as well as economic violence. Family violence researchers have long recognized emotional, physical, sexual, and economic abuse as distinct types that often co-occur in the lives of victims (Kagaba, 2015). Physical violence refers to any behaviour that involves the intentional use of force against the body of another person that risks physical injury, harm, and/or pain. Physical abuse includes pushing, hitting, slapping, choking, using an object to hit, twist a body part, burn, force the ingestion of an unwanted substance, and use of a weapon (Sylvester, 2013).

According to Gutierrez & Ortega (2014), conflict also results in economic violence which is deprivation that occurs when the abuser has complete control over the victim's money and other economic resources. Usually, this involves putting the victim on a strict 'allowance' withholding money at will and forcing the victim to beg for money until the abuser releases it. It is common for the victim to receive less money as the acts of abuse continue. This also includes (but is not limited to) preventing the victim from finishing education or obtaining employment, or intentionally squandering or misusing communal resources.

2.2.2.2. Effects on children

Historically, children have been relegated to the role of a passive victim as opposed to the role of an active participant in, or even instigator of family conflict. Generally speaking, the extent to which families engage in conflict communication can be defined as destructive, hostile, or even violent; family conflict is associated with negative outcomes for children. In contrast, the extent to which families engage in constructive conflict that can be defined as rational and focused on problem solving (Gutierrez & Ortega, 2014).

Family conflict is associated with positive outcomes for children in general, and for adolescents in particular. Pre-adolescent children are especially affected by family conflict, both positively and negatively. Young children who are exposed to intense, destructive parental conflict experience fear, sadness, and anger (Cummings, 2012) and feel unsafe and are not secure in the home and outside the family (Margolin & John, 2001). In addition to negative psychological outcomes, children of families that frequently engage in destructive conflict also experience problems in their peer relationships. For example, Jenkins (2000) reported that intense parental conflict is associated with children's greater aggression and anger in relationships with teachers and peers. Noller (1995) reported a correlation between intense parental and sibling conflict.

2.2.3. Church activities that address family conflicts

The vitality of the church lies in the strength of the family which is often constituted through marriage (Marks, 2005). It is therefore apparent that stronger and healthier marriages and families will make thriving church. However, many marriages and families in the contemporary African societies are in weak states that demands consistent support from the church for sustainability. The church must play her mandate as the sole nurturer of Christian marriages and families other than leaving this responsibility to the government and other non-church actors. Kent Hughes (2004) have rightly observed that a Christian family is dependent on God's grace and providential care to see it through the difficulties that are an inevitable part of family life. No family is strong enough to manage its affairs apart from God's provision.'

According to Bakari and Ndumbaro (2006), there is no better agent and or institution to minister God's grace and providential care to Christian marriages and families other than the Church. The church should protect the family from false ideas about family, including those that arise from our cultures rather than the Bible. For example, we must correct the idea of rigid male domination and present a more Biblical understanding of gender relationships that stresses the equal value of men and women.

In the same way, Marks (2005) viewed that the church must protect families from wrong concepts of marriage that are often portrayed through media and other negative external influences. It should also rearrange priorities to focus more attention on family-related issues such as sexuality education and marriage enrichment and provide training and enhanced emphasis in seminaries and other theological training institutions to better prepare future leaders for their responsibilities to our families.

Kinoti (2007) stressed that the church should equip pastors and church leaders to provide more teachings about family matters in the pulpit, the classroom and in their counselling and go beyond negative prohibitions related to sex to a holistic, meaningful and fulfilling presentation of relationships. Similarly, it has to develop more materials and provide more opportunities for Christian parents to develop responsible parenting skills while addressing issues of economic empowerment to help break the downward spiral of poverty. The church also speaks out against the separation of families and, within the church, design policies that will prevent separation of families in the line of duty and also encourage and promote positive male role models.

Evidently, Marshal (2015) also found the church has a bigger role in sustaining Christian marriages and families and there should be the mutual relationship between the church and families. Stronger churches make stronger families, and the reverse is true: stronger families make stronger church. The church's role in building strong families is not just an option; it is the mandate of the church. If the church utilizes fulfils its functions well, it will have a lasting impact on Christian marriages and families (Marks, 2005). Marriage belongs to God who instituted it and he would love to see that marriages and families are lived in his intended purposes. It is only the Church to teach marriages and families to

live up to the purposes of God; it is the Church alone that can deliver God's purpose for marriages and families. The Church needs to realize that when marriages and families fall apart, it equally falls apart. It is for the above reason that the Church should take the nurture of marriages and families as a top ministry priority (Marks, 2005).

As mentioned by Bakari and Ndumbaro (2006), churches can particularly play a central role in encouraging family members, parents and children to nurture their talent or engage in entrepreneurial activity. The church community can help families to mobilize resources for financing economic activities as well as act like social capital that enable them to gain market linkages, essential skills, and other resources that are vital to their economic empowerment (Jomier, 2011). Kinoti (2007) also noted that the church has been actively involved in the assistance of vulnerable members of the society. However, the church's efforts have mainly been limited to provision of emergency aid such as food to hunger victim and shelter to displaced person. Anozie (2013) stressed that churches need to extend their effort towards promoting sustainable development of the community through long-term initiatives rather quick interventions.

2.3. THEORETICAL REVIEW

This section of the study reviews different theories related to church and family conflict to make more conceptualised.

2.3.1. Family Systems Theory

According to Bowen (1978), family systems theory is a theory of human behaviour that defines the family unit as a complex social system in which members interact to influence each other's behaviour. Family members interconnect, making it appropriate to view the system as a whole rather than as individual elements. The Family Systems Theory assumes that a family is understood best by examining the family as one whole system. This one system is a complex, deeply-connected changing collection of parts, subsystems and family members, where each member has a known purpose or function (Hammod, 2015).

2.3.2. Micro-Theory of Conflict

Micro-Theory of Conflict posits that the root causes of conflict lie in human nature and human behaviour. In explaining spousal conflict, the micro-theory of conflict may apply to explain interpersonal relationship between spouses. When, for example, spouses quarrel among one other, as a result, they develop incompatible behaviour which emanates from socio-economic grounds. According to Lorenz, humans are by nature instinct aggressive. He argues that humans, like all other animals, are endowed with fixed patterns of behaviour oriented towards self-preservation (Lorenz, 1996).

2.3.3. Frustration-Aggression Theory

It is in this perspective that the Frustration-Aggression Theory becomes also relevant. This Theory states that an excessive level of frustration is accumulated when an organism's pursuit of a goal is blocked. This explains that human beings, as goal-oriented organisms, naturally become aggravated when they are prevented from achieving what they desire. Indeed, a natural buildup of blocked energy which seeks to be released and aggressive action is directed to the source of frustration. An external stimulus induces frustration, which in turn precipitates aggression that triggers spousal conflict (Ronald, 1993).

2.3.4. Deprivation theory

The relative deprivation theory portrays that some factors such as emotional deprivation, physical need deprivation such as housing; clothing, food, and gift could be the cause of conflict between spouses. In the event that needs of a spouse are not adequately met, this can easily result into conflict. These needs may include sex, money, reward, gifts and religious issues. Lack of satisfaction of basic needs due to poverty, low income, associated with negative behaviour and attitude of one of the spouses may create a big contradiction and lead to conflict (Runciman, 1996).

2.4. THEORETICAL FRAMEWORK

This study focuses on family development theory which focuses on the systematic and patterned changes experienced by families as they move through their life course (Carter & McGoldrick, 2014). The term family as used here represents a social group containing at least one parent-child relationship. The family group is organized and governed by social norms. Family development theory sensitizes users to a variety of family-oriented ideas that provide an organized approach to the pursuit of knowledge about families with adolescents (Bengston & Allen, 2013). Great attention is paid to the normal and typical experiences and events contained within this family life cycle stage. Based on the nature of this research, the church is presumed to contribute to the family conflict in terms of family development which is the process of enhancing the capabilities of a family towards desired outcomes based on Spiritual education, church mission, church programs and church activities (Bucx & Hagendoorn, 2008).

2.5. EMPIRICAL REVIEW

Families are under pressure everywhere. Some of the causes of violence between couples are common to most cultures – alcoholism, drug abuse, extra-marital affairs, poor communication, women’s growing economic independence, poverty and violent upbringing. Studies have been conducted in the area of the church and how it contributes to preventing and managing family conflicts. Endeavour to break the silence on issues such as violence between couples. The study by International Anglican Family Network (2015) suggested that challenges affecting families should be addressed in all aspects of Church life including sermons and synod resolutions.

In a study by Garfinkel (2011) on church and family’s prosperity, he highlighted that the ministry of the Church with regard to Christian marriage and family life should begin with pre-marital counselling for those preparing to get married and marriage enrichment seminars for those already married. The issues to be addressed at both should include mutual agreement between partners on family budgeting, family planning and the making of wills etc.

Another study by Heyman (2010) about marriage and conflicts, he examined the role of churches in boosting family bonds. He came to suggest that as Christians, we derive our norms of family life from the teachings of the Bible. However, there is a great need for a more appropriate reading and interpretation of the Bible, especially with regard to the roles of husband and wife within the home, the Church and the wider community. There is also need to challenge those cultural practices, such as bride price, that dehumanise members of the family (Heyman, 2010).

In a study by Marks (2005) on how does religion influence marriage, he found that that theological education is significant in preparing both men and women for various ministries in the Church. Therefore, it should not be exclusively for the ordained ministry but open to lay people – including clergy wives should they wish it. The theological curriculum should accommodate gender sensitivity and the issue of violence both in the family and the wider society.

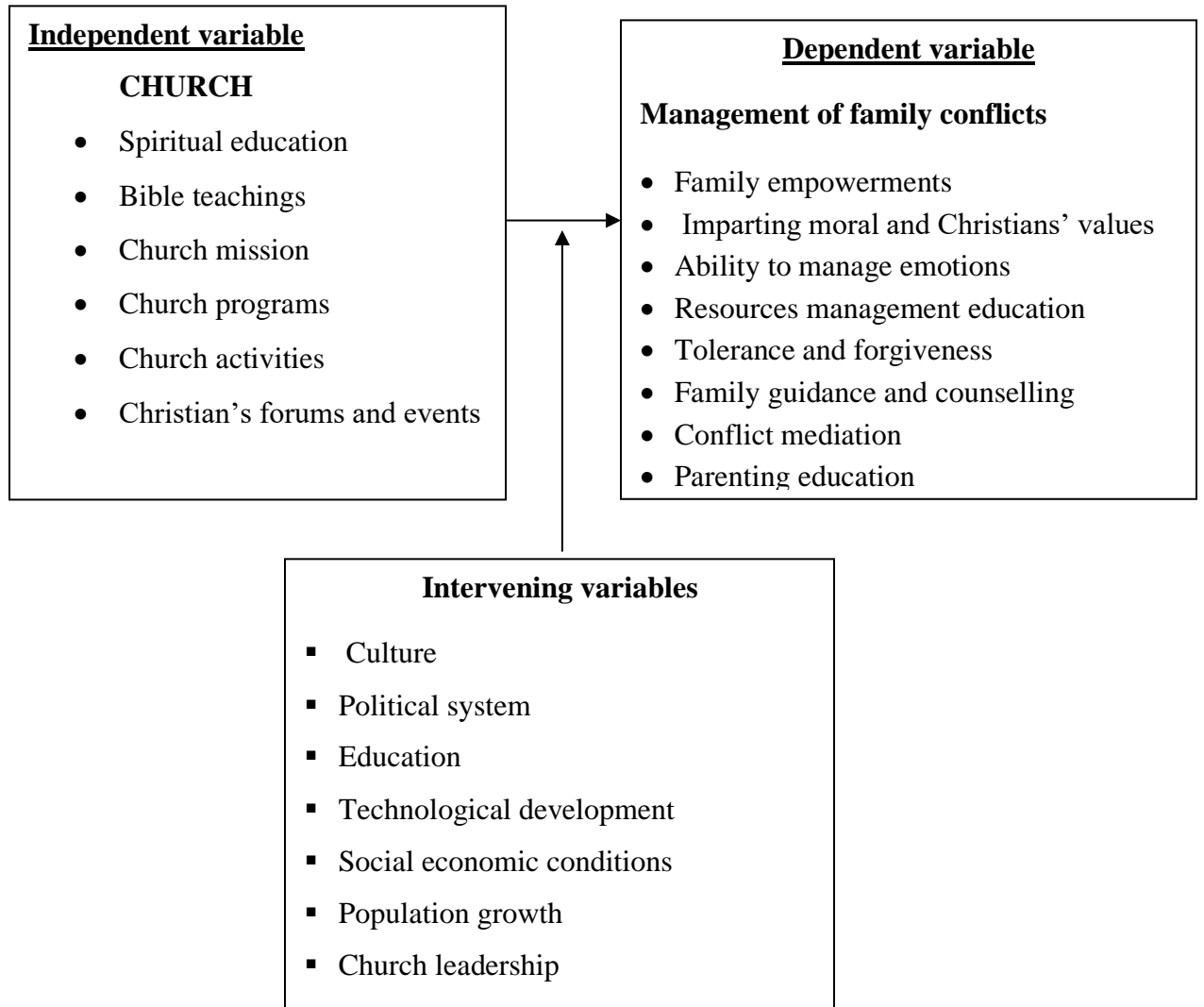
As studies mentioned, the importance of both research and dissemination of information on family violence and human rights cannot be over emphasised if the Church is to achieve real change. Opinion leaders, both in civic society and in the Church, should be involved in this process so as to empower men and women to take greater control of their lives. The issue of family violence is a concern for both men and women. It is therefore essential that programmes addressing violence include both sexes.

Finally, in a study by Barclay (2011) about the sacrament of matrimony, he concludes that the prophetic role of the Church should include advocacy and lobbying of government and NGOs, and the participation in existing organisations to improve legal and social systems which serve to control and reduce family violence. This may include the creation of new groups, eg a couples' group or a gender desk, within the Church, which can adequately sensitise people on social issues of great concern to Christians.

2.6. CONCEPTUAL FRAMEWORK

This section entails the conceptual framework that clearly demonstrates variables that are formulated in this research. As the figure, shows, there are dependent, independent and intermediary variables which are interrelated as shown in the figure below.

Figure 1: Conceptual framework



Source: Researchers' conceptual framework compiled from literature

Figure 1 illustrates the major variables in the study. It is shown that church indicated by Spiritual education, guidance and counselling, church mission, church leadership and church activities.

Secondly, the model shows that managing family conflict is the dependent variable represented by family empowerments, imparting moral and Christians' values, ability to manage emotions, resources management education, tolerance and forgiveness, family guidance and counselling, conflict mediation and parenting education. Finally, there are also intervening variables such as culture, political system, education, technological development, social economic conditions, population growth and church leadership.

2.7. GAP ANALYSIS

Several studies were conducted in family conflicts in different areas. It was seen that the current trends of family challenges are quite different especially from subtle conflicts to divorce. The common global family conflicts revealed include divorce, domestic violence, communication breakdown, and more abuse. Divorce is big challenge which attack many families in modern U.S. Society and (Wang, 2020). In The modern African family faces serious challenges, given the political, economic, social and cultural difficulties. They also need to be purified from impurities such as plural relationships, violence against women, early childbirth or arranged marriages, injustice towards widows regarding inheritance of property, exclusion of women in decision-making, child abuse and exploitation.

Among the causes of family challenges that were highlighted by various authors include poverty high rates of illiteracy, lack of communication, and infidelity, domestic violence, sexual abuse. Children have been most affected as a great number have dropped out of school, are deprived and many are engaged in violence, drug and substance abuse and trafficking, crime and juvenile delinquency (Ndushabandi, et al., 2016).

A study conducted by Halford and Simons (2005) on 'couple relationship education in Australia' indicated that many couples cite communication problems as leading causes for divorce and conflicts in Australia. In addition to the impact that divorce driven by

communication problems has on the parents, the effect on children can be devastating (Litzinger & Gordon, 2005). Family communication problems are often cited by psychologists who treat children and adolescents for emotional and behavioral problems. According to Larson and Holman (1994), family communication problems can also extend to the larger community and beyond when these same ineffective styles of communication are implemented in the workplace, at school, and in other social settings and can have implications in further community security issues.

In a study by Samani (2008), he posits that lack of communication between couple's leads to the neglect of pursuing individual interests which is expected to be the most important factor to having a successful relationship. Inability of partners to communicate their feelings was also cited by Esere *et al.*, (2011) in his study on 'The influence of spousal communication on marital stability.' He revealed that more than a half of broken marriages were due to due lack of communication between couples such as failing to convey one's emotions and thoughts. He also suggested that couples need to listen to each other than talking in order to safeguard their relationships.

Even though, it is well highlighted in different empirical studies that the church has a bigger role in developing family well-being and mitigating conflicts among families, several conflicts arise in families and therefore affect family members in different ways. Unfortunately, there studies highlighting the influence of Anglican Church in preventing and managing family conflicts in a local perspective in Rwanda seem to be inexistent. Therefore, this study seems to be important as it will provide an insight of family conflicts in Kirengo parish and how there are managed by the Anglican Church of Rwanda.

2.8. SUMMARY

This chapter reviewed the works of other researchers pertaining to the current topic. It has provided the definitions of the key terms and theories which are the base of this research. It has shown the empirical studies about church and family Conflict. Therefore, it has been helpful for it enabled to conceptualize the current research.

CHAPTER 3: RESEARCH METHODOLOGY

3.0. INTRODUCTION

This chapter entails, explains and justifies the methodology that was used in order to fulfil the objectives of the present study. It gives the reasons, means and source of data collection, analysis and presentation. Concerning the nature and objectives of the study, the methodology selected was suitable and help successfully achieve the set-objectives of this study. In short, this chapter provides scientific methods that was adopted during the study and explains the research design, sources of data, data collection instruments and sampling techniques.

3.1 RESEARCH APPROACHES

This research involves both quantitative and qualitative research approaches. The quantitative approach was used to put into its account the precise measurements, resorts to numerical data, by use of sampling techniques that facilitated to collect more reliable data that were used for generalization. The study also used the survey and statistical analysis in order to collect or produce data. In this study, all the means allowing the researchers to express mathematical description of relationships by means of tables and use of descriptive statistics were used.

3.2. RESEARCH DESIGN

According to Grinnel (1996), research design is the entire process of study, the problem formulation through dissemination of findings. It is also used to refer to graphic representation of independent and dependent variables. Concerning the present study, descriptive research design was used. The main aim of descriptive research is that it helped to provide an accurate and valid representation of the factors or variables that are relevant to the research questions (Cochran, 2004).

3.3. TARGET POPULATION

Target population refers to the total number of people that the researcher feels that they are enough to get information from in order to compile the research. William (1990) defines population as a set of cases from which a sample is drawn and to which a researcher wants to generalize. Grinnel (1990) defined a study population as “a totalling of persons or objects within which a study is conducted.” The population under this study were 320 adult Christians in Kirengo Parish. This study related to family conflict targeted family members who are mature to provide opinions about family issues. The study also targeted the church leaders such as parish church officials and local church catechists who have specific information about family conflicts in EAR Kirengo Parish.

Table 1: Population categories

Target population	Population size
EAR Christians	316
Church officials	4
Total	320

3.4. SAMPLING PROCEDURES

In this study, two sampling techniques were used to name random sampling and purposive sampling.

3.4.1. Purposive sampling

According to Kothari (2013), purposive sampling also called deliberate sampling is a non-probability sampling that was used. According to Creswell (2003), purposive sampling, also known as judgmental, selective, or subjective sampling, is a form of non-probability sampling in which researchers rely on their own judgment when choosing members of the population to participate in their surveys. This sampling method involved purposive or deliberate selection of particular units of the universe for constituting a sample which represents the universe. Therefore, the researchers used purposive sampling

while EAR Church officials in Kirengo Parish because they were expected to have particular information about conflicts in EAR Kirengo Parish.

3.4.2 Simple random sampling

In researches and statistics, a simple random sample is a subset of individuals chosen from a larger set or population in which a subset of individuals are chosen randomly, all with the same probability (Clover & Howard, 2014). It is a process of selecting a sample in a random way. In simple random sampling, each subset of individuals has the same probability of being chosen for the sample as any other subset of individuals. This study therefore used simple random sampling to select a statistical population in which each member of the subset had an equal probability of being chosen. This sampling technique helped to select church members whereby all church members from EAR Kirengo Parish will have equal chance to be chosen in this study.

3.5. SAMPLE SIZE

In the present research, the sample size of EAR Church members was determined with reference to the formula of Alain Bouchard (2009). Given that the total population are 320 church members (N) lie between 100 and 500 individuals, sample size for a finite population is 81 individuals with marginal errors of 10% and a precision of 90% according to Bouchard's formula (Grawitz, 2016). To obtain the adjusted sample size of the respondents from population of EAR Kirengo Parish, the following formula was used:

$$nc = \frac{n}{1 + \frac{n}{N}}$$

Where

N: Population size

n: Sample size for a finite population

nc: Adjusted sample size for a finite population

By simplifying this formula, we have

$$nc = \frac{n}{1 + \frac{n}{N}} =$$

$$nc = \frac{n}{\frac{N+n}{N}}$$

$$nc = \frac{n \times N}{N+n}$$

Therefore, in this study the sample size for involved respondents from EAR Kirengo Parish was determined by taking

$$nc = \frac{81 \times 320}{320 + 81} = \frac{25920}{385} = 67.32 \sim 68$$

By the application of the formula the sample size of church members from EAR Kirengo Parish is 68 respondents.

3.6. DATA COLLECTION INSTRUMENTS

Data for this study will be collected using the interview, questionnaire, and documentation.

3.6.1. Questionnaire

According to Bailey (1978), a questionnaire is defined as a set of questions handed to the respondents and filled in by them with no help of the interviewer. Grawitz (1996) also defines questionnaire as a list of questions to be answered by the survey respondents, often the term questionnaire is restricted to self-administered instrument as opposed to interview. The questionnaire was used to obtain responses from the 68 respondents. The questions were open and closed according to the study objectives.

3.6.2. Interview

Grinnel (1990) noted that an interview is a dialogue between an interviewer or panel of interviewers and interviewee. The researcher used this technique in conducting this study.

The church leaders were interviewed to provide more evidences and opinions about this study.

3.6.3. Documentation

The researcher used various published reports to obtain secondary data that are to supplement the data collected from respondents. These included books, internet sources, and magazines among others.

3.7. ETHICAL CONSIDERATION

While conducting this study, ethical standards were highly respected as avoiding the fabrication or falsifying of data. Regarding this study, respect for the dignity of research participants was prioritized. Full consent from the respondents and church administration was obtained prior to the study. While collecting data, answers from respondents were treated with adequate confidentiality. Anonymity of individuals in this study was ensured. There was no deception or exaggeration about the aims and objectives of the research. Communication in relation to the research was done with honesty and transparency. Any type of misleading information, as well as representation of primary data findings in a biased way was avoided. All citations from different sources were adequately acknowledged.

3.8. DATA ANALYSIS

In this research, different methods of data analysis were used in order to make the results rather accurate and comprehensible. Statistical method was used. Audrey (1990) defines statistical analysis as the collection, examination, summarization, manipulation, and interpretation of quantitative data to discover its underlying causes, patterns, relationships, and trends. After the data collected have been organized, edited and coded, quantitative data were entered into Ms Excel for analysis. The main statistical tools that were used to analyse the responses are descriptive statistics that show frequencies and percentages.

CHAPTER FOUR: DATA PRESENTATION, ANALYSIS, INTERPRETATION AND SUMMARY

4.0. Introduction

This chapter presents analysis and interpretation of the findings from this research conducted in Anglican Church of Rwanda, Kirengo Parish. The data were collected from 68 respondents including the Christians of EAR Kirengo Parish and church leaders selected randomly and purposively. Results were now presented and discussed using descriptive statistics including tables showing frequencies and percentages. Therefore, the following section starts by providing information about the demographic information about the respondents.

4.1. Respondents' profile

This section helps to know whether the information gathered from the field survey is related to the demographic characteristics of respondents.

4.1.1. Gender of respondents

The section below demonstrates gender of the respondents. As the results showed, respondents were both male and female. The table below shows the gender of the respondent in details. As the table shows, the great numbers of the respondents were male.

Table 2: Distribution of respondents by gender

Gender of respondents	Frequency	Percept
Male	26	38.2%
Female	42	61.8%
Total	68	100

Source: Field data, 2024

In this study, both male and female respondents were involved as they both have such knowledge about family challenges and parenting issues. Referring to the results in the

table above, the majority of the respondents were female account to 61.8%% of respondents.

The results indicated that male respondents were 38.2%% of the entire population. The figures demonstrate the superiority of female members over male in Kirengo Parish.

4.1.2 Marital status of respondents

The study has also examined the marital status of the respondents as being the demographic characteristics of the respondents. The details were summarized in the table below.

Table 3: Distribution of respondents by marital status

Age	Frequency	Percentage
Married	66	97.1%
Single	0	0%
Widowed	2	2.9%
Divorced	0	0%
Total	68	100%

Source: Primary data 2024

According to table 3 above, we see that the majority of equal to 97.1% of respondents was married. This was based on the intent of our research which focuses on family conflicts that concern married respondents who have experience and relevant information about family issues. Assessing the marital status of the respondents was of paramount importance because people of the different marital status have different attitudes towards phenomena.

4.1.3. Age groups of respondents

The research involved respondents of different categories of ages. The respondents' age categories were illustrated as follows. The respondents were classified in categories from 21-30; 31-45; 45-55 and above 20 years. Results about age categories are presented below.

Table 4: Table Distribution of respondents by age

Age	Frequency	Percentage
From 21- 30	11	16.2%
From 31 to45	26	38.2%
From 45 to 55	22	32.4%
Above 55	9	13.2%
Total	68	100%

Source: Primary data 2024

According to the table 4, a great number of the respondents accounting for 38.2% are in the category of ages between 31-45 years. We also see in the table that 32.4% of the sample was between 45 and 55 years old whereas 16.2% of the respondents were between 21 and 30 years. According to Saunders (2017), the level of age can affect the individual ability to carry out a given task. It may also affect the respondents' decision-making and reactions and attitudes towards the researcher. More importantly such demographic information helped to know well about respondents and how far they were able to provide trusted information.

4.1.4. Educational levels of respondents

The following table shows the level of education of the respondents selected from EAR Kirengo Parish.

Table 5: Distribution of respondents by levels of education

Education level	Frequency	Percentage
Primary	41	60.3%
Secondary school	22	32.4%
University	5	7.4%
Total	68	100%

According to table 4 above, we see that the majority of the respondents equal to 60.3% have primary education only while 32.4% of the respondents have studied secondary schools. Furthermore, 5.1% of the respondents achieved higher education level. The results showed that all respondents have significant level of literacy and the knowledge of the topic to help them easily answer the questionnaire.

4.1.5. Types of occupation of respondents

In this study, types of occupation were examined and the results were presented in the section below. The table below describes occupation types such as civil servants, farmers, traders among others.

Table 6: Distribution of respondents by occupation

Types of occupations	Frequency	Percentage
Civil servants	7	10.3%
Framers	39	57.4%
Traders	13	19.1%
Technicians	5	7.4%
Others	4	5.9%
Total	68	100%

Source: Primary data 2024

With reference to the results in the table 5 above, the study finds out that 57.4% of the surveyed population are farmers as the study area is a rural where the majority populations are farmers. Secondly, the study demonstrates that 19.1% of the respondents in this study are traders who are involved in different domains of business activities. The results also show that 7.4% of the respondents are involved in technical domain while 10.3%% were civil servants as being the government employees who work in different institutions such as schools, health centres and local government institutions such as cells. On this point, the study necessitated to examine the types of occupation that the respondents were involved in. A type of occupation also influences the respondents' perceptions towards phenomena.

4.2. Causes of family conflicts in Kirengo Parish

This section provides the results of the study based on the first specific objective about the causes of family conflicts in Kirengo Parish of the study and provides clear interpretations that help to illustrate the real phenomena.

4.2.1. Existence of family conflicts in ear Kirengo Parish

Table 7: Respondents' views on the existence of family challenges in EAR Kirengo Parish

Are the any family conflicts in your community?	Frequency	Percentage
Yes	56	82.4%
No	12	17.6%
Total	68	100%

Source: Primary data 2024

The results in table 6 show that the respondents admit the presence of family challenges in their community. This was indicated by 82.4% of the respondents who witness family conflicts in their community while 17.6% had different opinions. Family conflict refers to any conflicts that occur within a family--between husbands and wives, parents and children, between siblings, or with extended families. Conflict can happen when family members have different views or beliefs that clash.

4.2.2. Major causes families conflicts faced in Kirengo Parish

This section examines the major causes family conflicts present in Kirengo District that were witnessed by respondents from EAR Kirengo Parish. The results in details were presented in the table below.

Table 8: Respondents views on causes major families conflicts faced in Kirengo Parish

Causes of family conflicts	Yes		No		Not sure	
	Freq.	%	Freq.	%	Freq.	%
Infidelity	64	94.1	4	5.9	0	0
Lack /poor communication	42	61.8	26	38.2	0	0
Ignorance	49	72.1	19	27.9	0	0
Poverty	39	57.4	27	39.7	2	2.9
Power imbalance /inequality	31	45.6	37	54.4	0	0
Children behaviours	21	30.9	45	66.2	2	2.9
Use of family resources	61	89.7	7	10.3	0	0
Home duties	41	60.3	27	39.7	0	0
Unmet expectations	61	89.7	7	10.3	0	0

With reference to the results in the table 7, it is said 94.1% of the respondents mentioned that infidelity comes as one of the causes of family conflicts in Kirengo parish. The results also show that 61.8% of respondents witness that lack or poor communication among spouses comes as one of the causes of family conflicts in the surveyed area. It is also clear that 72.1% of the respondents mentioned that ignorance is one the causes of family conflicts in Kirengo Parish. In the table above, 57.4% of the respondents confirmed that poverty is one of the causes leading to family conflicts and 89.7% of the respondents cited that the use of family resources is one of the causes of family conflicts in Kirengo parish. It is also evident that 89.7% of the respondents mentioned that unmet expectations also come on the list of major causes of family conflicts in Kirengo Parish.

4.3. EFFECT OF FAMILY CONFLICTS ON FAMILY WELLBEING IN KIRENGO PARISH

This section of the study the effect of family conflicts on family wellbeing in Kirengo Parish. The section in details was presented in the section below.

4.3.1. Opinions on effects of family conflicts of family wellbeing in Kirengo Parish

The study primarily examined whether respondents had information about the effect of family conflicts on their wellbeing in Kirengo Parish. The results were presented in the table below.

Table 9: Respondents' views on their knowledge about the effects of family conflicts on family wellbeing

Are there any effects of family conflicts on family wellbeing in this area?	Frequency	Percentage
Yes	68	100%
No	0	0%
Total	68	100%

Source: Primary data 2024

The study examines whether respondents had knowledge about the effect of family conflicts on family wellbeing in Kirengo Parish. Based on the results in the table above, it is clear that 100% of the respondents were in agreement with this statement. This shows that respondents view that family conflicts pose negative effects on the wellbeing of the family members and the society as well.

4.3.2. Ways in family conflicts affect family wellbeing

This section of the study examines the ways in family conflicts affect family wellbeing. The results were presented the table below.

Table 10: Respondents views on the ways family conflicts affect family wellbeing in Kirengo Parish

Ways in which family conflicts affect family in Kirengo Parish	Yes		No		Not sure	
	Freq.	%	Freq.	%	Freq.	%
Family violence	68	100	0	0	0	0
Family breakdown	55	80.9	13	19.1	0	0
Emotional problems	48	70.6	17	25	3	4.4
Poverty	65	95.6	3	4.4	0	0
Relationship problems	62	91.2	6	8.8	0	0
Increased behavioural and social issues for children	57	83.8	11	16.2	0	0
Poor parenting	64	94.1	2	2.9	2	2.9

Source: Primary data 2024

With referenced the results as examined in the table 9, it is clear that 100% of the respondents said that family conflicts lead to violence in families while 80.9% also mentioned that family conflicts lead to family breakdown. The results also show that 70.6% of the respondents believe that family conflicts lead to emotional problems among family members such as parents and children. The results in the table also mentioned that 95.6% of the respondents proved that family conflicts lead to poverty and 91.2 %confirmed that family conflicts lead to relationship problems. Finally, 83.8% of the respondents mentioned that family conflicts increase behavioral and social issues for children 94.1% of the respondents mentioned that such family conflicts cause poor parenting of children.

4.4. Contribution of EAR in prevention and management of family conflicts in Kirengo Parish

This section of the study examines the ways in which Anglican Church of Rwanda contributes to prevention and management of family conflicts in Kirengo Parish. The results were presented the table below.

Table 11: Respondents views on the ways EAR contributes to family conflicts prevention and management in Kirengo Parish

Ways in which EAR contributes in CONFLIC Prevention and management in Kirengo parish	Yes		No		Not sure	
	Freq.	%	Freq.	%	Freq.	%
EAR Empowers families through fathers and mother’s unions	66	97.1	0	0	2	2.9
EAR teaches children in Sunday school	64	94.1	2	2.9	2	2.9
EAR reinforces Bible teachings	62	91.2	3	4.4	3	4.4
EAR provides marriage enrichment programs	59	66.8	5	7.4	4	5.9
EAR provides pre-marital counselling by church officials	66	97.1	2	2.9	0	0
EAR provides family socio-economic assistance to vulnerable groups	60	88.2	5	7.4	394.1	4.4
Develops parenting skills	63	92.7	2	2.9	3	.4

Source: Primary data 2024

The study examines the contribution of EAR in preventing and managing family conflicts in Kirengo Parish, the results in the table above show that 97.1% of the respondents say that EAR empowers families through fathers and mother’s unions in Kirengo Parish and 94.1% of the respondents also said that EAR teaches children in Sunday schools while also the respondent proved that EAR provides marriage enrichment programs as one of its missions. Based on the results in the table above, 66.8% of the respondents said that EAR provides pre-marital counselling by church officials while it also reinforces Bible teachings. It also mentioned that respondents agreed that EAR provides family socio-economic assistance to vulnerable groups while it also develops parenting skills.

4.5. DISCUSSION OF FINDINGS

The study examined the contribution of Anglican Church in prevention and family conflicts in Kirengo Parish. It was revealed that 94.1% of the respondents mentioned that infidelity comes as one of the causes of family conflicts in Kirengo parish. The results also show that

61.8% of respondents witness that lack or poor communication among spouses comes as one of the causes of family conflicts in the surveyed area. It is also clear that 72.1% of the respondents mentioned that ignorance is one the causes of family conflicts in Kirengo Parish. In the table above, 57.4% of the respondents confirmed that poverty is one of the causes leading to family conflicts and 89.7% of the respondents cited that the use of family resources is one of the causes of family conflicts in Kirengo Parish. These findings are in relationship with Cummings (2012) who mentioned that family economic problems constitute cause and consequence of family conflicts it also supported by the findings by Strauss (2005) who revealed that there are two issues concerning the distribution of scarce and valued resources within the family, either one of which can give rise to conflict. On the one hand, there is the issue of who gets how much of the various resources.

Concerning the effect of family conflicts on family wellbeing, it was revealed that family conflicts negatively influence family wellbeing. The results show that 100% of the respondents said that family conflicts lead to violence in families while 80.9% also mentioned that family conflicts lead to family breakdown. The results in the table also mentioned that 95.6% of the respondents proved that family conflicts lead to poverty and 91.2 % confirmed that family conflicts lead to relationship problems. Finally, 83.8% of the respondents mentioned that family conflicts increase behavioural and social issues for children 94.1% of the respondents mentioned that such family conflicts cause poor parenting of children. The present findings are supported by Sylvester (2013) who said that families that do experience violence, conflict is often a precursor to violence, and if the family were not to experience initial conflict, there would be no family violence. Kagaba, (2015) also declared that the extent to which families engage in conflict communication can be defined as destructive, hostile, or even violent and family conflict is associated with negative outcomes for children. Similarly, Margolin and John (2001) view that intense parental conflict is associated with children 's greater aggression and anger in relationships with teachers and peers. Noller (1995) also reported correlation between intense parental and sibling conflict.

The study also highlighted the contribution of Anglican Church of Rwanda in preventing and managing family conflicts. The results show that 97.1% of the respondents say that EAR empowers families through fathers and mother's unions in Kirengo Parish and 94.1% of the respondents also said that EAR teaches children in Sunday schools while also the respondents proved that EAR provides marriage enrichment programs as one of its missions. Moreover, 66.8% of the respondents said that EAR provides pre-marital counselling by church officials while it also reinforces Bible teachings. These findings were also supported by Bakari and Ndumbaro (2006) who mentioned that there is no better agent and or institution to minister God's grace and providential care to Christian marriages and families other than the Church. Kent Hughes (2004) also have rightly observed that A Christian family is dependent on God's grace and providential care to see it through the difficulties that are an inevitable part of family life. No family is strong enough to manage its affairs apart from God's provision.' In the same way, Marks (2005) viewed that the church must protect families from wrong concepts of marriage that are often portrayed through media and other negative external influences.

4.6. SUMMARY OF FINDINGS

The study examined the contribution of Anglican Church in prevention family conflicts in Kirengo Parish. The study revealed several causes of family conflicts in Ear Kirengo as 94.1% of the respondents mentioned infidelity, and 61.8% of respondents suggested lack or poor communication while 72.1% of the respondents mentioned that ignorance. It was also revealed confirmed that poverty is one of the causes leading to family conflicts and 89.7% of the respondents cited conflict arising from the use of family resources. Consequently, the effect of family conflicts on family wellbeing was revealed whereby 100% of the respondents said that family conflicts lead to violence in families while 80.9% also mentioned that family conflicts lead to family breakdown. The results also mentioned that 95.6% of the respondents proved that family conflicts lead to poverty and 91.2 % confirmed that family conflicts lead to relationship problems. Finally, 83.8% of the respondents mentioned that family conflicts increase behavioural and social issues for children 94.1% of the respondents mentioned that such family conflicts cause poor parenting of children. Finally, revealed that Anglican Church of Rwanda contribute in in preventing and managing

family conflicts where 97.1% of the respondents say that EAR empowers families through fathers and mothers' unions in Kirengo Parish and 94.1% of the respondents also said that EAR teaches children in Sunday schools while also the respondents proved that EAR provides marriage enrichment programs. Moreover, 66.8% of the respondents said that EAR provides pre-marital counselling by church officials while it also reinforces Bible teachings.

The study then examined the contribution of Anglican Church in prevention and family conflicts in Kirengo Parish. The study revealed several causes of family conflicts in Ear Kirengo as 94.1% of the respondent's mentioned infidelity, and 61.8% of respondents suggested lack or poor communication while 72.1% of the respondents mentioned that ignorance. It was also revealed confirmed that poverty is one of the causes leading to family conflicts and 89.7% of the respondents cited conflict arising from the use of family resources. Consequently, the effect of family conflicts on family wellbeing was revealed whereby 100% of the respondents said that family conflicts lead to violence in families while 80.9% also mentioned that family conflicts lead to family breakdown. The results also mentioned that 95.6% of the respondents proved that family conflicts lead to poverty and 91.2 % confirmed that family conflicts lead to relationship problems. Finally, 83.8% of the respondents mentioned that family conflicts increase behavioural and social issues for children 94.1% of the respondents mentioned that such family conflicts cause poor parenting of children. Finally, revealed that Anglican Church of Rwanda contribute in in preventing and managing family conflicts where 97.1% of the respondents say that EAR empowers families through fathers and mothers' unions in Kirengo Parish and 94.1% of the respondents also said that EAR teaches children in Sunday schools while also the respondents proved that EAR provides marriage enrichment programs. Moreover, 66.8% of the respondents said that EAR provides pre-marital counselling by church officials while it also reinforces Bible teachings.

CHAPTER FIVE: GENERAL CONCLUSION AND RECOMMENDATIONS

5.0. Introduction

The main objective of this study was to analyse the contribution of Anglican Church on in preventing and managing family conflicts in Kirengo Parish in Ngororero District. In this regard, this chapter entails the conclusion and recommendations related to the findings. It also presents the relationship the suggestions for further research.

5.1. Conclusion

The intent of this study was to examine the contribution of Anglican Church in preventing and managing family conflicts in EAR Kirengo Parish. It examined the cause of family conflicts, its effects on family wellbeing and the way Anglican Church contribute in managing such conflicts. The results revealed that infidelity, lack of communication, use of family resources to be the major causes of family conflicts. The results also show that family conflicts negatively affect the wellbeing of family members such as leading to different types of violence in families, family breakdown, emotional problems among family members such as parents and children. It was also revealed that family conflicts lead to poverty, relationship problems and therefore increase behavioural and social issues for children as well as parenting problems. However, the results proved that EAR empowers families through fathers and mothers' unions in Kirengo Parish and teaches children in Sunday schools while also the respondent proved that EAR provides marriage enrichment programs as one of its missions. Based on the results in of this study EAR provides pre-marital counselling by church officials while it also reinforces Bible teachings. It also mentioned EAR provides family socio-economic assistance to vulnerable groups while it also develops parenting skills. Based on the results of this study, it was concluded that Anglican church of Rwanda significantly contribute in preventing and managing family conflicts in Kirengo Parish.

5.2. Recommendations

At the end of this study, the research formulated recommendations based on the findings. The recommendations suggestions are directed to the church leaders and Christians.

5.1.1. Recommendations to church leaders

- ✓ Church leaders should reinforce family education and empowerment strategies to build stable and peaceful marriages.
- ✓ Church should give consistent support to families to make prevent violent family conflicts.
- ✓ The church should reinforce the practice of social economic assistance to local residents to deliver them from poverty.
- ✓ Anglican Church of Rwanda should educate families to mitigate conflicts based on ignorance.
- ✓ It has to develop more materials and provide more opportunities for Christian parents to develop responsible parenting skills.
- ✓ Anglican Church of Rwanda should reinforce premarital counselling for the benefits of families and the church.

5.2.2. Recommendations for Christians

With reference to the results from the study, were given the following recommendations, Christians should:

- ✓ To collaborate with the church in so as to make a strong church and families.
- ✓ Reinforce bible studies about family, marriage and parenting.
- ✓ Develop family wellbeing strategies such as mutual understanding, collaboration and effective communication.

5.3. Suggestions for further researches

The study was concerned to examine the contribution of Anglican Church in addressing family challenges in Kirengo Parish. However, the results were not exhaustive and the researchers suggest that other studies may be conducted provide extensive results: For this occasion, the researchers suggest that other studies may be conducted to:

- ✓ To examine the contribution of church on family economic empowerment
- ✓ The role of the Church in family social economic development

REFERENCES

- Barclay, W. (2011). *The Sacrament of Matrimony. The Gospel of Matthew*. Westminster: John Knox Press
- Bakari, M., & Ndumbaro, L. (2006). *Religion and governance in Tanzania*. Dodoma: JK. Publications, pp 76-79
- Bengston, V. L., & Allen, K. R. (2013). *Sourcebook of family theories and methods*, New York: Plenum.
- Berger, P., & Neuhaus, R. (2015). *To empower the people: The role of mediating structures in public policy*. Washington, DC: America Enterprise Institute.
- Bianchi, S. M., & Casper, L. M. (2005). Explanations of family change: A family demographic perspective. Thousand Oaks: Sage.
- Bowen, M. (1978). *Family therapy in clinical practice*. Jason Aronson
- Bucx, F., & Hagendoorn, L. (2008). Intergenerational contact and the life course status of young adult children. *Journal of Marriage and the Family*, 70, 144–156.
- Burkhead, E. J., & Wilson, L. M. (1995). The family as a developmental system, *Journal of Career Development*, 21, 187–199.
- Comaroff, J. (2011). *Christianity and Colonialism in South Africa*. Johannesburg: Queens Press inc, pp87-89
- Carter & M. McGoldrick (2014). *The family life cycle: A framework for family therapy*, ew York: Gardner.
- Choi, Y., & Harachi, T. W. (2008). Intergenerational cultural dissonance, family conflict, parent-child bonding, and youth antisocial behaviors among Vietnamese and Cambodian immigrant families. *Journal of Youth and Adolescence*, 37(1), 85-96.
- Cochran, M. (2011). *Empowering families: An alternative to the deficit model*. Berlin: Walter de Gruyter.
- Conger, J. A., & Kanungo, R. N. (2008). The empowerment process: Integrating theory and practice. *Academy of Management Review*, 13,471-482.
- Dunst, C. J., & Paget, K. D. (2011). *Parent-professional partnerships and family empowerment*, Brandon, VT: Clinical Psychology Publishing.

- Dunst, C., & Trivette, C. M. (2010). Enabling and empowering families: Conceptual and intervention issues. *School Psychology Review, 16*, 443-456.
- Clover, V., & Howard, L. (2014). *Business research methods*. Columbus O.: Grid, Inc.
- Creswell, J. (2003). *Research design: Qualitative, quantitative, and mixed methods approaches*.
- Friesen, B. I., & Koroloff, N. K. (2002). *Family empowerment on behalf of children*. Paper presented at the Council on Social Work Education Annual Program Meeting, Kansas City, MO.
- Garfinkel., (2011). *Fragile Families, Welfare Reform, and Marriage*. Washington DC: Brookings Institution
- Grinnel V. (2011). *Some practical guidelines for scientific enquiries*, Iowa: University of University of Iowa.
- Gutierrez, L., & Ortega, R. (2014). Developing methods to empower Latinos: The importance of groups. *Social Work with Groups, 14*(2),23-43.
- Heyman, R. E. (2010). Observation of Couple Conflicts: Clinical Assessment Applications, Stubborn Truths, and Shaky Foundations.” *Psychological Assessment, (2001)*, 6(3), 5-35.
- Hammod, R. (2015). *Sociology of the Family Textbook*. Rocky Ridge Press.
- Hegar, R. L. (2014). Empowerment-based practice with children. *Social Services Review, 63*, 372-383.
- Jomier, J. (2011). Contribution of Religion on Development, *Journal of Inter-Faith Studies on the Relations Between Christians and Non-Christian Religion*), 1974, 1:1, 4-23
- Karemera, D. (2018). *Rwandan Society, History, Culture and Religion* (1sted.). Huye: National University of Rwanda, pp34-36
- Katz, R. (2004). Family life: Expanding the community’s healing resources. *Prevention in Human Services, 3*, 9-36.
- Kinoti, G. (2007). *Reflection on the Church and Ujamaa* Tabora: Pastoral Orientation Service, special edition, pp 84-87
- Lawrence, S. (2010). *Social research, strategy and tactics*(2nd ed.). New York: The Macmillan Company.

Marks, K. (2005). *How Does Religion Influence Marriage? Christian, Jewish, Mormon, and Muslim Perspectives*. New York: Harper & Row.

Marshal, K. (2015). *Development and religion, a different lens on development debates*
New Delhi: Sterling Publishers Pvt. Ltd, pp19-20

Moxley, D. P., & Cohen, S. N. (2009). Specifying and facilitating family involvement in services to persons with developmental disabilities. *Child and Adolescent Social Work*, 6, 301-312.

Parsons, R. 1. (2011). Family empowerment: Purpose and practice principle in social work. *Social Work with Groups*, 14(2), 7-21.

Sekaran, H.(2013). *The research report: A Guide for the beginner*. New York: Ronald Press.

Simon, B. L. (2015). Mediating family conflict. *Journal o/Progressive Human Services*, 1(1), 27-39.

Solomon, B. (2012). *Black family: Social work in oppressed communities*. New York: Columbia University.

Staples, L. H. (2012). Powerful ideas about empowerment. *Administration in Social Work* 14(2), 29-42.

Zimmerman, M. A., & Rappaport, 1. (2008). Citizen Participation, perceived . control, and psychological *empowerment*. *American Journal of Community Psychology*. 16, 725-750.

APPENDIX 1: INTRODUCTORY LETTER

Dear respondent,

Our names are TUBEHONEZA Thierry and MASENGESHO Alexis, final students East African Christian College, in the Faculty of Theology. On the basis of our degree requirements, we are conducting a study on Church and family conflicts in Rwanda, case study Kirengo Parish, Kivu Diocese.

The information will be treated in the strictest confidence and used for research purposes only. All participants in this study will be on a voluntary basis and participants will be free to withdraw from the study at any point in time. The highest level of confidentiality and anonymity will be assured and names will not be disclosed. The research will cause no harm to the school or the participants. Information will be made available to participants before publication.

Thank you for your support!

TUBEHONEZA Thierry and MASENGESHO Alexis

Bwana/ Madamu

Twitwa TUBEHONEZA Thierry na Thierry and MASENGESHO Alexis. Turimo dusoza ikicro cya kabiri cya kaminuza mu ishami rya Thoeligiya muri Kaminuza ya East African Christian College. Ni muri uru rwego turimo dukora ubushakashatsi bugamije kugenzura uruhare rw' Itorero Anglikani ry'u Rwanda mu kurwanya no gukemura amakimbirane mu miryango mu Rwanda by'umwihariko muri Paruwsi ya Kirengo.

Amakuru mutanga azasesenguranwa ibanga kandi azifashishwa muri ubu bushakashatsi gusa kandi gusubiza ibibazo by'ubu bushakashatsi ni ubushake. Tubijeje ko amazina yanyu ntaho azigera agaragazwa kandi muzabasha kumenya ibyavuye muri ubu bushakashatsi mbere y'uko butangazwa.

Tubashimiye inkunga yanyu!

APPENDIX 2: QUESTIONARE FOR RESPONDENTS IN KIRENGO PARISH
(IBIBAZO BIGENEWE ABAKIRISITU BO MURI PARUWASI YA KIRENGO)

INSTRUCTIONS (*Amabwiriza*)

- Please use a tick to show your choice (✓) (*korsha akamenyetso ka (✓)*)
- Explain where it is necessary (*Sobanura aho biri ngombwa*)

SECTION ONE: PERSONAL INFORMATION(*Umwirondoro*)

1. Gender of respondent(*igitsina*)

Male (*gabo*)

Female (*gore*)

2. Marital status of respondent (*irangamimerere*)

a. Single (*ingaragu*)

b. Married (*ndubatse*)

c. Widow (*narapfakaye*)

d. Divorced (*natandukanye n'uwo twashakanye*)

3. Age groups of the respondent(*imyaka*)

a. Below 21-30

b. From 31 to45

c. From 45 to 55

d. Above 55

3. Level of study (*amashuri*)

a) Primary (*abanza*)

b) Secondary(*ayisumbuye*)

c) University (*kaminuza*)

4. What is your occupation? (*umurimo ukora*)

a. Business person (*umucuruzi*)

b. Civil servants (*umukozi wa leta*)

c. Farmers (*umuhinzi mworozzi*)

d. Technician (*umutekinisiye*)

Others (specify) (*undi mwuga.....*)

SECTION B: To examine the causes of family conflicts in Kirengo Parish

1. Are there any family conflicts in your community? *Ese hari amakimbirane mu miryango aho mutuye?*

Yes (Yego)

No (Oya)

2. What are the major causes of family conflicts face in your community? *Ni izihe mpamvu z'ingenzi zitera amakimbirane mu miryango aho mutuye?*

No	Causes of family conflicts / <i>intandao y'amakimbirane</i>	Yes (Yego)	No (Oya)	Not sure (Simbizi)
1	Infidelity (<i>Gukemukirane</i>)			
2	Lack /poor communication (<i>kudasabana</i>)			
3	Ignorance (<i>ubuji</i>)			
4	Poverty (<i>ubukene</i>)			
5	Family economic problems (<i>ibibazo by'ubukungu</i>)			
6	Power imbalance / <i>inequality (ubusumbane)</i>			
7	Children behaviors (<i>imytwarire y'abana</i>)			
8	Use of family resources (<i>imikoreshereze y'umutungo</i>)			
9	Home duties (<i>inshingano z'urugo</i>)			
10	Unmet expectations (<i>kutabona ibyo umuntu yifiza</i>)			

Others/izindi

.....

SECTION C: TO ANALYZE THE EFFECT OF FAMILY CONFLICTS ON FAMILY WELLBEING IN KIRENGO PARISH (*Gusuzuma ingaruka z'amakimbirane yo mu ngo ku mireho myiza y'umuryango*)

3. Do family conflicts negatively affect the wellbeing of your family? *Ese amakimbirane yo mu muryango agrira ingaruka ku mibereho myiza y'umuryango?*

Yes (yego)

No (oya)

4. If yes, how do family conflicts affect the wellbeing of family members?

No	Effect of family conflict on family wellbeing (ingaruka z'amakimbirane yo mu ngo ku mireho myiza y'umuryango)	Yes (Yego)	No (Oya)	Not sure (Simbizi)
1	Family violence (Ihohoterwa)			
2	Family breakdown (guseniyuka k'umuryango)			
3	Emotional problems (ihungabana ry'amaragamutima)			
4	Poverty (Ubukene)			
5	Relationship problems (ibibazo mu mibanire)			
6	Increased behavioral and social issues for children (ingaruka ku myitwirire n'imibereho y'abana)			
7	Poor parenting (uburere bubu)			
8	Others, (izindi)			

SECTION D: TO EVALUATE THE CONTRIBUTION OF THE ANGLICAN CHURCH

IN PREVENTING AND MANAGING FAMILY CONFLICTS IN KIRENGO PARISH

(kugenzura uruhare Rw'itorero Angilikani ry'u Rwanda mu gukumira no gukemura

amakimbirane mu miryango)

5. Do you find that Anglican Church of Rwanda contribute in preventing and managing family conflicts? *Ese ubone uruhare Rw'itorero Angilikani ry'u Rwanda mu gukumira no gukemura amakimbirane mu miryango)*

Yes (Yego)

No (Oya)

6. If yes, how does Anglican Church of Rwanda contribute in managing family challenges? *Niba ari yego, ni gute 'itorero Angilikani ry'u Rwanda rigira uruhare mu gukumira no gukemura amakimbirane mu miryango?*

No	The way Anglican Church of Rwanda contribute in preventing and managing family conflicts (<i>uburyo Rw'itorero Angilikani ry'u Rwanda rigira uruhare mu gukumira no gukemura amakimbirane mu miryango</i>)	Yes (Yego)	No (Oya)	Not sure (Simbizi)
1	EAR Empowers families through fathers and mothers' unions (<i>ishyikira imiryango binyuriye mu mahuriro y'ababyeyi</i>)			
2	EAR teaches children in Sunday school (<i>yigisha abana mu ishuri ro ku cyumweru</i>)			
3	EAR reinforces Bible teachings (<i>ishyira imbere inyisho za Bibiliya</i>)			
4	EAR provides marriage enrichment programs (<i>igira gahunda zigambiriye kubaka umuryango</i>)			
5	EAR provides pre-marital counseling by church officials (<i>Yigisha umubano abitergura gushyingirwa</i>)			
6	EAR provides family socio-economic empowerment assistance to vulnerable groups (<i>ifasha imiryango itishoboye</i>)			

Thank you very much! (*Murakoze cyane*)

APPENDIX 2: INTERVIEW GUIDE FOR THE CHURCH LEADERS

- 1) What are the major family conflicts in your community
- 2) What are the prevailing family conflicts in Kirengo Parish?
- 3) How do family conflicts fact the family well-being in your community?
- 4) Do you find that Anglican Church of Rwanda contribute in preventing and managing family conflicts?
- 5) How does Anglican Church of Rwanda contribute in managing family challenges?

APPENDIX 3: DETERMINATION OF THE SAMPLE SIZE BY ALAIN BOUCHARD

	Precision								
	90 fois sur 100			95 sur 100			99 sur 100		
	10%	5%	1%	10%	5%	1%	10%	5%	1%
Infini	68	271	6765	96	384	9604	166	664	16589
1,000,000	68	271	6720	96	384	9513	166	663	16319
100,000	68	270	6336	96	383	8763	166	659	14229
50,000	68	269	5959	96	381	8057	165	655	12457
10,000	67	263	4035	95	370	4899	163	622	6239
5,000	67	257	2875	94	357	3288	161	586	3842
1,000	63	213	871	88	278	906	142	399	943
500	60	176	466	81	271	475	125	285	485
100	41	73	99	49	80	99	63	67	99
50	29	43	50	33	44	50	49	47	50