AN INVESTIGATION OF MODES OF FAMILY FUNCTIONING AND PASTORAL CARE AND COUNSELING: A CASE STUDY OF FREE METHODIST CHURCH FAMILIES IN KIBOGORA PARISH, RWANDA

BY:

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This Dissertation is submitted in Partial Fulfilment of the Requirements for the Award of a Master of Theology (MTh), Counselling from St. Paul's University.

September, 2017

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Supervisor: Prof. Ndung'u J.B. Ikenye

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DECLARATION

This dissertation is a product of my own work and is not the result of anything done in collaboration. It has not been previously presented to any other institution of higher learning education. I agree that this dissertation may be available for reference and photocopying, at the discretion of the University.

Signature of the student ……. Date……

I confirm that the work reported in this thesis was carried out by the student under my supervision

Name of supervisor: Prof. Ndung'u J.B. Ikenye.

Signature of supervisor_____ Date_____

ABSTRACT

The study investigated modes of functioning of Christian families which involve wife, husband and children. The study was provoked by the fear that the instability of the family institution at its contact with the socio-economic environment threatened its own existence and that of the society and yet, there was shortage of data about the issue. Furthermore, the study undertook to determine the characteristics of family functioning and the levels of its flexibility to environmental changes conducted in the Kibogora Parish of the Free Methodist Church. The study used qualitative research method and used the descriptive design. Data was collected using structured questionnaire and analyzed as per the research objectives and questions. The following were the findings of the study: Firstly, the family functioning in Kibogora Parish was determined in terms of the level of its dysfunction compared to the sub-themes like joke or laughter and family support to individual plans. Secondly, the level of family adjustment to environmental changes was described through the level of its rigidity to changes, including the rigidity of boundaries in family interactions caused by lack of clear definition of duties, rights and their limitations. Finally, Pastoral care availability was less frequently offered to the members of the church community. The study recommended that an integration of both Pastoral Care and the level of family adaptability to environmental change should be implimented as the major aspect of determining optimal functioning of the family unit, and that further study should be carried out on family, pastoral care and counseling.

TABLE OF CONTENTS **PAGE**

DECLARATION…….. i

TABLE OF CONTENTS…….. iii

LIST OF TABLES…… viii

LIST OF FIGURES…… ix

ACRONYMS & ABREVIATIONS……. xi

CHAPTER ONE: INTRODUCTION

1.1 Introduction..... 1

1.2 Background..... 1

1.3 The Problem Statement..... 2

1.5 Study Objective..... 3

1.5.1 Core Objectives…….. 3

1.5.2 Research Questions…… 3

1.6 Scope of the Study..... 4

1.7 Significance of this Work …….. 7

Conclusion……. 8

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction..... 9

2.2.2 Key elements of Family Functioning in the Christian Faith…… 10

2.3.2 Resilience to Environmental change in Christian Families……. 15

2.4. Review of the Works done on Similar Research..... 19

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction..... 24

3.2. Location and Population of the Study Area…….. 24

3.3 The Research Design……. 26

3.3.2 Research Methods..... 26

3.3.3. Sampling Techniques..... 26

3.3.4. The instrument for Data Collection..... 28

3.3.5 Data Collection Methods..... 29

3.2.6 Data Analysis and Anterpretation..... 30

3.2.7 Ethical Considerations …….. 30

CHAPTER FOUR: DATA ANALYSIS, PRESENTATION AND INTERPRETATION

4.1. Introduction 31

4.2. Data Presentation……. 31

4.2.1. Demographic Information about the Respondents…… 31

4.2.2 Distribution of Respondents by Age Group ……..... . 34

4.2.3 Distribution of respondents by Occupation ……. 33

4.2.4 Time Spent in Marriage…….……..…….… 34

4.2.5 Level of Family Functioning ……..… 34

4.2.6 Presence of Joking and Laughter…….. 35

4.2.7 Level of Familial Support to Individual Plans……. 35

4.2.8 Level of Cooperation among Family Members……. 36

4.2.9 Family members Respect…….. 37

4.2.10 Unresolved Conflicts in Families …… 37

4.2.11 Issues Dialoguing …… 40

4.3 Level of Flexibility of Family Boundaries in Interaction …… 41

4.3.1 Duties and Rights Definitions in the Family …… 42

4.3.2 Conflicts Resulting to Boundaries Violations…… 43

4.3.3 Freedom to Express One's Emotions and Needs …….. 44

4.3.4 Accountability to the Rest of Family …… 45

4.3.5 Conflicts Caused from In-Laws ……. 46

4.3.6 Consultation In Making Important Decisions …….. 47

4.3.7 Levels of Justice in Decision Making …… 48

4.4 Level of Individual Development and Adjustment of Personality…… 49

4.4.1 Joining in Family Activities in Extended Family …… 50

4.4.2 Degree of Tolerance to Contrary Decision …… 52

4.4.3 How to Solve Conflicts in Family Economy …… 54

4.4.4 Proposed Family Conflict Resolution Process …..……..…… 55

4.4.5 Court Trial or Community Trials ……..…… 56

4.4.6 Discussing the Problem ……. 57

4.4.7 Availability of Pastoral Care to Families ..……... 58

4.5 Discussion of Results ……..…… 60

4.5.1 Levels of Functioning in Christian Families In Kibogora FMC… 60

4.5.2 Level of Flexibility of Boundaries in Family Interactions…….. 63

4.6 Summary of Findings ……. 68

4.7 Validity and Reliability …….…….. 70

CHAPTER FIVE SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction ……. 73

5.2 Summary ……..…….. 73

5.3 Major Findings …….. 75

5.4 Recommendations……..... 76

5.5 Suggestions for Further Study …… 76

BIBLIOGRAPHY……. 77

APPENDICES

Appendix I: Research Recommendation from St. Paul's University…… 80

Appendix II: Research permit from Local Government, Rwanda ……. 81

Appendix III: The Questionnaire**.....**……. 82

Appendix IV: Map of Nyamasheke Rwanda……**.** 90

Appendix IV: Administrative Divisions of NYAMASHEKE District…… 91

LIST OF TABLES

Table Page

Table 1: Respective importance of religious groups in Rwanda, 2001- 20014. 25

Table 2 : The distribution of denominations in Kanjongo and Kagano sectors. 25

Table 3. Distribution of married people by sex in KIBOGORA parish (FMC Rwanda) 27

Table 4. Distribution of the sample among chapels. 28

LIST OF FIGURES

Figure 1. Distribution of respondents following their origin chapel 31

Figure 2. Distribution of respondents by sex. 32

Figure 3. Distribution of respondents by age group 33

Figure 4. Distribution of respondents by Occupation. 33

Figure 5. Time elapsed in married life 34

Figure 6. Level of presence of humour in the family life 35

Figure 7. Level of familial support to individual plans 36

Figure 8. level of cooperation among family members. 37

Figure 9. Level at which every family member feels respected. 37

Figure 10. Status of the unsolved conflicts in the family. 38

Figure 11. Level of occurrence of physical or moral violence and/ or separation. 39

Figure 12. Level of occurrence of government or community verdict. 40

Figure 13. Level of occurrence of dialogue as a preferred method of solution. 41

Figure 14. Level of Occurrence of misunderstanding in the family over the past. 42

Figure 15. Level of definition of duties and rights and their boundaries. 43

Figure 16. Occurence of conflicts due to going beyond one's boundaries. 44

Figure 17. Level of freedom to express one's emotions and needs. 45

Figure 18. Level of accountability towards the other family members ……..…45

Figure 19. Level of conflict stemming from relations with with in- laws or kins. 47

Figure 20. Level of justice in family decision making. 48

Figure 21. Level of sharing one's self with the spouse 49

Figure 22. Level of apology among family members. 50

Figure 23. Sharing participation to the extended family activities..... 51

Figure 24. Perception of the other spouse's leadership maturity 52

Figure 25. Level of tolerance for the spouse's contrary decisions. 53

Figure 26. Appreciation of the other spouse's economic contribution..... 54

Figure 27. The speed at which the economic conflict gets solved. 55

Figure 28. Preference for physical or moral violence and/ or separation. 56

Figure 29. Level of preference for government and community courts. 57

Figure 30. Level of preference for dialoguing over the issue. 58

Figure 31. Level of availability of pastoral care to families. 59

ACRONYMS & ABREVIATIONS

AIDS : Acquired Immune Deficiency syndrome

FMC : Free Methodist Church in Rwanda.

HIV : Human immunodeficiency Virus

MDGs: Millennium Development Goals (United Nations)

MIGEPROF: Ministry of Gender and Family Promotion

NGO : Non-Government organizations

STD : Sexually Transmitted Diseases

CHAPTER ONE:

INTRODUCTION TO THE STUDY

1.1 Introduction

This chapter introduces the background of the study, the statement of the problem, the research questions, the objectives of the study, scope and significance of the study, as well as the location and population of the study area.

1.2 Background of the Study

All over the world, particularly in Rwanda, a family is considered as the foundation of society because it shapes the future and constitutes a reference of happiness. It is only the family that allows conception, birth, and education of children for the maintenance and welfare of the society. At the same time, the family is the place where the first interpersonal relationships develop, and where future members of society have the chance to exchange with, compare and identify themselves with others. Consequently, any country that wants to be sustainable in the future needs to forge strategies targeted to strengthening and safeguarding the family as an institution, and to improve family cohesion it navigates potentially threatening changes.

In the case of Rwanda, the family problems analysed by the Ministry charged of the family and social promotion in the years 2000 were: polygamy, the presence of widows and widowers, street children and unaccompanied children, disabled persons, loss of traditional values and juvenile delinquency. Most of those problems were the result of the 1994 genocide and traditional poverty. The family promotion policies of the Rwandan government are based on the vision 2020. They are geared towards Poverty alleviation, and are part of macroeconomic measures such as human resource development; solving the demographic issue, health and capacity, as well as social inequalities for example gender imbalances. Those policies are being revised. (MIGEPROF (2005), National Policy for family promotion. Executive summary).

Theology, in its branch of pastoral care, is equally concerned about stability of the family. The Christian faith, including the Free Methodist Church in Rwanda, emphasises the family institution as the foundation of human society.

1.3 The Problem Statement

With changes in economic and social domains, many families have become unstable thereby causing an insecure society and raises concerns from public and religious administrations. For example, in 2015, Radio Rwanda reported about more than 15 people killed by their spouses or family members. (Radio Rwanda, Summary of the main news that characterized this year. 30- 31 December, 2015). This was followed by the committee in Rusizi and Nyamasheke Districts to help the families in conflicts. Among the identified families in red functioning were free Methodist families (Western province: 2015). The strategies were employed to invite six model families and four dysfunction families. The researcher was among the facilitators of the initiative.

Nevertheless, while economic transformation goes on to achieve the Vision 2020 targets in Rwanda and the 2015 United Nations MDGs, malfunctioning of the family in terms of negative relationships within marriages is frequently reported by the media and Police in different areas in Rwanda including the FMC families. (Radio Rwanda, Summary of the main news that characterized this year. 30- 31 December, 2015, 8:30 – 9:00). Christians always thought that this situation should not be base to characterize believers' marriages the same extent as it does in the general population of unbelievers. Unfortunately, married believers relationships have been malfunctioning when compared to Jesus' ethical commandment to Christian families to be always united by love and respect.

At the community level, the assault and break-up of the sacred institution of marriage contributed to infidelity such as having a concubine (polygamy) and prostitution, divorce, perpetual confrontation or even murder and the data are still missing; this is a matter of concern. Whenever husbands are involved in extramarital relations, their legal wives and children become traumatized, emotionally fragile and unstable. Concubinehood also raises a crucial concern in this work because couples living in cohabitation without having been united either in a civil or religious marriage, often separate, living the woman in charge of children. Another consequence is the fact that

family members have become victims of different threats like HIV/AIDS, children's illiteracy when the family could not fulfil its' education role. All those negative elements that constitute the mode of living of many couples nowadays can be summarized in one expression, "the malfunctioning of the family".

As time passes, change is inevitable in any organization including the family, which may cause disruption. It normally goes along with people's desired socio-economic developments, and psychological developments. In functional Christian families, marriage bonds remain untouched even if spouses go through difficulties and disagreement. Therefore, when change is permitted to split-up Christian families it should be considered abnormal in Christian families, considering Christ's law of love, it is also considered as failure of the evangelical work.

Unfortunately, it has not been studied how functional the Christian families (especially in the FMC in Rwanda) remain through changes, neither how they can be strengthened. That is why this research needed to analyse Christian families and the pastoral care and counselling offered to them.

1.4 Study Objectives

1.4.1 Core Objective

The core objective is to uncover the present time mode of family functioning and degree of adaptation to environmental changes in Christian families nowadays, with the specific case of the Free Methodist Church (FMC) Kibogora parish.

1.4.2 Specific Objectives

In order to reach that goal, the study has the following specific objectives:

i. To exhibit the major characteristics of family functioning, in the case of Free Methodist Church Kibogora parish.
ii. To determine the level of a Christian family's adjustment to environmental changes, especially in the FMC Kibogora parish;
iii. To deduce from the study results, some recommendations for pastoral care in the context of the FMC Kibogora parish, .and for further research about family functioning.

1.51 The Research Questions

Faced with the high risk of family instability and its negative consequences on the stability of the nation and the church, the major question is: "What is the current mode of functioning of Christian families through environmental changes, especially in the FMC Kibogora parish"?

1.5.2 The Research Questions

i. How functional are the Christian families in the FMC Kibogora Parish?
ii. How resilient to environmental change are the families in the FMC Kibogora parish?
iii. What useful recommendations can be formulated from the research results?

1.6 Scope of the Study

In terms of content, this study focuses the exhibition of the current mode of family functioning in Christian churches, especially the free Methodist church in Rwanda, through changes in family environment. This is not a comparative study of how people of different beliefs or different epochs resist change; rather, it concentrates on one church and the time "Now". The study is undertaken in the framework of Theology, in its branch of Pastoral counselling, specifically in the domain of family therapy.
The principal concepts defined in this work are: the functioning of a family, a Christian family and Free Methodist Church family in Rwanda.

Because it is difficult to find a universal definition of the family, it is better defined by references to specific issues and culture. Structural definitions define a family by its composition, while functional definitions define it by what it does in society.

Following the Census Bureau (1990:34), a family is made of a head of household and a variable number of other persons living in it who are related to him or her by birth, marriage, or adoption.

There are many sorts of families in this definition, including traditional ones (composed of children, the woman with the role of housewife, and the husband with the role of breadwinner), reunited families, both - contributor families, as well as one parent families.

This definition does not include some relationships that are usually considered as nuclear or large family such as a non custodial parent, a single parent who lives separately with their children, a child in a divorced family who spends some time with one parent and another time with another parent; or a man and woman who are legally married but maintain separate apartments and see each other on weekends.

For Geldard (2009:52-59), a family consists generally in related children, young people, parents and grandparents. It includes; aunts, uncles, cousins and nephews. It is multigenerational and it may include members who are not blood relatives. It also includes the extended family (mother, father, children, aunts, uncles….). In some cases, it may consist of a couple who do not have children by choice or other reasons. In other cases, it may be composed of single parents, or teenager mothers. Finally, a family may be any home where children are adopted

Ooms and Preister (1988:69) structurally define a family as two or more persons related by birth, marriage, or adoption. This definition broadens the scope by counting as family people who do not live together, but are related biologically or through legal contracts.

Following Stephen Green and Rick Peterson's idea, (2002:148), family functioning refers to a family's ability to solve easily the improvising crises that may arise in daily life and the normal change, likes that occur in families over time. They confirm that role allocation between all family members (each parent's roles and each child's roles) and correct role playing has very important part to contribute to healthy family functioning. Those roles include instrumental roles (provision of physical resources including money, food, clothing, and shelter…, decision-making and family management), while affective ones include provide emotional support and encouragement to family members(nurturance and support in form of giving other family members comfort, warmth, and reassurance; Life Skills Development including helping children and adults develop physically, emotionally, educationally and socially; without forgetting the sexual satisfaction between the married partners.

The location of the study is in four FMC chapels, namely: Kibogora Nyakabingo, Buhabwa, and Nyagisasa. The Free Methodist church started in Pekin (New York) on

23rd August, 1860, as a consequence of a growing desire for a church denomination to stay true to the principles of the revival commenced by John Wesley, especially on the theme of the work of the Holy Spirit, the way of holiness and the necessity of ministry to the poor (Bastian, 1963:190). The founder, Benjamin Titus Roberts, was an outspoken critic of many current practices of the Methodist Episcopal Church, including pew rental and other discriminatory practices that favoured the rich over the poor, the failure of the Methodist church to stand against slavery, and the increasing "formalism" in worship, including the hiring of professional musicians. Therefore, a new church under the name of Free Methodist Church was created around the following core values: 1. freedom from slavery, 2. freedom to hear the Gospel even to the poor, 3. free seats in the church, 4. freedom from secret societies and 5. Freedom to express opinion by either lay people or pastors. In addition he joined a number of other exponents of the necessity of a "second work" of grace beyond salvation during which a believer was thoroughly sanctified, made holy, and set apart to serve God with a whole heart, mind and strength.

This "radical optimism" concerning just how thoroughly transformed and how victorious over sin a person could be made by the power of God gave Roberts, though reluctant to start a new denomination, the motivation to do whatever was necessary to revive the message of entire sanctification. This message referred to as "scriptural holiness." When Roberts no longer had a way to influence the Methodist Episcopal Church with this message, he gave his energies to the founding of the Free Methodist church with its central mission of spreading scriptural holiness across the land and ministering the gospel to the poor (Bastian, 1963:49).

Free Methodist Church was brought to Rwanda by the initiative of a missionary couple, the Reverend Frank and Madam Hazel Adamson, who arrived in Kibogora on 15th February1942. Their strategies in evangelism were through helping people in spreading the gospel supported by health and education. Therefore, before the construction of the first church, they developed a dispensary which developed later into hospital. Missionaries took advantage of the large patient load to evangelize. They held gospel services, used gospel recording, and distributed Christian Literature (Fear, 1969:84).

The FMC belongs to the category of evangelical churches, of which rules of conduct include essentially avoidance of drinks or misconduct that would impact spiritual life negatively, such as alcohol, tobacco, drugs and adultery. Concerning the family conception in the Free Methodist church in Rwanda, this church shares with other evangelical churches, the general beliefs which insist on spiritual virtues based on holiness. Those virtues manifest externally into relevant conduct of people in society, including: avoiding drug and alcohol use, good relations in family and society, especially marked by love and respect. The full conception of the family by FMC is condensed in the vow of solemn wedding: take each other, to be a wedded husband/wife, to have and to hold, from this day forward, in plenty and in want, in joy and in sorrow, in sickness and in health, to love and to cherish till death (FMC, 2013:112).

1.7 Significance the Study

This dissertation is significant for the following reasons:

First, this work should benefit theologian scholars. As family welfare has been analyzed more at economic levels than in theology, this study attempts to provide them more understanding about the level of Christian family functioning and resilience to changes about specific contexts.

Second, Church and public leaders should benefit from this study. Not much is known about Church work on counselling psychology and pastoral care of families for contributing to building a healthy society. Relevant findings of the study will be useful to both the local administration of Nyamasheke District and the General Conference of the Free Methodist church in Rwanda. The Free Methodist Church will use this study as a tool to deepen their knowledge of the issues faced by Christian families.

Last, this study would be likely to inspire the Christian community at large about the main areas of family life that deserve particular care in order to improve the wellbeing of both the family and the church.

1.8 Conclusion

The chapter gave the introduction to the study, outlining the problem, the significance and the area where the research was carried out. The study was restricted to the Kibogora families considering their modes of functioning relating it to the availability of pastoral care.

CHAPTER TWO:

LITERATURE REVIEW

2.1 Introduction

This chapter first presents general literature that states the issues of change and conflict management in social organizations where the family belongs. Next, it deals with family unity and the reasons for malfunctioning in Rwandan families, as well as global solutions reached so far. Finally, conceptual framework is stated.

2.2 The Modes of Family Functioning: The Functional Family

2.2.1 The Functions Required in a Successful Family.

Definitions of a functional family move away from blood relationships or a legal definition and focus instead on the functions families perform. (Ooms and Preister, 1988:342).Kathryn Geldard and David Geldard (2009:57) describe a functional family as the one which fulfils these roles:

a) The family is a social system for meeting the needs of its members like security, economical, psychological and spiritual.
b) The family provides an environment suitable for the reproduction and rearing the children.
c) The family interacts with the wider community to promote social well-being.

Falicov (1988: 47) listed three criteria for describing family functioning, in terms of marital and family dynamics. Those include: cohesion, adaptability and communication.

Family cohesion is a measure of how close to each other family members feel emotionally, or their sense of connectedness to or separateness from other family members. Four levels: disengaged, separated, connected and enmeshed.

Family adaptability focuses on the extreme to which the family system was flexible and able to change, especially in its power structure, role relationships and relationships rules in response to situational and developmental stress. Family communication is between various members.

This author shows that living together as family members is measured in different degrees of closeness. Some may be disengaged wile others are enmeshed, which shows the level of free functioning of each member in its own identity Healthy children.org (2015:17) defines a functional family by including a list of necessary ingredients such as: Relationships among family members which are relatively conflict-free, but are rather rich of some humour and fun, forgetting for some time the various requirements of daily life; Presence of rules, which have been expressively stated and applied the same way to all family members, but simultaneously can respond to changes in the circumstances of family life. For example children and parents find advantage from having some predictable daily habits, like common morning schedules, sharing meals and going to bed the same time which respect a family model.

The fact that household members' expectations are realistic, mutually agreed upon and their individual goals generally fulfilled, especially the children's needs (including proper diet, exercise and sleep habits).The fact that parents and children authentically respect one another, demonstrate love, care for and trust one another , including at times when they do not agree on everything.

There exists the fact that family can mature and change without hurting some individual emotions. This fact that the family is connected with, and supported by friends and relatives in the extended family and the community; The fact that parents are morally responsible for themselves and at the community level through actions as well as words, contribute to be a good role model for their children. This author gives the importance of sociological criteria of family closeness in the model of the modern universal family, also useful in this research.

2.2.2 Key elements of Family Functioning in the Christian Faith

Considering what is written in Genesis 2:24, family begins in the world by agreement or contract where a male and a female are joined together in familial relationship. The man must leave his native family and cleave to his wife and they become one flesh. This covenant binds them until death; no way of adultery is admitted.

The interest of this definition is to give the nature of the contractors in a family relationship: homosexual or lesbian relationship, when two people of the same sex wish to be married, it is not a family in the Biblical sense.

A Christian family is a couple of Christian believers plus their children. They follow a set of beliefs grasped from the Bible without constituting a separate book of reference, concerning the following aspects:

The family government or hierarchy define clearly its structure and the respective place of husband and wife.

The husband is the head and leader of a woman, just as Christ is the head of every man and God is the head of Christ; the wife is subject to husband, and manages the house property wisely (Ephesians 5. 23, 24).

The couple has a sexual duty, but at the same time, this act is sacred (1Cor.7:2-4, Eph.5:22-33) The examples from the Bible explain that book is clear about the bond between wife and husband and the structure of the family, roles and boundaries, where submission and love, respect and honour, correction are the elements that could help to have cohesion, adaptability and facilitate communication among Christian families. In addition, there will be no divorce unless it is in the case of unfaithfulness (Matthew 19.9). Something makes the marriages of believers different from the marriages of unbelievers. This difference is showcased in the preeminent marital analogy of Christ and his church (Thomas, 2000:257).

According to Melgosa (2012:33), a couple made up of a man and a woman who are committed to each other, represent the ideal context in which to reach a reasonable stable of happiness, within the imperfection in which we live. The need to be united with someone who provides friendship, love, support and emotional balance is a universal phenomenon. Marriage is a transcendental step, which should be taken for a reason, not accidental, because both men and women want to complete their existence by forming a couple with a partner for love, companionship, and the need for self-realization, sharing sexuality and sharing parenthood. Therefore, when there are few reasons, this union runs the risk of breaking up.

The model privileged is pastoral care as empowerment for which emphasis is on that there is something good, something of worth and value within human persons as they

presently are (Lartey, 2003:24-27).We agree with where he says that marriage means that a husband and wife enter into a relationship for which they accept full responsibility and in which they commit themselves to each other regardless of what problems arise (Mack, 1999:63).

There are reasons for the church to be interested in pastoral care of families. Family and marriage issues are major components of the life of the church. Indeed the church frequently refers to itself as the "family of God" (Arnold, 1982:27). The question remaining will be "what is pastoral care?" Lartey (2003:43) defines pastoral care as helping people to accept a transcendent dimension to human life and in their activities, by the use of verbal, non-verbal or modes of communication, literal or symbolic ones, it aims at preventing, relieving or facilitating persons coping with anxieties. Pastoral care seeks to foster people's growth as full human beings together with the development of ecologically, socio-politically holistic communities in which all persons may carry out humane lives.

The most important models upon which the forms of pastoral care are based include the following: Pastoral care as therapy, where the role of a caregiver is to remove or correct what is wrong in some way; Pastoral care as ministry: where the caregiver uses communication skills and sacramental rites to foster well-being, growth and spiritual advancement for people.

Pastoral care as social action: where the caregiver is essentially based on a socio-economic and political analysis of a specific social context.

Pastoral care as empowerment: where the caregiver builds upon pre-existing strengths; and Pastoral care as personal interaction: where relational skills are employed to assist people explore, clarify and change or else cope more effectively with unwanted thoughts, feelings and behaviours.

The aim and purpose of pastoral care as written by Lartey (2003:41) is to seize the point of views of applying theology to family therapy. From the exhibition of pastoral care models stated above, it stands out that a rich intervention requires the combination of two or several models, since they interpenetrate. For this study, Lartey has the advantage of linking the functioning family with spiritual life.

2.3 The Family Resilience to change: Family Structure

2.3.1 Change and Conflict

According to Birch, conflicts are experienced in every society and are part of human life as he is not static. Change and conflict are nowadays connected notions. Governments and people have needs that are not met for many reasons, which create conflicts. At the same time conflicts arise in marital relationship even if it is the closest, most intimate, relationship that most people experience. People are exposed to the change and conflict that appear in their lives. However, the problem does not reside in having conflicts, but in how they are handled (Birch, 2008 :67).

On observing the current instability of marriage and family, the result of many social and cultural changes state that there have been so rapid scenarios that they have as yet not been fully absorbed into our way of life. For example the family of today is changing from the older patriarchal and authoritarian system to a new democratic and companionship form and gender imbalance. In this new type of family the emphasis is primarily upon intimate interpersonal association between husband and wife, parents and children. As the institutional functions of the family diminish, the personal relationships within the family unity increase in significance. The utility of this observation is to understand the narrowing of the family from patriarchal to nuclear family, which hints ill functioning of this latter form causes individual ruin.

The Theory of Structural Family Therapy

When issues arise among family members, they are addressed through the counselling process within the theological framework, using the theories of "family therapy" in order to promote family cohesion. The most commonly used theories of family therapy are: the structural theory, strategic theory, intergenerational theory, systematic theory, and experiential theory (Geldard, 2009:51) Therefore, there exists a very large spectrum of family therapy theories, and this study is best guided by the theory of structural family therapy which has been developed by Salvador Munichin and Braulio Montalvo since the 1960s, and others (Arlene Vetere, (2003:98)).

The theory of structural family therapy stands on these major assumptions:

(1) Family problems result from boundaries that are no longer adapted and subsystems that are created with the overall family system of rules and rituals that govern the interactions;

(2) Focus on the present (not on the past or traditions);

(3) Change is brought about by the therapist changing sequences of interactions;

(4) The therapist may appear directive since the focus is on existing subsystems, boundaries, conditions and alliances (Yarhouse, 2008:124).

In the structural family therapy theories, the problems that need to be addressed are determined by using interaction and observation of family structures. For that, the therapist makes the diagnosis of family interaction in order to identify problem areas and create solutions to allow the family unit to avoid misunderstandings and verbal barriers. This becomes possible only by helping positive communication within in the marriage. A few primary techniques used in this family therapy technique are reframing, unbalancing, restructuring, and enactment.

According to Nichols (1984:454), in a structural perspective**,** a family is considered as a having a structure that results from permanent, organized patterns of behavior among the family members. Those members are organized into subsystems which are family sub groups over certain interests, where one individual plays different roles and adopts different behaviours. In addition, there exist emotional boundaries, which are invisible barriers around the action of individuals or sub systems, with the function of regulating interactions among individuals and among sub systems. Those boundaries are under the form of a set of roles (reciprocal functions) and rules and they result into hierarchical structure of family members with unequal amount of authority.

Interpersonal boundaries allow defining three categories of families:

a) Disengagement, characterized by rigid boundaries; leading to reduction of contacts of individuals/ sub systems with outside world, for example when spouses avoid discussing or confrontation, detouring communication on children.

b) Normal range, characterized by clear boundaries

c) Enmeshment, characterized by diffuse boundaries, where sub- systems entertain more support among family members, reducing external dependence and skills to solve problems alone.

Both rigid and very diffuse boundaries are seen as abnormal levels of interaction. In the same perspective, normal family development is defined as the capacity to adapt to changes and includes also individual development. A normal family is not a family without problems, but a family having a functional structure, that is, when circumstances are changed, it modifies its structure to accommodate to changes at interpersonal level and environmental level. For example, in the parental sub system, husband and wife are able to go through changing struggles related to learning to adjust to each other, rearing their children, dealing with their parents, coping with their jobs, and responding to community issues. The boundaries must be defined for their own interaction in each kind of sub system and how they interact with outside world. On the contrary, pathological families increase the rigidity of their structures which are already dysfunctional.

Consequently, dysfunctions in families are synonymous of incapacity to adapt to changes such as growth/maturation or challenging situations, and are observed in form of behavioural or interactional disorder.

2.3.2 Resilience to environmental change in Christian families.

Collins has seen in marital conflicts a symptom of something deeper concerning a sin or psychological disturbance. According to him nothing among the sources of conflict in family is ignored in the discussion of the Bible. Mainly it is an attitude of rebellion to God (Collins, 2007:123).

The success and failure of a marriage depends to a very large degree upon the personality of the husband and the wife. The character and the temperament of the couple, their disposition and patterns of behaviour, the maturity of their thinking and actions; these are perhaps of the great importance in the making and breaking of a marriage. Birch used the term “personality crashes” when describing the problem linked with the personalities. While the point becomes the point of tension, the feelings and reactions are expressed through human personalities (Birch, 2008:34).

The problem then lies in the personalities involved rather than in the marriage itself. Yet in the main, men and women bring into marriage a fairly fixed personality structure, and after marriage they are likely to act in manner similar to the way they acted before marriage. This is presumably due to the fact that they carry over these characteristics into their home and family relation. The husband therefore ,who expects to reshape his wife to his tastes and patterns of conducts, or the wife who marries a man with expectations that she will reform him or change him to her liking, is apt to meet with considerable disappointment.

Terman (1968:49) has made a careful study of the psychological factors in marital happiness. He found out that incompatibility is some personalities prevents them in advance to make happy couples, while compatibility will prevent others to be unhappy despite the circumstances they meet later . In other words, the personalities of husband and wife, their disposition, their emotional maturity (level of independence/ self-reliance, capacity to show love and affection and actually care for someone else; level of flexibility) are of the prime importance in determining their chance of happiness in marriage.

The importance of those authors is to show us that a marriage can fail due to temperamental incompatibility. Marital discords may stem from many sources that we can divide into three major categories:

Husband's or wife's emotional immaturity and instability (or of both), or disturbances of their neurotic personality keep them from a satisfactory adjustment to each other. The fact that the particular couple does not fit, is due to the fact it is not well mated. They may mark differences in their attitudes, values and interests; they may not have enough love for each other; their sexual life may be unsatisfactory; or some serious childbearing problem may exist.

The outside influences (social, economic, or parental) that hamper the development of good relationship between husband and wife. In the other words the source of marital conflicts may lie either in the personalities involved or in the marriage itself or in the environment. However, it is not always easy to place a conflict in one particular category, for often a number of factors may be closely interrelated and interwoven.

For Michael Barone (2007:89), the children are the principal victim of family malfunctioning by the fact that growing up outside a two-parent family means lower incomes , less social mobility, and reduction of human capital , that is, the internal capacity , like knowledge, education, habits, or willpower enabling a person to produce an income. While children are born with certain innate capacities, those capacities can be broadened or narrowed by their upbringing. It is an uncomfortable truth that children of divorce and children with unmarried parents tend to do much worse in life than children of two-parent families.

Concerning change in life, Lowe (2004) argues that the origin of dysfunction lies in the incapacity of family members to negotiate new models of life following a situation of change. The family, viewed as a human system becomes a context for both personal and relational development (Lowe, 2004:91). When the family cannot organize, interact and develop appropriately, its functioning can constrain problem resolution. Family problem can develop accidentally through the misunderstanding or mishandling of every life difficulty.

Marriage and family have both elements from themselves and influence from outside of the family. Kamau wa Githumbi affirms that the basis of a happy and stable marriage is the Bible. Further, Githumbi argues that the stability of a marriage that is otherwise founded can easily be shaken. It is therefore necessary that couples study biblical structure and use it for their marriage to success (Kamau wa Githumbi, 2009:43). When people encounter big family relationship problems, they tend to attempt a control strategy, that is ,they try to get other person to change.

Our concern as researchers is that the approach works only if the request and the other person are both reasonable, otherwise it frequently leads to frustration. She or he observes that other people notice they can't change the other person so they just accept them as they are which can also lead to frustration and even resentment if their own needs aren't being met. This manner to react to conflict was called by Sande a "denial" pretending that the problem does not exist or refuses to engage and properly resolve it (Sande, 2002:41-47).

The other negative reacts to conflicts are flight or suicide, assault, litigation and murder of which I add divorce. From this author God commands his people not to resolve their comnflicts through escaping or attacking which always result in bruised or broken relationship. Instaed he graciously teaches them peacemaking response they can use to resolve day to day conflicts that arise in their families.It is in this sense that Sande proposed positive reacts to conflicts like 1.overlooking the offense and offering immediate forgiveness, 2. When important personal or relational issues are at stake, we should resolve them through discussion which is confession and loving confrontation, 3. Negotiation, 4 .individual counselling.

Terman suggested ten guideposts including: knowing oneself, cherish the mate, make unit among the mates, acquire the art of physical love, prepare oneself for parenthood, plan the family wisely, have tolerance in your family, nurture your marriage, when necessary seek competent counsel and follow the golden rule, which can enable the practitioner to rebuild success of marriage and family. Furthermore, Terman portrays a married couple as bound together by a cord made up of many strands of which the strongest is love and affection for each other and some others being mutual interests, mutual experiences, mutual loyalties, a mutual way of life (Terman, 1968:267).

According to Wikipedia, the Free encyclopaedia (1996:569), it is informed that readers should improve change and development within families and get couples intimately related , the change occurs through a direct participation (interaction) between family members in the therapy session which is organized by a family therapist organizing conversations in a way that catalyses the strengths, wisdom, and support of the wider system plays a vital role in solving issues. The key techniques used for family therapy include Structural therapy (consisting mainly of identification and re-Ordering the organization of the family system), Strategic therapy (consisting of manipulating the patterns of interactions between family members), Systemic Milan therapy (which works on belief systems), Narrative Therapy (which consists of restoring the dominant problem), and Transgenerational Therapy (which builds on analysis of trans generational transmission of unhelpful patterns of belief and behaviour).

According to ,William Hambleton Bishop (2011:44) commenting the Structural family therapy approach, notes the key elements used in this theory which seems the most important: The therapist helps the family to isolate the Family Rules, Dynamics, Patterns, Rituals and Structure. In order to find a solution: Family Structures (relationships, hierarchies etc) can be changed. Rituals and rules can be examined to see how they impact the problem and the solution. New patterns of interaction can be practiced and integrated. Geldard further describes the elements of this structural approach: it focuses on.

Firstly, Family structure, (sort of organization which determines the mode of power exercise within the family, whether hierarchical or share of family leadership).

Secondly, subsystems (sort of sub groups to which individuals belong, for example, parental versus sibling, or coalitions resulting of malfunctioning), and

Thirdly, boundaries (strength of separation of a system or sub system from others, which may be strong when the sub system is somehow independent and autonomous, otherwise loose) (Geldard, 2009).

The importance of these different authors is to summarize the main variables of studying family with the structural theory.

2.4. Review of the Works done on similar research.

Ikenye (2013: 217), among others, explains the changes in the African system of marriages and families in a study made in the Kenyan context. Ikenye further observed that colonization and Christianity transformed the traditional religious systems including the marriage rites and rituals into modern and post-modern models. Thereafter, there has been a trend to reconstruction of some traditional systems. From this, Ikenye sets up a multiform and integrative approach, where the Christian theology of marriage and family links both the western and African views of marriage, and which integrates the change in cultural, ethnic and Christian identities, and the way people take or differentiate roles in those identities as child, wife or husband (Ikenye, 2013:218).

However, differentiation of roles and rules permits some flexibility; the boundaries between them must be managed in a way to promote healthy family functioning. In

particular, Ikenye (Ikenye, 2013:50) describes the psychological bond resulting when partners to interact, that is, to attach to, identify one another for satisfying needs.

Ikenye (2013:58) adds the following potential causes of family dysfunction based on three categories: culture, ethnicity and church.

- Power inequalities at the expense of feminine gender, especially in the traditional era.
- Relational problems, such as lack of respect, love and sex, understanding, unity; but also disloyalty, unkindness, meanness, jealousy, and unfaithfulness.
- Confusion of roles and functions in the traditional gender –based division of labour, in form of laziness of competition of roles.
- Personality: traits and character
- Abuse of alcohol and drugs, which contributes to misuse of money, neglect of responsibility and emotional life, and physical problems.
- Infidelity, especially when committed by women in traditional societies.
- Cross-ethnic marriages, especially when the original communities are conflicting.
- Lack of self- care (cleanliness) and sexually transmitted Diseases (STD), especially the pandemic HIV/ AIDS.
- Economic and financial difficulties; including commercialization of the dowry, misuse of money, unemployment and employment away home, etc.
- Problematic relationships with extended family and kinship, especially due to lack of money to maintain them or due to their interference into marital relations.
- Breakdown of family boundaries, which manifests as competition, and lack of cooperation and unity, lack of respect, poor financial planning…
- Cultural and ethnic oppression, when rules and roles of marriage in one spouse's culture oppress the other spouse, especially the devaluation of women in some cultures.
- Lack of religiosity: especially when one family member does not share the same beliefs on the wife's submission, Christian rites and doctrines such as speaking in tongues, etc.
- Contextual agents of discord, such as cultural or environmental changes. Those are generally changes in religion, culture and politics that bring people to a different self-understanding.
- Migration into cities, which causes redefinition of leisure, and marital boundaries.

- Lack of solutions to relational problems in the modern and post-modern era. Such problems are often connected to land ownership, structure of society or economic poverty, and society has lost means of healing relationships.
- Cultural bondage in relationships, where a section of society follows traditional family values, while others choose modern values.
- Government intrusion into relational systems: by making marriage and family government affairs, the government is accused for its practice of over- taxation, employment transfers and inequalities in employment and salaries, as contributing to violation of justice and good order.

Ikenye (2013: 144-145) gives the following definitions concerning the boundaries in interaction systems and personality, "Rigidity of boundaries in family interactions" means the presence of problems based on relational boundaries, such as the incapacity of a family to adopt roles of family functioning or confusion of roles and functions development of relational problems with in- laws. The family sub systems to be analyzed here include: 1. marital relations (relations between spouses or a spouse and children like power inequalities and injustice, or predisposition to competition.) 2. Economic relations, 3. Inadequate relations with relatives, extended family and neighbours made concern. In the Rwandan context, this may include also the difficulty to manage correctly the change in the gender balance relations between man and woman, and the freedom given to children.

"Poor individual development of spouses" refers to immature personality or the absence of qualities of a mature partner in relationships, in form of: lack of capacity to share the self, lack of balanced self in family and community interactions, lack of differentiation to resolve or work through relational problems, feeling disconnected (isolated) from the extended kinship, absence of ethics of "hard working" for adult family members. It also manifests under the form of lack of pardon and tolerance in case of difficulties or in case of difference of opinions… and the lack of effective dialogue and communication about important issues or projects.

The advantage of Ikenye's definition is to provide to this work, in form of image, the daily life expectations of spouses and community which in the end summarize the criteria for family functioning or dysfunction. He translates the roles and rules into psychological criteria that help a researcher to understand individual and communal expectations from a partner in a marriage, the level of fulfilment of which marks a difference in the functioning of families. Those psychological expectations are stated as: justice, peace, empowerment, healing and reconciliation.

In the Rwandan context of Christian families, people have the advantage of a single culture, even though some families experience a high degree of family dysfunction.
The Ministry in the Prime Minister's Office in Charge of Family Promotion and Gender has analyzed the factors of family dysfunction in the Rwandan context under different points of view, and this study is interested in the Socio-cultural level of that analysis.
They observed that the Rwandan family used to be seen a trustworthy value but it is facing difficulty nowadays, because of some negative changes that have occurred in recent years, of which the most terrible is the 1994 war and Genocide, and it also had some forms of attractiveness of modernization and globalization.

The aspects of family malfunctioning were :a large number of orphaned children or separated from their parents during the genocide period, the modifications in the structure of the nuclear and extended family due to the a large number of losses of lives, internal disputes, necessity of caring for alone children, and because of change of roles consecutive to those different disorders.
The same study observed that the key factors of Rwandan family vulnerability had been:
- Polygamy,
- The situation of Single Parent families (widowers/widows, divorced) which leads to extreme poverty and uncertainty about the future;
- The Street Children (and Unaccompanied Children) resulting from the genocide and other factors especially the fact of being born in divorces families or other forms of separation, death of one or both parents, abandonment of the father, absence of the legal father, remarried families, polygamy, diminution of parents' role because of diseases,

disability, giving birth to many children, losing one's employment, etc. The street children phenomenon exposes children to delinquency, hunger and extreme poverty.

- Old and disabled people,
- Vanishing of traditional values including peace, love of labour, good manners and courtesy especially towards adult people, strict respect of ancestral traditions, fraternal affection effecting blood covenants, etc.
- Domestic or conjugal violence: linked to jeopardy of the traditional family solidarity.
- Juvenile delinquency, especially in towns.

Solutions were proposed in form of global policies aimed at poverty alleviation, as described above. Those programs were accompanied by other policies in the political sphere like:

Promoting and protecting the family in the Constitution and other legal texts.

The fact that Governance policy favours decentralization and it is already functioning at the District, Sector and Cell levels; The fact that national policies are dedicated to promoting the family welfare at all levels and positive values of Rwandan culture;

Involving NGOs and the Civil Society in the issues relating to Family Promotion;

Although this research of the Ministry of Family provide a global macroeconomic reference for understanding the current problems in the Rwandan society and is useful on the sociological side, it does not concern the religious dimension of family life: it lacks the theological finality of people carrying out a correct family life, as an important fraction of their Christian obligations. Unfortunately, no writings exist locally especially in the Free Methodist church about this topic in order to fill in that vacuum.

It is worth noting that this chapter has given the research a clear definition of the key research terms, as well as the major assumptions of structural family therapy which is the leading theory of reference for shaping the instrument for descriptions.

Conclusion

All the literature reviewed sought clarify the theoretical substance for different modes of family functioning and the requirements to be met for qualification of family functioning. The next chapter discusses the methodology of the study.

CHAPTER THREE:

RESEARCH METHODOLOGY

3.1 Introduction

This study intended to describe the status of functioning and the capacity to adjust to environmental change in Christian families, in the particular case of Free Methodist Church members.

This chapter includes the description of the area of study, the research design, population and sampling, description of the process of collection of data and their analysis and interpretation, plus other relevant aspects of the research process.

3.2. Location and population of the study area.

The study was conducted in Rwanda (This country is bordered in the North by Uganda, in the East by Tanzania, in the West by the DR Congo, and in the South by Burundi). Rwanda is member of the East African Community (EAC). The study was carried out in the Western province, in NYAMASHEKE District which is bordered by Karongi in the North, Rusizi in the South, Nyamagabe in the East, and the Democratic Republic of Congo in the West.

Nyamasheke District is located on the Rwandese map in the appendix II. The zone under study is located in the sectors KANJONGO and KAGANO which are identified by the marks I added on that map. Kibogora parish of the FMC currently comprises 4 chapels located in 2 different administrative sectors of Nyamasheke District. Those chapels are: Nyakabingo, Kibogora, Buhabwa and Nyagisasa.

At the national level, the statistics about religions show that:
In 2014, 95% of population consider religion important, 4.5 % consider religion unimportant, and 0.5% is not decided. (Source: Nation Master Categories, http://www.nationmaster.com/country-info/profiles/Rwanda/Religion).
The importance of religions in Rwanda is as follows:

Table 1: The importance of religious groups in Rwanda (2001- 20014).

Religious groups	% of total population 2001	% of total population 2014
Roman Catholic	56.5	46
Protestant	26	40.5
Adventist	11.1	9.4
Muslim	4.6	2.5
None	1.7	1.5
Indigenous beliefs	0.1	0.1
Total	100	100

(Source: transformation of data available at Nation Master Categories, http://www.nationmaster.com/country-info/profiles/Rwanda/Religion).

The above table shows that at national level, the dominant religions are respectively: 1st, the Catholic church (56.5%), 2nd, all protestant churches except the Adventists (26%), 3rd, the Adventist Church (11.1%), 4th, the Muslims (4.6%), 5th, atheism (no religious belief): 1.7%, 6th, indigenous beliefs : 0.1%.

The Christians total 93.6% of the population, and as the above statistics show, there exists an extreme division among the protestant believers.

The distribution of denominations in Kanjongo sector is shown in the following table:

Table 2. The sectors Kanjongo and Kagano into denominations

Denominations	(%)
Catholic church	22.4
Pentecost	30.3
Free Methodist	29.2
Adventists	10.1
Anglican	3.6
Baptist	2.2
Friends church	1.1
Neo Apostolic church	1.1
Total	100

Source: Kanjongo sector (Civil status Service), Annual Demographic Report 2014.

3.3 The Research Design

The research design generally contains an overall plan used by the researcher for collecting data in order to answer the research questions. In this work, it contains the following elements: the research design appropriate to the objectives, methods and techniques, the sampling techniques, data collection instruments, data analysis and interpretation procedures, and the ethical considerations.

3.3.1. Type of Research Design:

Considering the objectives of the study, it has used the case study as the main design, with the purpose to narrow down the vast issue of questioning the Family functioning in the Christian communities to the particular context of the Free Methodist Church. However, inside this case study design, a descriptive design (survey under the type of interview) has been introduced in order to provide required information about the status of family functioning and the degree of adaptation to environmental change, as detailed in the conceptual framework.

This study is also an ethnography, as it seeks to develop an in- depth understanding of "a specific setting from an insider perspective" (Susie, 2009: 208). It is important to indicate at this stage that, even if some recommendations for action are made at the end of the study, the target is not to yield a causal relationship but only to understand better key features of family functioning at the time around the study.

3.3.2 Research Methods

In order to reach the objectives and purpose, the qualitative and quantitative methods are used by the researcher. Qualitative methods are used for collecting and analyzing qualitative data, with the techniques of interview and content analysis. This allows to precise the themes and sub- themes corresponding to the research questions or objectives. Quantitative methods are used for translating qualitative results into numbers and figures easy to interpret.

3.3.3. Sampling Techniques

In order to study the functioning of the Christian families, with the particular case of the Free Methodist Church families, the Free Methodist Church was selected by purposive sampling. It is the church where we belong and where research is easier than elsewhere.

The population to be studied comprises the Free Methodist church families, but since they cannot be questioned directly, they are studied indirectly through the married men and women in the four above mentioned chapels, the total of which constitutes the sampling frame. That sampling frame is detailed in the following table.

Table 3. People who are married sex in Kibogora parish (FMC Rwanda).

Distribution of married people by sex in KIBOGORA parish			
Chapel	Cell	Married men	Married women
Nyakabingo	Gako (kagano sector)	85	135
Kibogora	Kibogora(Kanjongo)	410	533
Buhabwa	Kigoya (Kanjongo)	103	144
Nyagisasa.	Raro (Kanjongo)	75	122
Total		**673**	**934**
Total population			1607

Source: Statistics of the Free Methodist Church, Kibogora Parish. 2015.

The study was carried out on a sample of Free Methodist married people. The sampling consisted simply by the order in the registry where each first among the five was retained (men and women registry). The number of respondents from a given chapel was determined by quota sampling in respect of the proportional number of each chapel in the size of the parish, and in a representative portion of married men and women. Attention was paid not to take two people from the same couple.The total of the sample has been 320 people, which is the minimum statistically acceptable size. It includes 134 men and 186 women.

From table 3, the sample is distributed among the chapels in the following table:

Table 4. The sample by chapels

Chapel	*Cell*	*married Men in the sample*	*Married Women in the sample*	*Men +Women in the sample*
Nyakabingo	Gako (KAGANO sector)	17	27	44
Kibogora	Kibogora (KANJONGO sector)	82	106	188
Buhabwa	Kigoya (KANJONGO)	20	29	49
Nyagisasa.	Raro (KANJONGO sector)	15	24	39
Sub - total in the sample		134	186	320
Total sampling frame (Table 1)		673	934	1607

Source: Table 1.

The individuals at chapel level were selected by a systematic sampling method, with a sampling fraction of 0.2 (or a proportion of 1 man in 5, and 1 in 5 women on the lists of married men and women in the parish statistics.)

3.3.4. The instrument for data collection.

For this particular study, the research instrument is meant for measuring the themes suggested by the research questions. The starting point of the study is the observation that many families of the Free Methodist church, Kibogora parish experience a dysfunctional mode of family functioning which is justified by occurrence of conflicts, separation and even violence within families, but it has not been studied how functional they are at large, neither how resilient they remain through changes in their environment.

Those descriptions require gathering data on the following themes:

1) The level of functioning in a Christian family, especially in the Free Methodist Church. That theme is analysed through the quality of interaction system (ex, the family is dysfunctional if there is incapacity to solve relationship problems and persistence of conflicts, trend to separation and violence).

2) The level of "family resilience to environmental change". It is described by these three variables, following Nichols, M.P (1984:239):

a) Rigidity of the boundaries in family interactions, including familial organisation, incapacity to tolerate, disagreement on some vital issues, among others,

b) Level of individual development and adjustment of personalities of spouses;

c) The strength of pastoral care: ex, it is weak if there are weaknesses in the process where religious leadership help with facilitating communication between spouses or parents and their children, following a defined model, in order to solve a conflict, anxieties of different sorts (Lartey, (2003:108)).

The analysis of those three topics served to elaborating some practical recommendations in the narrow context of the Free Methodist Church.

3.3.5 Data Collection Methods

Data were collected using the following techniques and instruments:

- Interview guide: this technique allowed us to collect primary data from the population selected in the sample.
-

The interview guide, composed of questions obtained from splitting the research questions, is annexed in appendix. The answers are statements describing the position of each sampled family towards a sub theme retained in the research. Those answers constitute items that will be next rated in appreciation by three persons: one theologian (the researcher himself), one economist and one development studies specialist.

Gaining access to data was very easy as the researcher had obtained authorization of research by the sector administration (see Appendix 1) and he was member of the community.

3.2.6 Data Analysis and Interpretation

The opinions for measuring the variables and sub variables of family functioning and adaptation to environmental change being qualitative, they are analyzed using the technique of content analysis (grouping the answers under themes) and descriptive statistics (calculating percentages of frequencies, and representing them by different graphs for their better legibility).

After obtaining results at all items, they are interpreted qualitatively (summarized) in order to determine the prevailing mode of family functioning as well as the level of resilience to environmental change.

Therefore, the fact of describing the sampled population in terms of level of family functioning and level of family adjustment to environmental change means that the research interprets data in an inductive approach.

3.2.7 Ethical Considerations

Ethical consideration is about the ensuring the protection of human participants in the study.

Respondent's consent was first acquired. The respondents in the research were to make a decision to participate based on an adequate knowledge of the study. They were informed about the procedures of the study in which they are asked to participate. Privacy and confidentiality (anonymity) was also respected.

Conclusion

This chapter has discussed the method and the design of the study on family functioning in Christian communities focused in the Free Methodist Church of Kibogora in Rwanda. The next chapter discusses the findings of the study.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND INTERPRETATION

4.1. Introduction

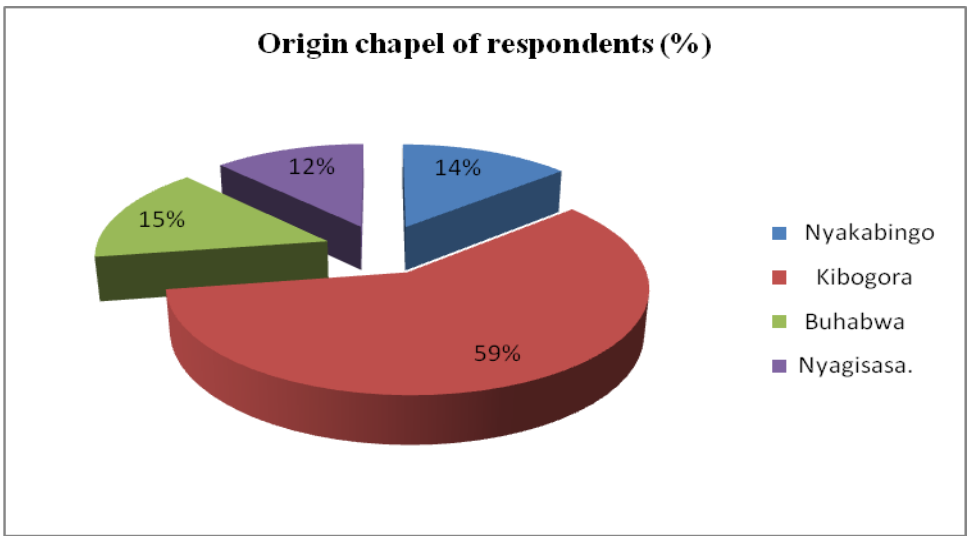
Having discussed the research methodology in the previous chapter, this Chapter focuses on discussing the findings of the study in regard to the data analysed, presented and interpreted.

4.2. Data presentation

4.2.1. Demographic information about the respondents

The figure below presents respondents according to their chapel of origin:

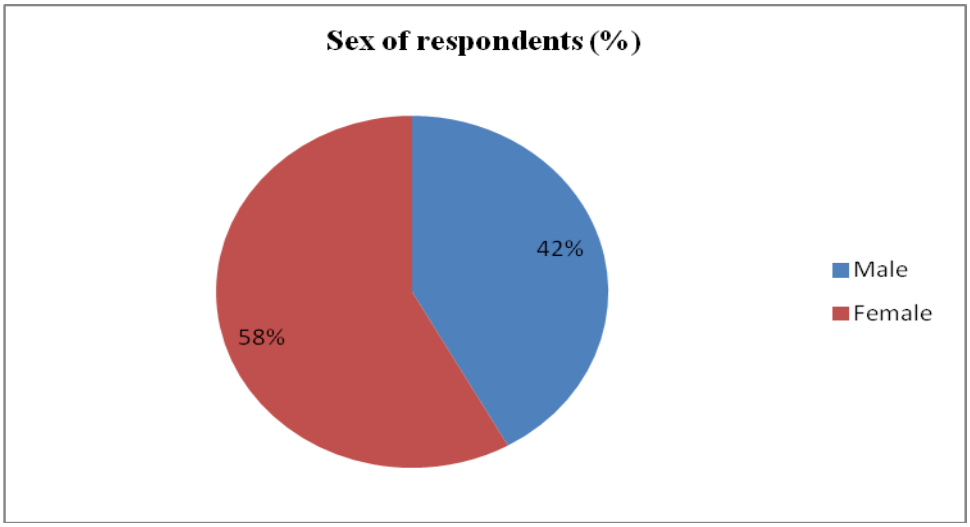
Figure 1. Distribution of respondents following their origin chapel



The figure above shows that Nyakabingo chapel contributed with 14% of the sample participants, Kibogora chapel with 59 %, Buhabwa chapel with 15 %, and Nyagisasa chapel with 12. %. Those contributing to the sample are representative of the size of each chapel's population.

Distribution of respondents by sex

Figure 2. Distribution of respondents by sex.



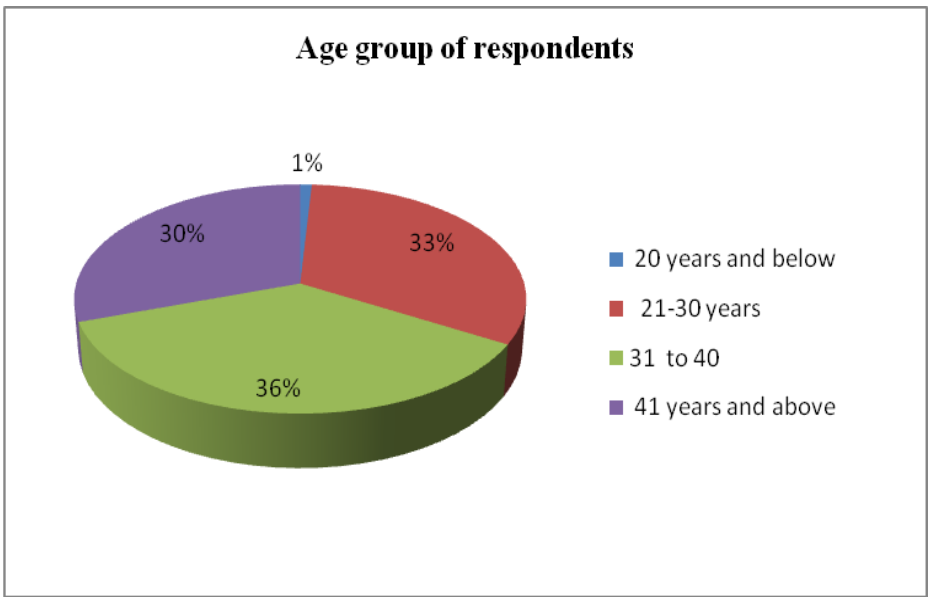
The figure 2 shows that the sample is dominated by women (58%) but the proportion of men (42%) is also significant.

The males and females are represented in the sample the same way as they are in the chapels. This maintains the gender balance in the composition of the sample, while it also allows the diversity of the opinions of respondents.

4.2.2 Distribution of respondents by Age group

The different ages of the respondents have been grouped following the way the marital life often occurs in the life of an average Rwandan: below 21 years of age, people are reputed as young and cannot marry; between 21 and 30 years of age, people who have married are known as “young married”, and the ages of 31- 40 years are expected to be productive where married people are stable and carry on a wise normal life.

Figure 3. Distribution of respondents by age group

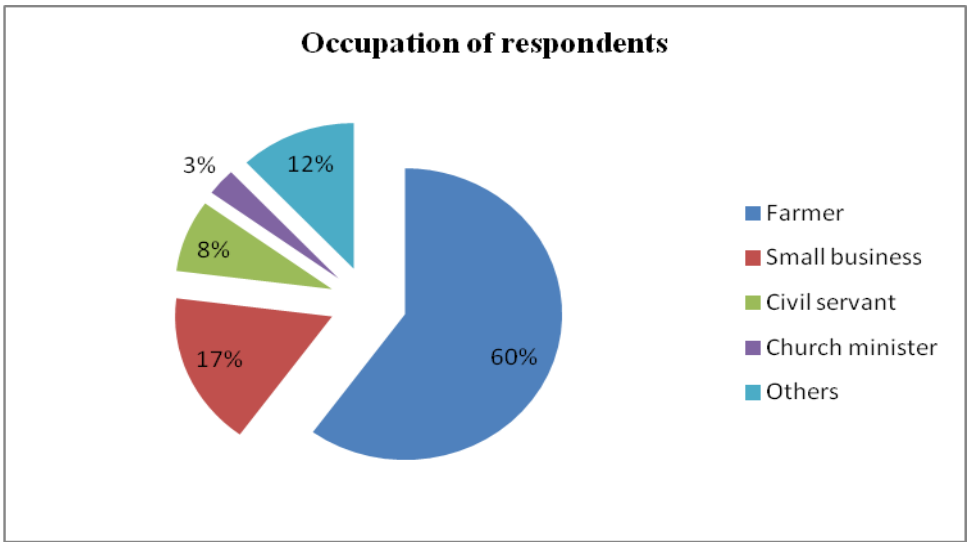


According to figure 3, 36% of respondents belong to the productive age group (31- 40), 32.5% (second position) belong to the age 21-30. In the third position, comes the group of couples aged 41 years and above representing 30.31%. There is also a marginal group (0.94%) of early marriages.

4.2.3 Distribution of respondents by Occupation

The responders' professions are grouped in the following diagram:

Figure 4. Distribution of respondents by Occupation.

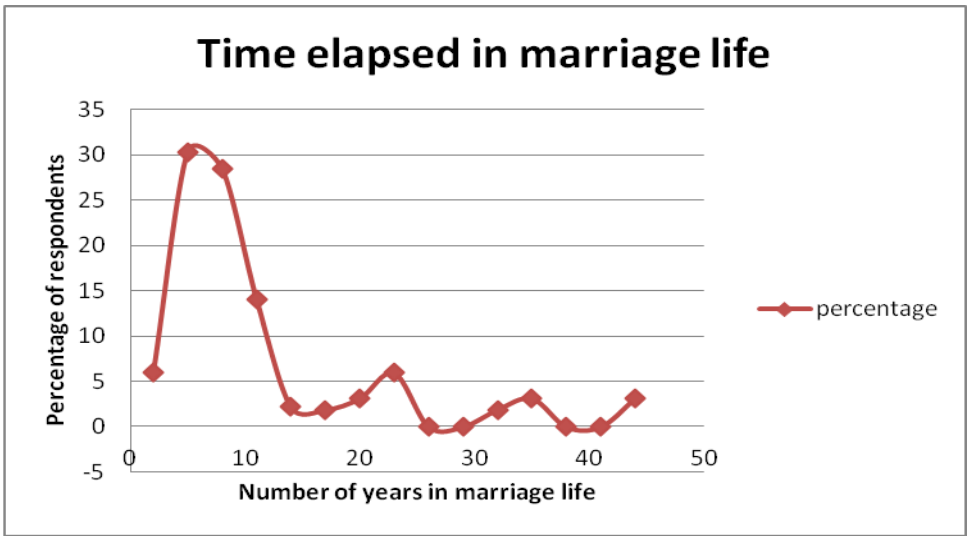


The figure 4 shows that the sample is dominated by farmers (60%), followed by small business people (17 %) and other various jobs (motorcycle drivers, builders) (12%). There are also some civil servants in various domains (8%), and religious servants (3%). The fishers have not been available for the interview.

4.2.4 The time already spent in marriage life

Items for this sub variable were obtained through answers to the question: "How long have you been married?" The responses were grouped in classes in the following diagram:

Figure 5. Time elapsed in married life



The figure 5 shows that the majority of the couples were married about 5 years ago (97 couples over 320). But this is not the average as they represent only 31% of the sample.However, once this group is combined with the couples who have been married about 8 years (91 couples),they form a majority of 59.06%. Thus, the majority of couples in this research were married about 5- 8 years ago, and are some how young couples with an experience between 4-9 years of marriage. The sample includes also a minority of people with experience (up to married 44 years and more).

4.2.5 The Level of Family Functioning.

The focus was the study of the level of dysfunction in a Christian family, especially in the Free Methodist Church. It is described by the absence of happiness or cooperation, and poor interactions (under the form of persistence of conflicts, trend to separation and violence).

The corresponding sub variables were the following ones:

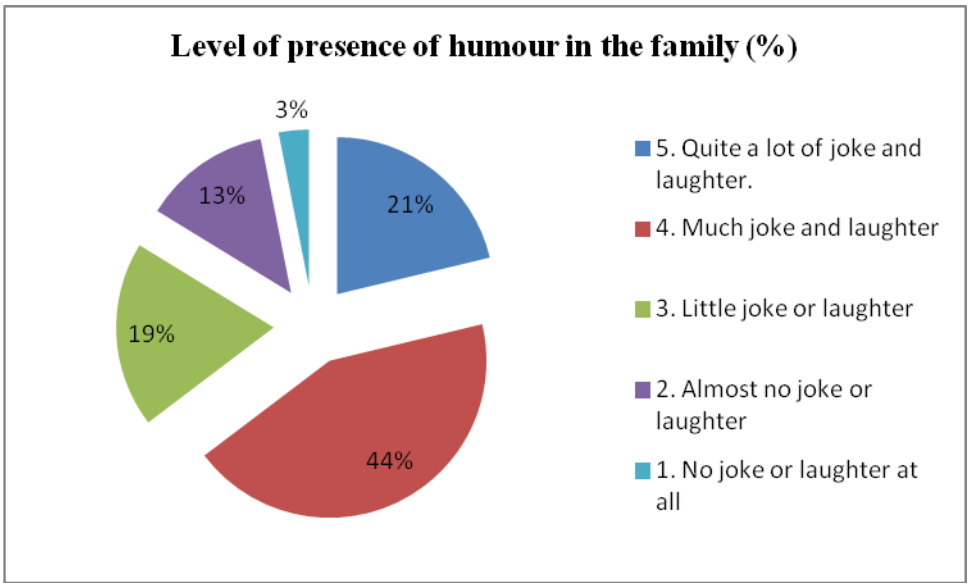
4.2.6 The presence of joking and laughter in family

This sub variable was analyzed thanks to using the question: "How much humour and laughter is there in the family?"

The answers were ranked according the appreciation of the presence of humour in their families

The answers were ranked and grouped in the following diagramme:

Figure 6. Level of presence of humour in the family life



It is obvious from figure 6 that the most frequent element is the families where there is much joking and laughter (43.44%). In second position come families where there is "quite a lot of joking" (21.25%). In the third position are households where there is "little joking" (19.06%), in fourth position come households with "almost no joking or laughter (13.13%), and the least frequent group is that of households with "no joking or laughter at all" (3.12%).

4.2.7 The level of familial support to individual plans

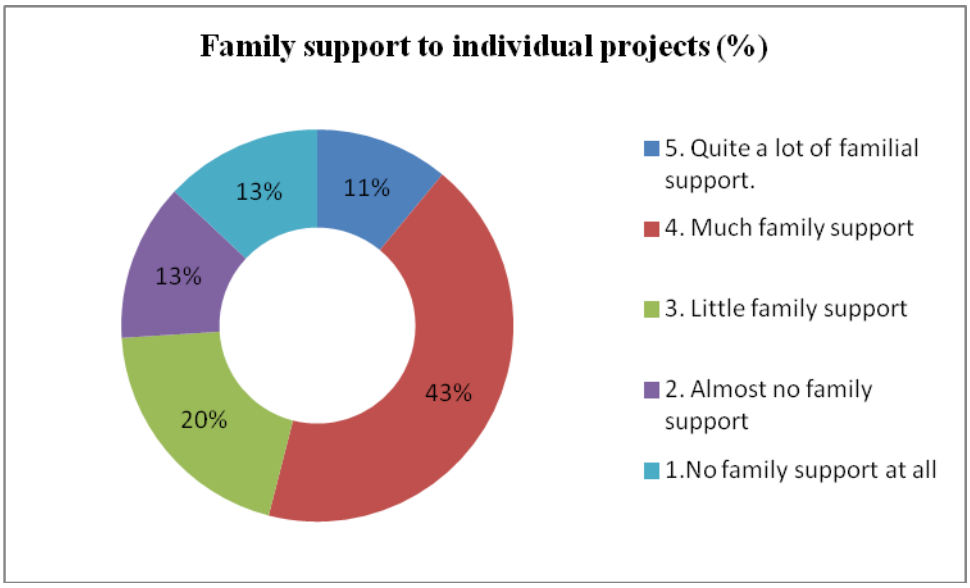
This variable analyzes the level at which the family supports its members at reaching their goals. The items for this variable were obtained using the question: "How much does the family allow members to fulfil their plans?"

The answers were ranked using the Lickert's scale where 1= there is no family support at all, 2= almost no family support, 3= little family support 4= much family support 5= a lot of familial support.

Once ranked the answers were grouped in the following diagram:

These data are visualized in the following diagram:

Figure 7. Level of familial support to individual plans



The figure 7 shows that the dominant group is made of households where there is "much family support" to individual plans (43%), the second group is made of households with " little family support" (20%), the third group in importance is the one with "almost no family support" (13%), the fourth group is made of households where there is "no family support at all" (13%), the least frequent group is the one with "quite a lot of familial support" (11%).

4.2.8 The level of cooperation among family members

To measure this sub- variable, it was necessary to ask the question: "At which level are family members' cooperatives?"

The answers to this question were ranked under consideration of cooperation among the spouses. After the ranking, the answers were grouped in the following diagram:

Figure 8. level of cooperation among family members.

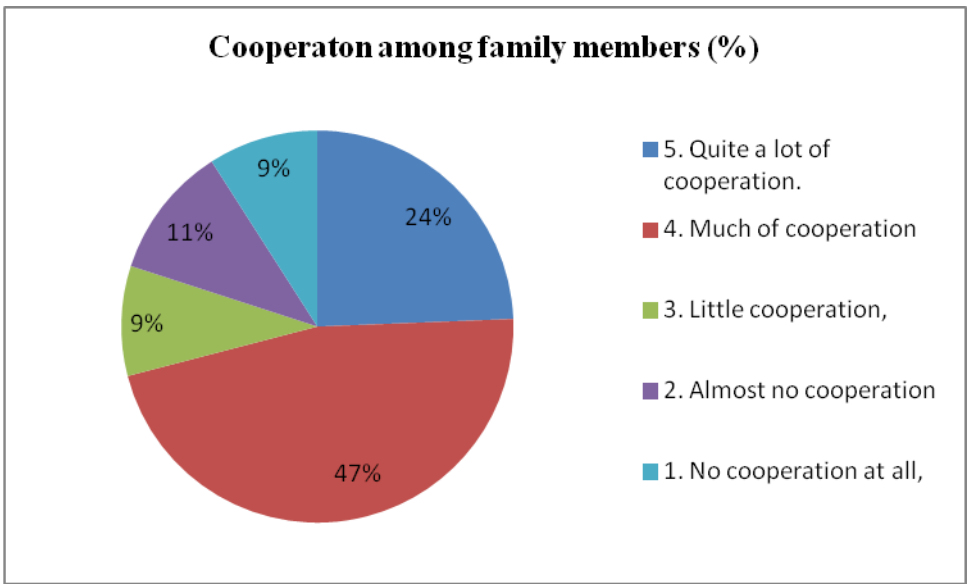
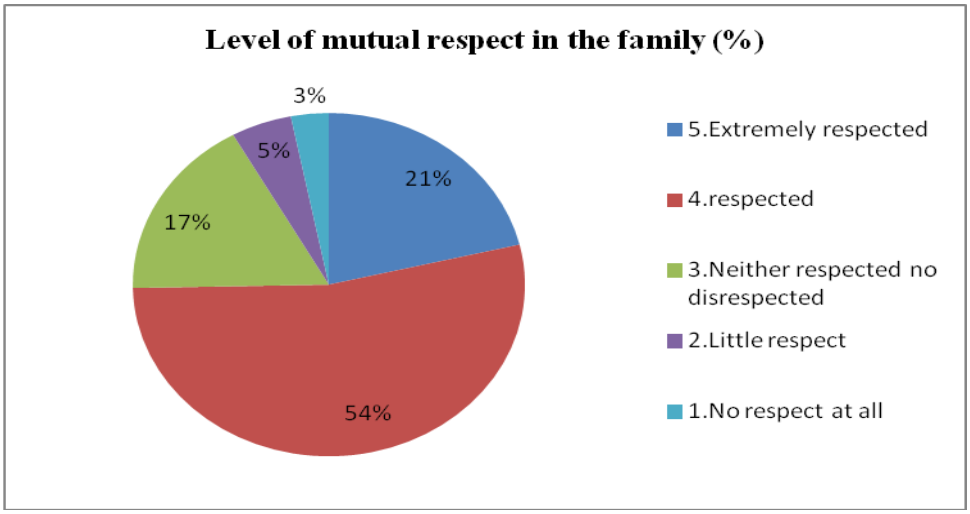


Figure 8 shows that the dominant group is composed of households with "much cooperation" (47%), the second dominant group are of households with "quite a lot of cooperation (24%), the third category comprises households "almost no cooperation" (11%), finally, there are two least dominant groups: households with "little cooperation" (9%), and households with "no cooperation at all" (9%).

4.2.9 The level at which family members feel respected

These items in this sub variable are answers to the question: "At what an extent does every family member feel respected?" Those items are grouped in this diagram:

Figure 9. Level at which every family member feels respected.



The figure 9 shows that the majority of 54% of familiies experience an acceptable level of respect, followed by a fraction of 21% of families who feel that the respect level is at maximum level. There exist also 17 % who live a vague situation (they cannot say there is respect or there is not), while 5% of families experience little respect, and in 3% of families, respect does not exist at all.

4.2.10 The situation of unsolved conflicts in families.

The elements for explaining this sub variable were obtained by asking the question: "Did it happen that one partner's own attitudes may have pushed the other partner to exhibit a negative behaviour, but he never apologizes for it?"

Figure 10. Status of the unsolved conflicts in the family.

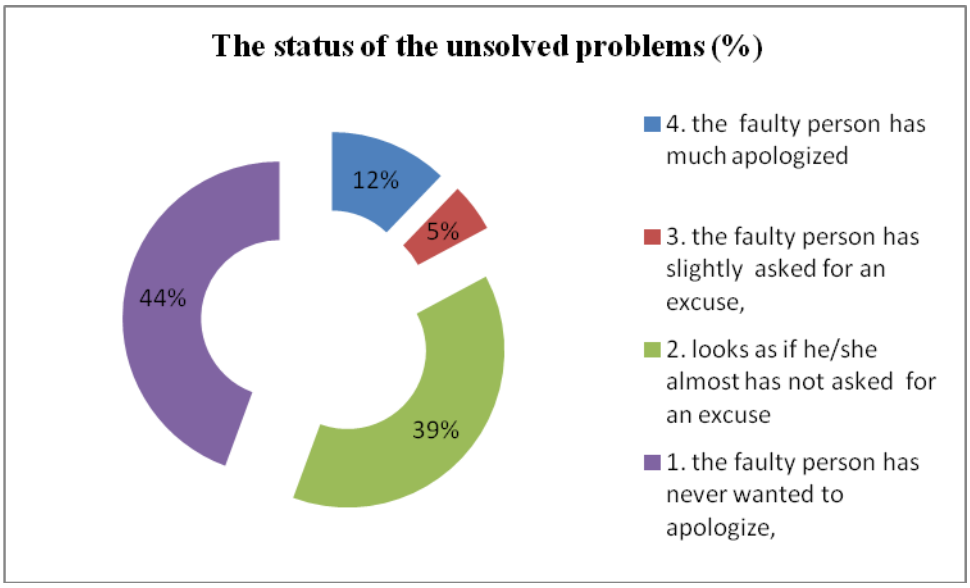


Figure 10 above shows that the majority group is constituted of households who find "the faulty person has never wanted to apologize," (44.37%), the second group in importance are of households where " looks as if he/she almost has not asked for an excuse" 38.44%), the third group is that of households wherein " the faulty person has much apologized" (12.19%), the fourth group is that of households wherein "the faulty person has slightly/or hardly asked for an excuse" (5%), and the least frequent group is that of households wherein ". "The concerned person has fully apologized, repented and the problem took a positive end" (0%).

Five methods used for solving problems in the family.

The respondent was asked to rate on scale from 1-5, the method which is actually used for solving a family problem.

Physical or moral violence / or separation.

In the interview, this item was explained as “murder, other physical violence, insults, finding another sexual partner… separation is used”.

The votes for this sub variable were ranked and grouped in this diagram:

Figure 11. Frequency of physical or moral violence and/ or separation.

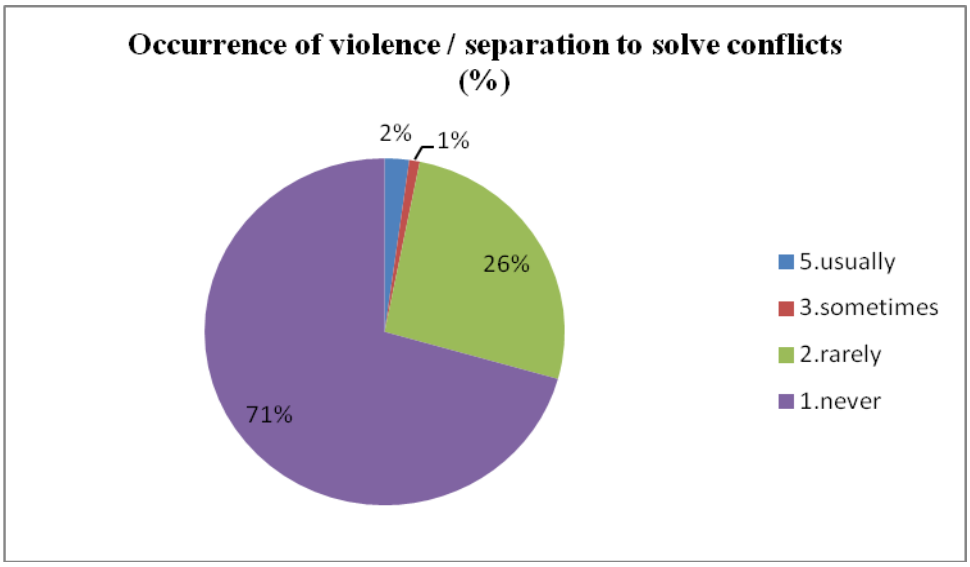


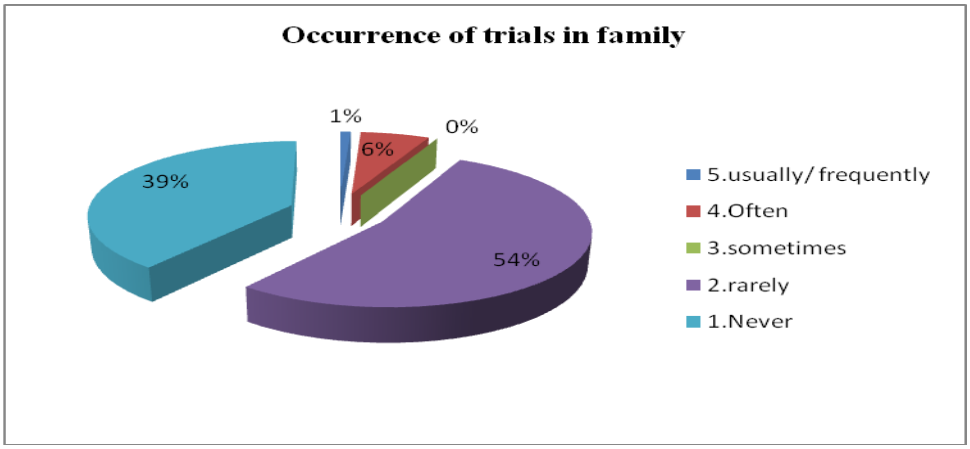
Figure 11 shows that the majority of households “never use violence or separation” to solve familial problems (71%). The second category in importance “use violence or separation rarely” to solve family problems, the third item in importance the group of households which “frequently use violence or separation” (2%), the fourth one are the households which “sometimes use violence or separation” (1%) for solving their problems. There was no household that claimed they “often use violence or separation”.

Going to the family court to solve familial problems.

In the interview, this item was explained as “preference for Court trial, or community trials; the faulty person is shown his mistakes and asked to ask pardon” as a means for

solving familial problems. The votes for this sub variable were ranked and grouped in the following diagram:

Figure 12. Level of occurrence of government or community verdict.



The data in the figure 12 shows that the majority of households prefer to make recourse to government or community verdict "rarely" (53.44%). The second item is to "never" make recourse to that method (39.37%), the third position is to "often" use that method (6.25%), the item that comes in the fourth position is "frequently" use it (0.94%), and the least frequent item is to use it occasionally (0%).

4.2.11 Dialoguing over the issue

In the interview, this item was explained as follows: "as a preferred means for solving familial problems, the problem is brought under discussion for the outraged person to exhibit its reality, for everybody to examine their share in responsibility for the mistake, for analyzing the relevant solution and the role of everybody in implementing the solution.The above process is followed, plus a level of patience and forgiveness, and a session of prayers." The votes for this sub variable were ranked and grouped in this outline:

Figure 13. Level of occurrence of dialogue as a preferred method of solution.

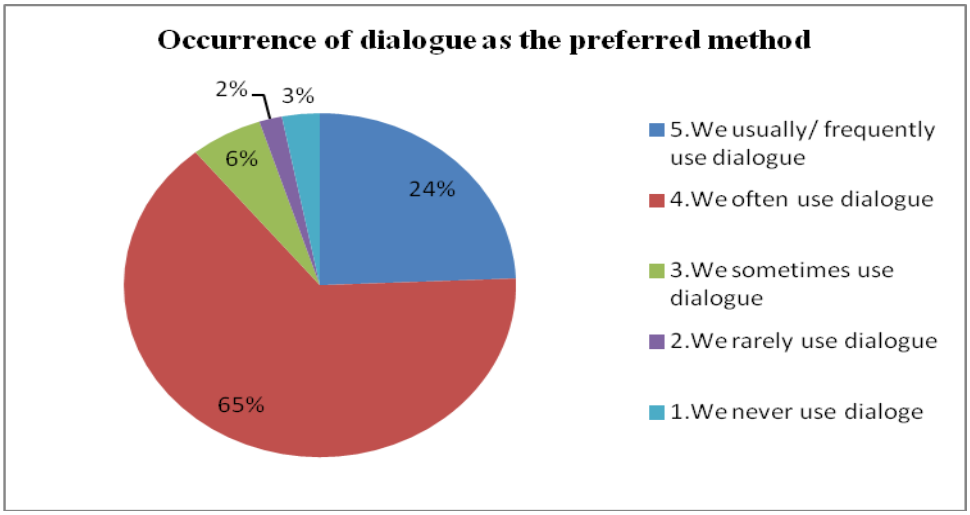


Figure 13 shows that the majority of households (64.69%) " often" use dialogue to settle problems in the household, the second item in terms of frequency are group of households which " usually utilize dialogue" (24.37%), the third item is the group of those who "sometimes" use dialogue (5.94%), the fourth one "never" uses it (3.12%), while the least frequent the group are households which use it "rarely" (1.88 %).

4.3 Level of flexibility of the boundaries in family interactions

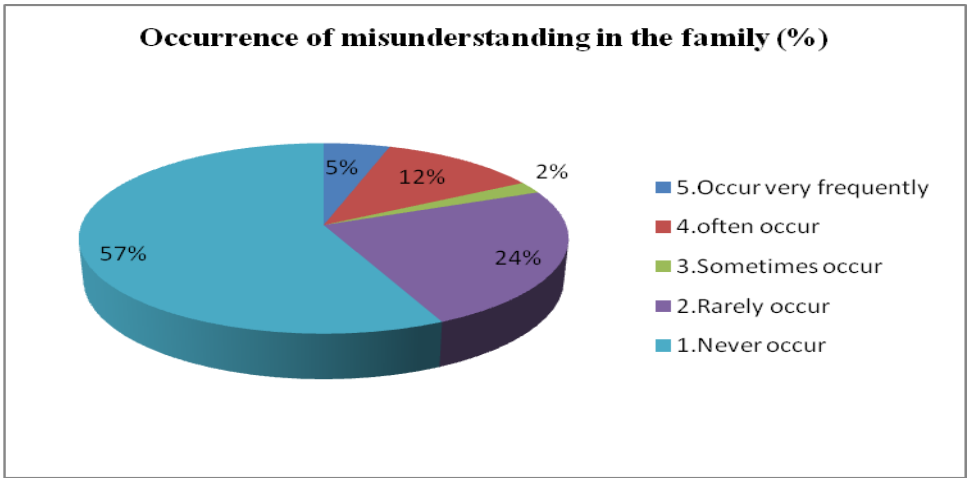
This macro variable was understood through a number of sub- variables, which in turn correspond to some questions answered by the responders to the interview.

Occurrence of misunderstanding in the family over the past.

The items in this sub- variable are the answers to the question: "Has your family ever experienced a misunderstanding over an important problem since you were married?"

Those items are grouped in the following diagram:

Figure 14. Level of Occurrence of misunderstanding in the family over the past.

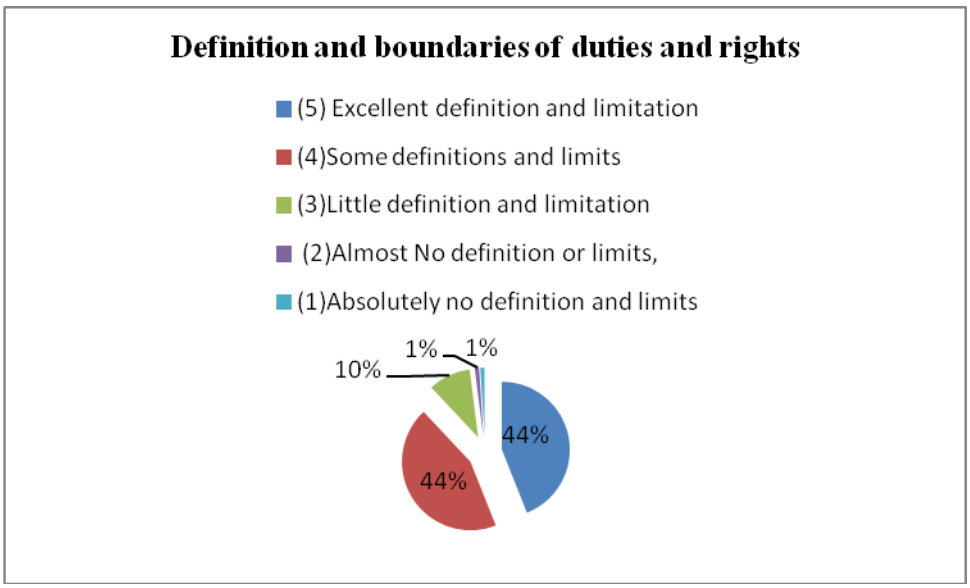


The figure 14 shows that the majority are families where misunderstanding "Never occurs" (57%), followed by a large proportion of families where misunderstanding "rarely occurs" (24%), in the third position are families where misunderstanding "often occurs" (12%), in the fourth position the families where it "frequently occurs" (5%), and in the fifth position those where it "sometimes occurs" (2%).

4.3.1 Definition of duties and rights in the family life

This is the response to the question "Are there any shared definitions and limits of duties and rights, for the father, mother and children, in the different domains of life?" The answers were ranked using the categories like absolutely no definition or limits, no definition or limits, you cannot say there is or there is not, they exist at some extent and they exist at an excellent level.The answers were grouped in the following diagram:

Figure 15. Level of definition of duties and rights and their boundaries.



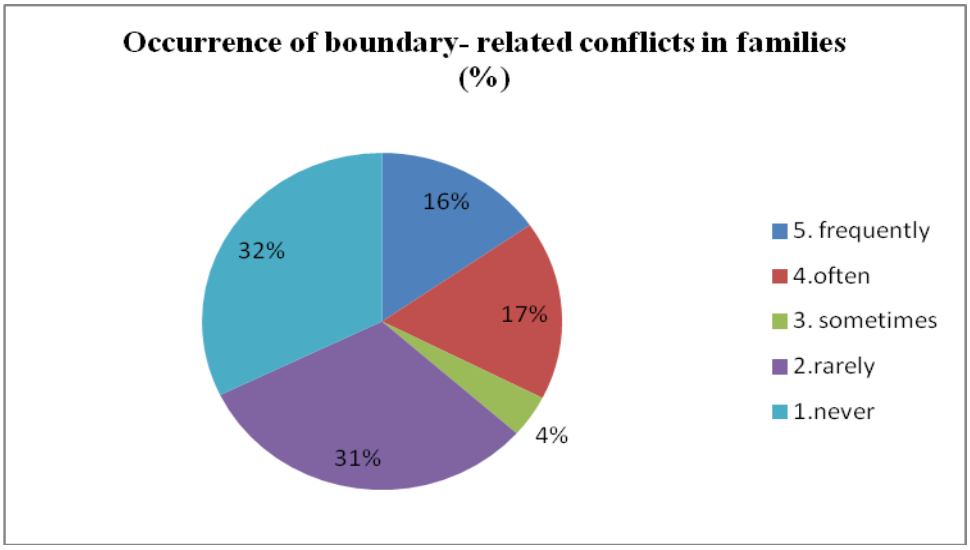
The figure 15 shows that two groups dominate the sample: a group stating that there is excellent definition of duties, rights and boundaries (44%) and another stating those elements exist at a good level but not an excellent way (44%). The positive answers total 88%. On the opposite side, 10% think those elements are vaguely defined and limited in their homes, 1% thinks they are almost not defined nor limited, and other 1% find out they do not exist at all. The negativist side totals 12%.

4.3.2 Occurrence of conflicts resulting to going beyond one's boundaries

The question for this sub variable was: "Has the family ever experienced problems because one spouse or a child has gone beyond the limit of their rights, or interfered into someone else's duties?" The answers were ranked depending on never had a problem at all, rarely experienced a problem, sometimes it experienced problems, it often experienced problems and it frequently experiences problems.

The answers were grouped in the following diagram:

Figure 16. Occurence of conflicts due to going beyond one's boundaries.



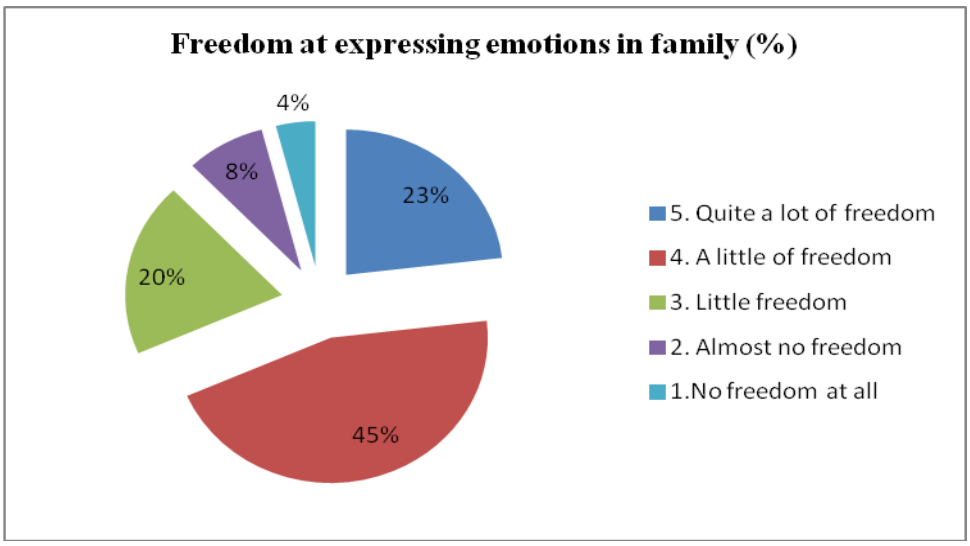
The figure 16 shows that the largest proportion is constituted of families where boundary – related conflicts "never occurred" (32%), it is followed by the proportion of families where it "rarely existed" (31%), those where those conflicts "often occur" (17%), those where they "frequently occur" (16%), finaly, those where they "occur occasionnally" (4%).

4.3.3 The level of freedom to express one's emotions and needs

The question for this sub- variable was: "Does every family member express their emotions and wishes freely?"

The answers were grouped in the following diagram:

Figure 17. Level of freedom to express one's emotions and needs.



The figure 17 shows that the majority of people have much freedom (45%), the second position is that of households with an ideal level of freedom (23%). The lower levels are considered as levels of insufficient level of freedom, namely "No freedom at all" (4.06%), "Almost no freedom" (8.12%), "Little freedom"(19.38%), which totals 21.56% of the sampled households

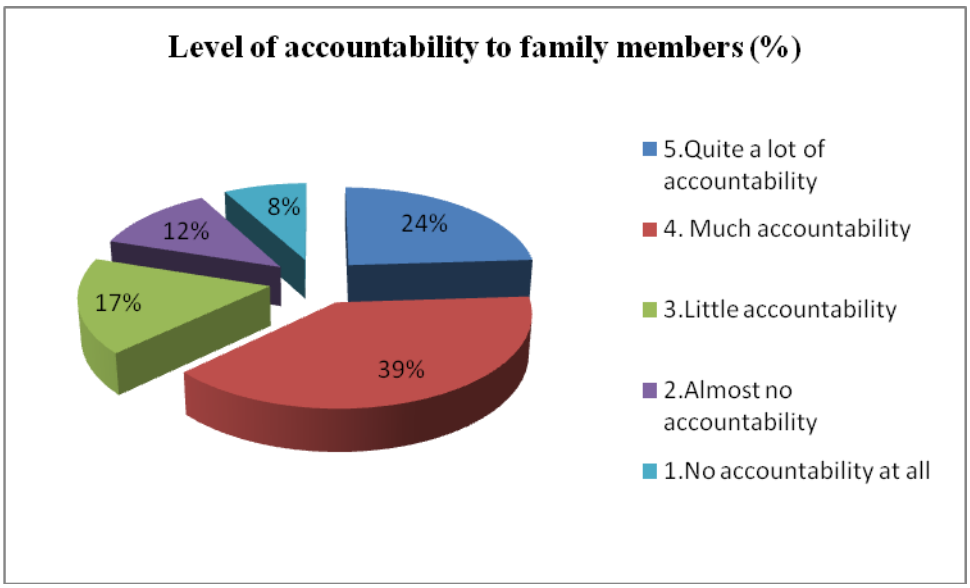
4.3.4 The level of accountability towards the rest of the family

The question that was asked to obtain this sub variable was: "At what an extent are the family members accountable to the rest of the group?"

The answers were ranked using the level of accountability whether there is no accountability at all, almost no accountability, little accountability, much accountability or quite a lot of accountability.

The answers were ranked and grouped in the following diagram:

Figure 18. Level of accountability towards the other family members



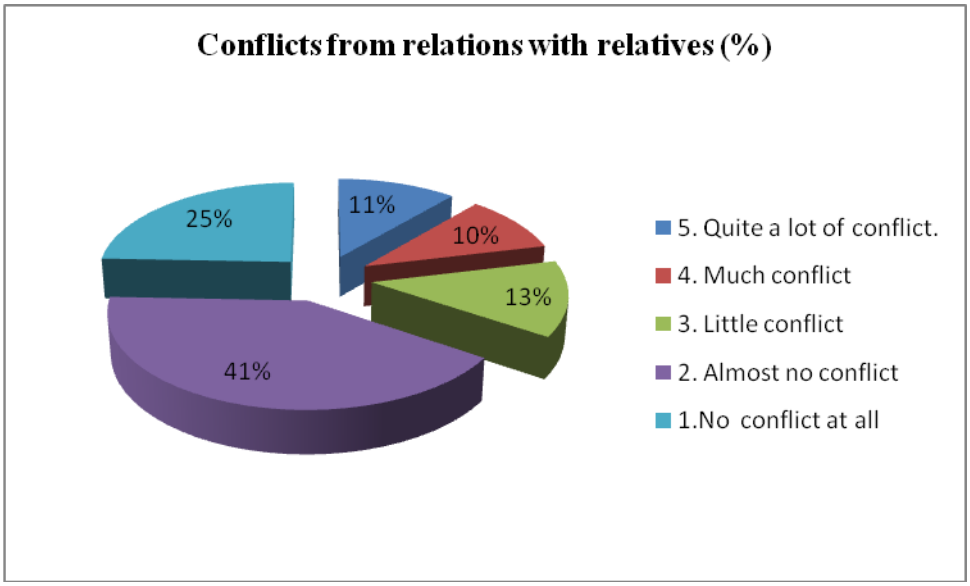
The figure 18 shows that the dominant proportion of the sample is the group of households where there is "much" (sufficient but not the ideal) of accountability to other family members (39%). The following proportion is made of households where there is "quite a lot of accountability" (24%). The third in importance is the group of households where there is "a little accountability" (17%), the fourth important group comprises households where there is "almost no accountability" (12%), and the smallest proportion comprises households where ther is "no accountability at all" (8%).

4.3.5 Occurrence of conflicts resulting from relations with in- laws or kins

The question relative to this sub variable is: "Does the family ever meet problems due to relations of one or both spouses with the in- laws or with kins?"

The answers were ranked and grouped in the following diagramme:

Figure 19. Level of conflict stemming from relations with with in- laws or kins.



The figure 19 shows that the dominant elemtn is thegroup of households where there is "almost no conflict" (41%),, followed in importance by the households where there is " no conflict at all" (arount 25%), the third in importance is the group of households where there is "little conflict" (13%), the fourth is the group of households where there is "quite a lot of conflict" (11%), and the least frequent elemtn is the group of households where there is much conflict (10%).

4.3.6 The level of consultation while making important decisions in the family

To obtain the items for this variable, it was asked the question: "How are the important decisions taken (or issues solved) in your family?"The ideal decision making being the consultation of spouses, the answers were expected to be ranked as: 1= absolutely no consultation, 2= almost no consultation among spouses, 3= little consultation, 4= much consultation, 5= quite a lot of consultation. All responders answered that important decisions were taken by man, with the consent of the woman about this procedure. This was understood as the level 3"little consultation" (100%).

4.3.7 The level of justice in the decisions making in the family

The variable was explored through the question: "To what extend is there justice in making decision in your home? "Each responder's answer was ranked towards the existence of justice: there is no justice at all, almost no justice, there is fairly some justice, much of justice or quite a lot of justice. After the ranking, the answers were grouped in the following diagram:

Figure 20. Level of justice in family decision making.

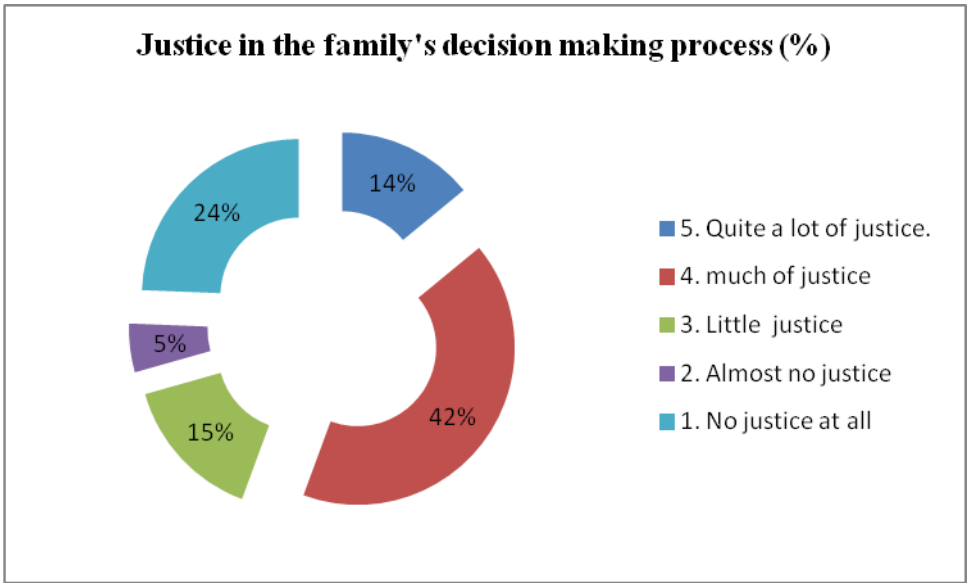


Figure 20 shows that the dominant group is made of households characterized by " much justice" in familial decisions. The second largest category is that of households where there is "no justice at all" (24%). The third category are the households where there is "little justice" (15%), the fourth are the families with "quite a lot of justice" (14%), and the least frequent one comprises households with "almost no justice" (5%).

4.4 The level of individual development and adjustment of personalities

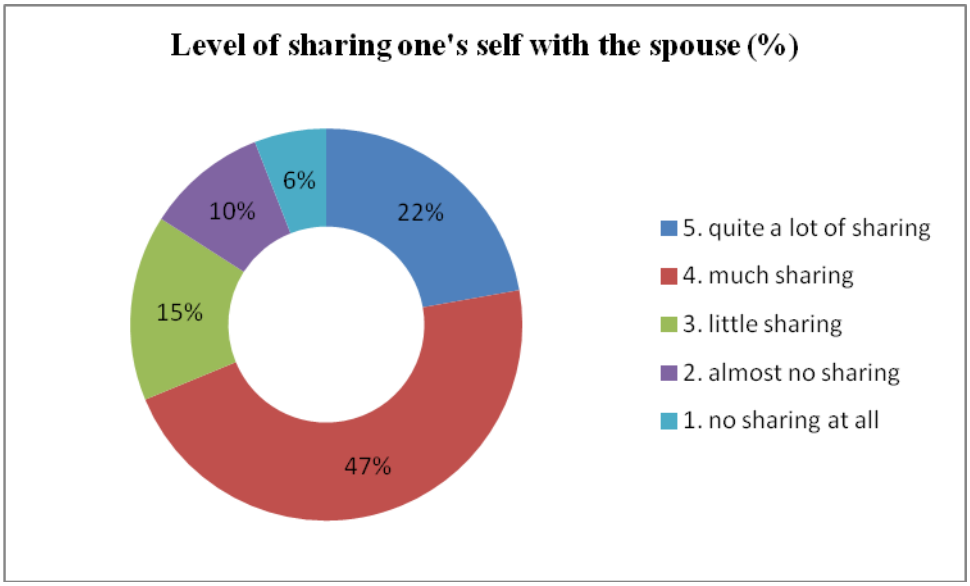
That theme was split into the following sub themes:

The level of sharing one's self with the spouse about everyday life events:

To analyze this sub theme, the following question was asked: "Do you and your spouse take time to share your self, either for good events, bad ones or problems?"

The answers were ranked and grouped in the following diagramme:

Figure 21. Level of sharing one's self with the spouse



The figure 21 shows that the largest proportion of sampled households are characterized by "much sharing of one's self to the partner" (47%), in second position come those having "quite a lot sharing " (22%), in third position are families with "little sharing" (15%), in fourth position are located families with "almost no sharing" (10%), and in the last position are families with "no sharing at all" (6%).

The level of asking and giving pardon in the family.

This variable was measured using the question: "How much apology is there in the family?"

The answers to this question were ranked using the degree of apology in family: there is no apology at all, almost no apology, there is little apology, much of apology, quite a lot of apology. After the ranking, the answers were grouped in the following diagram:

Figure 22. Level of apology among family members.

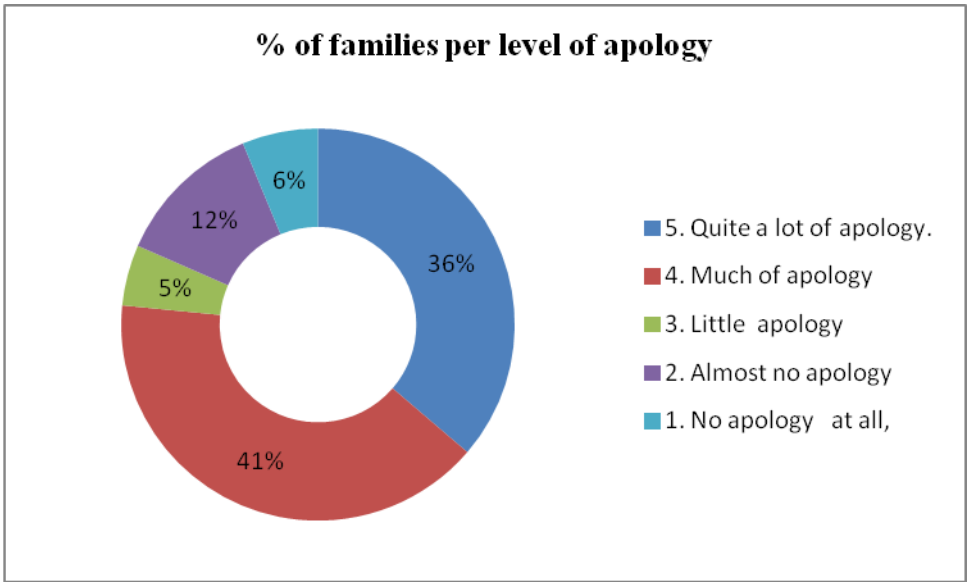


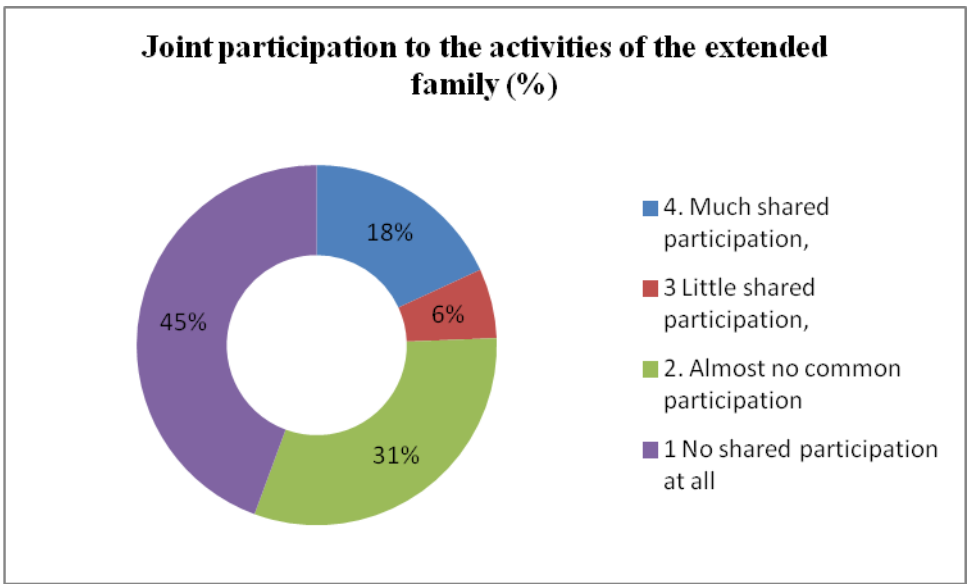
Figure 22 shows that the dominant group is composed of households where there is "much apology" (40.31%). The second group households with "quite a lot of apology" (36.25%), the third category comprises households with "almost no apology" (12.19%), the fourth group are households with "no apology at all" (6.25%", and the last dominant group is that of"little apology" (5%).

4.4.1 The level of joining participation to the activities of the extended family.

The items for this sub variable were obtained thanks to the question: "Do you feel as spouses that you participate in similar ways when common activities are organized by the kin and in- laws families?"

The answers to this question were combined and ranked :there is "no shared participation" at all, "almost no common participation", there is "little shared participation", "much shared participation", "perfectly shared participation". After the ranking, the answers were grouped in the following diagram:

Figure 23. Sharing participation to the extended family activities



The figure 23 shows that the dominant group is comprised of households where there is "no shared participation" to the activities organized by the extended family (44.38%). This one is followed by the group of households where there is "almost no participation" (31.25%), the third category is made up of households with "much shared participation" (18.12%), the fourth group comprises households with "little shared participation" (6.25%), and the least dominant group are the households where there is "perfectly shared participation" (0%).

Appreciation of the spouse's leadership maturity.This sub variable means the way one spouse appreciates his/her partner's maturity in leadership of familial and community businesses. The items for this variable were obtained by asking this question to the church members: "How mature does each spouse think the partner is to make decisions and leadership in the family or community affairs?"

The answers to this question were ranked according to level of maturity of the spouse: completely immature, almost immature, somewhat mature, mature, and perfectly mature. After the ranking process , the answers were grouped in the following diagramme:

Figure 24. Perception of the other spouse's leadership maturity

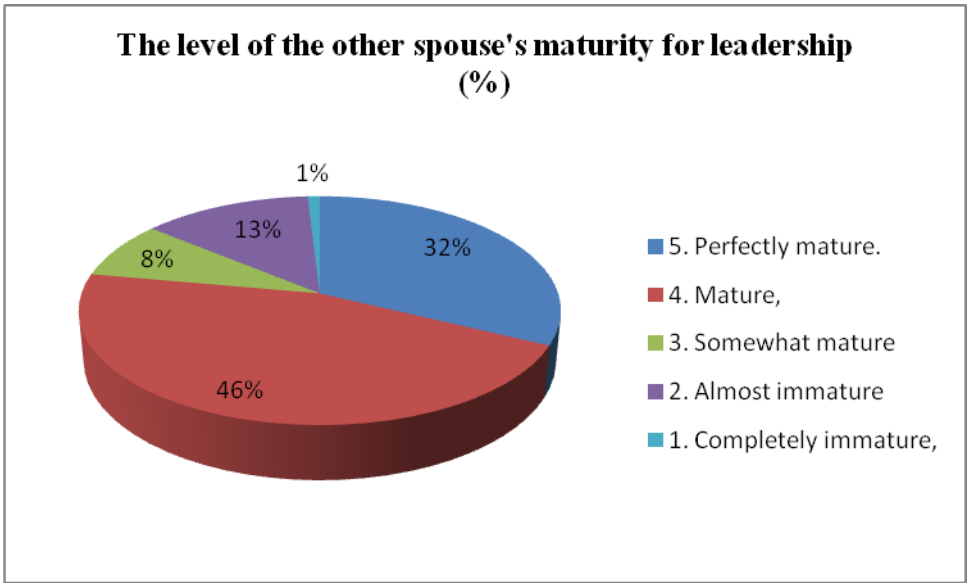


Figure 24 shows that the the dominant fraction of the sample is made up of households where one spouse considers the other as "mature" for the leadership of family and community affairs (46%), the second dominant category comprises households where the other spouse is considered "perfectly mature"(32%), the third group is the category of households where the other spouse is seen as "almost immature" (13%), the fourth group in importance is composed of households where the other spouse is seen as "somewhat mature" (8%), the least dominant group is that of households where the other spouse is seen as "completely immature" (1%).

4.4.2 The degree of tolerance for the spouse's contrary decisions.

This variable means the level at which a spouse can accept that the other spouse makes decisions different from those that he/ she can make.

The items for the variable were obtained by asking this question to the church members: "at what level does each spouse recognize that the partner can decide differently from him or her?"The answers to this question were have shown different categories :No tolerance at all for contradiction, almost no tolerance for contradiction, little tolerance for contraction, much tolerance for contradiction, quite a lot of tolerance for contradiction. After the ranking process , the answers were grouped in the following diagram:

Figure 25. Level of tolerance for the spouse's contrary decisions.

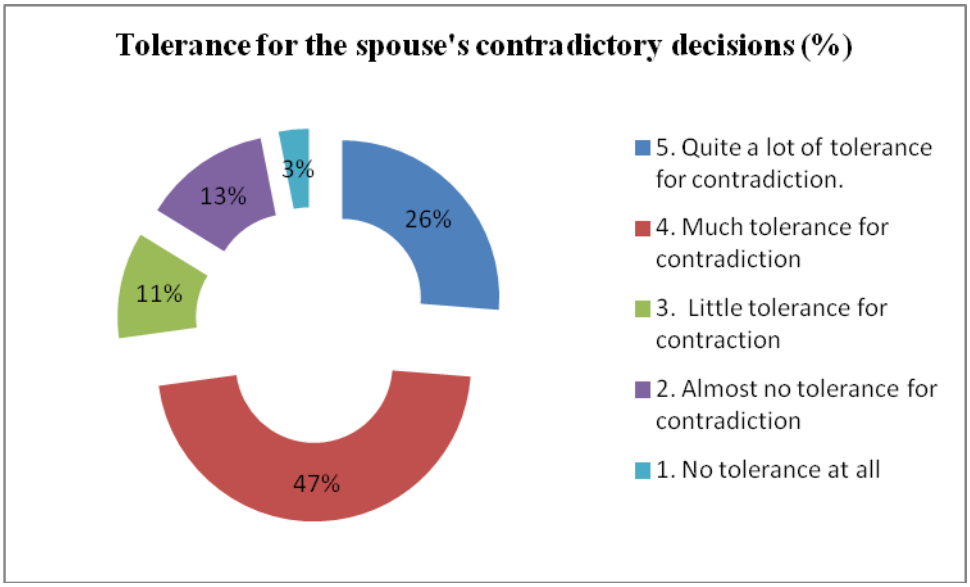
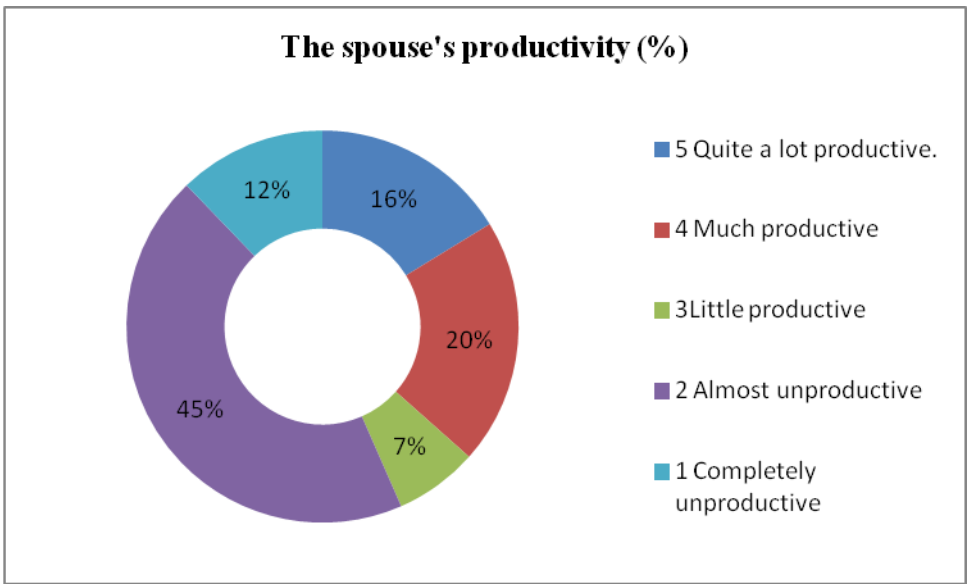


Figure 25 shows that in 46.56% of sampled households , there is "much tolerance" for the other spouse's oposite decisions. The second important group is that of households with "quite a lot of tolerance" (26.25%), the third group in importance is that where there is "almost no tolerance" (13.13%), the fourth one is made up of households with "little tolerance" (10.94%), the least important group are households with "no tolerance at all" (3.12%).

Appreciation of the spouse's economic contribution to the household. The items for this sub variable were obtained by posing the question: "Does the family experience problems because one spouse accuses the partner of being lazy or unproductive?"

The answers were ranked in appreciation of productivity of the spouse: completely unproductive, almost unproductive, little productive, much productive, quite a lot productive. The answers were ranked and grouped in the following diagramme:

Figure 26. Appreciation of the other spouse's economic contribution.



The figure 26 shows that the most frequent group is made up of households where the other spouse is thought to be "almost unproductive" (45%), the second category is that of households where the other spouse is thought to be "much productive" (20%), the third category comprises households where the other spouse is seen as "Quite productive" (16%). The fourth category is that of households where the other spouse is "completely unproductive" (12%), and the least important group is that of households where the other partner is seen as "little productive" (7%).

4.4.3 The speed for which that economic conflict gets solved in the family

The economic conflict is about the appreciation of the spouse's contribution into the family budget. The elements for explaining this sub variable were obtained by asking the question: "Was the economic conflict quickly solved or did it perpetuate or generate a family split?"

The answers to this question were ranked using these terms to qualify the duration of conflict in family: the conflict can never be solved, the conflict is almost unsolvable , the conflict is lightly solved , the conflict is almost solved, 5= the conflict is completely solved.

After the ranking process , the answers were grouped in the following diagram:

Figure 27. The speed at which the economic conflict gets solved.

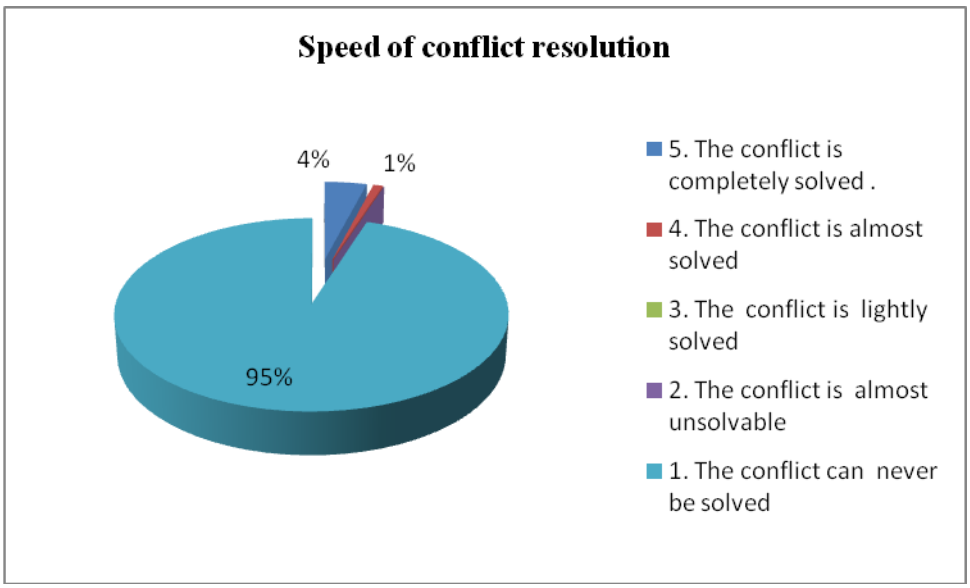


Figure 27 shows that the dominant class is the group of households where "the conflict can never be solved" (95%). The second dominant class is the group of households where "the conflict is completely solved" (4.06%), the third class is the group of households where "the conflict is almost solved" (0.94).

4.4.4 The process proposed for solving problems and conflicts

The respondent was asked to rate on a scale from 1-5 method used to rate the family for solving familial problems.

Physical or moral violence / or separation.

In the interview, the items to be included in this sub variable were collected via the following explanation: "preference for murder, other physical violence, insults, finding another sexual partner… separation" as a method of family problem solving.

The votes for this sub variable were ranked and grouped in this diagram:

Figure 28. Preference for physical or moral violence and/ or separation.

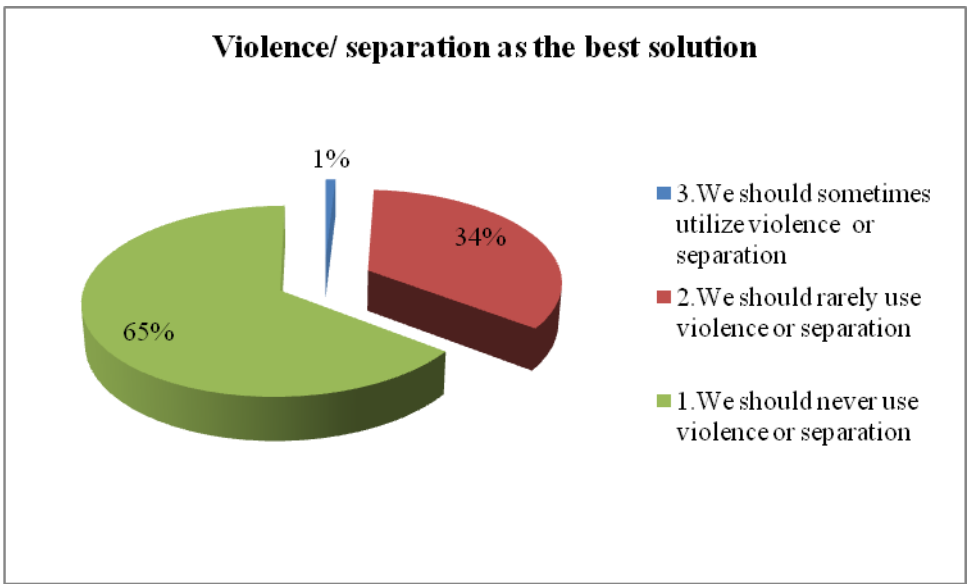


Figure 28 shows that the majority of the sampled households prefer "never to use violence or separation "for solving family problems (64.69). The second dominant item is the choice to "rarely use violence or separation" (34.37), the third position is for households which prefer to" use violence or separation sometimes" (0.94) to solve problems in the family. No household preferred to use it often nor usually.

4.4.5 Court trial, or community trials

In the interview, the items for this sub variable were collected through this explanation: "preference for Court trial, or community trials. The faulty person is shown his mistakes and asked to ask pardon" as a method of family problem solving.

The votes for this sub variable were ranked and grouped in this diagram:

Figure 29. Level of preference for government and community courts.

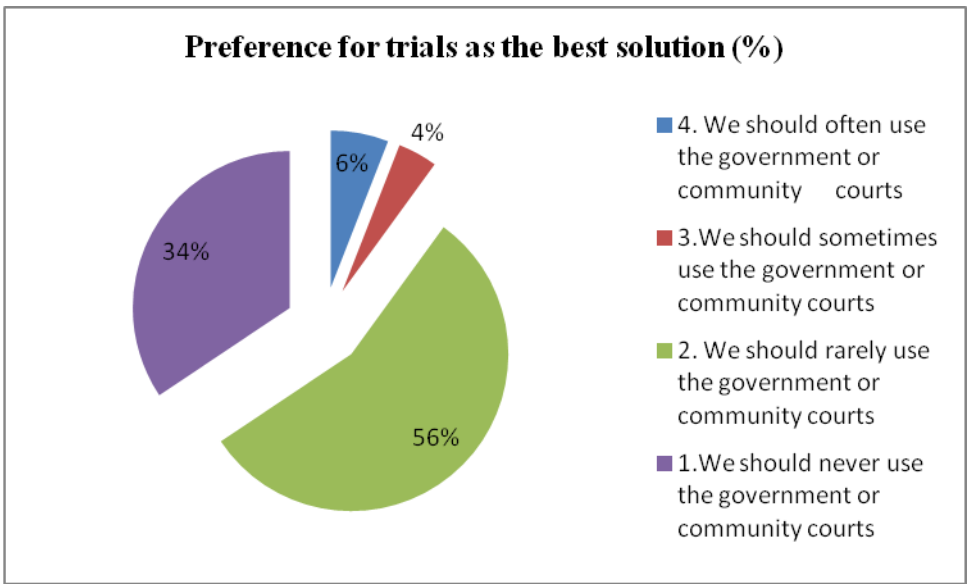


Figure 29 shows that the majority of households (55.62) prefer to "rarely use" the government or community courts. In second position, are the households which prefer to "never use government or community courts" to solve family problems (34.38); in the third position, are those which prefer to "often use these courts" (5.94), in the fourth position are households which prefer to use them "sometimes" (4.06%), and the least frequent is the group of households who prefer usually to use those courts (0%).

4.4.6 Discussing the problem

In the interview, this item was explained: "as a method of family problem solving, to what extent should a family bring the problem under discussion; for the outraged person to exhibit its reality; to examine their share in responsibility for the mistake, to analyze a relevant solution and the role of everybody in implementing the solution? The above process may be followed, plus a level of patience and forgiveness, and a session of prayers."

The votes for this sub variable were ranked and visualized in the following diagram:

Figure 30. Level of preference for dialoguing over the issue.

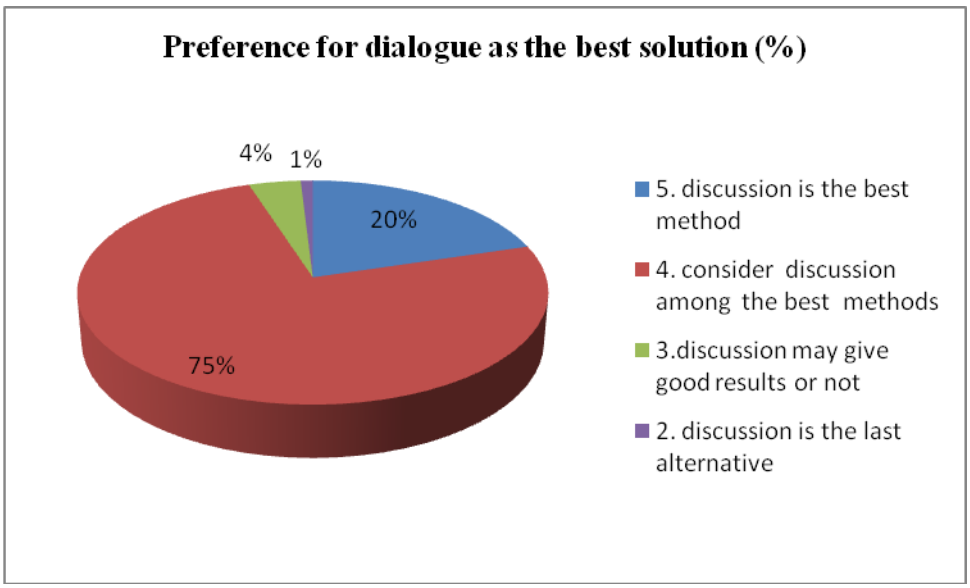


Figure 30 reveals that the majority of the sampled households accept to "consider discussion among the best methods" (74.69%= 75%), this group is followed by those who find "discussion is the best method" (20.31% = 20%),in the third position are those who think " discussion may give good results or not" (4.06%=4%); in the fourth position is the group who choose "discussion is the last alternative" (0.94%= 1%).

4.4.7 Availability of pastoral care to families.

The items relative to this sub- variable were collected using the question: "How often have you received pastoral care when you needed it?"The answers were ranked using the following terms as far as they got or not pastoral care: Never, rarely, sometimes, often and quite frequently. After the ranking, the answers were grouped in the following diagram:

Figure 31. Level of availability of pastoral care to families.

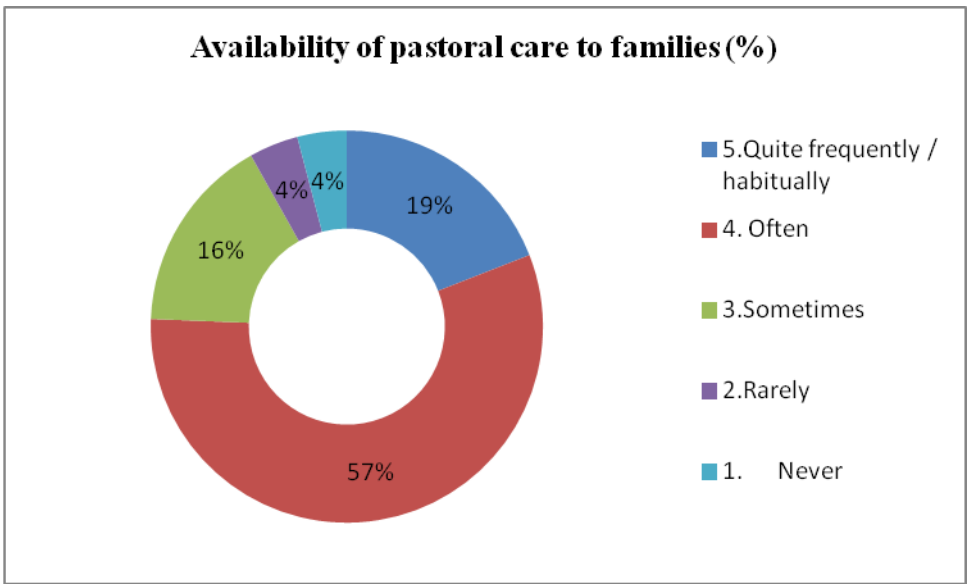


Figure 31 shows that the most frequent item is the group of households which "often" access the pastoral care (56.56%), the second group is that of households which access the pastoral care "quite frequently" (19.06%), the third group is constituted of those who access it "sometimes" (16.25%), the fourth group is those who access it "rarely" (4.06%), the least frequent group is that of households which "never" accesses pastoral care (4.07%).

4.5 Discussion of the results

Ninety-nine percent (99 %) of the individuals interviewed as sample are married adults while 1% has been early married, but all the responders are treated equally relative to the questions of the interview, because it deals with interpersonal relations for which all married people are considered adult. In addition, all of them are involved in social and economic activities, contrary to the general belief that the family increases its savings and undertakes viable economic activities such as building their own home, paying college fees for children, investing in business and social affairs, etc from 41 years and up.

The results showed that the majority of couples were young married about 5- 8 years ago, which means they are some how young couples with an experience between 4 - 7 years of marriage.At the beginning of the research, the main question was, "What is the current mode of functioning of Christian families through environmental changes, especially in the FMC Kibogora parish"?

"This question can be answered through a series of 3 specific questions: a) How functional are the Christian families, especially in the FMC Kibogora parish? b) How resilient to environmental change are the families, especially in the FMC Kibogora parish? c) What useful recommendations can be formulated from the research results?

The answers to those questions are detailed in the following themes and sub- themes:

4.5.1. The level of functioning of Christian families, especially in the Kibogora parish of the FMC

The results obtained from the research about the variable of interaction's quality are the following:

Existence of some households with "no joking or humour at all" (3.12%), "almost no joking or laughter (13.13%), and "little joking or humour" (19.06%), which means absence or insufficient joking and humour in the family, totaling 35.31% of respondents. This contributes to Christian family unhappiness, leading to dysfunction (the families of 64.69% respondents being functional concerning this criterion).

Regarding the level of familial support to individual plans, the study uncovered levels with "no family support at all" (13%),"almost no family support" (13%), and "little

family support" (20%),which totals 46% of the sample. Those levels of insufficient or no familial support to individual plans may become sources of unhappiness. (54% of respondents come from functional families concerning this criterion).

In matters of cooperation among family members, the answers such as "No cooperation at all" (9%), "almost no cooperation" (11%) and "little cooperation" (9%), constitute levels of insufficient or absent cooperation in the household (29% of the sample) and participate to dissatisfaction in the family. This fact is thus an element of family dysfunction (71% of respondents come from functional families concerning this criterion).

There is insuffiency or absence of mutual respect families of 25% of respondents. This can aggravate the hostitlity and conflict in the household, thus, it is an element of family dysfunction (75% respondents come from functional families concerning this criterion).

Concerning the presence of unsolved conflicts in Christian families, a conflict may be considered as unsolved as long as the people have not reconciled, that is, one is given pardon after dialogue over the issue and the person in the wrong asks for pardon. Following the research results, the stage of a solved conflict is expected to have been reached only at the levels where the person at fault has fully apologized and repented (0%), and "the person at fault has fully apologized" (12.19%). The levels including "the person at fault has never wanted to apologize (44.37%), "it almost looks like he/she has not asked for any excuse" (38.44%) and "the person at fault has slightly asked for an excuse (5%), constitute stages of insufficient or absence of apology, or "still open wounds" (87.81% of the sample), which is a symptom of family dysfunction.

Concerning the current methods used for solving problems in the family:

The Christian doctrine is completely against the current practice of solving family problems by use of physical or moral violence / or separation, both in family and society. The acceptable items for this sub variable are "never and rarely". The answers including "households actually 'sometimes use violence or separation' " (1% of respondents) and they "frequently use violence or separation" (2.19% of respondents)

constitute high practice of violence and separation (the families accommodating 3.13% of respondents), which is a symptom of family dysfunction.

Concerning the current practice of solving family problems by making recourse to government or community verdict, although the Bible does not forbid Christians to stand in court, it strongly advises them in general, to settle their matters without being obliged to make recourse to public courts which are considered less holy (1cor.6:1). This means the methods proposed by the Bible are dialogue and mediation. in other words, the acceptable votes in the Christians context include "rarely"(53.44% of the sample) "sometimes" (0%) and they should not go beyond "often" (6.25 in the research sample). Respondents with the opinions like "never use trials" (39.37%) or "usually use trials" (0.94%) are considered as the extreme cases (40.31% of the sampled people), because "never" hints preference for violence, while "usually" is a symbol of not internalizing the Christian values. This is a symptom that the families where belong those 40.31% of the respondents are dysfunctional with regards to this point (while 59.69% come from functional ones).

The current practice of "Dialoguing over an issue" for solving family problems is the best method proposed by the Bible for conflict resolution. The ideal items for this sub variable are "usually" and "often", the inferior levels hinting that the families make recourse to violence and courts. In the interview, some respondents said they "never utilize dialogue" (3.12%), others state they" rarely use it" (1.88%), and still others say they use it only "occasionally" (5.94%). Those levels of insufficient or absence of dialogue (11% of respondents) are a symptom of lack of self control, in other words, dysfunctional families. 89% of respondents come from functional families relative to this point.

In few words, with regards to the methods really used for solving problems , 3.13% of respondents come from dysfunctional families for using physical or moral violence / or separation, 40.31% of respondents from dysfunctional families for extreme use of tribunals (never/ usually), and 11% of respondents from dysfunctional families for the absence of dialogue or poor dialoguing.

4.5.2. The Level of flexibility of the boundaries in family interactions

The characteristics obtained from the research results about that theme are the following:

a) Clearness and flexibility of boundaries in diverse family inter relations.

Concerning the occurrence of misunderstanding in the family over the past, the respondents who state that misunderstanding "Never occurs"in their families (57%), plus those where misunderstanding "rarely occurs" (24%) and those where it "sometimes occurs" (2%) belong to families with negligible or no misunderstanding at all (83% of the sample) .

The respondents who answer that misunderstanding "often occurs"in their families (12%) and those where it "frequently occurs" (5%) belong to families where misunderstanding is significant (17% of the sample, almost 1 respondent over 5), in othere words, families where appropriate means for conflict solving are necessary .

The level of definition of duties and rights and their boundaries in the family

A proportion of 44% of respondents states that there is excellent definition of duties, rights and boundaries in their family life; the other 44% state those elements exist at a good level but not an excellent way. In other words, 88% of respondents belong to families with good or excellent definition of duties, rights and limits.

On the other hand, 10% of responders think those elements are vaguely defined and vaguely limited in their homes, 1% think they are almost not defined nor limited, and the other 1% find out they do not exist at all. In other words, there is vagueness or absence of definition and limits in rights and duties in the families accommodating 12% of respondents, which constitutes an uncertain framework of everyday life for them and is a symptom of rigid boundaries (or, the family cannot adjust to changes).

Concerning the occurrence of conflicts resulting from going beyond interaction boundaries, the frequency zones where they occur "sometimes" (4% of respondents)., "often" (17%), and "frequently" (16%) constitute zones of a high frequency of such conflicts which totals 37% of the sample. It means that the families accomodating 37%

of respondents have rigid boundaries which do not evolve in response to environmental changes.

Level of freedom to express one's emotions and needs in family : the answers :quite a lot of freedom (23% of respondents) and much freedom (45%), correspond to zones of high levels of freedom, which total 78.44% of respondents. The lower levels correspond to the ansswers: "No freedom at all" (4.06% of respondents), "Almost no freedom" (8.12%), "Little freedom" (19.38%), which totals 21.56% of the sample. This means that the families where live 21.56% of respondents experience low level of freedom to express one's emotions or needs, which is a symptom of rigidity of interactional boundaries.

As far as accountability to the rest of the family is concerned, critically low levels of accountability include: " No accountability at all" (8 % of respondents) , "almost no accountability" (12%) and "Little accountability" (17 %), which totals 37% the sample. This insufficiency or lack of accountability contributes to creation of conflict and is a symptom of rigid boundaries in the family interactions.

Regarding the conflict stemming from relations with in- laws or kins, 10% of respondents declare their original families have " much conflict and those of 11% have "quite a lot of conflict". In other words, households of 21 % of respondents experience high levels of conflicts linked with relations of one spouse with in- laws or kins. This is a symptom of rigid boundaries in the interactions of spouses.
The level of consultation while making important decisions in the family.

100% of responders answered that" there was little consultation" in the original families, almost all decisions being taken by the man with the consent of the woman about this procedure. This low level of consultation is partly a matter of traditional Rwandan culture where the man is naturally expected to be the head of the family, but it is evolving with the progress of the movement of gender equality.

With reference to the "level of justice in family decisions", household members should be assured that they are subject to sensible and impartial decisions. The study revealed levels below "much justice" namely "No justice at all" (24% of respondents), "almost no justice"(5%) and " little justice (15%) which total 44% of the sample. In other

words, families accomodating 44% of the sample experience poor justice, which is likely to provoke revolt and hostility, therefore, they are chracterized by rigid boundaries concerning that aspect.

b) Level of individual development

Concerning the level of sharing oneself to the partner about daily life events, spouses are expected to share their selves the most possible. The results reveal that existence of levels like “no sharing at all” (6% of respondents), “almost no sharing” (10%), and “little sharing “(15%), which mean that households where live 31% of respondents are characterized by insufficiency or absence of sharing one’s self between the spouses, leading to their isolation and unhappiness. This symptom of immaturity is a handicap to good relationship.

The level of asking and giving pardon in the family: the results show that the levels of “No apology at all” (6.25%), “Almost no apology” (12.19% of respondents) and “Little apology” (5%) total 23.44% of the responders. This means that families where live 23.44% of respondents are characterized by absence of or insufficiency of apology among family members, which is a symptom of immaturity. As a result, this increases tension and conflicts in Christian households.

Concerning the common participation in the activities organized by the extended family, both spouses should be interested the same way and bring equal participation for the household to be harmonious. There exist the levels inferior to “Much shared participation”, namely “No shared participation” (44.38% of respondents), “almost no common participation” (31.25%), as well as “little shared participation” (6.25%), which total 88.88% of the sample. This means that there exists insufficient collaboration of spouses in the families where live 88.88% of respondents concerning their participation to the large family activities and ceremonies, which in turn reduce cooperation in the family. At the same time, it constitutes one of the symptoms of immaturity of the spouses.

Concerning the appreciation of the spouse’s leadership maturity, each spouse should see their partner as fully mature, otherwise the marriage bond would not exist. The study exhibits levels inferior to “ mature” , namely “completely immature” (1% of

respondents), almost immature (13%) and “Somewhat mature” (8%), which total 22 % of the sample. The fact that one spouse in the families of 22 % respondents thinks their partner has insufficient or no maturity for leadership at all in family and community businesses may be a source of contempt and unhappiness and it is a symptom of partners’ immaturity.

Concerning tolerance for the spouse’s opposite decisions, mature christian families should be characterized by tolerance and pardon for the other partner ’ s opposite decisions and even for any other source of opposition of values. This this study uncovered levels lower than “much tolerance”, namely “no tolerance at all” (3.12% of respndents), “almost no tolerance” (13.13%), and “little tolerance” (10.94%), which totals 27.19% of the sample. Insufficiency or absence of tolerance at all in the families of 27.19% respondents constitutes a symptom of low emotional development, with the effect of hampering love and collaboration.

Concerning the other spouse’s productivity, each spouse should be satisfied with what the partner is capable of contributing economically to the household. The study showed that one spouse is thought to be “almost unproductive” in 45% of families, “completely unproductive” in the families of 12% respondents, and “little productive” in the families of 7% respondents. This means that one spouse is dissatisfied with the partner’s economic contribution in families of 64% respondents. However, only the consequences of his/ her attitudes are useful to the analysis. Concerning the speed at which the other spouse’s productivity conflict gets solved in the family, nothing should separate spouses especially, financial problems (Genesis 1:1). Items inferior to the level “the conflict is almost solved”, especially “the conflict can never be solved” (95% respondents), constitute a symptom that in households of 95% respondents; spouses are economically immature, which adds to other sources of family conflict.

The methodology proposed for solving problems and conflicts:

the study uncovered that some people’s opinions tolerate violence and separation for solving problems in the family, especially those who answered, “rarely use violence or separation” (34.37% respondents) and ” use violence or separation sometimes” (0.94) . This means that violence or separation is preferred for solving problems in the families of 35.31% of Christians (FMC).

Concerning the use of "Court or community trials", following the biblical command to Christians to settle their conflicts by dialogue and mediation, without having to go to stand in public trials, but considering also the modernity brought by written public laws, the acceptable levels for this sub- variable are : "rarely"(55.62% of respondents) and "sometimes" (4.06%). The research fell also on people's opinions which preferred the extreme cases, namely "never use trials" (34.38%) and "often / usually use them" (5.94%), which total 40.32 % the sample. The extreme opinions about the use of courts are a symptom of poor internalizing the Christian values relative to public law, which in turn explains immaturity of the partners about the mode of settling conflicts.

The opinions which "consider discussion among the best methods" (74.69%= 75% of respondents) and those who find "discussion is the best method" (20.31% = 20%) total 95% and correspond to people who prefer that method. On the other hand, the opinions, "discussion may give good results or not" (4.06%=4% of respondents) and "discussion is the last alternative" (0.94%= 1%) are considered to hesitate or refute dialogue. They total 5%.

The three methods of problem solving put together, it is noticed that 5 to 6 % of respondents prefer the courts to dialogue, and 34% to 35 % are more favourable to the use of violence rather than the use of courts. This is a symptom of great immaturity of the spouses in almost 35% of families, with the effect of increasing parables and insecurity in families.

c) Availability of pastoral care to families.

In the framework of this study, pastoral care is sufficiently available at the levels "often" (56.56% of respondents) and quite frequently (19.06%). The study uncovered lower levels such as: "Never available" (4.07%), "Rarely available" (4.06%) and "sometimes available" (16.25%) that constitute insufficient availability of pastoral care (24.38% of the sample).

4.6 Summary of Findings

The discussions of the data collected at each sub theme have brought the following situations to light:

a) The major characteristics of family functioning

At each sub- theme, families are distributed between the functional mode (generally, higher percentages) and dysfunctional mode (generally, lower percentages). Despite their low frequency, the elements used for the description of the dysfunctional mode are likely to bring unhappiness in the family. The elements contributing to family dysfunction include:

Insufficiency of , or absence of joking and humour accomodating 35.31% of respondents ,

Insufficiency of , or absence of familial support to individual plans, according to 46% of respondents ,

Insufficy of, or absence of cooperation, following 29% of respondents,

Iinsuffiency of, or absence of mutual respect, according to 25% respondents;

The presence of unsolved conflicts, described by failure to request pardon or requesting it poorly (which can be qualified as "still open wounds") ; according to 87.81% of respondents;

Inefficient practice of the Christian methodology for solving problems according to 54.44% of respondents, by using physical or moral violence / or separation (3.13%) , extreme use (never/ usually) of tribunals (40.31%), and absence of, or poor dialoguing over important issues (11% of respondents).

Putting those sub- themes together, the average of respondents from dysfunctional families relative to a topic mentioned in this section is 46.26%, with a standard deviation of 23.07890899 (see details of calculation in Appendix V, please).

b) The level of adjustment of families to environmental changes

Considering the fact that misunderstanding has often or frequently occurred in the families of 17% of repondents, appropriate means to solve conflicts are necessary in the families accomodating nearly 1 respondent in 5.

The discussion of results related to this sub- theme has shown the following:

b.1. The level of flexibility of boundaries in family interactions:

At each criterion retained under this title, families are distributed between the ability to solve relational issues ,or flexible boundaries (generally, higher percentages) and the failure to resolve different relational problems, or rigid boundaries (generally, lower than 50%).Despite their low frequency, the elements used for the description of the dysfunctional mode are likely to bring unhappiness in the family. The unsolved relational issues include the following results:

Vagueness or absence of definition of duties and limitation in rights and duties constitute a lack according to 12% of respondents. Some high occurrence of conflicts resulting from going beyond one's interaction boundaries, following 37% of respondents;

Low level of freedom to express individual emotions or needs following 21.56% of respondents,

Insufficiency or total lack of accountability towards other family members, following 37% respondents ,

High occurrence of conflicts linked with the relations of one spouse with in- laws or kins according to 21 % of respondents,

Little consultation between spouses while making important decisions in the families following 100% of responders;

Poor justice or absence of justice according to 44% of respondents, which is likely to provoke revolt and hostility.

Putting those sub- themes together, the average of respondents from families with a rigid boundary relative to a topic mentioned in this section is 28.76% , with a standard deviation of 12.34% (see details of calculation in Appendix V, please).

b.2. The level of individual development:

At each criterion retained by the study as explaining the development of a spouse's personality, families are distributed between mature spouses and immature spouses (the latter is variable between 21% and 64%). Immaturity is characterized by the following:

Insufficiency or absence of sharing one's self between the spouses (31% of respondents),

Absence of, or insufficiency of apology among family members (23.44% of respondents),

Insufficient collaboration of spouses about the activities of the extended family (88.88% of responders),

One spouse thinks their partner has insufficient or no maturity at all for leadership in family and community businesses (22 % of respondents),

Insufficiency of, or complete absence of tolerance for the spouse's opposite decisions (27.19% of respondents),

One spouse is dissatisfied with the partner's economic contribution (64% of respondents.) and "the conflict can never be solved" (95% of respondents),

The three methods of problem solving put together, it is noticed that 5 to 6 % of respondents prefer the courts to dialogue, and 34% to 35 % are more favourable to the use of violence rather than the use of courts.Putting those sub- themes together, the average of respondents from families with immature spouses relative to a topic mentioned in this section is 39.50%, with a standard deviation of 26.48% (see details of calculation in Appendix V, please).

b.3. Availability of pastoral care

Pastoral care is available less frequently for 25.38% of responders, as it is available only "sometimes" (16.25%), "rarely" (4.06%), or "never" `(4.07%).

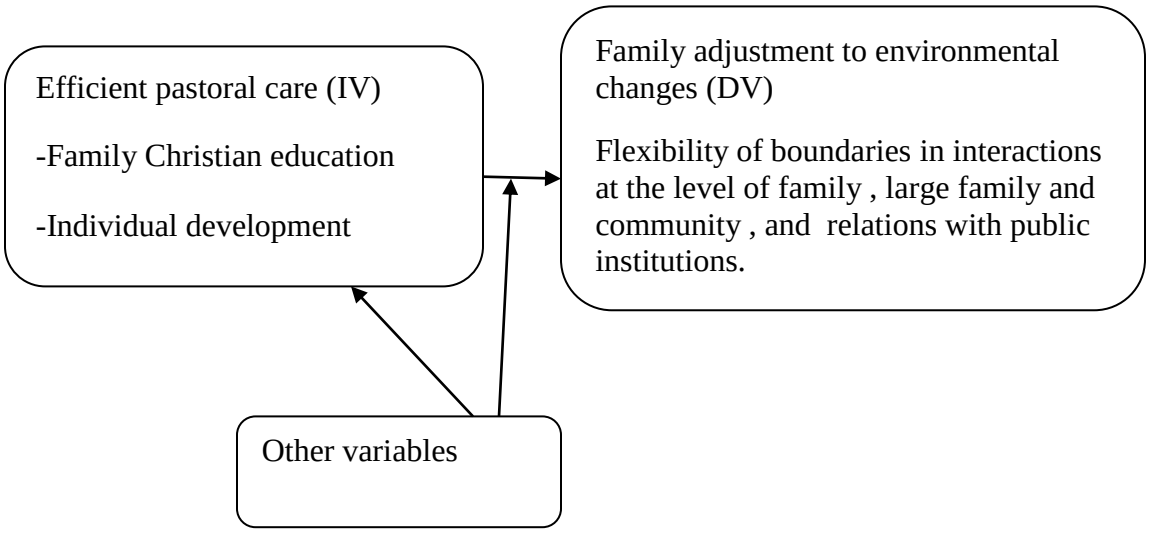
4.7 Validity and Reliability:

The above results are only valid within the Free Methodist Church members because it is a case study, and because of the instrument used to collect data is appropriate and the openness of respondents to the researcher. The data really reflect the phenomena of family functioning and family adjustment to changes in socio- economic environment.The sub – themes and further details of the interview have been constituted based on review of literature having authority in the domain of family therapy. The tools for data collection, analysis and interpretation are also at the fashion in social sciences.

The results are reliable. They are about descriptions, not relationships. The meticulous preparations and the conditions of interview allowed collecting actual opinions of repondents, within the margin of error provided by the sampling techniques (5%). Therefore, it is held that similar studies will yield almost similar results, unless an intervention has occurred and altered the behaviours of couples.

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Figure 33. Hypothesis about the Family functioning in Christian familes:



CHAPTER FIVE:

CONCLUSION

5.1. Introduction

This chapter comprises three major sections: the first section reviews the major findings, the second deals with the key recommendations and the last one is concerned with suggestions for further study.

5.2. Summary

Despite the concern raised by the instability of the family institution (including Christians and non-Christians) as it undergoes the changes happening in its socio economic environment : poverty, conflicts arising in family, relations outside the family, etc., which is reported by police and the media under the form of infidelity (concubine hood and prostitution), divorce, etc., even murders committed by spouses or relatives; notwithstanding the effect family instability including the spreading of diseases and insecurity in the society, the risk of discontinuity of the family institution, and shame of failure of evangelical work in the family, it has been noticed that there is shortage of data about the family functioning and its capacity to adjust to changes.

Therefore, the study undertook to determine the characteristics of family functioning and the level of flexibility to environmental changes, in order to propose relevant recommendations especially in the Kibogora parish of the Free Methodist Church.

The data were collected using designs of a Case study and description, with the techniques of person to person interview. During stages of analysis and interpretation of results, those designs used an inductive approach, qualitative methods, with the techniques of content analysis, and descriptive statistics.

The analysis and interpretation of the collected data has given the following results:

a) The main characteristics of family functioning were determined by studying the level of its dysfunction compared to each of these sub-themes in the daily life: joke or laughter, family support to individual plans, cooperation among family members,

mutual respect, presence of unsolved conflicts, and current methods used for solving conflicts. The results show that at each sub- theme, families are distributed between the functional mode (around 76.92% of the sample) and dysfunctional mode (at average, 46.26% of respondents come from a dysfunctional family relative to a sub-theme under this theme, with a standard deviation of 23.08% between sub- themes).

Despite their low frequency, the elements used for the description of the dysfunctional mode are likely to bring unhappiness in the family.

b) The level of resilience (or adjustment) of families to environmental changes was studied through analyzing the level of rigidity to changes, including:

b.1. The level of rigidity of boundaries in family interactions: this was determined through insufficiency or lack of: Clear definition of duties, rights and their limitations, Consensus about respect of one's boundaries, Freedom to express one's emotions and needs , Accountability towards the other family members , Consensus about each spouse's relations with in- laws or kinships, and Justice in family decisions.

At each criterion retained under this title, families are distributed between the ability to solve relational issues, or flexible boundaries (71.24%) and the failure to resolve different relational problems, or rigid boundaries (average: 28.76%, standard deviation: 12.34 %).

b.2. The level of spouse’s immaturity: this was analyzed with the insufficiency or lack of: Sharing one's self with the partner, Apology among family members, Collaboration between the spouses in the activities of the extended family, Esteem for the partner’s leadership maturity, Tolerance for the spouse's contrary decisions, Esteem for the partner’s economic productivity, Argument for the efficient methodology of solving conflicts (priority to dialoging).

At each criterion retained by the study as explaining the development of a spouse’s personality, families are distributed between mature spouses (60.5%) and immature spouses (Average: 39.50%, standard deviation: 26.48%)

b.3. Availability of pastoral care

Pastoral care is available less frequently for 25.38% of responders, it is averable at high frequency only for 74.62% of respondents.

5.3. Major Findings

Seeing the above problems, solutions must aim at contributing to improvement of the Christian family functioning through improving the quality of interactions between spouses, especially in the Free Methodist Church parish of Kibogora. Security can increase by solving outstanding conflict which have developed into rancour, by 1) getting families to be accustomed to giving priority to dialogue and making minimum recourse to community and government tribunals, and asking for pardon when one is at fault; 2) introducing pleasure into the family through collaboration, mutual respect and support.

From the results of the study, we have noticed that there are high levels of family functioning (76.92% respondents come from functional families, against 46.26% respondents come from a dysfunctional family), however, the low rate of dysfunctional ones constitutes a threat to the social future.

It has seemed to us that families are necessarily functional if they can adjust to environmental changes, and this adaptability is a likely result of a twofold education combining the aspects of individual development and those of spiritual development, which is sensibly achieved by pastoral care before the couples are united. Therefore, one of the biggest challenges in studying the family functioning in Christian churches becomes the study of the causal effect between "Efficiency of Pastoral care" and "Family adaptability to change", other factors being given secondary importance.

The idea is to gather quantitative and qualitative data on both variables and carry out a causal research in order to check the quantitative relationship between them. The model is outlined in figure 33.

In addition to this, the study has revealed that almost 1 respondent in 4 did not receive pastoral care service frequently, which leads to increasing the pastoral care and checking on the contents of its program..

5.4. Recommendations

The following are the recommendations of the study concerning the family functioning and its adaptability to change:

It is recommended that the Christian households should consider their families seriously as God's gift and should learn to improve relationships regularly through love, pardon, apology, respect and regular learning.

It is recommended to Evangelical Churches, especially the Free Methodist Church in Rwanda, to prioritise family counselling to adults and family education to young people by being available and by checking the contents of its intervention. This intervention is supposed to link emotional maturity and healthy inter relations.

5.5. Suggestions for Further Study

The scope of this study was limited to descriptions, and the researcher does not claim to have been so exhaustive in this work. As the relationship between pastoral care and family adaptability seems determinant for the level of family functioning, it is recommended that a causal research be envisaged further to check the strength of that relation and to find out other factors of family resilience to environment.

Conclusion

Due to limited time and manner the research is still open. Researcher can continue not only on Kibogora but the whole church if not the whole country

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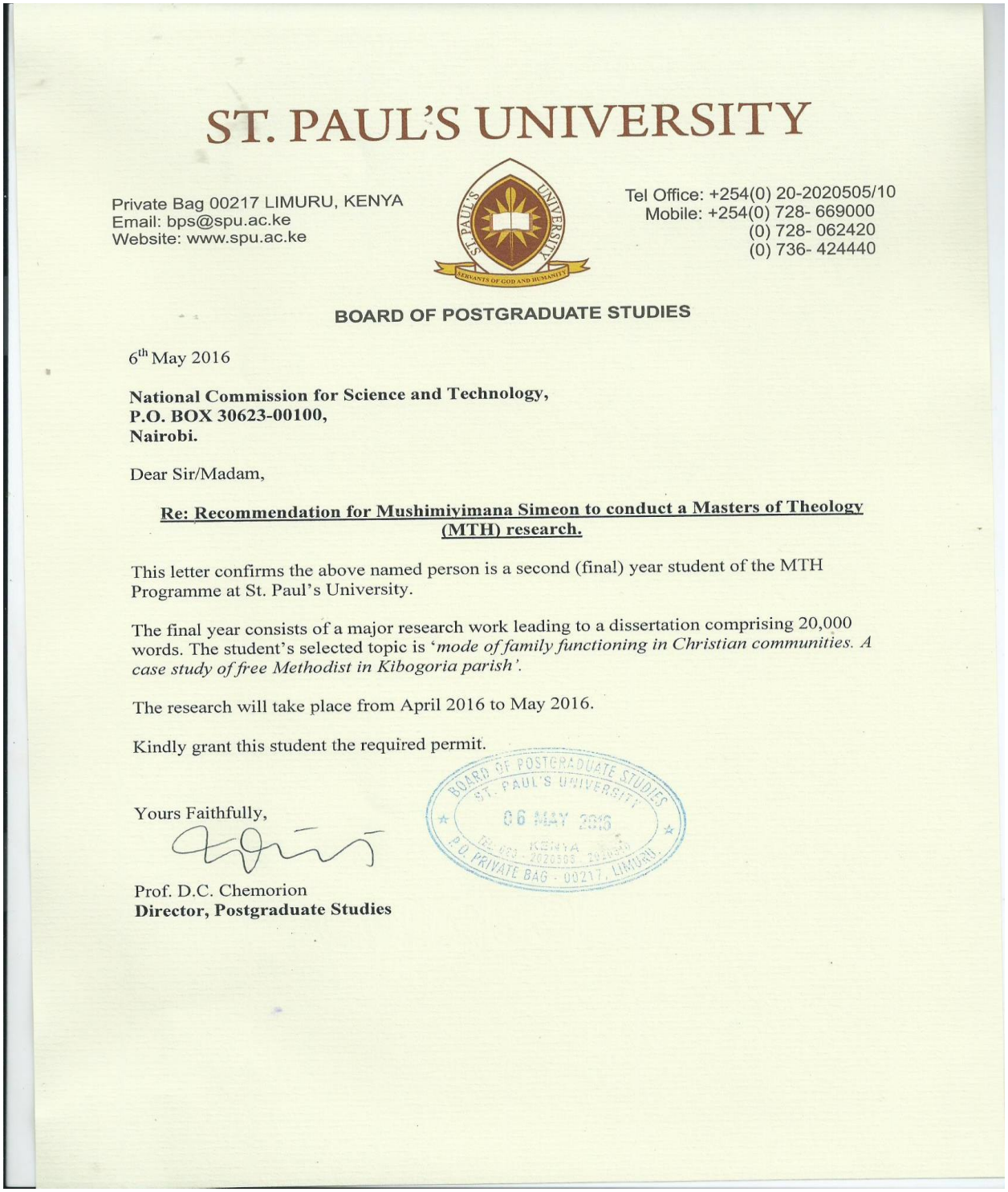
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REPORT

Province de l'ouest(2015) Situation Familiale dans les Districts de Rusizi et Nyamasheke, Inedit

Appendix 1: Research Recommendation from St. Paul's University



ST. PAUL'S UNIVERSITY

Private Bag 00217 LIMURU, KENYA
Email: bps@spu.ac.ke
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BOARD OF POSTGRADUATE STUDIES

6th May 2016

National Commission for Science and Technology,
P.O. BOX 30623-00100,
Nairobi.

Dear Sir/Madam,

Re: Recommendation for Mushimiyimana Simeon to conduct a Masters of Theology (MTH) research.

This letter confirms the above named person is a second (final) year student of the MTH Programme at St. Paul's University.

The final year consists of a major research work leading to a dissertation comprising 20,000 words. The student's selected topic is '*mode of family functioning in Christian communities. A case study of free Methodist in Kibogoria parish'.*

The research will take place from April 2016 to May 2016.

Kindly grant this student the required permit.

BOARD OF POSTGRADUATE STUDIES ST. PAUL'S UNIVERSITY 06 MAY 2016 KENYA P.O. PRIVATE BAG - 00217, LIMURU

Yours Faithfully,

Prof. D.C. Chemorion
Director, Postgraduate Studies

Appendix 2: Research Permit from Rwanda Local Government

REPUBLIC OF RWANDA

Kanjongo, 09/08/2017

WESTERN PROVINCE

NYAMASHEKE DISTRICT

KANJONGO SECTOR

RESEARCH PERMIT

The authorization is given to MUSHIMIYIMANA Simeon to research on Mode of family functioning in Christian communities . A case study of Free Methodist in Kibogora parish. Dissertation for Master's Degree in Theology

The research has been completed within two months .

TWAGIRAYEZU Zacharie

Executive Secretary of Kanjongo Sector

Appendix 3: Structured Questionnaire

SECTION A: Identification of the respondents

Gender

a) Male ☐ b) Female ☐

Age group

a) 20 years and below ☐ b) 21-30 years ☐

c) 31-40 years ☐ d) 41 years and above ☐

Occupation of the respondents

Farmer

Small business

Fishing

Civil servant

Church minister

Others

Theme 1. UNITY OF THE FAMILY

Remark: Try to be as clear as possible to enable us to rate your response as belonging to one of these categories:

1.1. How long have you lived in a marriage life?.....

1.2. Are there any shared definitions and limits of duties and rights, for the father, mother and children, in the different domains of life?.....

1.3. At what extend does every family member feel respected? ……

1.4. Has your family ever experienced a misunderstanding over an important problem since you were married?.....

1.5. Has the family ever experienced problems because one spouse or a child has gone beyond the limits of their rights, or interfered into someone else's duties?.....

1.6. Does every family member express their sensible emotions and wishes freely?.....

1.7. At what an extend are the family members accountable to the rest of the group?.....

1.8. Does the family ever meet problems due to relations of one or both spouses with the in- laws or with kin members?.....

1.9. Do you and your spouse take time to share your self, either for good events, bad ones or problems?.....

1.10. How much humour and laughter is there in the family?.....

1.11. How much does the family allow members to fulfil their plans?.....

1.12. How are the important decisions taken (or issues solved) in your family?.....

1.13. Explain how much justice there generally is in the decisions taken in your family?.....

1.14. How cooperative are family members?.....

1.15. How much apology is there in the family?.....

1.16. Do you feel you belong and participate to the common activities organized by the kin and in- laws families?.....

1.17. Does each spouse find the partner enough mature to take decisions and leadership in the family or community affairs?.....

1.18. Does each spouse recognize that the partner can decide differently from him or her?....

1.19. Does the family experience problems because one spouse accuses the partner of being lazy or unproductive?.....

1.20. Was the conflict quickly solved or did it perpetuate or generate sort of family split?.....

THEME 2. TELL WHICH OF THE FOLLOWING IS THE METHOD USED THE MOST FREQUENTLY TO SOLVE THE PROBLEMS IN YOUR FAMILY.

Remark: Try to be as clear as possible to enable us to rate your response as belonging to one of these categories:

2.1. Murder, Other physical violence, insults, finding another sexual partner… separation

2.2. Court trial, or community trials.

The faulty person is shown his mistakes and asked to ask pardon.

2.3. The problem is brought under discussion, for the outraged person to exhibit its reality, for everybody to examine their share in responsibility for the mistake, for analyzing the relevant solution and the role of everybody in implementing the solution.

The above process is followed, plus a level of patience and forgiveness, and a session of prayers.

Theme 3. PROPOSE ONE PROCESS OF SOLVING PROBLEMS AND CONFLICTS FACED BY A CHRISTIAN FAMILY, ESPECIALLY IN THE FMC.

Remark: Try to be as clear as possible to enable us to rate your response as belonging to one of these categories:

3.1. Murder, Other physical violence, insults, finding another sexual partner… separation

3.2. Court trial, or community trials

The faulty person is shown his mistakes and asked to ask pardon.

3.3. The problem is brought under discussion, for the outraged person to exhibit its reality, for everybody to examine their share in responsibility for the mistake, for analyzing the relevant solution and the role of everybody in implementing the solution.

The above process is followed, plus a level of patience and forgiveness, and a session of prayers.

To adjust the decision- making in the family following circumstances and level of growth of children.

Question 4. (Same remark)– Did it happen that one partner's own attitudes may have pushed the other partner to negative behaviour, but he never apologizes for it? ……

Question 5. (Same remark)How often have you received pastoral care when you needed it? …

Thank You

Pastor Simeon MUSHIMIYIMANA.

UMUGEREKA: IBIBAZO BY'UBUSHAKASHATSI. (translation)

Ikitonderwa:

- 1. Ibi bibazo bisubizwa gusa n'umwe mu bashyingiranywe babarizwa mu muryango w'Itorero Methodiste Libre mu Rwanda.
- Niwongera ubusobanuro inyuma y'uru rupapuro rwanditseho ibibazo, ujye wibuka kubanza kwandika nomero y'ikibazo, tuvuge no 1.3

UMUTWE A: ibyerekeye umuntu usubiza ibibazo ubwe

Igitsina

a) gabo ☐ b) gore ☐

Ikigero cy'imyaka y'ubukure

a) imyaka 20 cyangwa hasi yayo ☐ b) 21 kugeza 30 ☐

c) imyaka 31 kugeza 40 ☐ d) 41 no hejuru yayo ☐

Umurimo ukorwa na nyir'ugutanga ibisubizo:

Umuhinzi- mworozi

Ubucuruzi butoya

Uburobyi

Umukozi wa Leta

Umukozi w'Itorero

Akandi kazi :…….

Umutwe wa 1. UBUMWE MU MURYANGO

Ikitonderwa: Tanga igisubizo gisobanutse uburyo bushoboka bwose kugira ngo kugishyira muri rumwe mu ngero zikurikira:

1.1. Umaze igihe kingana iki uba mu buzima bw'abashyingiranywe?.....

1.2 Ese mu muryango wanyu hari ubusobanuro muhuriyeho mwese ku birebana n'uburenganzira, inshingano za Papa, Mama, n'Abana ndetse n'aho bigomba kugarukira, mu nzego zitandukanye z'ubuzima? .....

1.3. Buri muntu mu rugo yumva yubashywe ku ruhe rugero(buhoro cyangwa cyane)? ……

1.4. Kuva mwashyingiranwa, Ese hari igihe mu muryango wanyo habayeho kutumvikana ku kibazo gikomeye? .....

1.5. Ese hari bibazo byabayeho mu muryango bitewe n'uko umwe mu bashingiranywe cyangwa umwana yarenze imbago z'ibyo yemererwa, cyangwa yivanze mu nshingano z'undi?.....

1.6. Ese buri wese mu rugo ashobora kwerekana amaranga- mutima atandukanye, n'ibyifuzo bye mu bwisanzure busesuye?.....

1.7. Ni ku kihe kigero abagize umuryango bisobanura kubyo bakora babibwira abandi bo mu muryango?.....

1.8. Ese hari ibibazo umuryango ujya uhura nabyo bikomoka ku migenderanire y'umwe mu bashakanye cyangwa bombi bagirana n'abo kwa sebukwe cyangwa abavandimwe?.....

1.9. Ese hari igihe wowe n'uwo mwashakanye mujya mufata kugira ngo muganire ku miterere yanyu bwite , haba ku byabayeho byiza, bibi cyangwa ingorane?.....

1.10. Mu muryango wanyo habamo urwenya no gusetsanya bingana iki?.....

1.11. Ni ku ruhe rugero umuryango wanyu ushyigikira umuntu gushyitsa imigambi ye?.....

1.12. Ibyemezo bikomeye bifatwa gute (cyangwa ibibiazo bikemurwa gute) mu muryango wanyu?.....

1.13. Haba ubutabera bungana iki mu byemezo bifatirwa mu muryango wanyu?.....

1.14. Abagize umuryango bafatanya gute?.....

1.15. Haba gusaba no gutanga imbabazi kungana iki mu muryango wanyu?.....

1.16. Ni ku ruhe rugero mwibarira kandi mufite uruhare mu bikorwa rusange bitegurwa no kwa so bukwe no mu bavandimwe b'abashakanye?.....

1.17. Ese umwe mu bashakanye abona mugenzi we akuze mu bitekerezo bihagije mu buryo bwo gufata ibyememzo no kuyobora ibikorerwa mu muryango no mu baturanyi?.....

1.18. Ese umwe mu bashakanye yemera ko mugenzi we yafata icyemezo gitandukanye n'icye ? ....

1.19. Ese umuryango ujya uhura n'ibibazo bitewe n;'uko umwe mu bashakanye ashinja mugenzi we ko ari umunebwe cyangwa adatanga umusaruro?.....

1.20. ese izo mpaka zasubijwe vuba cyangwa zarakomeje zivamo gucikamo ibice kw'umuryango? ....

UMUTWE WA 2. MURI UBU BURYO BUKURIKIRA, VUGA UBUKORESHWA KURUTA UBUNDI MU GUKEMURA IBIBAZO MU MURYANGO WANYU.

Ikitonderwa: Tanga igisubizo gisobanutse uburyo bushoboka bwose kugira ngo kugishyira muri rumwe mu ngero zikurikira:

2.1. Kwicana, ubundi buryo bwo kubabaza umubiri, ibitutsi, gushaka undi mukorana imibonano mpuzabitsina… gutandukana

2.2. Urubanza mu rukiko, cyangwa imanza mu baturanyi. Uwakosheje yerekwa ikosa rye kandi akabwirwa gusaba imbabazi.

2.3. Ikibazo kigibwaho impaka, kugirango uwahemukiwe yerekane uko ikibazo giteye by'ukuri, kandi buri wese agasuzuma uruhare rwe mu kuvuka kw'ikosa, hagasuzumwa ibisubizo bikwiriye, n'uruhare buri wese yagira mu gushyira mu bikorwa ibisubizo.

Ubu buryo burakurikizwa kandi hakiyongeraho , kwihangana nao kubabarirana, ndetse rimwe na rimwe ighe cy'amasengesho.

UMUTWE WA 3. TANGA IGITEKEREZO KU NZIRA YO GUKEMURA IBIBAZO N'AMAKIMBIRANE BIBONEKA MU RUGO RWA GIKRISITU, CYANE CYANE MU ITORERO MLR.

Ikitonderwa: Tanga igisubizo gisobanutse uburyo bushoboka bwose kugira ngo kugishyira muri rumwe mu ngero zikurikira:

3.1. Kwicana, ubundi buryo bwo kubabaza umubiri, ibitutsi, gushaka undi mukorana imibonano mpuzabitsina… gutandukana

3.2. Urubanza mu rukiko, cyangwa imanza mu baturanyi. Uwakosheje yerekwa ikosa rye kandi akabwirwa gusaba imbabazi.

3.3. Ikibazo kigibwaho impaka, kugirango uwahemukiwe yerekane uko ikibazo giteye by'ukuri, kandi buri wese agasuzuma uruhare rwe mu kuvuka kw'ikosa, hagasuzumwa ibisubizo bikwiriye, n'uruhare buri wese yagira mu gushyira mu bikorwa ibisubizo.

Ubu buryo burakurikizwa kandi hakiyongeraho , kwihangana nao kubabarirana, ndetse rimwe na rimwe ighe cy'amasengesho.

Guhuza uburyo bwo gufata icyemezo mu muryango n'uko ibibazo biteye, n'urugero rwo gukura kw'abana.

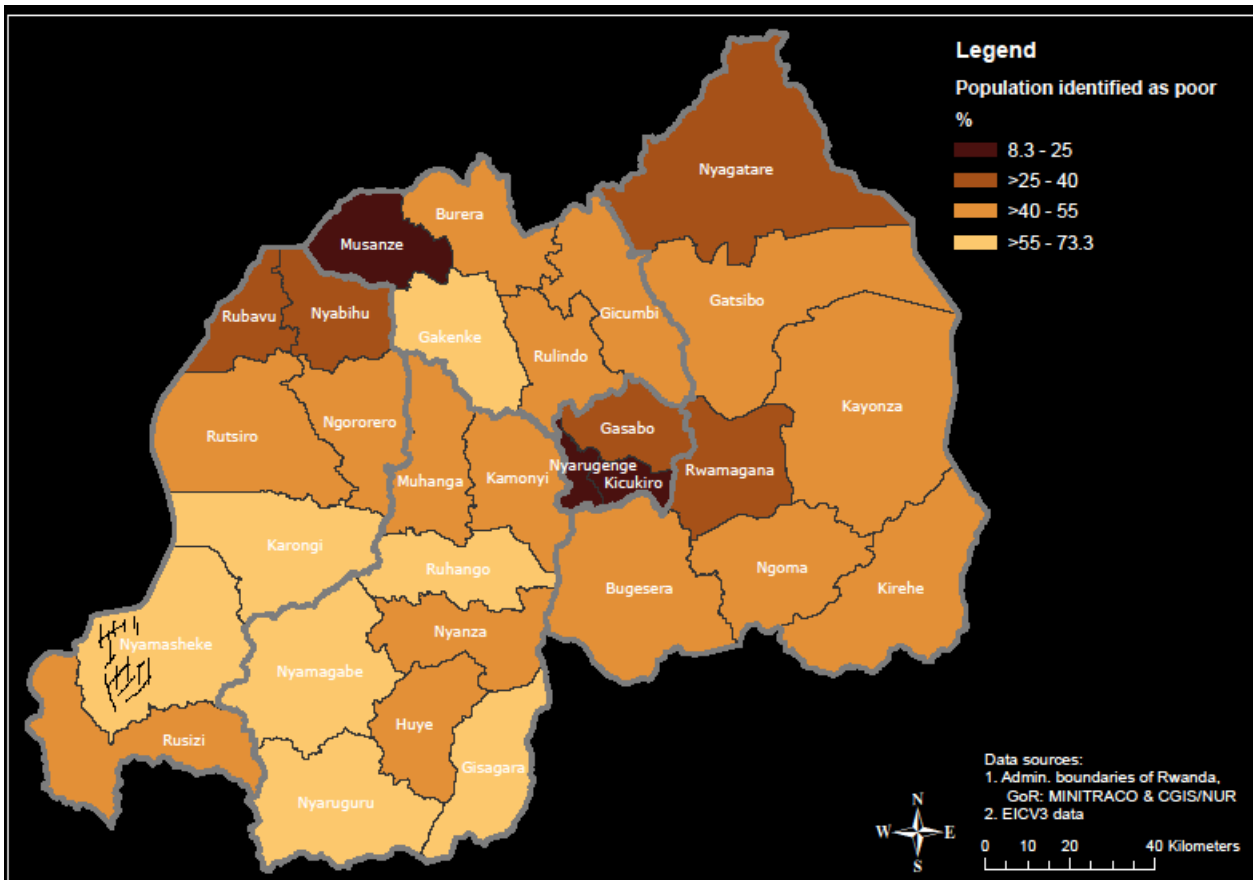
Ikibazo cya 4. (ikitonderwa nko ku kibazo cya 3)– ese hari igihe imyitwarire y'umwe mu bashakanye yaba yarasunikiye mugenzi we mu myitwarire mibi, ariko akaba atarabisabiye imbabazi? ……

Ikibazo cya 5. (ikitonderwa nko ku kibazo cya 3)– Ese igihe cyose mwari mukeneye inyigisho y'umupasitori mu muryango, ni ko mwagiye muyibona? …

Murakoze.

Pastori MUSHIMIYIMANA Simeon.

Appendix II: Nyamasheke on the map of Rwanda (and a quarrelling the area of study).



Appendix III: Administrative divisions of NYAMASHEKE District.

