

**CHURCH'S RESPONSE TO THE CHALLENGES FACED BY CHILDREN
HAILING FROM BROKEN MARRIAGES IN VURRA ARCHDEACONARY,
DIOCESE OF MADI WEST NILE: A CASE STUDY OF FIVE CHURCHES**

ERIC MADIRA

M22B09/011

**A DISSERTATION SUBMITTED TO THE BISHOP TUCKER SCHOOL OF THEOLOGY IN
PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF
BACHELOR OF DIVINITY OF UGANDA CHRISTIAN UNIVERSITY**

August, 2025



**UGANDA CHRISTIAN
UNIVERSITY**

A Centre of Excellence in the Heart of Africa

DECLARATION

I, Madira Eric hereby declare that this is my own original work and has not been presented to any institutions of higher learning for any award of Bachelor Degree.

Signed: 

Date: 29/08/25

Name: MADIRA ERIC

APPROVAL

This research proposal under the topic "Church Response to the Challenges Faced by Children Hailing In Broken Marriages in Vurra Archdeaconry, Diocese of Madi West Nile: Case Study of Five Churches" has been submitted for examination with my approval as a university supervisor.

Signed:.....*Kalengya*.....

Date:.....*29/08/2025*.....

Name:.....*Edison Muhindo Kalengya*.....

DEDICATION

To my grandparents, the late Grandfather Rev. Simon Nzia and Grandmother. The two planted the seed that has fruited into this research report.

ACKNOWLEDGEMENT

In the first place, I thank the Almighty God for His guidance, protection and provision during my time at this research exposure at Vurra Archdeaconry, Madi and West Nile Diocese.

I am highly indebted to Rt. Rev. Charles Collins Andaku, the Bishop of Madi and West Nile Diocese and the Diocesan Secretary, Mr. Nasser Godfrey for their prayers and financial support during my research.

In a special way, I thank my university supervisor, Rev. Dr. Prof. Edison Kalengyo, for being a great resource, teacher, counselor and above all a parent to me during this research. May the Almighty God bless and keep you all.

I dedicate this Research Report to my family members: My Late Phoebe Anyako, my mother; Maasikuru Grace, my aunties; Aida Goliru, Eunice Eceru, my uncle; Late Kenyi Jimmy, my sisters; Capt. Lucy Etoru, Badaru Comfort, Dawaru Fiona, my brothers; Paul Ondoma, Madira Joel Mayombo, my Nieces; Ann Neema, Sanyu Rosenbery, Aitasi Stency, Letasi Cynthia, Letaru Erina and Nephews; Joseph Amani, Madiba Nathaniel, for their endurance while I was away and during the joyous and difficult moments.

Also bearing in mind the Archdeacon of Vurra Archdeaconry; Ven. Etoma Mathias for his great support towards the success of this research report.

I also thank my lecturers; Prof. Christopher Byaruhanga, Prof. Peter Nyende, Rev. Dr. Joel Samson Obetia, Rev. Dr. Emmanuel Mukeshimana, Rev. Can. Rose Ekirunga, Rev. Can. Amos Turyahabwe, Rev. Brian Muhereza, and Rev. Can. Dr. Isabirye Moses for their guidance and educational support which prepared me for this research exposure.

TABLE OF CONTENTS

DECLARATION.....	i
APPROVAL.....	ii
DEDICATION.....	iii
ACKNOWLEDGEMENT	iv
LIST OF TABLES.....	vii
LIST OF FIGURES.....	viii
ABSTRACT	ix
INTRODUCTION	1
1.0 Introduction.....	1
1.1 Background to the Study.....	1
1.2 Statement of the problem	1
1.3 Purpose of the Study.....	2
1.4 Objectives of the Study.....	2
1.5 Research Questions	2
1.6 Scope of Study	3
1.7 Justification of the Study.....	3
1.8 Significance of the Study	3
1.9 Theoretical Framework	3
2.0 Operational Definition of the Key Concepts	4
LITERATURE REVIEW	4
2.0 Introduction.....	5
2.1 The Current Challenges Faced by Children from Broken Marriages.....	5
2.2 The Initiatives and Support Structures of the Church Aimed at Assisting Children from Broken Marriages.....	7
2.3 Strategies that Church Can Implement to Offer Improved Support for Children.....	9
2.4 Summary of the Literature Review.....	11
METHODOLOGY	12
3.0 Introduction.....	12
3.1 Research design	12
3.2 Target population.....	12
3.3 Sampling	12

3.4 Sampling technique.....	12
Table 1: Sampling Technique	13
3.5 Data collection tools.....	13
3.5.1. Questionnaires	13
3.5.2 Interview Guide.....	13
3.6 Validity and Reliability of Instruments	14
3.6.1. Validity.....	14
3.6.2. Reliability	14
3.7 Procedure of data collection.....	14
3.9 Measurement of variables.....	15
3.10 Ethical considerations	15
PRESENTATION, INTERPRETATION AND DISCUSSION OF THE FINDINGS.....	16
4.0 Introduction.....	16
4.1 Background of the Respondents.....	16
Table 4.1: Showing Age distribution of the respondents:.....	16
4.2 Church Response to Challenges faced by Children hailing in broken marriages.	20
Table 4.2: Showing challenges faced by children hailing in broken marriages.	20
Table 4.3: Showing Church initiatives & Structures aimed at assisting children in	23
Table 4.4: Showing the strategies that churches can implement to offer improved support for children hailing in broken marriages.....	26
4.3 Chapter Summary.....	29
SUMMARY, CONCLUSIONS AND RECOMNDATIONS	30
5.0 Introduction.....	30
5.1 Summary of the main findings.....	30
5.2 Conclusion	31
5.2.1 Challenges faced by children hailing in broken marriages.....	31
5.2.2 Initiatives and support structures Churches aim at assisting children hailing	31
5.2.3 Strategies that Churches in Vurra Archdeaconry can implement to offer improved support for children hailing in broken marriages in Diocese of Madi West Nile.	32
5.3 Recommendations.....	32
5.4 Churches response to the challenges faced by children hailing in broken.....	32
REFERENCES	34

APPENDICES.....	37
APPENDIX I: QUESTIONNAIRE.....	37
APPENDIX II: INTERVIEW GUIDE.....	40
APPENDIX III: MAP OF MADI WEST-NILE DIOCESE	41
APPENDIX IV: MAP OF ARUA DISTRICT SHOWING KULUVA, OCOKO, ERUBA, AMBALA	42
APPENDIX V: BUDGET	43
APPENDIX VI: INTRODUCTORY LETTER FOR DATA COLLECTION	44

LIST OF TABLES

Table 4.1: Showing Age distribution of the respondents:	16
4.2 Church Response to Challenges faced by Children hailing in broken marriages. ..	20
Table 4.2: Showing challenges faced by children hailing in broken marriages.	20
Table 4.3: Showing Church initiatives & Structures aimed at assisting children in	23
Table 4.4: Showing the strategies that churches can implement to offer improved support for children hailing in broken marriages.....	26

LIST OF FIGURES

Figure 1: Bar graph showing the level of education of the respondents.....	17
Figure 2: Pie chart showing the gender of the respondents	18
Figure 3: Pie Chart showing the marital status of the respondents.	18
Figure 4: Bar Chart showing the occupation of the respondents.	19

ABSTRACT

This study was conducted to examine churches response to challenges faced by children hailing in broken marriages. The objectives of the study were: to find out churches response to challenges faced by children hailing in broken marriages; to assess the initiatives and support structures of the Church aimed at assisting children from broken marriages in Vurra Archdeaconry, Diocese of Madi West Nile; and to establish strategies that Churches in Vurra Archdeaconry can implement to offer improved support for children from broken families in Diocese of Madi West Nile. The study used descriptive research survey design. Closed ended questionnaire and interviews were used for data collection. The study found that children hailing from broken marriages suffer emotional scars, which leads them to indulge in inappropriate behaviours such as substance abuse, sexual immorality, and difficulty in adapting to new family arrangements. It was further found that Churches offer counselling services and Sunday school teachings to children hailing in broken marriages. However, it was also found that churches do not offer donations to support the needy children. The study recommended that churches' response to challenges faced by children hailing from broken marriages needed to improve in terms of offering more counselling services, donations, and educational support programs.

INTRODUCTION

1.0 Introduction

This chapter covers the background of the study, statement of the problem, purpose of the study, research objectives, research questions, Scope of the study, justification of the study, significance of the study, and conceptual framework.

1.1 Background to the Study

The rise in family breakdowns has had an impact on children, affecting their emotional, social, and spiritual development¹. In the Diocese of Madi-West Nile, societal and economic pressures have contributed to the increase of broken marriages, leaving many children vulnerable and in need of support. These children often experience stigmatization, loneliness, and struggles in academic and social settings, leading to long-term challenges.² Vurra Archdeaconry, as a faith-based organization within the Madi-West Nile Diocese, is strategically positioned to provide support and healing for children affected by these circumstances.³ However, while various support structures exist within the Archdeaconry, they are often limited or underdeveloped for specific needs of these children.⁴ This study therefore analyzes the Church's response to the challenges faced by children from broken marriages in Vurra Archdeaconry, Diocese of Madi West Nile.

1.2 Statement of the problem

Children from broken marriages in the Diocese of Madi-West Nile experience difficult emotional and social challenges that hinder their overall development. The Churches in Vurra Archdeaconry have played a supportive role in family and social structures; however, the current efforts have not fully addressed the challenges faced by

¹ Johnson, P.. & Lee, C. (2019). Effects of Families. New York: Society of St. Paul Longitudinal Study. *International Journal of Child and Family Welfare*. 40(3), 175-189.

² Adebowale, A. & Ngoma, L. (2021). The Impact of Economic Pressures on Family Structures in Uganda. *Journal of Family Studies*, 45(2), 203-215

³ Okello, S. (2019). Role of the Church in Providing Social Support to Vulnerable Children. *Journal of Religious Studies*, 27(1). 89-105.

⁴ Ngoma, L. (2021). Faith-Based Organizations and Child Welfare: A Case Study in Uganda. *Africa Journal of Social Work*, 12(3), 112-126.

children hailing from broken marriages. The lack of targeted interventions and a structured support system tailored to these children shows a significant gap in the outreach and pastoral care efforts of the Churches. This study, therefore, seeks to examine these challenges faced by children hailing from broken marriages and identify how the churches in Vurra Archdeaconry can expand their roles to provide meaningful and holistic support for these children.

1.3 Purpose of the Study

The purpose of the study is to examine the Churches' response to the challenges faced by children hailing in broken marriages in Vurra Archdeaconry, Diocese of Madi West Nile.

1.4 Objectives of the Study

- i. To investigate the current challenges faced by children from broken marriages in Vurra Archdeaconry, Diocese of Madi West Nile.
- ii. To assess the initiatives and support structures of the Church aimed at assisting children from broken marriages in Vurra Archdeaconry, Diocese of Madi West Nile.
- iii. To establish strategies that Churches in Vurra Archdeaconry can implement to offer improved support for children from broken marriages in Diocese of Madi West Nile.

1.5 Research Questions

- i. What are the current challenges faced by children from broken marriages in Vurra Archdeaconry, Diocese of Madi West Nile?
- ii. What Church initiatives and support structures are aimed at assisting children from broken marriages in Vurra Archdeaconry, Diocese of Madi West Nile?
- iii. What are the strategies that Churches in Vurra Archdeaconry can implement to offer improved support for children from broken marriages in Diocese of Madi West Nile?

1.6 Scope of Study

This study focused on the Churches' response to the challenges faced by children hailing from broken marriages in Vurra Archdeaconry, Diocese of Madi West Nile. The study specifically focused on the current challenges faced by children from broken marriages, the initiatives and support structures of the Churches aimed at assisting children from broken marriages, and the strategies that the Churches can implement to offer improved support for children from broken families.

The study was carried out in the parishes of Kuluva, Eruba Ocoko, Ambala and Kuluva Hospital Chaplaincy in Vurra Archdeaconry in Diocese of Madi West Nile. The parishes were selected because of their location in peri-urban areas of Arua District.

1.7 Justification of the Study

This study is justified by the current need for Vurra Archdeaconry to improve its pastoral care and targeted support for children from broken marriages in Madi-West Nile Diocese. This helped to address the emotional, social, and spiritual challenges faced by these children due to family breakdowns.

1.8 Significance of the Study

The findings of this study provided Vurra Archdeaconry with insights into the unmet needs of children affected by broken marriages and propose practical strategies for improving support services. This research assisted in developing a model for pastoral care that not only addresses spiritual needs but also considers the emotional and psychological well-being of children. The study also contributed valuable literature for future reference by researchers exploring similar studies in the academic field.

1.9 Theoretical Framework

The study was guided by Kohlberg's (1987) theory of moral development. The theory constitutes an adaptation of a psychological theory. The theory holds that moral reasoning, the basis for ethical behaviour, has six identifiable developmental stages, each more adequate at responding to moral dilemmas. These stages include: pre-

conventional stage, Conventional stage, Post-Conventional stage, Spiritual development in children, the Bible and child development, and the Biblical command to teach children.

The theory helps in identifying the challenges children face from broken marriages and how these challenges affect their development. For children to develop well, their moral, psychological material needs must be taken care of. The theory, therefore, guided in achieving the objectives of the study.

2.0 Operational Definition of the Key Concepts

Family: an institution comprising of father mother and their children. Family is a universal institution which includes husband and wife with or without children.

Marriage: is “a legally and socially sanctioned union between a man and a woman that is regulated by laws, rules, customs, beliefs and attitudes that prescribe the rights and duties of the parents”⁵

Family Breakup: a temporary separation between a husband and wife.

Children: persons below 18 years of age.

⁵ *Bangladesh e-Journal of Sociology*. Volume 10 Number 1, January 2013. 141

LITERATURE REVIEW

2.0 Introduction

This presents related literature on the response of churches on challenges faced by children from broken marriages. The literatures were reviewed from bible verses, textbooks, journal articles and online publication sources. The related literature was reviewed objective by objective.

2.1 The Current Challenges Faced by Children from Broken Marriages in Churches

Children from broken marriages often experience complex emotional issues, including feelings of abandonment, loneliness, and anger. Studies indicate that the absence of one or both parents can create a void, leading to mental health issues like anxiety and depression.⁶ This emotional turmoil may be intensified in faith communities, where stable family structures are often emphasized as ideal.⁷

A study conducted in Bangladeshi by Hadi reported that children from broken families reveal that significant number of children from broken marriages experience challenges that affect their wellbeing⁸. Some of the common challenges of the children identified in the study include physical abuse, child labour, and financial exploitation. Many of the children also engage inappropriate activities such as drug abuse, alcoholism and prostitution and for survival.

A recent study by Burton reports that when young children witness domestic violence between their parents, it affects their teenage years and can lead to anxiety and depression⁹. Similarly, Juby and Farrington posit that delinquency rates are higher

⁶ Johnson, P. & Lee, C. (2019). Effects of Families. New York: Society of St. Paul Longitudinal Study. *International Journal of Child and Family Welfare*. 40(3), 175-189.

⁷ Adebowale, A. & Ngoma, L. (2021). The Impact of Economic Pressures on Family Structures in Uganda. *Journal of Family Studies*, 45(2), 203-215

⁸ *Bangladesh e-Journal of Sociology*. Volume 10 Number 1, January 2013. 141

⁹ Boye-Laryear, J.L (2012). *The Effect of Broken Homes on Academic Performance of Pupils of Lower Manya Krobo District*. Unpublished Dissertation Submitted to the Department of Educational Foundation, University of Cape Coast, Ghana.

among the children who live in permanently disrupted families compared to those living in intact families.¹⁰

Children who indulge in early sex, street life, and defilement offences are found to be children who hail from broken families. This was confirmed by a study by Kimani who viewed that children who come from intact family tend to involve themselves in inappropriate behaviours such as murder and substance abuse.¹¹ Additionally, it was reported that children who grow up under care of step parents, broken marriages and grandparents involve themselves in theft, murder, street life and refusing school.

Ahmed notes that children of broken families, due to lack of guidance by single parents indulge themselves in sexual relationships, drug abuse and alcoholism.¹² Lekule and Clinton added that no one cares about the behavior of children hailing in broken marriages, even if they engage in improper behaviors.¹³

Tikkumah stated that girls from broken families shoulder household responsibilities for their families. Consequently, such young girls are forced on delinquent behaviors such as sexual promiscuity, pickpocketing and extraneous and hazardous labor to earn a living¹⁴. Similarly, Hake observed that children from broken families who experience social, physical and emotional abuse from society suffer deep-seated psychological pain. Such children often feel inferior and have negative attitude towards life.¹⁵

On the contrary, Rebecca claims that children broken families s are disciplined and focused towards life. She argues that because of the challenges they go through in life, the children learn to cooperate with their parents and work to meet their needs.

¹⁰ Juby, H. & Farrngton, D. (2021). *Disentangling the Link between Disrupted Families and Delinquency*. *British Journal of Criminology*. 41(2):22-40

¹¹ Kimani, A.K. (2020). *Influence of Family Structure on Juvenile Delinquency*. Retrieved on 6th February, 2025 from <http://www.freeonlinepaper.com/family-structure-jubenile>.

¹² Gaurav, J. (2017). *The Impact of Single Parenting and its Effects on Children*. *Impact of Single Parenting and its Effects on children*. Retrieved 4th February 2025 from <http://www.getthatright.com/impact> of Single Parenting and Effects on Children.

¹³ Lekule, S.C. & Clinton, B.L. (2018). *Conceptualizing Vulnerability among Tanzanian School Children*. *International Journal for Cross-Disciplinary Subjects in Education*. 4(1):1067-1075

¹⁴ Tikkumah, I.H. (2019). *An Introduction to the Study of Problems in Society for Tertiary Students in nigeria*, Zaria: Ahmadu Bello University Press Limited.

¹⁵ Hake (2020): *The Evangelization of the Nation, the Revitalization of the Church and the Transformation of the Society*. Megachurches and Social Engagement.

she further observes that owing to their struggles for basic needs, such children do not perform well in class because of absenteeism or, at worst, drop out of school.¹⁶ The views of Rebecca are supported by Gaurav who also argues children raised in broken marriages are humbled by the difficulties they go through. The evidence of their humility is portrayed in their willingness to take responsibilities and duties assigned to them by their single parents.¹⁷

2.2 The Initiatives and Support Structures of the Church Aimed at Assisting Children from Broken Marriages

The Church offers various initiatives and support structures for children from broken marriages, including faith-based counseling, mentorship programs, and social support networks aimed at promoting emotional, social, and spiritual healing, though these programs often lack targeted interventions specific to the unique needs of such children.¹⁸

The Bible offers some basic principles on how to bring up children. For instance, in Proverbs Prov. 22:6, Solomon advises that, “Train a child in the way he should go and when he is old he will not turn from it”. And in Deut. 4: 6, Moses encouraged the Jews to “Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up.” (). God has given the commands above for the children's ministry which must be followed. From the verses, God desires parents to bring up their children considering the word of God. bringing up children in the word of God is more effective when the parents live together in a marriage setting.

The church must teach God’s divine plan for the institution of marriage from the beginning, which has been permanency. But man has failed to live up to this ideal because of sin and disobedience. Consequently, broken families have become subjects

¹⁶ Rebecca, M. (2017). *Positive and Negative Effects of Single Parenting*. 6th February, 2025 from <https://www.all-about-parentingorgchristian-parenting>

¹⁷ Gaurav, J. (2017). *The Impact of Single Parenting and its Effects on children*. Retrieved 4th February 2025 from <http://www.getthatright.com/impact> of Single Parenting and Effects on Children.

¹⁸ Okello, S. (2019). Role of the Church in Providing Social Support to Vulnerable Children. *Journal of Religious Studies*, 27(1). 89-105.

of much debate in Christendom today. The damage of broken families is irreversible. Andal¹⁹ found that parents who disregard God's plan for permanent and peaceful marriage plunge themselves into many dangers, griefs and even death.

In Ephesians 5:22-31 and 6:1-4, Paul gives instructions on how family members are to relate to each other. Husbands are expected to love their wives, wives to submit to their husbands, fathers are not to anger their children, and children are to obey their parents. In agreement with the views of Paul, Mba believes that following Paul's suggestions on family relations will mitigate marriage breakups. To Mba, there would be harmony if husbands love their wives and wives submit to their husbands. All these should be done for the fear of God, but not to please their partner.

Gratsch, on the other hand, points to how Jesus responded to his abusers as a perfect example of good family relations. Jesus gave up his heavenly privileges and became a human being on earth to bring salvation to humanity (Phil 2:7-8)²⁰. He further explains that we need to learn to sacrifice our rights if we are to love one another and submit to the other, consequently preserve the institution of marriage to help bring up children to the glory of God.

According to Mark one of the Bible's most prominent examples of broken families is illustrated in 1st Samuel 2-3.²¹ This account is unique in its application to Christians because it revolves around a man who knew the Lord yet indulged the sins of his adult children and fall under God's judgment for it. The Lord sent a prophet to rebuke Eli, the high priest for allowing the wicked behaviour of his two sons to go unchallenged. God said his failure brought dishonour to the name of God because he honoured "your sons above me by fattening yourselves on the choicest parts of every offering of my people Israel." Despite this rebuke, Eli remained a passive parent right to the end. He took no action against his sons other than pass on weak warnings that are in danger of provoking God's wrath. By the time Eli warned his sons about their blatant sins, it was much too late to change their lifestyles. Eli's sons had grown into hardened sinners

¹⁹ Andal (2018) *Effects of Single Parenthood*, 2nd Edition. Oxford University Press, London.

²⁰ Gratsch, E.J. (2021). *Theological Principles of Families*. New York: Society of St. Paul.

²¹ Mark, B. (2016). *Parental Failure: The Story of Eli and his Sons*. Retrieved on 8th February, 2025 from <https://parentalfailure/thestoryofelianhissons> Mba, C.S. (2019). *Towards A Successful Marriage and F.*

like many modern parents. Eli and his wife had most likely began overlooking their sons' disobedience and selfish behaviour while they were still young. The story of Eli and his sons is a lesson to parents for all. Most broken families emerge when we rebel against God's design- polygamy, adultery, and divorce all cause family problems because they deviate from God's original plan.²²

In a fallen world, those we should love the most in our families often become the ones we fight with the most. The Bible does not gloss over sin, and it records a number of broken families starting with Adam's blame shifting, with his wife as the target (Genesis 3:12). Sibling rivalry crops up in the stories of Cain and Abel, Jacob and Esau, and Joseph and his brothers. Jealousy among wives, one of the negative consequences of polygamy is found in the stories of Hannah and Leah and Rachel. Eli and Samuel dealt with wayward children. Jonathan was almost murdered by his father, Saul. David was broken hearted by his son Absalom rebellion. Hosea experience marital difficulties. In each of these cases relationship is damaged by sin.²³

Broken families are nothing new in human history. Cain killing his brother Abel (Genesis 4:3-8), King Athaliah's killing of his children and grandchildren to access the throne (2Kings 11:1) as some examples of families at stake. On the other hand, in Mark3:21, Jesus' relationship with his family members was strained by his preaching. In such as cases, it can be argued therefore that sometimes family members can view their relatives as liabilities should they fail to meet their expectations.²⁴

2.3 Strategies that Church Can Implement to Offer Improved Support for Children from Broken Marriages

The Church can enhance support for children from broken families by implementing strategies such as developing targeted pastoral care programs, providing dedicated counseling resources, and fostering inclusive community activities, which have been

²² Morgan, E. (2019). God's Broken Family. Retrieved on 5th February, 2025 from C://users/HP/Download/Godsbrokenfamily-faithGateway.

²³ Eichhorst, W.R. (2017). Family Problems in the Bible. *The Evangelical*. 10(1): 16-22.

²⁴ Bergant, D. (2020). *The Collegeville Bible Commentary (New Testament)*. Collegeville, Minnesota: The Liturgical Press.

shown to improve resilience and social integration in children facing familial challenges.²⁵

Faith communities through Non-Governmental Organization offer significant learning opportunities for families to bring up children in a family setting.²⁶ The faith-based organisations teach family members ideals that help them keep the unity of the family despite challenges that may be.

Many scriptures provide evidence that God is there for families in times of crisis. Psalm 68:5; 146:9, show God as the one who has mercy on the orphans and widows. As proved in God's intervention in the trouble of Ismail (Genesis 21:20), God is always there for the families in trouble. Broken family members, therefore, in many ways need to focus their attention to God to meet their needs in times of crisis.

Old Testament has examples for believers to meet the needs of families that are in need. God in Deuteronomy 10:18-1; 24:19-21; 26:12- 13, expect the Jews to meet the needs of the fatherless, widows and slaves living among them. They are expected to allow the orphans and widows to glean on their fields as well as avoid lending money with interest. Similarly, in the New Testament, James 1:27, reminds the believers to note that true religion involves taking care of people in the need. The Bible therefore shows that taking care of those in needy situations is important responsibility of those believers.

Following the summary of the law (Leviticus.19:18; Mathew 19:19; 22:39; Galatians 5:14), reorients that attitude of God's people towards each other. Believers are called to love their neighbours as themselves. It can be argued that Christians should treat families suffering the aftereffects of broken marriages people who deserve to be loved and support as neighbors. On the overall, love for one another is an important aspect of Christian living. Jesus advocated for the disciples to love each other (John 13:34). Similarly, the apostles in their letter to the believers encouraged the

²⁵ Brown, R., Jones, M., & Clarke, L. (2018). Social Stigma and Academic Challenges among Children from Broken Families. *Child Psychology Review*, 33(4), 291-308.

²⁶ Boye-Laryear, J.L (2012). *The Effect of Broken Homes on Academic Performance of Pupils of Lower Manya Krobo District*. Unpublished Dissertation Submitted to the Department of Educational Foundation, University of Cape Coast, Ghana.

believers to love on another (I Peter 1:22; I John 4:7). It can be argued that the mark of a true believer today is love (John13:35). And so, if a believer refuses to love a fellow believer, they do not know God (I John 4:8).

Christian Church today is therefore endowed with examples and opportunities to take care of families that have broken. Although the onus is of the family members to reunite and forge a way forward, the church in the short run is in the right standing to provide resources to care for such people and guide them into the way of Christ. These actions identify with Paul's admonishment that "While we have opportunity, let us do good to all men and especially to those who are of the household of God" (Galatians 6:10) Consequently, the church in the long run with disciple such people in the way of Christ and effective agents of the kingdom.

2.4 Summary of the Literature Review

The above literature reviewed on challenges faced by children hailing from broken families, initiatives and supports given by churches to children from broken marriages, and strategies churches lay to overcome the challenges faced by children hailing from broken families has been mainly drawn from other countries but very few from Uganda. This current study was undertaken in Vurra Archdeaconry which is an Archdeaconry under Madi West Nile Diocese found in Uganda.

METHODOLOGY

3.0 Introduction

3.1 Research design

Research design explains the steps the researcher intends to take to achieve the research objectives.²⁷ The study adopted mixed approach, particularly a descriptive research design. Descriptive research design was employed to help describe the challenges the children in broken families go through. These children could be considered as individuals or in groups.²⁸ It is important to note that descriptive surveys yield trusted results owing to the orderliness and detailed nature of the design.²⁹

3.2 Target population

The study population comprised of 85 respondents from the Vurra Archdeaconry.

3.3 Sampling

The involved 70 respondents. The sample was determined out of a population size of 85 using statistical table of Krejcie and Morgan.³⁰ Simple random sampling and purposive sampling techniques were employed to select the respondents.

3.4 Sampling technique

The participants of the study were identified using Simple random sampling technique. The participants were mainly single parents and children from broken families who pray in the selected churches in Vurra. On the other hand, purposive sampling strategy was employed to select parish priest, head of laity and Sunday school teachers as shown in the table below.

²⁷ Kathari, C.R. (2008). *Research Methodology: Methods and Techniques*. New Age International.

²⁸ Orodho, J.A (2012) *Techniques of Writing Research Proposal and Reports in Education and Social Sciences*. Kenezja Publishers. Nairobi.

²⁹ Mugenda, O.M & Mugenda, A.J. (2003): *Research Methods: Quantitative and Qualitative Approaches*, African Centre for Technology Studies Nairobi.

³⁰ Krejcie, R.V. and Morgan, D.W. (1970). "Determining Sample Size for Research Activities." Educational and Psychological Measurement.

Table 1: Sampling Technique

Category of Respondents	Population (N)	Sample (n)	Sampling Technique
Parish priest	5	5	Purposive
Head of laity	5	5	Purposive
Sunday school teacher	10	10	Purposive
Single Parents	30	20	Simple random method
Children from broken marriage	35	30	Simple random method
Total	85	70	

3.5 Data collection tools

Two data collection tools were used in the study: questionnaire and interview guide³¹. The two tools were used to support each other. What questionnaires could easily yield were collected through the interviews.

3.5.1. Questionnaires

A questionnaire is a set of question that are set to get data to answer the research question. The questionnaire was designed to give responses to challenges experienced by children in broken families. the questionnaires were answered by parents and children in broken families. The questionnaires had both close ended and open-ended questions.

3.5.2 Interview Guide

Open ended interview guide was employed to collect data from the participants. The participants interviewed included the parish priests, pastors, head of laity and Sunday school teachers. The interview guide helped to obtain the perspectives of the respondents on the plight of children who hail from broken marriages.

³¹ Bells, B. (1993). *Taking into Account Student's Thinking: A Teacher Development Guide*. University of Waikato Hamilton

3.6 Validity and Reliability of Instruments

The data collection tools were tested for validity and reliability after their formulation.

3.6.1. Validity

A consideration of validity of the research tools focused on their ability to achieved the research objectives. To achieve the validity of the tools, the researcher discussed the tools with the supervisor to assess their content. The researcher also ensured that the questions were in correct order and easily understood by the respondents.

3.6.2. Reliability

The reliability of the tools focuses on the tools giving the expected responses. As suggested by Amin, the set tools were pretested before the actual data collection³². The pretest (pilot study) helped to bring to light whether the questions were clearly stated and meaningful to the respondents. Five participants were engaged in the pilot study. These were, parents, parish priest and children.

3.7 Procedure of data collection

The researcher obtained was given permission by the Dean of school of divinity and theology to collect data. Before going to the churches, the researcher obtained written permission from the archdeacon of Vurra Archdeaconry to access the parishes. The archdeacon guided the research to the parishes. While at the parish, the research with the help of the parish priest of the area identified the single headed families from each of the five parishes. The research then made appointment with the families to collect data from them.

Before the actual data collection process, the researcher obtained verbal consent form the participants. Those who declined from participating were not forced to participate in the study.

³² Amin, M.E (2005). *Social Science Research, Conception, Methodology and Analysis*. Makerere University Printery, Kampala.

3.8 Data analysis Technique

The researcher used statistical package of social science (SPSS), after complete review and coding of the data. The findings of the study were thereafter presented using tables, charts and graphs for easy interpretation. The statistical data were mainly from the questionnaires.

On the other hand, the qualitative data was summarized in the form of words from the respondents. Quotations were cited to show the strong opinion of the participants on the plights of the children from broken families.

3.9 Measurement of variables

Ordinal scale by use of Likert scale point five was used for measuring variables in the questionnaire. The scale indicate strongly agree on the lowest side to strongly disagree on the highest side. On the other hand, interval scale was used for measurement of age range while nominal scale was used for measuring demographic variables such as gender differences.

3.10 Ethical considerations

The research took ethical considerations to protect the respondents from harm if any³³. As suggested by Leedy and Omrod, the researcher considered privacy of the respondents, their informed consent and willingness to participate in the study³⁴. During the data collection, the research sought verbal informed consent from the respondents before engaging them in responding to the questions. The researcher made rapport with the respondents to freely engage with them The researcher also explained the importance of the study and the potential benefit it has for the participants. He also assured them of the confidentiality of their responses and the fact that the data will only be used for the purposes of this study

³³ Mugenda, O.M & Mugenda, A.J. (2003): *Research Methods: Quantitative and Qualitative Approaches*, African Centre for Technology Studies Nairobi.

³⁴ Leedy P.D & Omrod, J.E (2005); *Practical Research; Planning and Design*, 10th Edition, Pearson Education, Essex.

PRESENTATION, INTERPRETATION AND DISCUSSION OF THE FINDINGS

4.0 Introduction

In this chapter the researcher presents the findings of the data, interprets and discusses the findings. The chapter comprises of three parts. Part one the researcher presents the background of the respondents, part two presents the church responses to challenges faced by children hailing in broken marriages and lastly the summary of the chapter.

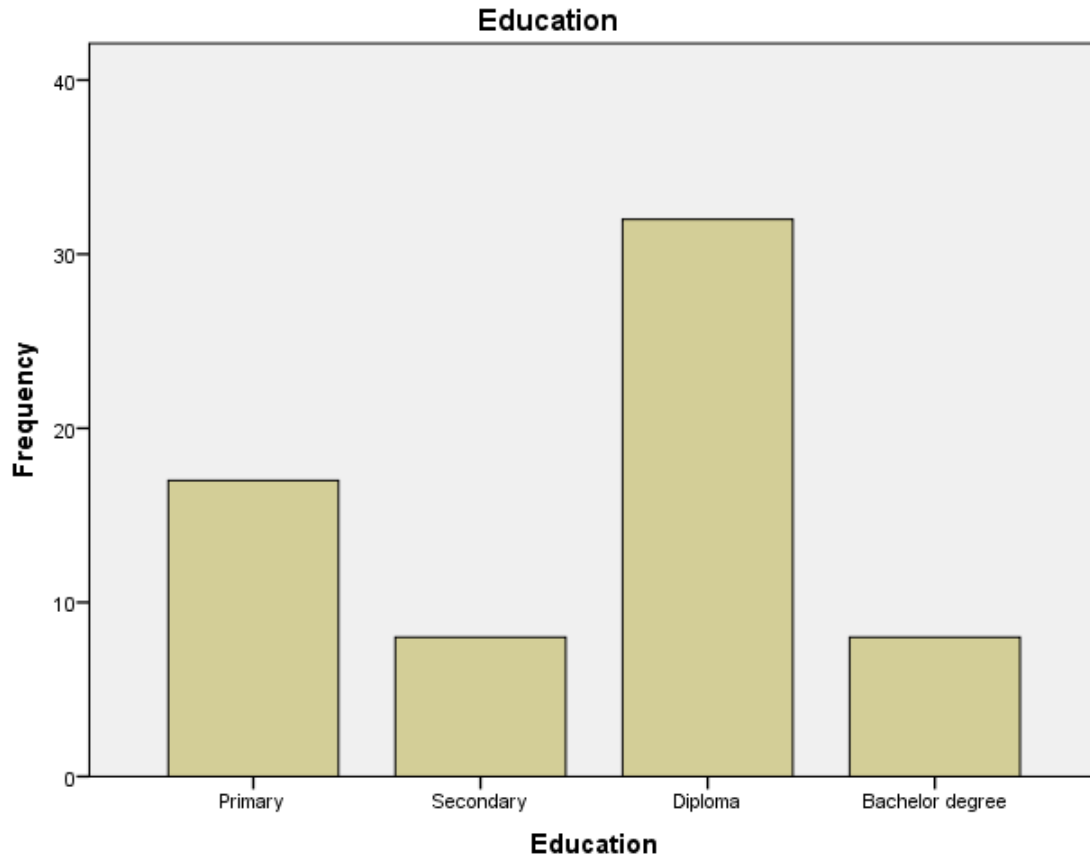
4.1 Background of the Respondents

Table 4.1: Showing Age distribution of the respondents:

Age group	Frequency	percentage
12-15	4	6.2
16-19	6	9.2
20-23	23	35.4
24-27	22	33.8
28+	10	15.4
Total	65	100

The table above indicates that 4(6.2%) of the respondents fall in the age group 12-15, 6(9.2%) were in (16-19) age group, 23(35.4%) were in 20-23 age group, 22(33.8%) were in the age group 24-27 while 10(15.4%) were in the age group of 28 and above.

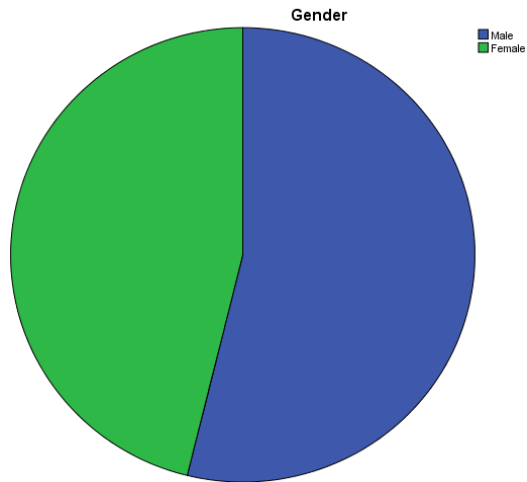
This implies that majority 23(35.4%) of the respondents were in age group of 20-23! This could probably imply that majority of the responds were in a youthful age



Source: Primary data

Figure 1: Bar graph showing the level of education of the respondents.

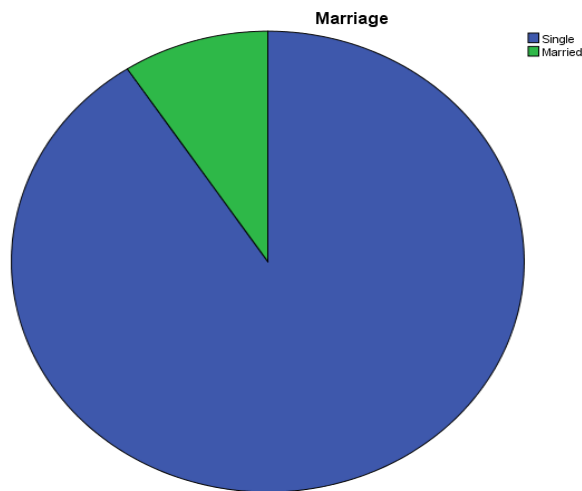
The graph above indicates that 17 (26.2%) of the respondents fall under primary level of education, 8 (12.3%) were in Secondary level of education, 32 (49.2%) were in Diploma level of education while 8(12.3%) were in Bachelor degree level of education. This implies that majority 31 (47.7) of the respondents were in Diploma level of education. This shows that these people have attained a relatively higher level of education.



Source: Primary data

Figure 2: Pie chart showing the gender of the respondents

The pie chart above indicates that 35 (53.8%) of the respondents were males while 30 (46.2%) were females. This implies that majority 35 (53.8%) of the respondents were males. This shows that the males are more than the females.



Source: Primary data

Figure 3: Pie Chart showing the marital status of the respondents.

The chart above indicates that 59(90.8%) of the respondents were Single-parents while 6 (9.2%) were married. This implies that majority 56 (86.2%) of the respondents

were Single-parents. This shows that there are more Single-parents than those who are married. This could probably due to high rate of domestic violence in the region.



Source: Primary data

Figure 4: Bar Chart showing the occupation of the respondents.

The bar graph above indicates that 32 (49.2%) of the respondents were peasants, 19 (29.2%) were Civil servants, while 14(21.5%) were in business. This implies that majority 32 (49.2%) of the respondents were peasants. This shows that most of the people are not employed meaning they are self-employed or unemployed probably due to the low level of education and lack of enough government jobs.

4.2 Church Response to Challenges faced by Children hailing in broken marriages.

Table 4.2: Showing challenges faced by children hailing in broken marriages.

Challenges	1	2	3	4	5
1. Children carry emotional scars from their experiences, which can impact their mental health and wellbeing.	20 (30.8)	24 (36.9)	1 (1.5)	12 (18.5)	8(12.3)
2. Children experience a decline in their academic performance due to emotional or psychological challenges.	25 (38.5)	28 (43.1)	2 (3.1)	7 (10.8)	3 (4.6)
3. Children act out or engage in problematic behaviours such as substance abuse or delinquency.	19 (29.2)	26 (40)	3 (4.6)	8 (12.3)	9 (13.8)
4. Children develop attachment issues such as anxiety or avoidance due to inconsistent or unreliable parenting.	23 (35.4)	26 (40)	1 (1.5)	7 (10.8)	8 (12.3)
5. Children struggle to adapt to new living arrangements, parental relationships or step-families.	23 (38.5)	22(33.8)	2 (3.1)	10 (15.4)	6 (9.2)

Source: Primary data

The table 4.2 above shows that when the respondents were asked whether children carry emotional scars from their experiences, which can impact their mental health and well-being, 44 (67.7%) agreed, 1 (1.5%) remained undecided while 20 (30.8%) disagreed. This implies that majority 46 (70.8%) of the respondents agreed. This means that majority of the children hailing in broken marriages suffer from emotional

scars from their experiences which impact their mental health and well-being. This is in agreement with available literature where Hake (2020) noted that children of broken families are exposed to many problems that causes harm to them and the society. Some of them engage in immoral sexual abuse, exploitation and social exclusion leading psychological feelings of inferiority.

Secondly, the table 4.2 above also shows that when the respondents were asked whether children experience a decline in their academic performance due to emotional or psychological challenges, 53 (81.6%) agreed, 1 (1.5%) remained undecided while 10 (15.4%) disagreed. This implies that 53 (81.6%) majority of the respondents agreed. This means that majority of the children hailing in broken marriages experience a decline in their academic performance due to emotional or psychological challenges. This is in agreement with a response from one of the Sunday School Teacher who said that "Some of the children have low attention span when we'd teach them and whenever I ask some of them to repeat whatever I say, a child will fail to repeat exactly what I say. "Literature by Kimani (2020) found out that the children brought up in step home had a strong inclination towards substance abuse, but the correlation was even greater for stealing and refusing school.

Furthermore, the table 4.2 above also indicates that when the respondents were asked whether children act out or engage in problematic behaviours such as Substance abuse or delinquency, 45 (69.2%) of the respondents agreed, 3 (4.6%) remained undecided while 17 (26.1%) disagreed. This implies that 45 (69.2%) majority of the respondents agreed. This shows that majority of the children hailing in broken marriages act or engage in problematic behaviours such as substance abuse or delinquency. This is in agreement with Ahmed (n.d) who notes that children of broken families, due to single parenting and absence of parent diligent guidance become subject to higher risks of dangerous sexual behaviours and pregnancy, higher chances of drug abuse and alcoholism. This is also in agreement with an interview result from a head of laity in one of the churches who had this to say:

"Some of the children who hail in broken marriages engage themselves in substance abuse such as chewing "mairungi" and smoking opium as well as taking liquor. This has made our counselling services difficult. We sometimes invite both the parents and their children for counselling sessions but the children who engage in substance abuse refuse to come for counselling sessions".

To add more, the table 4.2 above further more shows that when the respondents were asked whether children develop attachment issues such as anxiety or avoidance due to inconsistent or unreliable parenting, 49 (75.4) of the respondents agreed, 1 (1.5%) remained undecided while 15 (23.1%) disagreed. This implies that 49 (75.4%) majority of the respondents agreed. This means that majority of the children hailing in broken marriages develop attachment issues such as anxiety or avoidance due to inconsistent unreliable parenting. This is in agreement with a response from one of the priests in an interview who had this to say: *"Some Single parents come to me for counselling about behaviour of their children and we I counsel them on how to respond to the needs of their children in order to make them behave properly. We tell them to show love, show them love to their children!"*. Additionally, Burton (n.d) reports that when young children witness domestic violence between their parents, it affects their teenage years and can lead to anxiety and depression.

Last but not the least, the table 4.2 above also shows that when the respondents were asked whether children struggle to adapt to new living arrangements parental relationships, or stepfamilies, 47 (72.3%) of the respondents agreed, 2 (3.1%) remained undecided while 16 (24.6%) disagreed. This implies that 47 (72.3%) majority of the respondents agreed. It shows that majority of the children hailing in broken marriages struggle to adapt to new living arrangements, parental relationships or stepfamilies, This finding is in agreement with an interview response from a priest who had this to say:

"In some of my counselling sessions, I find that some of the children hailing in broken families live with their stepparents who do not show to them love as they show to their own biological children, because of this, such children living with step-

parents struggle to adapt to new living arrangement and they are always traumatized." In addition to this Tikuma(2019) states that children of broken families, due the death of parents, especially the girls heading their family are the most vulnerable to various kinds of problems. They are over burdened by shouldering adults' responsibilities of care giving to siblings and as such engage in immorality such as prostitution, armed robbery, stealing and hazardous labour in exchange for food.

Table 4.3: Showing Church initiatives & Structures aimed at assisting children in broken marriages.

Church initiatives & Support Structures	1	2	3	4	5
1. There is a support group specifically designed for children aged 5-12 helping them process their emotions & cope with their parents' divorce.	6 (9.2)	9 (13.8)	4 (6.2)	26 (40)	20 (30.8)
2. There is a mentorship program that pairs children with positive role models, providing guidance and support.	8(18.5)	10 (15.4)	2 (3.1)	22 33.8)	23 (35.4)
3. Churches offer one-on-one counselling sessions with trained therapists or grief counsellors.	16 (24.6)	24 (36.9)	2 (3.1)	13 (20)	10 (15.4)
4. There are Counselling services for families helping them navigate relationships and communication.	26 (40)	23 (35.4)	2 (3.1)	6 (9.2)	8 (12.3)
5. Churches Collect and distribute clothing, furniture, and other household items to families in need.	6 (9.2)	9 (13.8)	1 (1.5)	28 43.1)	21 (32.3)

Source: Primary data

First & foremost, the table 4.3 above shows that when the respondents were asked whether there are support groups specifically designed for children aged 5-12 helping them process their emotions & cope with their parents' divorce, 15 (23. %) of the respondents agreed, 4 (6.2%) remained undecided while 46 (70.8%) disagreed. This implies that majority 46 (70.8%) majority of the respondents disagreed. This means that majority of the children hailing in broken families do not have support groups specifically designed for children aged 5-12 helping them process their emotions and cope with their parents' divorce. This corresponds with a response obtained from a pastor who said that *"there are no support groups specifically organized by Church to deal with such issues because the support groups would need some funding to facilitate their activities."* However, this contradicts a literature review report by Okello (2019) who said that church offers various initiatives and support structures for children from broken marriages, including faith-based counselling, mentorship programs and social support networks aimed at promoting emotional, social and spiritual healing, though these programs often lack targeted interventions specific to the unique needs of such children.

Secondly, the table 4.3 above also shows that when the respondents were asked whether there are mentorship programs that pairs children with positive role models providing guidance & support, 18 (27.7%) of the respondents agreed, 2 (3.1%) remained undecided while 45 (69.2%) disagreed. This implies that 45 (69.2%) majority of the respondents disagreed. This means that majority of the children hailing in broken marriages do not have mentorship programs that pairs children with positive role models, providing guidance & support. This agrees with an interview response from a priest in one of the churches who had this to say:

"The only positive role models that give support guidance and support are LCs and elders as well as the priests/pastors. Sometimes, Sunday school teachers also help in guiding and counselling the single-parents with their children. These sessions are not organized on regular basis. We offer such services when after church services".

Furthermore, the table 4.3 above also shows that when the respondents were asked whether the churches offer one-on-one Counselling sessions with trained therapists or counsellors, 40 (61.5%) of the respondents agreed, 2 (3.1%) remained undecided and 23 (35.4%) disagreed. This implies that 40 (61.5%) majority of the respondents agreed. This means that majority of the children hailing in broken marriages receive one-on-one Counselling sessions with trained therapist or counselling from the churches. This corresponds with the biblical teaching about how family members are to treat. God's plan is that husbands love their wives in the same Christ loves His church (Ephesians 5:25-31). This is in agreement with interview result and one priest had this to say, "Sunday School Teachers offer Counselling services to these children together with some of my pastors"

To add more, the table 4.3 above further shows that when the respondents were asked whether there are Counselling services for families helping them navigate relationships & Communication, 49 (75.4%) of the respondents agreed, 2 (3.1%) remained undecided and 14 (21.5%) disagreed. This implies that 49 (75.4%) majority of the respondents agreed. This shows that majority of the children hailing in broken marriages receive Counselling services for families helping them navigate relationships and communication. This agrees with what was obtained from an interview with a head of laity in one of the churches who had this to say: "I counsel single parents with their children after every Sunday service. This has improved the behaviour of their children who were going out of their hand. Single parents who attend Counselling Sessions with me now have their children studying well in schools. Such parents always give me feedback about their behaviour of their children".

Last but not the least, the table 4.3 above also shows that when the respondents were asked whether the churches collect and distribute clothing, furniture, and other house items to families in need, 15 (23%) of the respondents agree, 1 (1.5%) remained undecided while 49 (75.4%) disagreed. This implies that 49 (75.4%) majority of the respondents disagreed.

Meaning that the majority of the children healing in broken marriages do not receive clothing, furniture and other house items from the churches. This agrees with the response from one priest in an interview who had this to say:

“We don't have money to provide clothes for the needy in this church. This could be possible if an NGO comes to help such people through us church, but, the church does not have provision in the budget for giving support to needy children”.

Table 4.4: Showing the strategies that churches can implement to offer improved support for children hailing in broken marriages.

Churches strategies	1	2	3	4	5
1. Churches offer Biblical teaching and guidance on topics related to divorce, family and relationships.	26(40)	24(36.9)	1 (1.5)	8(12.3)	6(9.2)
2. Churches provide opportunities for children and families to seminars on topics related to divorce, Co-parenting and Single-parenting.	16(24.6)	17(26.2)	3 (4.6)	18(27.7)	11(16.9)
3. Churches pair children with spiritual mentors who can offer guidance and support.	10(15.4)	12(18.5)	2 (3.1)	20(30.8)	21(32.3)
4. Churches organise Community pastoral visits to raise awareness about churches' Support Services.	26(40)	20(30.8)	4 (6.2)	7(10.8)	8(12.3)
5. Sunday School Supports parents with raising and educating their children.	28(43.1)	23(35.4)	2 (3.1)	5(7.7)	7(10.8)

Source: Primary data

The table 4.4 above shows that when the respondents were asked whether churches offer biblical teaching and guidance on topics related to divorce, family and relationships, 50 (76.9%) of the respondents agreed, 1 (1.5%) remained undecided while 14 (21.5%) disagreed. This implies that 50 (76.9%) agreed, majority of the respondents agreed. This means that majority of the children hailing in broken marriages receive biblical teaching and guidance on topics related to divorce, family and relationships from the churches. Scriptures reveal God's great compassion for families that lack one parent. Describing God, the prophet Hosea proclaims, "For in Thee the fatherless finds mercy." This finding is in agreement with findings from majority of priests, Head of laity and Sunday School teachers who observed that they provide biblical teachings to single parents and children hailing in broken marriages how to live righteous life.

Secondly, the table 4.4 above also shows that when the respondents were asked whether churches provide opportunities for children and families to seminars on topics related to divorce, Co-parenting, and Single-parenting, 33 (50.8%) of the respondents agreed, 3 (4.6%) remained undecided and 29 (44.6%) disagreed. This implies that 33 (50.8%) majority of the respondents agreed. It shows that majority of the children hailing in broken marriages receive opportunities for children and families to seminars on topics related to divorce, Co-parenting and Single-parenting from churches. One Head of Laity in an interview had this to say:

"We organise seminars occasionally for single-parents and their children. We select topics careful and invite role models to facilitate such seminars. This has improved the lives of children hailing in broken families in this church".

Furthermore, the table 4.4 above also shows that when the respondents were asked whether churches pair children with spiritual mentors who can offer guidance and support, 22 (33.9%) agreed, 2 (3.1%) remained undecided and 41 (63.1%) disagreed. This implies that 41 (63.1%) majority of the respondents disagreed. This means that majority of the children hailing in broken marriages do not have spiritual mentors who

can offer guidance and support from the churches This is in agreement with a response from one Sunday school teacher who said that:

"Spiritual mentors are there but they do not offer counselling services on daily basis. This where our weakness comes from. These children need closer attention by both parents and spiritual mentors."

This is contrary to what Apostle Paul challenges every believer, "While we have opportunity, let us do good to all men and especially those who are in the household of God" (Galatians 6:10).

To add more on that, the table 4.4 also shows that when the respondents were asked whether the churches organize Community Pastoral visits to raise awareness about churches' support services, 46 (70.8%) of the respondents agreed, 4 (6.2%) remained undecided, while 15 (23.1%) disagreed. This implies that majority 46 (70.8%) of the respondents agreed. This means that majority of the children hailing in broken marriages get Community pastoral visits to raise awareness about churches' support services organised by the churches. This agrees with responses from majority of the pastors, priests, head of laity and Sunday School teachers who observed that churches have a well-organized program for pastoral visits to every home/family praying in their churches. This is in agreement with (Hebrews 13:17) where pastors should not neglect their obligation to minister to the children and parents of broken home.

Last but not the least, the table 4.4 also shows that when the respondents were asked whether Sunday School supports parents with raising and education their children, 51 (78.5%) of the respondents agreed, 2 (3.1%) remained undecided while 12 (18.5%) disagreed. This implies that majority 51 (78.5%) of the respondents agreed. This means that majority of the children hailing in broken marriages receive support from Sunday School and help parents in raising and educating their children. This is in agreement with all the Sunday School teachers interviewed in the five selected churches in Vurra Archdeaconry where one of them had this to say:

"We offer Sunday School services every Sunday. The children attend their services in a separate room. That is where they get their teachings from. This helps a lot to mentor them on proper behaviours".

4.3 Chapter Summary

The purpose of this study was to find out churches response to challenges faced by children hailing in broken families in Vurra Archdeaconry. This was because of the various challenges faced by such children. The specific objectives were: to investigate the current challenges faced by children from broken marriages; to assess the initiatives and support structures of the Church aimed at assisting children from broken marriages; and to establish strategies that Churches in Vurra Archdeaconry can implement to offer improved support for children from broken families in Diocese of Madi West Nile.

A population of 85 respondents was targeted with a sample size of 70 majority of whom were males, aged between 20-25 holding diploma and single parents. Furthermore, majority of the respondents are peasants though educated.

It was found that majority of the children hailing in broken families have emotional scars which make them to be involved in inappropriate behaviours such as substance abuse and sexual immorality, In academics, they perform poorly and have problems in adapting to new living arrangements.

Additionally, churches do not have specific strategies to support children hailing in broken marriages although there is general counseling services offered. It was also revealed that churches do not offer material supports such as distribution of clothes to the needy children.

However, it was found that churches offer biblical teachings to families, organize seminars on topics related to broken families, and Sunday schools are in place to teach children hailing in broken marriages.

SUMMARY, CONCLUSIONS AND RECOMNDATIONS

5.0 Introduction

At the beginning, the researcher set out to investigate churches response to challenges faced by children hailing in broken marriages. This was in light with the challenges faced by children hailing in broken marriages in Vurra Archdeaconry. In this chapter therefore the researcher presents the summary of the study, and generated conclusions and recommendations of the study.

5.1 Summary of the main findings

The purpose of this study was to find out Churches response to challenges faced by children hailing in broken marriages in Vurra Archdeaconry.

This was because of problems faced by children hailing in broken marriages. The specific objectives were: to investigate the current challenges faced by children from broken marriages; to assess the initiatives and support structures of the Church aimed at assisting children from broken marriages; and to establish strategies that Churches in Vurra Archdeaconry can implement to offer improved support for children from broken marriages in Diocese of Madi West Nile.

The objectives were set to guide the researcher in investigating the churches response to challenges faced by children hailing in broken marriages. In chapter two, related literature was reviewed objective by objective. In the methodology chapter, a descriptive research design was adopted. The researcher collected both qualitative and quantitative data using, questionnaire surveys, interviews and documentary reviews. To ensure reliability, the researcher pretested the instruments once on 10 respondents. The scores of the pretest were registered at 0.6344 well above the recommended reliability index by Hair et al (1998) whereas the content validity index of the instruments stood at 0.95.

The sample size of the study was 70 respondents. This was selected from a population of 85 using Morgan and Keriejces table. Data of this study was collected using questionnaires, interviews and documentary review. Questionnaires were issued to 65

participants and all of them responded. The researcher interviewed pastors, heads of laity and Sunday school teachers.

The statistical data from the questionnaires was analyzed using the SPSS computer package. The descriptive statistics were presented in form of frequencies and percentages.

The results confirmed that churches in Vurra Archdeaconry need to do a lot to help children hailing in broken marriages because majority of the children have emotional scars to adapt with life. Findings of each of the objectives were presented, analyzed, and interpreted. In this chapter, conclusions on the findings and recommendations are made objective by objective.

5.2 Conclusion

The researcher set out to investigate churches response to challenges faced by children hailing in broken families in Vurra Archdeaconry. The researcher specifically set out to investigate the current challenges faced by children hailing in broken marriages; to assess the initiatives and support structures of the Churches aimed at assisting children from broken marriages; and to establish strategies that Churches in Vurra Archdeaconry can implement to offer improved support for children hailing in broken marriages in Diocese of Madi West Nile.

5.2.1 Challenges faced by children hailing in broken marriages

From the findings presented in Chapter four and the discussions above, the study concludes that children hailing in broken families bear emotional scars which makes them to involve in inappropriate behaviours such as drug abuse, sexual immorality, difficulty in adapting to new family arrangements, and poor academic performance.

5.2.2 Initiatives and support structures Churches aim at assisting children hailing in broken marriages

From the descriptive statistics presented in chapter four above, the study concludes that there are no specific support programs designed to help children facing

challenges in broken families. The study further concludes that churches do not offer one-to-one counselling services except general counselling sessions to families. Additionally, churches do not provide clothes to needy children hailing in broken families.

5.2.3 Strategies that Churches in Vurra Archdeaconry can implement to offer improved support for children hailing in broken marriages in Diocese of Madi West Nile.

From the presentation and analysis of the findings in chapter four above, the study concludes that children hailing in broken families receive biblical teachings from churches, general counselling sessions are provided, and Sunday school teachings are organized in all the churches sampled for the study. However, it was found that there are no spiritual mentors who can give further spiritual guidance to the children hailing in broken families.

5.3 Recommendations

Churches support has been on spot light by every stakeholder in archdeaconries. In order to justify more findings, there is need for the churches to show course of their existence by improving lives of children hailing in broken marriages. This is so because churches have become the vehicle for spiritual guidance. From the analysis of the findings and from the conclusions drawn above, the following are the recommendations for the improvement of churches support for children hailing in broken marriages in Vurra Archdeaconry, Madi-West Nile diocese.

5.4 Churches response to the challenges faced by children hailing in broken marriages

Basing on the findings obtained, the following are recommended for the improvement of churches support towards children hailing in broken marriages:

Church leaders should promote foster care and adoptive families. This can be done by starting a mentor program that provide practical support and advocate for policy changes.

Churches can also address poverty and family breakdowns to prevent orphanhood by addressing the root causes of poverty and family instability through community development programs, job trainings, and educational initiatives.

Offer support to venerable families through collaboration with organizations that specialize in orphan care, providing financial support, volunteer assistance, or in-kind donations.

Develop a biblical theology of orphan care by studying the scripture to understand God's heart for the vulnerable and develop a ministry that reflects that compassion.

Provide resources, support group, and practical assistance to single parents within the church and the community.

Raise awareness and advocate by sharing short stories of hope. Feature stories of children who have been adopted or are thriving in foster care and encourage involvement.

Offer skills training by having support initiatives that provide vocational training and job skills to older orphans and vulnerable youth.

Sponsor a child's education by providing monthly donations to support a child's education and access to basic necessities.

Advocate for vulnerable children by speaking out against injustice, promote policies that protect children, and support organizations working to combat child exploitation.

REFERENCES

- Adebowale, A. & Ngoma, L. (2021). The Impact of Economic Pressures on Family Structures in Uganda. *Journal of Family Studies*, 45(2), 203-215
- Adebowale, A. & Ngoma, L. (2021). The Impact of Economic Pressures on Family Structures in Uganda.
- Amin, M.E (2005). *Social Science Research, Conception, Methodology and Analysis*. Makerere University Printery, Kampala.
- Bangladesh e-Journal of Sociology*. Volume 10 Number 1, January 2013. 141
- Bell, J. (1993). Ebook: doing your research project: a guide for first-time researchers. McGraw-hilleducation (UK).
- Bergant, D. (2020). *The Collegeville Bible Commentary (New Testament)*. Collegeville, Minnesota:
- Boye-Laryear, J.L (2012). *The Effect of Broken Homes on Academic Performance of Pupils of Lower Manya Krobo District*. Unpublished Dissertation Submitted to the Department of Educational Foundation, University of Cape Coast, Ghana.
- Brown, R., Jones, M., & Clarke, L. (2018). Social Stigma and Academic Challenges among Children from Broken Families. *Child Psychology Review*, 33(4), 291-308.
- Eichhorst, W.R. (2017). Family Problems in the Bible. *The Evangelical*. 10(1): 16-22.
- Gaurav, J. (2017). *The Impact of Single Parenting and its Effects on Children*. *Impact of Single Parenting and its Effects on children*. Retrieved 4th February 2025 from <http://www.getthatright.com/impact> of Single Parenting and Effects on Children.
- Gaurav, J. (2017). *The Impact of Single Parenting and its Effects on children*. Retrieved 4th February
- Gratsch, E.J. (2021). *Theological Principles of Families*. New York: Society of St. Paul. *International Journal for Cross-Disciplinary Subjects in Education*. 4(1):1067-1075

- Hake (2020): The evangelization of the Nation, the Revitalization of the church and the Transformation of the society>Megachurches and social engagement. *International Journal of Child and Family Welfare*. 40(3), 175-189. *Journal of Family Studies*, 45(2), 203-215
- Johnson, P. & Lee, C. (2019). Effects of Families. New York: Society of St. Paul Longitudinal Study.
- Johnson, P.. & Lee, C. (2019). Effects of Families. New York: Society of St. Paul Longitudinal Study. *International Journal of Child and Family Welfare*. 40(3), 175-189.
- Juby, H. & Farrington, D. (2021). *Disentangling the Link between Disrupted Families and Delinquency*. *British Journal of Criminology*. 41(2):22-40
- Kimani, A.K. (2020). *Influence of Family Structure on Juvenile Delinquency*. Retrieved on 6th February, 2025 from <http://www.freeonlineresearchpapers.com/family-structure-jubenile>.
- Kothari, C. R. (2008). *Research methodology: Methods and techniques*. New Age International.
- Krejcie, R.V. and Morgan, D.W. (1970). “*Determining Sample Size for Research Activities*.” Educational and Psychological Measurement.
- Leedy P.D & Ormrod, J.E.,(2005).*Practical research: Planning and design*.Pearson Education, Essex.
- Lekule, S.C. & Clinton, B.L. (2018). *Conceptualizing Vulnerability among Tanzanian School Children*. *Manya Krobo District*. Unpublished Dissertation Submitted to the Department of Educational
- Mugenda, O. M., & Mugenda, A. G. (2003). *Research methods: Quantitative and Qualitative. Approaches*. Nairobi; African Centre for Technology Studies
- Mark, B. (2016). *Parental Failure: The Story of Eli and his Sons*. Retrieved on 8th February, 2025 from

- Morgan, E. (2019). God's Broken Family. Retrieved on 5th February, 2025 from <https://parentalfailure/thestoryofelianhissons>
- Mba, C.S. (2019). Towards A Successful Marriage and F.C://users/HP/Download/Godsbrokenfamily-faith Gateway.
- Ngoma, L. (2021). Faith-Based Organizations and Child Welfare: A Case Study in Uganda. *Africa Journal of Social Work*, 12(3), 112-126.
- Okello, S. (2019). Role of the Church in Providing Social Support to Vulnerable Children. *Journal of Religious Studies*, 27(1). 89-105.
- Okello, S. (2019). Role of the Church in Providing Social Support to Vulnerable Children. *Journal of Religious Studies*, 27(1). 89-105.
- Orodho, J.A (2004). Techniques of writing Research Proposals and Reports in Education and social sciences. Nairobi: Kanezja Publishers.
- Rebecca, M. (2017). *Positive and Negative Effects of Single Parenting*. 6th February, 2025 from <https://www.all-about-parentingorgchristian-parenting> 2025 from <http://www.getthatright.com/impact> of Single Parenting and Effects on Children. The Liturgical Press.
- Tikkumah, I.H. (2019). *An Introduction to the Study of Problems in Society for Tertiary Students in Nigeria*, Zaria: Ahmadu Bello University Press Limited.

APPENDICES

APPENDIX I: QUESTIONNAIRE

I am Madira Eric a student from Uganda Christian University Mukono pursuing Bachelor of Divinity and research topic is “CHURCH RESPONSE TO CHALLENGES FACED BY CHILDREN HAILING IN BROKEN MARRIAGES IN VURRA ARCHDEACONRY, DIOCESE OF MADI WEST NILE: CASE STUDY OF FIVE CHURCHES”. You have been identified to respond to the following questions. The responses will be purely for academic purpose and confidentiality will be ensured.

(A) BACKGROUND OF THE RESPONDENTS

1. AGE: (a) 12-15 (b) 16-19 (c) 20-23 (d) 24-27
(e) 28 and above
2. LEVEL OF EDUCATION: (a) Primary (b) secondary
(c) Diploma (d) Bachelor degree
3. SEX: (a) Male (b) Female
3. MARITAL STATUS: (a) Single-Parent (b) Married
4. OCCUPATION: (a) Peasant (b) civil servant
(c) Business

(B) CH URCH RESPONSE TO CHAALLENGES FACED BY CHILDREN HAILING IN BROKEN MARRIAGES

The questionnaire below is in Likert scale point-five for measurement of variables Likert scale 1=Strongly Agree (SA), 2=Agree(A), 3=Undecided(U), 4=Disagree (D) and 5=Strongly Disagree (SA). Please tick where applicable.

S/No	Challenges faced by children hailing in broken families	1	2	3	4	5
1.	Children carry emotional scars from their experiences, which can impact their mental health and well-being					
2.	Children experience a decline in their academic performance due to emotional or psychological challenges					
3.	Children act out or engage in problematic behaviors such as substance abuse or delinquency					
4.	Children develop attachment issues such as anxiety or avoidance due to inconsistent or unreliable parenting					
5.	Children struggle to adapt to new living arrangements, parental relationships, or step-families					
	Church initiatives and support structures are aimed at assisting children broken families	1	2	3	4	5
1.	There is a support group specifically designed for children aged 5-12 helping them process their emotions and cope with their parents' divorce					
2.	There is a mentorship program that pairs children with positive role models, providing guidance and support					
3.	Churches offer one-on-one counselling sessions with trained therapists or counselors.					
4.	There are counseling services for families helping them navigate relationships and communication.					
5.	Churches collect and distribute clothing, furniture, and					

	other house items to families in need.					
	Strategies that churches can implement to offer improved support for children hailing in broken families	1	2	3	4	5
1.	Churches offer biblical teaching and guidance on topics related to divorce, family, and relationships					
2.	Churches provide opportunities for children and families to seminars on topics related to divorce, co-parenting, and single-parenting					
3.	Churches pair children with spiritual mentors who can offer guidance and support					
4.	Churches organize community pastoral visits to raise awareness about churches' support services					
5.	Sunday school supports parents with raising and educating their children					

APPENDIX II: INTERVIEW GUIDE

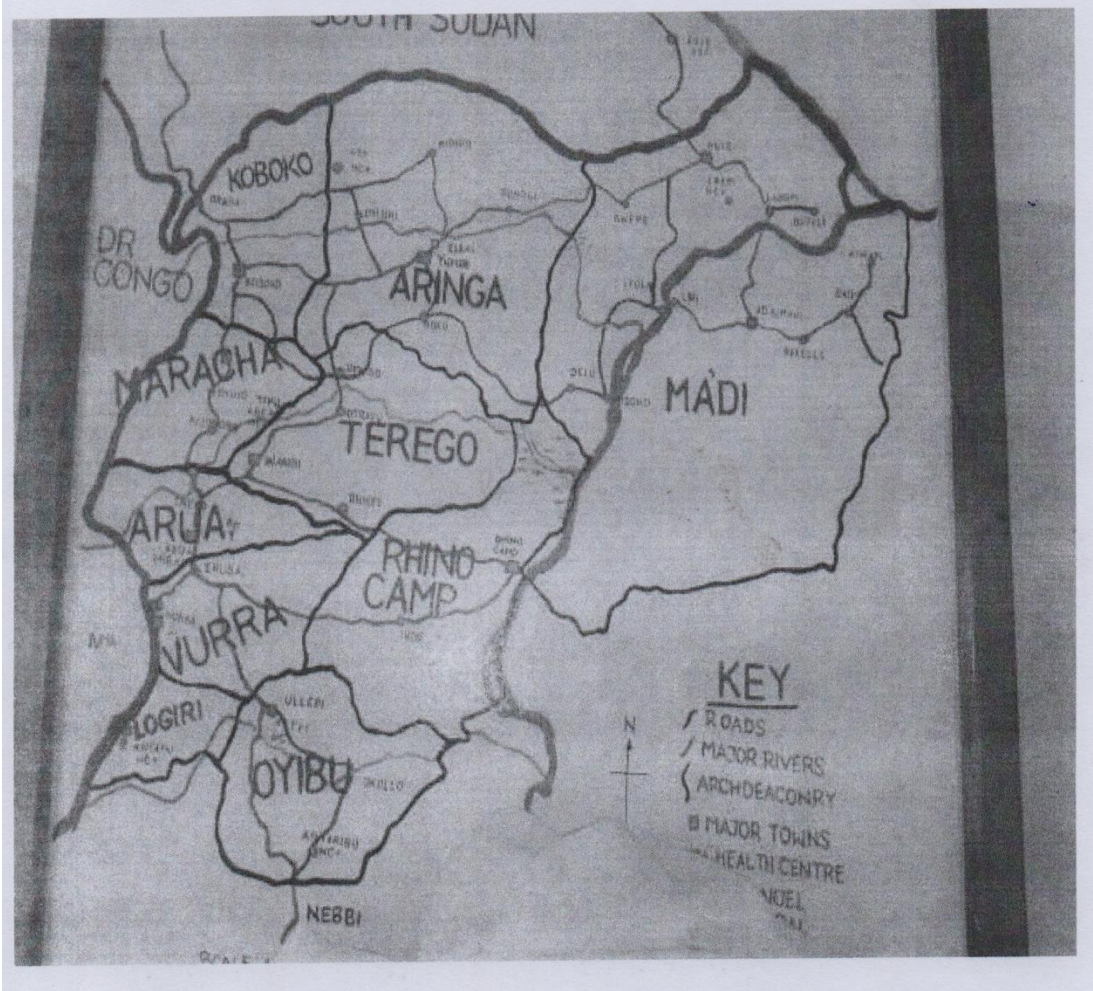
Dear Respondent, you have been selected to answer the following questions on the topic “Church’s response on challenges faced by children hailing in broken families”. The information collected will be used purely for academic purpose and the identity of the respondent will not appear in the write up of the report. Please, feel free while responding to these questions.

1. What do you think are the challenges faced by children hailing in broken families praying in this church?
2. What support initiatives and structures are available to help children hailing in broken families?
3. What strategies do churches put in place to support children hailing in broken families?
4. Do you organize community pastoral visits to raise awareness about churches’ support services?

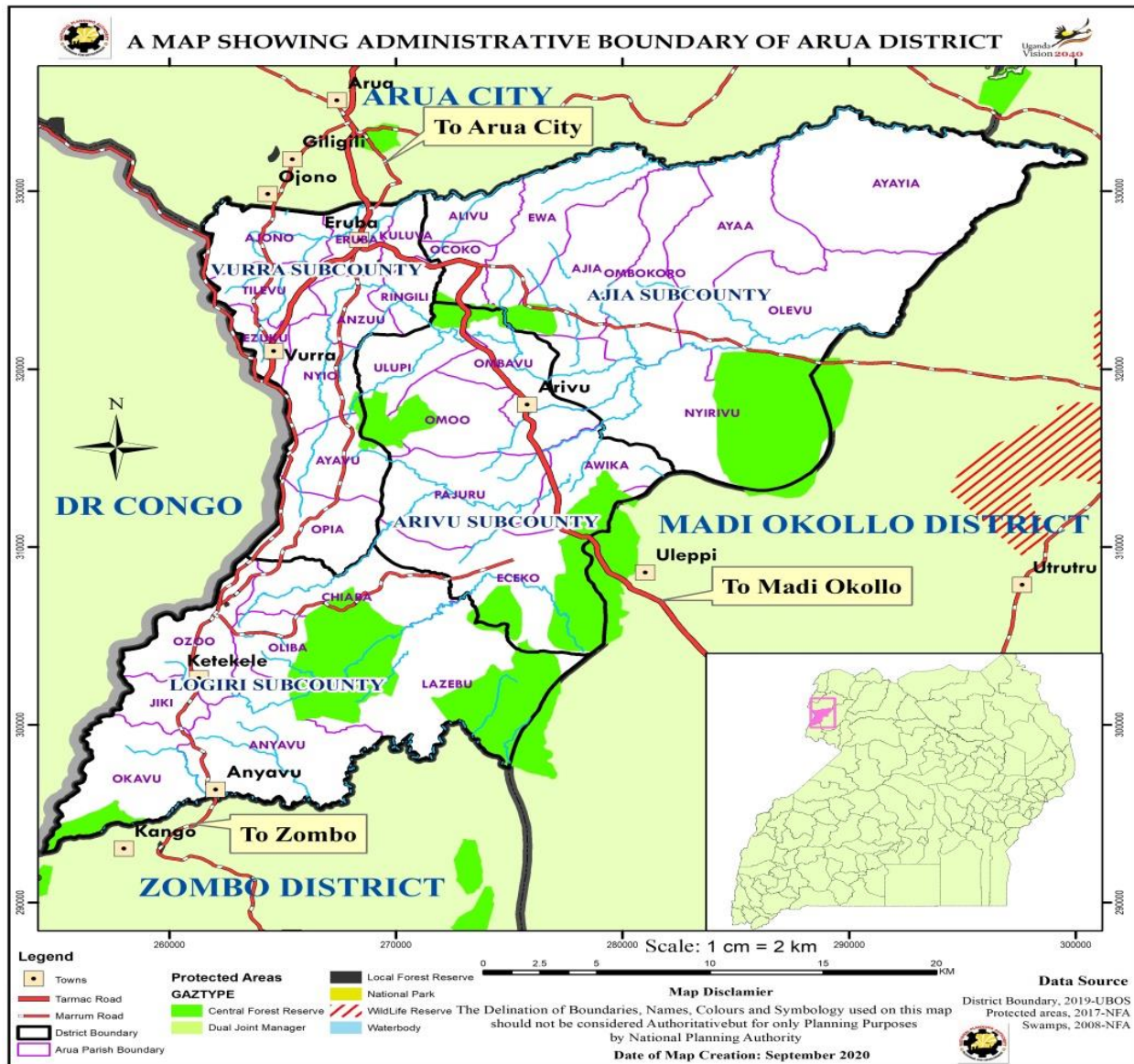
If YES, what are the main topics for discussion with children and parents in broken families?

5. Are there youth groups in your church? If YES, what strategies do they lay down to help children hailing in broken families?
6. Does your church organize program for single-parenting to offer practical support assistance such as meal delivery, childcare, or household help? If YES, how frequently do you do this?

APPENDIX III: MAP OF MADI WEST-NILE DIOCESE



APPENDIX IV: MAP OF ARUA DISTRICT SHOWING KULUVA, OCOKO, ERUBA, AMBALA PARISHES AND KULUVA HOSPITAL CHAPLAINCY



APPENDIX V: BUDGET

ITEM	PRICE PER UNIT	AMOUNT UGX	TOTAL
Transport	—	150,000	150,000
Stationary	—	100,000	100,000
Airtime	—	50,000	50,000
Miscellaneous	—	100,000	100,000
Total	—	400,000	400,000

APPENDIX VI: INTRODUCTORY LETTER FOR DATA COLLECTION



UGANDA CHRISTIAN UNIVERSITY

A Centre of Excellence in the Heart of Africa

VURRA ARCHDEACONRY
P.O. BOX 370, ARUA
★ C 9 JUN 2025 ★
SIGN.....
MADI & WEST NILE DIOCESE

Permission granted

Feb. 2025
24th November 2023

TO WHOM IT MAY CONCERN

Dear Sir/Madam

INTRODUCTION LETTER FOR DATA COLLECTION

This letter serves to introduce to you ORD MANIRA ERIC a student of Bishop Tucker School of Divinity pursuing a Master of Divinity/ Master of Arts in Theology/ Master of Arts in Theology and Development/Master of Arts in Theology and Health care Management/ Bachelors of Divinity.

His/her is carrying out a research as a partial requirement for him/her to be awarded the degree he/she is pursuing. So kindly avail him or the required information for building his/her research work.

Counting on your cooperation and thank you in advance

Yours faithfully

Rev. Dr. Emmanuel Mukeshimana

UGANDA CHRISTIAN UNIVERSITY
MUKONO
P.O. BOX 4, MUKONO
17/4/2023
DEAN BISHOP TUCKER
SCHOOL OF DIVINITY & THEOLOGY

Research coordinator, Bishop Tucker School of Divinity and Theology.

emukeshimana@ucu.ac.ug, 0772505474

A Centre of Excellence in the Heart of Africa

P.O. Box 4, Mukono, Uganda (East Africa) Plot 87/173, Bishop Tucker Road, Mukono, Uganda. Tel: +256 (0)43 222 2222

Eric Madira

EM25

 Quick Submit

 Quick Submit

 Uganda Christian University

Document Details

Submission ID

trn:oid::1:3320409244

56 Pages

Submission Date

Aug 25, 2025, 10:17 AM GMT+3

10,769 Words

Download Date

Aug 25, 2025, 10:37 AM GMT+3

59,271 Characters

File Name

FINAL_RESEARCH_REPORT.docx

File Size

2.2 MB

22% Overall Similarity

The combined total of all matches, including overlapping sources, for each database.

Filtered from the Report

- ▶ Bibliography
- ▶ Quoted Text

Match Groups

- 169 Not Cited or Quoted** 21%
Matches with neither in-text citation nor quotation marks
- 8 Missing Quotations** 1%
Matches that are still very similar to source material
- 0 Missing Citation** 0%
Matches that have quotation marks, but no in-text citation
- 0 Cited and Quoted** 0%
Matches with in-text citation present, but no quotation marks

Top Sources

- 19% Internet sources
- 8% Publications
- 10% Submitted works (Student Papers)

Integrity Flags

0 Integrity Flags for Review

No suspicious text manipulations found.

Our system's algorithms look deeply at a document for any inconsistencies that would set it apart from a normal submission. If we notice something strange, we flag it for you to review.

A Flag is not necessarily an indicator of a problem. However, we'd recommend you focus your attention there for further review.