

**POLYGAMOUS MARRIAGE AND TRAUMATIC EXPERIENCE IN ENTEBBE
ARCHDEACONRY**

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**A DISSERTATION SUBMITTED TO BISHOP TUCKER SCHOOL OF DIVINITY AND
THEOLOGY IN PARTIAL FULFILMENT OF THE REQUIREMENT FOR THE AWARD OF
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**UGANDA CHRISTIAN
UNIVERSITY**


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Declaration

I, Kodwo Amos, hereby declare that this is my original work, is not plagiarized and has not been submitted to any other institution for any award.

Kodwo Amos,

Signature

.....

Date

.....09/07/2024.....

Approval

This research report has been under my supervision as a University supervisor and submitted with my approval.

Signature..........

Date.....09.07.2024.....

REV. CANON. DR. MOSES ISABIRYE

RESEARCH SUPERVISOR

Dedication

With deepest gratitude, I dedicate this research to Rev.Can.Dr Moses Isabirye whose invaluable guidance, encouragement, and expertise were instrumental throughout this journey. I also extend my heartfelt appreciation to my loving family and supportive friends, for their unwavering love, patience, and understanding during this challenging yet rewarding experience. Their unwavering support provided the foundation upon which this work was built.

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The successful completion of this research would not have been possible without the invaluable contributions of several individuals and institutions. First and foremost, I would like to express my sincere gratitude to my faculty supervisor Rev.Can.Dr. Moses Isabirye Their guidance, encouragement, and expertise throughout this research journey were instrumental.

I am particularly grateful to him for his patience, timely feedback, sacrifice in terms of time and also his supervisory advice on the different topics and sub –topics in research that were a challenge to me as a student.

Additionally, I am grateful to Uganda Christian university Mukono most especially the research department for providing access to special facilities such as the research data base at Uganda Christian university e-library and online soft wares that facilitated and made my research project a lot easier and significantly enhanced the quality of this research. This research has been a valuable learning experience. I am grateful to everyone who has contributed to its success.

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Abstract

This study explored the experiences of individuals from broken homes and the potential of faith-based interventions in restoring hope and wellbeing. A survey was conducted among members of a church community, with 51 participants. The findings indicate that a majority of the respondents were male (62.7%) and young-to-middle aged (most frequent age group: 25-35 years). Church attendance was high, with 96.1% reporting attending church for over 5 years. Youths comprised the largest group within church positions (37.3%).

The research suggests positive views on pastoral counseling for broken homes. Respondents showed the highest agreement (mean score of 4.29) with the statement that pastoral counseling is a key principle used by counselors. The data also highlights the challenges faced by individuals from broken homes, with the highest mean score (4.45) for agreement that living in a broken home negatively impacts mental health. Notably, while various coping mechanisms were reported, seeking counseling and support had a lower mean score (3.57) compared to self-care (3.96) and communication strategies (3.76).

In conclusion, this study highlights the potential benefits of pastoral counseling in supporting individuals from broken homes. Further research with a larger sample and exploring reasons for not seeking counseling is recommended. Churches can consider tailoring programs to this population's needs. Future research areas include long-term effectiveness of pastoral counseling, influence of religious denomination, and exploration of available social and economic support systems.

CHAPTER ONE

1.0 General Introduction

This study explored the background of family struggles in Okole Parish, Uganda, laying the groundwork for investigating pastoral counseling's potential to restore hope within these families.

By examining the prevalence of conflicts observed during the researcher's pastoral work, such as misunderstandings within families and disputes with neighbors, the chapter established the problem of broken homes lacking hope. It then outlined the research objectives, including analyzing the effectiveness of pastoral counseling in addressing such issues, and formulated specific questions guiding the investigation.

Pastoral counseling can be an effective tool in mending family conflicts by providing a safe space for individuals to express their feelings and concerns, and by offering guidance, support, and perspective on how to address and resolve the conflicts.

Through the use of biblical principles, pastoral counselors are able to help families navigate through difficult situations and find ways to heal and move forward.

In addition, pastoral counseling can restore hope by helping individuals and families to reconnect with their families and find strength and comfort through spiritual beliefs and practices,

By providing a sense of purpose, meaning and support, pastoral counseling can help struggling individuals to see beyond their current challenges and find hope for a brighter future.

Overall, pastoral counseling can be a valuable resource for families facing conflict, as it offers holistic approach to healing that addresses emotional, relational, and spiritual needs.

Through the guidance and support of a pastoral counselor, families can find the tools and resources they need to mend their relationships, restore hope and move towards a more peaceful and harmonious future.

The rationale for the study emphasized the importance of understanding pastoral counseling's potential benefits for families and communities. Finally, the chapter discussed the research's significance in contributing to the understanding of pastoral counseling's role in strengthening families and promoting hope within communities, while also defining the research scope and

looking at a population of 1300, within a time frame of six months and Concluding with a brief overview of the following chapters and a reiteration of the study's importance.

1.1 Background to the study

This chapter explored the historical, conceptual, contextual, and theoretical underpinnings of the research investigating pastoral counseling's potential to restore hope in troubled families of Okole Parish, Uganda.

Historically, the study examined changes in Ugandan family structures and dynamics. It considered relevant historical trends in family life, such as urbanization, changing economic conditions, or shifts in cultural values, which might contribute to the observed family conflicts.

Conceptually, the research focused on the concept of "hope" within the context of families. It explored different theoretical perspectives on family resilience and how hope functioned as a crucial factor. Here, the research drew on relevant literature that defined and analyzed hope within family systems.

Contextually, the research focused on Okole Parish, Uganda. This section provided a rich description of the specific social, cultural, and religious context of the parish as of the research period. This included demographics, prevalent family structures, and the role of religion in the community. Understanding this context was crucial for interpreting the family conflicts and the potential effectiveness of pastoral counseling.

Theoretically, the research was grounded in specific theories related to pastoral counseling and family therapy. The chapter introduced relevant theories, such as those exploring family systems, communication patterns, or conflict resolution models, and explained how these theories informed the understanding of family problems at the time of the research and the potential benefits of pastoral counseling.

1.2 Problem Statement

Despite the prevalence of pastoral counselling in Okole parish, there are still gaps resulting from domestic violence, alcoholism and many other social and economic problems that affected the different homes /families plus the other community groups from whom data was collected.

This research project therefore explored the rise of broken homes in Okole Parish, Diocese of lango which is characterized by lack of communication which is vital in building a healthy relationship, unpredictability of different family members in that you cannot know what one is up to due to self-centeredness, greed, etc.

Objectives of the study

- i. To identify the roles pastoral counseling played in restoring hope in broken homes and families.
- ii. To establish the challenges faced by broken homes and families.
- iii. To develop strategies for restoring hope in broken homes and families.

1.3 Research Questions

- i. In what ways did pastoral counseling contribute to restoring hope within broken homes and families in Okole Parish?
- ii. What challenges were broken homes and families in Okole Parish facing?
- iii. What strategies can be developed for restoring hope in broken homes and families?

1.5 Justification of the Research

This research was justified by the concerning rise of broken homes, characterized by conflict, disharmony, lack of agreements between married partners or parents, in addition to this single parenthood steaming from marital conflicts resulting to divorce and hence single parenthood.

This resulted to a decline in hope observed within families in Okole Parish, Uganda.

Strong families served as the foundation of a healthy community, yet these families had faced significant challenges that eroded hope and led to negative consequences. While traditional interventions existed, the effectiveness of pastoral counseling, particularly within the Ugandan context, remained under-investigated. By exploring how pastoral counseling addressed these challenges and restored hope, this research aimed to contribute valuable knowledge. This knowledge could inform best practices for pastoral counseling, ultimately strengthening families and fostering a more hopeful community in Okole Parish. Witnessing these struggles firsthand as a pastor, and recognizing the potential benefits for other communities, motivated this investigation.

1.6 Significance of the study

This study explored the potential of pastoral counseling as a tool for restoring hope within troubled families in Okole Parish, Uganda. Motivated by the prevalence of broken homes characterized by marital discord, single-parenting, and a decline in hope, the research investigated how pastoral counseling could address these challenges. The findings aimed to contribute to understanding family resilience within the Ugandan context, inform best practices for pastoral counseling, and ultimately strengthen families and foster a more hopeful community in Okole Parish. Additionally, the research on pastoral counseling's effectiveness might hold broader applicability for other communities facing similar challenges.

1.7 Scope of the study

The research focused on a specific area to ensure a manageable and in-depth investigation. Geographically, it was confined to Okole Parish, Uganda, allowing for a deep exploration of the social, cultural, and religious context that shapes family dynamics and the potential role of pastoral counseling within this community. The research also had a defined timeframe of 6 months to ensure focused data collection while gathering enough information for meaningful conclusions. Primarily falling within the discipline of social work or family therapy, the research also drew upon insights from religious studies to understand the role of pastoral counseling within the Ugandan context.

CHAPTER TWO

LITERATURE REVIEW

2.1 Literature Review:

This section explores theoretical frameworks that inform your understanding of family dynamics and the potential impact of pastoral counseling. Here are some potential areas to consider:

Family Systems Theory: As mentioned previously, Murray Bowen's theory (Bowen, 1978) explores families as interconnected systems. Research how this theory can be applied to understand family conflicts and how pastoral counseling can intervene to foster healthier communication and address dysfunctional dynamics (Nichols & Schwartz, 2009).

Resilience Theory: Explore how Masten's theory of resilience (Masten, 2001) can be applied to families facing challenges. Consider how pastoral counseling can promote resilience by fostering hope, strengthening coping mechanisms, and providing social support within families (e.g., Pargament, 2011; Carroll, 2009).

Furthermore, **Attachment Theory:** How early attachment styles influence family relationships and how pastoral counseling can address attachment issues (Bowlby, 1982).

Social Learning Theory: How family members learn dysfunctional behaviors and how pastoral counseling can promote positive social learning within families (Bandura, 1977).

Pastoral counseling, which blends modern psychology with religious training, offers a unique approach to healing, sustaining, guiding, and ultimately reconciling families (Atkinson & Bridger, 2001; anonymous author, Ministry Magazine). However, broken families often face a multitude of challenges, including child abuse, delinquency, academic difficulties, and emotional problems in children (Royal Canadian Mounted Police, 2006; Osolafia, year unknown; Nwachukwu, 1998).

2.2 Conceptual/Theoretical Framework

This research drew upon two key frameworks to understand the challenges faced by families and the potential benefits of pastoral counseling:

Family Systems Theory: Developed by Murray Bowen (Bowen, 1978), this theory posits that families function as interconnected systems where the behavior of one member affects all others. The research explored how pastoral counseling could intervene within these family systems,

fostering healthier communication patterns and addressing dysfunctional dynamics that contribute to hopelessness. By understanding family dynamics as a system, pastoral counselors can identify patterns of interaction that contribute to conflict and hopelessness, and work towards creating more supportive and healthy family relationships (Nichols & Schwartz, 2009).

Resilience Theory: This theory, emphasizing the ability of individuals and families to adapt and overcome adversity (Masten, 2001), was also employed. The research examined how pastoral counseling could promote resilience within families in Okole Parish by fostering hope, strengthening coping mechanisms, and providing social support. Pastoral counseling can nurture hope by reframing challenges, focusing on strengths, and connecting families to spiritual resources (Pargament, 2011). It can also equip families with coping skills by facilitating open communication, fostering problem-solving strategies, and promoting forgiveness (Carroll, 2009). Additionally, pastoral counseling can provide social support by connecting families to faith communities and offering a safe space for sharing burdens and finding encouragement (Ellison & Dresselhaus, 2009).

By integrating these frameworks, the research aimed to gain a deeper understanding of the complex interplay between family dynamics, pastoral counseling interventions, and the restoration of hope within families.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This research on pastoral counseling and family well-being in Uganda utilized a mixed-methods approach to gain a comprehensive understanding of the phenomenon. In-depth interviews with families, pastors, and community leaders provided rich narratives about family challenges, experiences with pastoral counseling, and its perceived impact (qualitative data). Additionally, surveys distributed within Okole Parish assessed family functioning, hope levels, and experiences with pastoral counseling (quantitative data). This combination allowed for in-depth exploration of experiences (qualitative) while also enabling broader generalization of findings through surveys (quantitative). This mixed-methods approach ensured the research captured the complexities of all the aspects of the challenges as pertains to the impact of pastoral counselling

3.1 Research Design:

Sources of Information:

i. Qualitative Data:

Semi-structured interviews were conducted with pastors experienced in pastoral counseling.

Focus group discussions were held with family members who had received pastoral counseling.

ii. Quantitative Data:

Surveys were distributed to families within the target community to assess levels of hope, family functioning, and experiences with pastoral counseling.

3.2 Population and Sampling Techniques:

Population: The target population included families residing within Okole Parish area who had experienced family disruption such as divorce, separation, conflict among others. Pastors offering pastoral counseling services within the same geographical area were also included.

3.3 Sampling Techniques:

Purposive sampling was used to identify pastors with established experience in pastoral counseling while convenience sampling was employed to recruit families who had received pastoral counseling, acknowledging the potential for bias in the findings. Further, the sample technique adapted from Slovin was applied in the study.

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

Where N= Targeted population

n= Sample population

e ^2 =desired margin of error is 0.005 ^2

n = 1000 / (1 + 1000(0.05)²) n = 1000 / (1 + 25) n = 1000 / 26 n ≈ 51.023

Variables Definitions and Measurement Levels:

Independent Variable: Pastoral counseling intervention (yes/no)

Dependent Variables:

Hope (measured through a validated hope scale)

Family functioning (measured through a validated family functioning scale)

Qualitative data from interviews and focus groups provided further insight into experiences with pastoral counseling and its perceived impact on hope and family well-being.

3.4 Procedure for Data Collection:

3.4.1 Qualitative Data:

Semi-structured interviews with pastors were conducted individually in private settings.

Focus group discussions were held with family members who had received pastoral counseling, ensuring a safe and confidential environment for sharing experiences.

3.4.2 Quantitative Data:

Surveys were distributed to families within the target community, with informed consent obtained prior to participation.

3.5 Data Collection Instruments:

Qualitative Data: A semi-structured interview guide was developed to explore pastors' experiences and perspectives on pastoral counseling for families facing challenges. A focus group guide was developed to encourage family members to share their experiences with pastoral counseling and its perceived impact on their family dynamics and hope for the future.

Quantitative Data: A validated hope scale and a validated family functioning scale were utilized to collect quantitative data.

3.6 Quality/Error Control:

Qualitative Data: Member checking was employed to ensure the accuracy of interpretations derived from interviews and focus groups. Participants were offered the opportunity to review transcripts and provide feedback.

Quantitative Data: Pilot testing of the survey instrument was conducted to ensure clarity and appropriateness of questions.

3.7 Data Processing and Analysis:

Qualitative Data: Interviews and focus group discussions were audio-recorded and transcribed verbatim. Thematic analysis was conducted to identify recurring themes and patterns within the data.

Quantitative Data: Data from surveys were analyzed using SPSS software to assess relationships between variables.

3.8 Ethical Considerations:

Informed consent was obtained from all participants prior to data collection.

Confidentiality was assured throughout the research process.

Participants were informed of their right to withdraw from the study at any time.

3.9 Methodological Constraints:

The use of convenience sampling for families may have introduced bias into the findings.

Self-reported data from surveys may have been subject to social desirability bias.

The study may not be generalizable to all families or all contexts of pastoral counseling.

I. TABLE 1: SHOWING THE NUMBER OF RESPONDENTS/FAMILIES THAT THE RESEARCH WILL TARGET IN THE FIELD.

Respondents to be intervened	Total number	Percentage
Elders	14	26%
Religious	13	26%
Women	10	20%
Youth	7	14%
Men	7	14%
Total	51	100%

Source: primary data

3.10 Sampling Method

The techniques of obtaining samples through sampling were employed in addition to the purposive technique, which reflects a group of sampling methods that relied on the researcher's judgment when choosing the units.

3.11 Instruments of data collection

The researcher typically used methods such as interviews, surveys, questionnaires, and observation in the collection of data. This highlighted the rationale attached to the reason for the selection of specific instruments and emphasized their appropriateness for addressing the research questions and objectives. By providing clear information on the chosen data collection instruments, the introduction aimed to build confidence in the study methodology and also ensured transparency in the research project process

3.12 The interview schedule

The researcher designed questions that aligned with the topic of the research. These questions guided the entire interview process, ensuring consistency among the correspondents

3.13 Personally administered questionnaires

The questionnaires were mainly applicable for those correspondents who could read and write, allowing them to participate by filling in their desired answers in the questionnaires provided.

The main reason for using questionnaires was to help the researcher compare the interviewees' comments and the author's perception in connection to the research problem

3.14 Intended group discussion

The researcher met with a group of people to go through the study's questionnaire. This facilitated dynamic and interactive discussions, allowing the researcher to explore diverse perspectives about the topic.

3.15 Source of Data Information

During the study, the researcher employed both primary and secondary data collection techniques. These methods helped the researcher gather in-depth information in the field to aid in data collection.

Primary Data: The researcher collected primary data through one-on-one interactions with respondents.

Secondary Data: The researcher obtained relevant information from secondary sources such as books, journals, reports, and already collected and analyzed data by other researchers.

3.16 Research Procedure

The researcher obtained permission letters for conducting the research from Bishop Tucker School of Divinity and Theology at Uganda Christian University Mukono and also from Lira Urban Archdeaconry. The letters enabled the researcher to carry out the research with confidence and facilitated a smooth process once provided to the different offices and people who could provide the needed information and data.

3.17 Data Analysis

The researcher used a summary method for data analysis after evaluating the outcome and considering past studies. They meticulously reviewed the data, sorting, editing, and modifying it to align with the study. The data was then presented in tables and percentages.

3.18 Ethical Consideration

The researcher took serious steps to protect the confidentiality and privacy of all interviewees. Identifiable information was kept secure, and results were reported in a way that prevented the exposure of individual participants, third parties. The researcher also made very clear the extent to which confidentiality could be maintained.

The researcher conducted the studies with transparency and honesty. They disclosed the purpose, potential implications, and methods used in data collection to enable participants to make informed decisions about their involvement and contribute to the overall trustworthiness of the study without compromising the underlying research objectives.

The researcher adhered to guidelines and standards set by professional organizations and regulatory bodies to ensure the research was conducted ethically and met established standards.

3.19 Research Constraints and Solutions

The researcher identified the limitations and challenges they might encounter during the investigation that could potentially affect the quality and scope of their work. These included financial constraints, time management issues, accessibility to relevant data and participants, and methodological challenges, such as difficulties in employing strategic planning tools and resource allocation constraints

CHAPTER FOUR

DATA PRESENTTION AND DISCUSSION OF THE FINDINGS

4.1 Introduction

This chapter report on the findings of the empirical study to establish the roles of pastoral counseling in restoring hope in broken homes and families: a case study of Okole parish, urban archdeaconry in the Diocese of Lango. The research was carried out with three major objectives namely; to identify the roles pastoral counseling played in restoring hope in broken homes and families, to establish the challenges faced by broken homes and families and to develop strategies for restoring hope in broken homes and families.

The data presented in this chapter was based on sample survey carried out in Okole parish, urban archdeaconry in the Diocese of Lango. The data or findings in this chapter were collected using data method of questioners from 51 respondents

4.2 Socio-demographic characteristics of Respondents

Table2: shows the sex of the respondents

RESPONDANTS	FREQUENCY	PERCENTAGE
Male	32	62.7
Female	19	37.3
Total	51	100.0

Source: Primary Data, 2024

Respondents: This column lists the categories for sex (Male, Female, and Total).

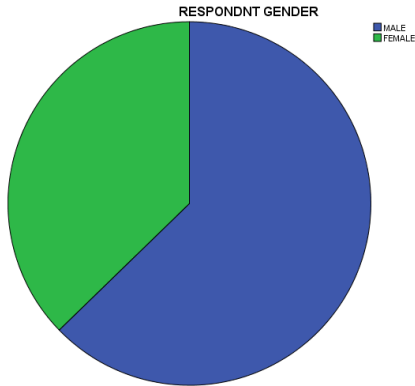
Frequency: This column shows the number of respondents in each category. There were 32 males, 19 females, and a total of 51 respondents.

Percentage: This column shows the percentage of respondents in each category. 62.7% of the respondents were male, 37.3% were female, and 100% represents all respondents (which is the sum of male and female).

Overall, the table indicates that there were more males (62.7%) than females (37.3%) participating in the survey. It's important to consider the sample size (51) when interpreting this data. With a

small sample size, the results may not be representative of the entire population the survey was intended to capture.

1 Figure1: shows the sex of the respondents



Source: Primary Data, 2024

A larger slice representing the male respondents, likely around 63% based on the data table.
 A smaller slice representing the female respondents, likely around 37% based on the data table.

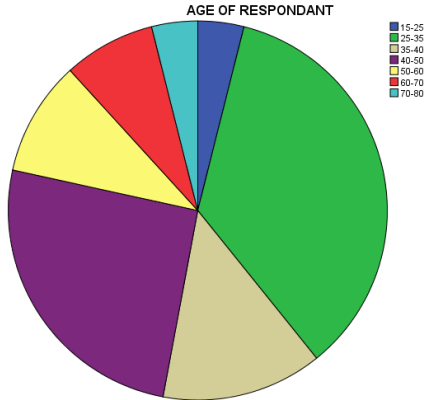
2 Table 3: shows the age brackets of the respondents

AGE	FREQUENCY	PERCENTAGE
15-25	2	3.9
25-35	18	35.3
35-40	7	13.7
40-50	13	25.5
50-60	5	9.8
60-70	4	7.8
70-80	2	3.9
Total	51	100.0

Source: Primary Data, 2024

The data in Table 2 shows the age distribution of the respondents in the survey. The most frequent age group was 25-35 years old, making up 35.3% of the respondents. The least frequent age groups were 15-25 years old and 70-80 years old, each making up 3.9% of the respondents.

3 Figure 2: shows the age brackets of the respondents



Source: Primary Data, 2024

The pie chart in Figure 2 shows the sex of the respondents. It indicates that among the respondents, 61.90% are male, while 38.10% are female. This distribution highlights a higher representation of male respondents in the study.

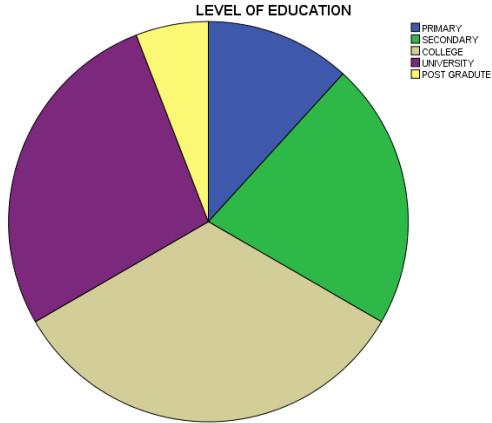
4 Table 4: shows level of education respondents

EDUCATION	FREQUENCY	PERCENTAGE
Primary	6	11.8
Secondary	11	21.6
College	17	33.3
University	14	27.5
Postgraduate	3	5.9
Total	51	100.0

Source: Primary Data, 2024

The table shows the distribution of educational attainment among the respondents. College (33.3%) has the highest frequency, followed by university (27.5%) and Secondary (21.6%). The least frequent category is Postgraduate (5.9%).

5 Figure 3: shows level of education respondents



Source: Primary Data, 2024

The table shows the distribution of educational attainment among the respondents. College (33.3%) has the highest frequency, followed by university (27.5%) and Secondary (21.6%). The least frequent category is Postgraduate (5.9%).

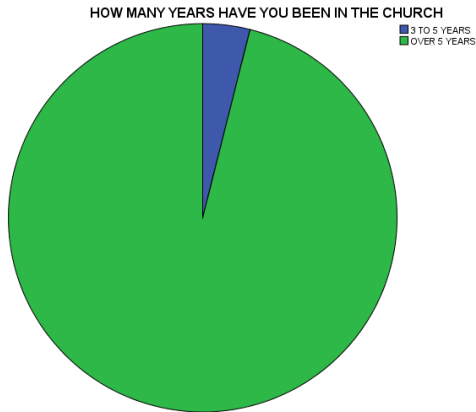
6 Table 5: shows numbers of years the respondents have been to church

YEARS IN CHURCH	FREQUENCY	PERCENTAGE
Less than 2 years	0	0.0
3 -5 Years	2	3.9
Over 5 years	49	96.1
Total	51	100.0

Source: Primary Data, 2024

The table shows the number of years that the survey respondents have been attending church. Out of 51 respondents, none (0%) have been attending for less than 2 years. Two respondents (3.9%) have been attending church for 3-5 years. The vast majority, 49 respondents (96.1%) have been attending for over 5 years.

7 Figure 4: shows level of education respondents



Source: Primary Data, 2024

The figure shows the number of years that the survey respondents have been attending church. Out of 51 respondents, none (0%) have been attending for less than 2 years. Two respondents (3.9%) have been attending church for 3-5 years. The vast majority, 49 respondents (96.1%) have been attending for over 5 years.

Table 6: shows the respondent’s position in the church

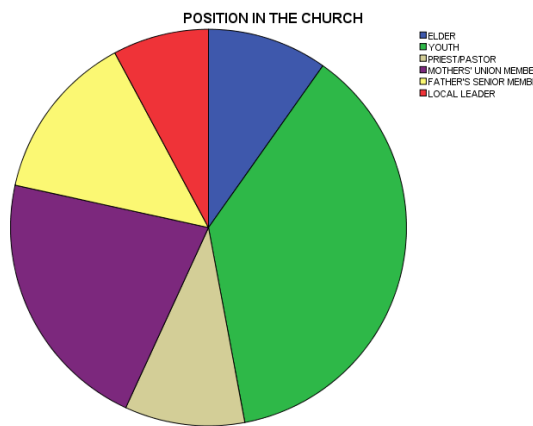
POSITION IN CHURCH	FREQUENCY	PERCENT
Elder	5	9.8
Youth	19	37.3
Priest/Pastor	5	9.8
Mothers' Union Member	11	21.6
Father's Senior Member	7	13.7
Local Leader	4	7.8
Total	51	100.0

Source: Primary Data, 2024

The table shows the positions held by respondents in the church.

Out of 51 respondents, 5 (9.8%) hold the position of Elder. 19 (37.3%) hold the position of Youth. 5 (9.8%) hold the position of Priest/Pastor. 11 (21.6%) hold the position of Mothers' Union Member. 7 (13.7%) hold the position of Father's Senior Member. 4 (7.8%) hold the position of Local Leader. The most common position is 'Youth' with 19 members.

8 Figure 5: shows the respondent's position in the church



Source: Primary Data, 2024

The figure shows the positions held by respondents in the church.

Out of 51 respondents, 5 (9.8%) hold the position of Elder. 19 (37.3%) hold the position of Youth. 5 (9.8%) hold the position of Priest/Pastor. 11 (21.6%) hold the position of Mothers' Union Member. 7 (13.7%) hold the position of Father's Senior Member. 4 (7.8%) hold the position of Local Leader. The most common position is 'Youth' with 19 members.

Out of 51 respondents, 5 (9.8%) hold the position of Elder. 19 (37.3%) hold the position of Youth. 5 (9.8%) hold the position of Priest/Pastor. 11 (21.6%) hold the position of Mothers' Union Member. 7 (13.7%) hold the position of Father's Senior Member. 4 (7.8%) hold the position of Local Leader. The most common position is 'Youth' with 19 members.

9 Table 7: shows the Roles of pastoral counselling in restoring hope in homes and families of the respondents

	N	MEAN	STD.DEVIATION
Pastoral counseling has greatly helped individuals and families in the crisis situations find hopes and healing in their relationships	51	4.24	.681
Pastoral counseling is the key principles used by pastoral counsellors to deal with broken homes and families	51	4.29	.923
Integrating spiritual and faith-based practices in a counseling session for the individuals and families is the best way to realize hope in homes and families	51	4.24	.839
Pastoral counseling has contributed along lasting solutions in building trusts and strengthening family bonds in broken homes	51	4.24	1.031

Source: Primary Data, 2024

The table shows the mean scores and standard deviations for respondents' agreement with four statements about pastoral counseling.

On average, respondents scored 4.24 (with a standard deviation of 0.681) in their agreement with the statement that:

Pastoral counseling has greatly helped individuals and families in the crisis situations find hopes and healing in their relationships

On average, respondents scored 4.29 (with a standard deviation of 0.923) in their agreement with the statement that:

Pastoral counseling is the key principles used by pastoral counsellors to deal with broken homes and families

On average, respondents scored 4.24 (with a standard deviation of 0.839) in their agreement with the statement that:

Integrating spiritual and faith-based practices in a counseling session for the individuals and families is the best way to realize hope in homes and families

On average, respondents scored 4.24 (with a standard deviation of 1.031) in their agreement with the statement that:

Pastoral counseling has contributed along lasting solutions in building trusts and strengthening family bonds in broken homes

In general, respondents agreed with all four statements about the positive effects of pastoral counseling on families. The highest level of agreement (mean score of 4.29) was with the statement that pastoral counseling is a key principle used by pastoral counselors to deal with broken homes and families. There is also a relatively high level of agreement with the statement that pastoral counseling has greatly helped individuals and families (mean score of 4.24). These findings suggest that the respondents believe that pastoral counseling is an effective way to help families in crisis.

Overall, the table shows that the respondents generally have positive views about the role of pastoral counseling in restoring hope in homes and families. However, it is also important to consider the variation in respondents' opinions.

10 Table 8: shows the Challenges faced by respondents in broken homes

	N	MEAN	STD.DEVIATION
Living in a broken home creates a negative impact to the children and other members of families. for example, emotional wellbeing and mental health	51	4.45	1.006
Growing up in a broken home has a social impact such as issues of poverty and poor or lack of education	51	4.20	1.265
Living in broken homes affects relationships and the ability to form healthy attachments later in one's life	51	4.10	.831

Pastoral counseling is one of the key interventions and system to help individuals from broken homes over the challenges they face.	51	4.12	1.143
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Source: Primary Data, 2024

The table shows the mean scores and standard deviations for respondents' agreement with four statements about the challenges faced by respondents in broken homes.

On average, respondents scored 4.45 (with a standard deviation of 1.006) in their agreement with the statement that:

Living in a broken home creates a negative impact to the children and other members of a particular family, for example emotional wellbeing and mental health

On average, respondents scored 4.2 (with a standard deviation of 1.265) in their agreement with the statement that:

Growing up in a broken home has a social impact such as issues of poverty and poor or lack of education

On average, respondents scored 4.1 (with a standard deviation of 0.831) in their agreement with the statement that:

Living in broken homes affects relationships and the ability to form healthy attachments later in one's life

On average, respondents scored 4.12 (with a standard deviation of 1.143) in their agreement with the statement that:

Pastoral counseling is one of the key interventions and system to help individuals from broken homes over the challenges they face.

In general, respondents agreed with all four statements about the challenges faced by people from broken homes. The statement with the highest level of agreement (mean score of 4.45) is that living in a broken home creates a negative impact on children and other family members, such as emotional wellbeing and mental health. Respondents also showed a high level of agreement that

growing up in a broken home can have social impacts (mean score of 4.20). These findings suggest that the respondents believe that broken homes can have a significant negative impact on people's lives.

It is important to note that the standard deviations for all four statements are above 0.6, which indicates that there is some variation in respondents' opinions. For example, while the mean score for the statement about the negative impact of broken homes on children is 4.45, there is a standard deviation of 1.006. This means that some respondents may have strongly agreed with this statement (scoring a 5), while others may have disagreed somewhat (scoring a 3).

Overall, the table shows that the respondents generally believe that broken homes can cause a variety of challenges for children and other family members. However, it is also important to consider the variation in respondents' opinions.

11 Table 9: shows the strategies employed respondents to restore hope in their broken homes and families

	N	MEAN	STD.DEVIATION
The breakdown of families has a great effect on individual's sense of hope and wellbeing	51	4.18	.865
I have ever sought counseling and supports to help me cope with the effects of broken homes	51	3.57	1.188
I have practiced self-care and positive coping mechanisms to manage my challenges and build resilience	51	3.96	.937
I have employed effective communication channels and conflict resolution strategies to manage brokenness in my family	51	3.76	1.193

Source: Primary Data, 2024

The table shows the mean scores and standard deviations for respondents' agreement with four statements about the strategies employed by respondents to restore hope in their broken homes and families.

On average, respondents scored 4.18 (with a standard deviation of 0.865) in their agreement with the statement that:

The breakdown of families has a great effect on individual's sense of hope and wellbeing

On average, respondents scored 3.57 (with a standard deviation of 1.188) in their agreement with the statement that:

I have ever sought counseling and supports to help me cope with the effects of broken homes

On average, respondents scored 3.96 (with a standard deviation of 0.937) in their agreement with the statement that:

I have practiced self-care and positive coping mechanisms to manage my challenges and build resilience

On average, respondents scored 3.76 (with a standard deviation of 1.193) in their agreement with the statement that:

I have employed effective communication channels and conflict resolution strategies to manage brokenness in my family

Overall, respondents agreed that the breakdown of families has a great effect on individual's sense of hope and wellbeing (mean score of 4.18). They also indicated that they have used a variety of strategies to cope with the challenges of broken homes, including self-care (mean score of 3.96) and communication/conflict resolution strategies (mean score of 3.76). However, they reported a lower mean score for having sought counseling and supports (mean score of 3.57). This suggests that while respondents recognize the importance of seeking help, they may not have all done so themselves.

It is important to note that the standard deviations for all four statements are above 0.6, which indicates that there is some variation in respondents' opinions. For example, while the mean score for the statement about the negative impact of broken homes on children is 4.45, there is a standard deviation of 1.006. This means that some respondents may have strongly agreed with this statement (scoring a 5), while others may have disagreed somewhat (scoring a 3).

Overall, the table suggests that broken homes can have a negative impact on people's lives, but that there are also strategies that can help people cope and restore hope. More research may be needed to understand why some respondents did not seek counseling and supports.

4.3 Discussion of findings

In this research project I found out that when one is in the field gathering research information, the men are more available and even willing to be interviewed as explained by our findings showing that most of our respondents were male between the ages of 25-35 years.

On a good note, as a pastor, I also found out that most of the respondents interviewed (96.1%) were attending church and therefore our work is not in vain.

in addition to this in terms of the different groups of respondents, the youth filled the greatest portion in terms of percentage, this also showed that the youth are quite active in church.

The majority of the respondents interviewed also underscored the great role played by the church through counselling in restoring hope in broken homes/families, the findings also showed that many are suffering as a result of the negative effects of broken homes /families.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This study examined the experiences of individuals from broken homes and the role of faith-based interventions in restoring hope and wellbeing. The survey targeted members of a church community, with a total of 51 respondents participating.

5.2 Summary of Findings

The majority of respondents were male (62.7%) and between the ages of 25-35 (35.3%).

A significant portion of the respondents (96.1%) have been attending church for over 5 years.

Youths (37.3%) formed the largest group among the various church positions.

Respondents expressed positive views on the role of pastoral counseling in broken homes, with the highest agreement (mean score of 4.29) for its use as a key principle by pastoral counselors.

The data suggests that living in a broken home can negatively impact individuals (mean score of 4.45 for negative impact on emotional wellbeing and mental health).

While various coping mechanisms were employed by respondents, seeking counseling and support had a lower mean score (3.57) compared to self-care (3.96) and communication strategies (3.76).

5.3 Conclusion

This study highlights the potential benefits of pastoral counseling in helping individuals from broken homes. The findings suggest a positive correlation between faith-based interventions and the restoration of hope within families. Additionally, the data underscores the challenges faced by individuals from broken homes, including negative mental health impacts.

5.4 Recommendations

Further research with a larger sample size is recommended to enhance the generalizability of the findings.

Studies exploring the specific reasons why some respondents did not seek counseling and supports could provide valuable insights.

Churches and faith-based organizations can consider tailoring pastoral counseling programs to address the needs of individuals from broken homes.

5.5 Areas for Future Research

The long-term effectiveness of pastoral counseling in improving family dynamics could be explored in future studies.

Investigating the potential influence of religious denomination on the use of pastoral counseling would be valuable.

Research on the economic and social support systems available to individuals from broken homes would provide a more comprehensive understanding of the challenges they face.

Reference

Counseling is a relatively new profession (Aubrey, 1977, 1982). It developed in the late 1890s and early 1900s, and was interdisciplinary from its inception. “Some of the functions of counselors were and are shared by persons in other professions” (Herr & Fabian, 1993, p. 3). Before the

1900s, most counseling was in the form of advice or information. In the United States, counseling developed out of a humanitarian concern to improve the lives of those adversely affected by the Industrial Revolution of the mid- to late 1800s (Aubrey, 1983). The social welfare reform movement (now known as social justice), the spread of public education, and various changes in population makeup (e.g., the enormous influx of immigrants) also influenced the growth of the fledgling profession (Aubrey, 1977; Goodyear, 1984).

On the side of the church, the church of Uganda has in the last 100 years been very aggressive in reaching out in homes and families through its pastoral teams in the 37 dioceses in Uganda.

Priests and deacons affirm during their ordination and priesting that they will endeavor to reach different homes and families to encourage the children of God going through different challenges of life with the word of God.

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Nichols, M. P., & Schwartz, R. C. (2009). *Family therapy: Concepts and techniques* (8th Ed.). Cengage Learning.

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Appendix 1:
Questionnaire

Dear respondent,

I am KODWO AMOS a student of Uganda Christian University pursuing Bachelor of Divinity. I am collecting data for my Dissertation titled *“the roles of pastoral counseling in restoring hope in broken homes and families: a case study of Okole parish, urban archdeaconry in Lango Diocese”*

NB. Kindly fill your honest response in the space provided or tick (√) as appropriate. All the information provided here will be considered private and confidential for the purpose of this research ONLY.

SECTION A: GENERAL DATA

Kindly indicate your gender

Male

Female

Age brackets	15- 25	<input type="checkbox"/>	40-50	<input type="checkbox"/>	70-80	<input type="checkbox"/>
	25- 35	<input type="checkbox"/>	50 - 60	<input type="checkbox"/>	80-90	<input type="checkbox"/>
	35- 40	<input type="checkbox"/>	60 -70	<input type="checkbox"/>	90-100	<input type="checkbox"/>

Please indicate the highest level of education you have attained

Primary

Secondary level

College level

University level

Post graduate level

How many years have you been in the church?

Less than 2 years

3 to 5 years

Over 5 years

What is your position in the church?

Elder

Youth

Priest/ Pastor

Mother union member

Father's union member

Local leader

Section A: Roles of pastoral counselling in restoring hope in homes and families

In the table below, in a scale of 1-5 please indicate the extent of your agreement with the statement;

5) Strongly agree; 4) Agree; 3) neutral; 2) disagree; 1) strongly disagree

s/n	Statement	5	4	3	2	1
1	Pastoral counselling have greatly helped individuals and families in crisis situations find hope and healing in their relationships					
2	Pastoral counselling is the key principles used by pastoral counsellors to deal with broken homes and families					
3	Integrating spiritual and faith-based practices in counselling sessions for individuals and families is the best way to realize hope in homes and families					
4	Pastoral counselling has contributed a long-lasting solution in building trust and strengthening family bonds in broken homes.					

Section B: Challenges in broken homes

5) Strongly agree; 4) Agree; 3) neutral; 2) disagree; 1) strongly disagree

s/n	Statement	5	4	3	2	1
1	Living in a broken home creates a negative impact to children and other members of the family's for example emotional well-being and mental health.					
2	Growing up in a broken homes has a social impact such as issues of poverty and poor or lack of education					
3	Living in broken homes affects relationships and the ability to form healthy attachments later in one's life					
4	Pastoral counselling is one of the key interventions and systems to help individuals from broken homes overcome the challenges they face					

Section C: Strategies to restore hope in broken homes and families

5) Strongly agree; 4) Agree; 3) neutral; 2) disagree; 1) strongly disagree

s/n	Statement	5	4	3	2	1
1	The brake down of families has a great effect on individual sense of hope and well-being					
2	I have ever sought counselling and support to help me cope with the effects of broken homes					
3	I have practiced self-care and positive coping mechanism to manage my challenges and build resilience					
4	I have employed effective communication channels and conflict resolution strategies to manage brokenness in my family					