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THE MIXED MARRIAGES AND ITS EFFECTS ON CHRISTIAN MUSLIM RELATIONS IN BULO SUB-COUNTY, UGANDA

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THIS DISSERTATION IS SUBMITTED IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF A MASTER OF ARTS DEGREE IN ISLAM AND CHRISTIAN MUSLIM RELATIONS FROM ST. PAUL'S UNIVERSITY, LIMURU, KENYA

.

SEPTEMBER 2023

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DECLARATION

This dissertation is a product of my own work and has not been previously presented to any other university for award. It has not been previously presented to any institution, for any academic award. I give consent that this dissertation may be available for reference and photocopying at the discretion of St. Paul University.

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ABSTRACT

The study on the mixed marriages and its effect on Christian Muslim relations in Bulo Sub-county, aims at establishing the understanding of marriage and mixed marriages among Christians and Muslims in Bulo assessed the challenges experienced in mixed marriages between Christian and Muslims and finally identified solutions to the challenges experienced in mixed marriages in Bulo Sub-county. It embraces a mixed research approach where by the researcher utilized a descriptive survey design comprising both qualitative and quantitative methods to collect data. Probability sampling technique was employed, while the instruments for data collection were interviews and questionnaires using Simple Random Sampling and Purposive sampling technique. The data was analyzed using thematic methods. The findings were based on the objectives as follows: Marriage in Christianity is lifelong monogamous covenant between a man and a woman whereas Islamic marriage is a contract between a woman and a man called nikah. The mixed marriages challenges like differences in religious beliefs and practices such as dressing code, dowry (mahr) payment and remittance, maintenance, threats of violence, discrimination and religious sanctions lead to poor Christian Muslim relations, unless massive capacity building on freedom of religion and beliefs is done, the challenges in mixed marriages between Christians and Muslims will always be experienced.

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OPERATIONAL DEFINITION OF TERMS

Christians: Will refer to all those who believe in Jesus Christ of Nazareth, one of the world's largest religions. as outlined in the 1995 Constitution of the Republic of Uganda and these are Orthodox, Seventh day, Church of Uganda Anglican, Roman Catholic Church and born again faith.

Marriage: Will only be limited to a man and woman relationship.

Mixed marriages: Will be limited to only those marriages where one of the spouses is professing to Christianity and the other Islamic faith.

Muslims: Followers of Prophet Muhammad

Endogamy: Means in group marriages or a pattern in which the partners have a shared group affiliation.

Exogamy: Is a pattern where partners are different in their group affiliations.

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ABBREVIATIONS

BCP	Book of Common Prayer
CWF	Christian women fellowship
EWS	Early warning systems
FGD	Focused Group Discussions
GBV	Gender based violence
ICMR	Islam Christian Muslim Relations
ICMRLMR	Islam Christian Muslim Relation Limuru
LGBT	Lesbian Gay Bisexual Transgender.
MU	Mothers Union
MWA	Muslim women Association
PROCMURA	Program for Christian Muslim Relations in Africa
P.B.U.H	Peace Be Upon Him
Rev.	Reverend
Rtd.	Retired
SACCOs	Savings and credit cooperative organization or society.
SGD	Sample group discussion
UBOS	Uganda Bureau of Statistics
UJCC	Uganda Joint Christian Council
UDHR	Universal declaration of Human Rights

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DEDICATION

I dedicate this work to two key personalities in my Life: The Rt. Rev. Constantine Mbonabingi, the Executive Secretary of Uganda Joint Christian council (UJCC) and the Program for Christian Muslim relations in Africa (PROCMURA) fraternity, who sponsored me to study Islam Christian Muslim Relations (ICMR) at St. Paul's University (SPU).

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CHAPTER ONE
INTRODUCTION AND BACKGROUND TO THE STUDY

1.1 Introduction

This chapter presents the background of the study, statement of the problem, research objectives, research questions, statement of hypothesis, justification of the study, significance of the study, scope of the study, limitations and delimitations and conclusion.

1.2 Background of the Study

Munroe (2005) defined marriage from a Christian perspective. He said that marriage in Christianity is when two separate, unique male and female persons make a covenant to exchange vows committing themselves to remaining together until death. Therefore marriage is a very important institution in human lives and relations. In her thesis, Kabuba (2010) describes marriage as a major stage among the different life stages that people go through in life. She explained life begins with the childhood stage, teen, youth and finally the adulthood which is the climax where one lives for a longer span of his or her life in marriage. So making a choice of a right Partner is important at this stage that one does not live a miserable life at home. This study on the mixed marriages and its effect on Christian Muslim relations addresses the need for peaceful co-existence in homes, families and society where Christians and Muslims profess mixed marriages.

Christian marriage is a solemn and public agreement between a man and a woman in the presence of God according to the Book of Common Prayer (1662) of the Anglian church of Uganda. It is intended for peaceful relations in homes and families for Christians and Muslims as well, so one gets married to a partner where they have assurance of a peaceful marriage. When people grow up in Africa, they are expected to get married to a partner of their choice. However, Christians in Bulo

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give out their children to Muslims for many reasons which include riches such as money and property inspite of being ignorant of the Sharia law which limits inheritance and succession rites of non-Muslims in Christian - Muslim marriages.

Bunkie, (2005) describes a Christian marriage as holy matrimony which is a lifelong monogamous union between a man and a woman. This study assessed the challenges a Christian goes through if married to a Muslim, how the two live together happily in a background of contrasting religious beliefs and doctrinal issues.

Bunkie (2005) outlines the following types of marriage in the world today, marriages for visas and residency permits for those who crazily want to relocate to United States or Europe, marriages for sex, marriages for money which are very common in Bulo where rich Muslims seduce young Christian girls and women into mixed marriages. The marriage ceremony is called Nikah, vows are exchanged between the father or his male relative and the groom.

Mixed marriages are not a new phenomenon for even prophet Mohammed married Lady Maria who was a Christian. To date, the practice of Muslim - Christian marriages is on the increase in all countries irrespective of the challenges associated with mixed marriages which is the reason for this study.

Ata (2005) argues that mixed marriages are a driver of conflicts, Catholic and non-Catholic Christians face fewer challenges today and far fewer than those of Muslim - Christian marriages which means that the challenges of Muslim - Christian marriages are worldwide. The Christians and Muslims practicing mixed marriages have a lot of stories to tell on the foundation and success of their marriages.

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Reuben (2008) argues that Muslims should learn to be positive if any of their children is married to a Christian, they should not be judgmental or over bearing but encouraged them to participate in wedding activities, continue to trust their children and show them un conditional love and mutual acceptance. This is not the case in Bulo Sub-county where children are still being disowned by their parents, families or even clans because they got married into another religion and if any Muslim cleric has a Christian wife he is looked at as a pseudo Muslims and can hardly be promoted to any leadership role in the Muslim community or mosque. This and many other practices are indicators of challenges which arise due to Christian Muslim marriages which is the basis for this study.

In many African countries mixed marriages are as old as migrations and long distance trade. This is easily explained by the development of the Swahili culture and language not only at the coast of East Africa that is Mombasa, Kilwa and Zanzibar but also into the interior of Kenya and Tanzania Ethiopia, Somalia and Uganda, therefore it is not a new phenomenon. The hatred and scuffle amongst Muslims and Christians in Bulo sub-county today exists mainly because of mixed marriages and it is the cornerstone for this study.

Bulo Sub-county is found in Butambala District and it is one of the leading districts in Uganda with many Muslims. Bulo was formally dominated by Muslims until recently when the population of Christians exceeded that of Muslims and the later felt that this should be their Sub-county not for Christians this has intensified the poor relationship between the two religions and disagreements on matters of mixed marriages have also escalated.

The following cases explain the scenario, Betty and Deborah are married to Muslim spouses but they go to Ndoddo church of Uganda for Sunday prayers. Betty's husband Asumaani Kirimi disguised himself as Moses until after he married her because he thought Betty might have refused

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to get married to him if she had learnt that he was a Muslim. These and many other couples are in mixed marriages in Bulo and they argue that the percentage of mixed marriages is on the increase in this area amidst challenges. Riley (2003) cautions that although there are many interfaith couples today, people should be more aware of the difficulties involved and their effect on the individuals and the community.

The Muslims in Bulo, live in outskirts of towns like Bwala, Bulo, Bubuule, Kyerima, Nakatooke Waduduma, Kifampa and Kikambwe. Sheik Ali Mayombwe is the head of Muslim community (ummah) in Bulo assisted by sheik Hamidu Kamoga and sheik Mukasa Katanyooleka. The catholic parishes in Bulo Sub - county are only Kambuzi and Nkozi Roman Catholic parishes whereas the Anglican Church has three main parishes of Nawango Church of Uganda, Mayungwe and Ndoddo parish. These formed a fertile background for the study on Christian Muslim mixed marriages. Whereas the Christians and Muslims shared many things in common such as health centers, educational institutions, boreholes and other water places the escalation of the Christian Muslim marriage challenges has resulted into conflicts since they share these social and economic infrastructures. The Muslims have finally built their own schools and health centers to avoid mixing up with the Christians, which is not healthy at all and this is the exact reason for this study.

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1.3 Statement of the Problem

Despite the fact that Christians and Muslims get married peacefully irrespective of their religious differences, most of these marriages hardly celebrate their first year wedding anniversary because such marriages are tested by severe doctrinal differences which include antagonistic religious practices and beliefs which result into poor Christian Muslim relations in Bulo Sub-county Uganda.

The misunderstandings or conflicts within Christian Muslim mixed marriage escalate from family-based challenges between Christian and Muslim community conflicts which is an impendent to peaceful Christian muslin relations in Bulo Sub-county Uganda. As a matter of fact, if not dealt with urgently the effects of the challenges in mixed marriages may result into religious based civil wars in Bulo and elsewhere.

Ata (2005) argues that marriages between Catholic and non- Catholic Christians face fewer challenges today and far fewer than do Muslim Christian marriages, which forms the basis for the study.

1.4 Research Objectives

General objective

To analyze the impact of Christian Muslim mixed marriages on Christian Muslim relations in Bulo sub county Uganda.

Specific objectives

1. To establish the understanding of marriage and mixed marriages among Christians and Muslims in Bulo Sub-county, Uganda.
2. To assess the impact of challenges in mixed marriages on Christians Muslims Relations in Bulo Sub-county, Uganda.
3. To identify solutions to the challenges of mixed marriages on Christian Muslims Relations in Bulo Sub-county, Uganda.

1.5 Research Questions

This study was guided by the following questions:

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i. How is marriage and mixed marriage among Christians and Muslims understood by the people in Bulo Sub-county Uganda?

ii. What are the challenges of mixed marriages on Christians Muslims relations in Bulo Sub-county Uganda?

iii. What are the possible solutions to the challenges of mixed marriages on Christian Muslim relations in Bulo Sub-county Uganda?

1.6 Statement of Hypothesis

The research has the following hypothesis.

i. The understanding of marriage and mixed marriages in Islam is different and unique from Christian marriage since in Islam there are several sources of marriage that is the Quran, the hadith , the schools of law like Maliki and Muslim scholars whereas in Christian marriages where there is a sole source which is the Bible.

ii. There are several challenges in Islamic marriages such as how marriage is conducted and the practice of the mahr (dowry), the steps taken for divorce (taraq) and the issue of maintenance.

iii. Finally interfaith dialogue, community capacity building in peace making and freedom of religion and beliefs will improve Islam Christian Muslim relations for peaceful co-existence.

1.7 Justification of the study

There were several factors that prompted this study. First and foremost the testimonies shared by Christian men and women in mixed marriages who regret for having been married to spouses of different religious affiliations due to the difficulties they disclosed to the researcher.

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Secondly the researcher's interactions and experience with the people suffering from social injustices accruing from challenges in mixed marriages. These two reasons triggered the study to probe on the challenges in mixed marriages.

1.8 Significance of the study

This study will benefit the Christians and Muslims in Bulo Sub-county through suggested solutions for peaceful co-existence hence improved collaborations or relations.

It will add to the already established knowledge by Muslim and non-Muslim scholars to enable religious leaders and researchers assess the validity of dynamics involved in mixed marriages for example students of Islam Christian Muslim relations (ICMR).

In addition this study is relevant to all religious leaders who carry out pre and post -marital counseling.

The study provides necessary information for parenting of children under mixed marriages between Christians and Muslims.

1.9 Scope of the Study

This study was strategically and geographically situated in Bulo Sub-county Butambala County, which is one of the districts with the highest Muslim population in Uganda. The study area is found in the central region of Uganda, as shown on the map of Uganda. Butambala is bordered by Mpigi District in the east, Wakiso District in the north, Gomba district in the west and Rakai district in the south.

Butambala was a county in 2002 and 2014 census periods by national population and housing census since it attained the district status in 2010 by an act of parliament, when Mpigi District was split into three:

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(a) Gomba District

(b) Butambala District

(c) Mpigi District

Bulo Sub-county is, therefore, found in Butambala District and the parishes in Bulo include Bulo, Bule, Butawuka, Kyerima and Nakatooke.

1.10 **Conclusion**

In a nutshell, although Christianity and Islam allow mixed marriages, they have a lot of challenges which range from doctrinal differences that can result into domestic polemicists, divorce, polygamy, suffering and apostasy. Chapter one has highlighted on the problem of the study and the significance of this study.

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CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

In this chapter the researcher interacts with the relevant literature on the historical background of mixed marriages between Christian and Muslims, analyzing the concept of marriage in Christianity and Islam. Christian views of Christian Muslim marriages, Islamic views on the Quran and Christian views on the Bible. All biblical references are in the Revised Standard Version.

2.2 Understanding marriage and mixed marriages

2.2.1 The Concept of Marriage

Mills (2007) claims that "Marriage is an institution ordained and ordered by God" he mentions that before sin entered the world, the only institution that had been established was marriage, and therefore it is a holy engagement to all those who wish to join this institution. However, this study emphasized three areas, first of all that marriage is holy, secondly that marriage existed before sin and lastly marriage existed before the existence of all religions. Therefore it should not have boundaries due to religious background and a Christian is free to marry a Muslim and the reverse. He suggests a criteria to be followed before deciding on partner. First of all one should look for a beloved partner, who is God fearing, friendly, not fixated but ready for marriage, educated , not tribal, of good character and financially sound for a husband.

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Mills does not mention religion as one of the key issues if one is looking for a partner, therefore it was not an oversight then according to Mills one is free to marry somebody from another religion and in this case a Muslim getting married to a Christian.

2.2.2 Marriage in Christianity.

Kabuba (2010) states that "in Christianity marriage is a covenant or an agreement between a man and woman who commit to a lifelong monogamous relationship." In explaining the content of the dissertation, the author stated that there are many biblical texts which uphold the sanctity and ideal of marriage and its resultant pro creation, ensuring that the human race continues. She gave three reasons for Christian Marriages and these are mutual help to one another, sexual union for procreation and companionship.

The Anglican Book of Common Prayer (BCP) (1662) arranges the three functions of marriage in a similar way like the above author as read and preached about on every wedding in the Anglican Community.

First it was ordained for the increase of Mankind according to the will of God and that Children might be brought up in the fear and nurture of the Lord and to the praise of his Holy name. Secondly it was ordained in order that the natural instinct and affections implanted by God, should be hallowed and directed alight that those who are called of God to this holy estate, should continue therein, in pureness of living and thirdly, it was ordained for the mutual society, help and comfort that the one ought to have the other, both in prosperity and adversity.

The second reason of marriage stated above which is sexual union and enjoyment stated in the book of common prayer implies that to Christians sex within monogamous families is pure and holy but if the marriage becomes polygamous even God hates it therefore it is a sin.

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Mills (2007) emphasizes the need for a Christian monogamous marriage as it was initiated by God in Genesis chapters 1 and 2 when God created Adam and Eve, one man one wife. Mills agrees with the first author Kabuba on the functions of marriage but he emphasizes companionship and gives biblical references to support each of the functions:-

To solve the problem of loneliness as written in Genesis 2:18, to be a companion (Genesis 2:18), "then the lord God said it is not good that man should live alone; I will make him a helper fit for him.

To resist fornication. 1Cor 7:2-3 "since sexual immorality is occurring, each man should have sexual relations with his own wife, and each woman with her own husband. The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. That it Gods plan for a man to choose"

To have children Gen. 1:26-28 "Then God said let us make man in our own image after our likeliness and let them have dominion over the world so God created man in his own image, in the image of God. He created him both male and female."

Munroe (2008:26) asserts that "Marriage is two imperfect people committing themselves to a perfect institution by making perfect vows from imperfect lips before a perfect God " He further a rgues that Christian marriage is founded in the biblical verse Gen 2:24, where it is written that "a man shall leave his father and mother and shall cleave unto his wife and they shall become one fresh" The author acknowledges that this biblical text is the foundation of monogamous marriages in Christianity.

In explaining the content of his book, Munroe explores the following biblical principles of marriage:-

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The principal of one sexual partner 1Cor 7:1-2, this principle of marriage says "now concerning the matters about which you wrote it is good for a man to have sexual relations with a woman but because of temptations to sexual immorality each man should have his own wife and each woman her own husband" this is the guiding principle to Christian marriage which contradicts with the Islamic principle of polygamous families. This study investigated how the two can live together with contradicting principles and find out the effects of the existing mixed marriages.

The principle of submission in Ephesians 5:22 reads "wives submit to your own husbands as to the Lord" Here wives in Christian marriages are commanded to be submissive to their husbands not to be taken as objects.

The principle of obedience, I Pet 3:1 "likewise wives be subject to your own husbands so that if some do not obey the word they may be won without a word by the in conduct of their wives." and men should love their wives

The principle of honour in 1Pet 3:7 "husbands live with your wives in an understanding way showing honor to the woman as the weaker vessel" he argues that marriage is honorable and it calls for sexual intimacy.

The author emphasizes that the first mission in marriage should be the husband or wife. He further explains that people can best love God, loving their companions, uplifting and helping their families. Munroe gives many biblical references to help his reader understand the concept of Marriage, mixed marriages and divorce and which include:-

Genesis 2:24 "that why a man shall leave his parents and is united to his wife and they become one flesh."

Deuteronomy 22:19 says, "You must not divorce your wife as long as you live."

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In Matthew 19:8-9, Jesus answered, "Moses permitted you to divorce your wives because your hearts were hard although it was not like this in the beginning."

Mat 19:9, "I tell you that anyone who divorces his wife, except for sexual immorality and marries another woman commits adultery."

Exodus 22:16-17 - "if a man seduces a virgin and lies with her, he shall give the bride price for her ad make her wife. If her father totally refuses to give her to him, he shall pay money equal to the bride price for virgin."

Gen 24:53: And the servant brought out jewelry of silver and of gold and garments and gave them to Rebekah he also gave to her brother and to her mother. Bwire (2019) reveals that the payment of dowry should be done to the bride and the mother, father or relatives which differs from the Mahr given to the bride in Islam.

2.2.3 Marriages in Islam

Seaman (2012) quotes Islamic scholar Lannya on the Sharia to show case of mixed marriages "Complying with the fulfillment through mutual responsibilities in marriage strong Patriarchal ethos' which explains the male dominance in Islamic Sharia law which allows a man to marry a Jewish or Christian woman but prohibits a Muslim woman from marrying the people of the book." However, Voorhoeve (2012:147-157) explains that today, a few Muslim women have broken with this tradition by getting married to partners from other faith. It is with this background therefore, that this study looked at Mixed marriages where a man or woman could get married to a spouse of another faith. Divorce or separation in Islam is accepted first for a period of three months after which arbitration is carried out and the two parties continue with their marriage perspective but if it

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cannot work out then they go to Qadhi courts to obtain a divorce certificate. The author explains that in Islam, marriage contracts can be broken in four ways.

Voorhoeve (2012) states that the husband gives a Talaq to the wife. The procedure of this type of divorce is that the husband must abstain from intercourse with his wife after pronouncing Talaq for the period of three months, the period that is obligatory on such wives with whom the marriage has been consummated. During this period of retreat called iddah, the marriage subsists between the parties and the husband retains his marital authority over his wife. The husband is under no obligation to lodge the wife in his house in a separate apartment and maintain her. Jurists agree unanimously that the husband retains the right of re-union with his wife only when he has pronounced one or two divorces.

He further explains that the female can equally ask for a faskh from her husband. According to Voorhoeve (2012) explains that, it is the man who divorces the woman in all types of divorce. A woman can only obtain a divorce by obtaining a court order. The author argues that the main point of criticism was that women were irrational and emotional beings who needed to be guided by their husbands hence it was thought that allowing women to petition divorce and even marry secretly would lead to chaos and breakdown of family life.

Voorhoeve (2012) adds that in Christianity, divorce is not allowed and polygamy is a taboo which contradicts this Islamic belief and practice. divorce has come out openly as one of the challenges in Christian Muslim mixed marriages but I am sure these are not the only challenges therefore this research gave a detailed study of the effects of mixed marriages.

Doi (1984) explains the perspective of the Islamic law on divorce in Islamic marriages when he states analytically that "If the husband has divorced his wife three times, it will not be lawful for

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him to have relations with the wife unless she marries another husband and this second marriage is consummated and then she is divorced again. A triple divorce is regarded as an undesirable innovation (bidah). If pronounced it shall remain binding upon the husband."

Doi (1984) explains that Islamic marriage is based on male dominance, and women are expected to be under the authority of their fathers, brothers or husbands, men and women are socialized to perceive each other as enemies. Polygamy and divorce is not a religious obligation for both male and female acquiescence and failure**.** He adds that taking on the marriage in Islam is accompanied by a reward and failure to marry intentionally despite having resources for it you go to hell (Qur'an 24: 30-35).

Doi (1984) states that the purpose of marriage in Islam is not carnal pressure but three fold: The establishment of an institution where men and women may guard against lewdness and indecency secondly, Procreate, producing children to fill the world and lastly satisfying normal sexual urge for securing comfort and happiness.

Therefore (Doi, 1984) in his view, argues that there is no prohibition for Muslims to marry Christians.

2.2.4 Mixed Marriages

Frevel (2011) explains that it is problematic to refer to all mixed marriages using the term mixed marriages or intermarriages that not every incident concerning mixed couples refers to a legal marriage. He gave a biblical reference of Numbers 25:6-18 to explain two categories of mixed marriages, endogamy which means in group marriages or a pattern in which the partners have a shared group affiliation. It denotes marital relationship within kinship for example the extended

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family of Jacob discussion in the text. Frevel (2011) on the other hand says exogamy means a pattern where partners are different in their group affiliations are mentioned or described.

The author used Deuteronomy 7:4 to advise against mixed marriages with foreign women 'for your son would be seduced and follow men into serving other gods 'other texts are Ezra 9, Lev, 18 and Gen 26 and 27 when Esau married the Hittite woman, Judith, they made life bitter for Isaac and Rebecca. He gave a clear picture on the dangers of mixed marriages using the Bible. Exogamous families which include mixed marriages have challenges based on the illustrations of David and Esau above given by Frevel (2011).

Lakejo (2012) states that Muslims take the practice of mixed marriages to be religiously and socially unacceptable despite increase in the number of interfaith marriages, they are not allowed to apostalise.

Saeed (2004) adds that the conversion for a Muslim was only granted artificially with an aim of helping to accomplish objects that are impossible to achieve under their initial plans and legal status.

The author adds that communities can only be stable if marriages are stable which is not so easy for mixed marriages. This piece of literature contradicts with Kabuba (2010) who stated in her dissertation that Islamic theology through sunnah prohibits polygamy since Muhammad (PBUH) married one wife (Khadijah) and after her death the prophet married more than one woman at a time not at the same time and these included people of the book.

Saeed (2004) cites a few verses from the Quran on marriage, mixed marriages, polygamy and inheritance for instance on marriage obligation. Quran 4:1-3 says "if you fear that you will not do justice to the orphans, then marry the women that seem good to you: two, or three, or four."

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Therefore the Quran allows Muslims to marry up to four wives whereas Christian laws are monogamous. According to Hanafi School of law, a Muslim is allowed to marry a Muslim, Jewish or Christian woman who is a believer not an idolater and it prohibits marrying blood relatives and women never to remarry in less than three months. (Doi, 1984)

Quran 5:5 "This day all good food have been made lawful, and the food of those who were given the scripture is lawful for you and your food is lawful for them and lawful for marriage are chaste women from among those who were given the scriptures before you, when you have given them their due compensation desiring chastity, not unlawful sexual intercourse or taking secret lovers. And whoever denies the faith his work has become worthless, and he in hereafter, will be among the losers." This verse permits Muslim men to marry Christian women.

Quran 4:4 says, "and give the women (upon marriage) their bridal gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease" this brings out the element of willingness in Islamic marriage.

Succession and inheritance.

Quran 4:11-12 says, "Allah instructs you concerning your children for the male what is equal to the share of two females, but if they are only daughters two or more for the in two thirds of one's estate. And if there is only one for her is half. And for ones parent to each one of them a sixth of his estate, if he left children, but if he had no children the parents inherited from him , then for his mother is one third and if he had brothers or sisters for his mother is one sixth, after any bequest he made or debt. Your parents or your children, you do not know which of them you are nearest in benefit. These shares are an obligation imposed by Allah. Indeed Allah is ever knowing and wise."

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Quran 4:12 says, "And for you is half of what your wives leave, if they have no children, but if they have for you is fourth of what they leave after they bequest they may have made a debt and for the wives is one fourth if you leave no child then for them is an eighth of what you leave after any bequest you may have made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or sister, then for each one of them is a sixth. But if there are more than two they share a third after any bequest which was made or debt as long as there is no detriment .this is ordinance from Allah and Allah is knowing and forbearing."

This verse follows a series of prohibitions from verses one to four but in this verse the Muslims are not prohibited to marry the people of the book except if they have fully paid the dowry (mahr) and the intention should not be sexual satisfaction or secret love but for real marriage. This confirms that mixed marriages have not just started.

Quran 49:13; "Human beings we created you from man and woman and made you into tribes and nations that you may recognize each other the best among you before God is that one of you who is the most consciousness."

The primary sources for understanding Marriage is the Qur'an and Hadith and secondary sources are the schools of law, views of theologians and Islamic scholars.

2.3 Challenges of mixed marriages.

Seamon, (2012) makes a detailed study on Interfaith Marriages in America and examines how interfaith marriages shaped and expanded the boundaries not only among various Christian communities but also among different religious traditions. She added that marrying outside ones religion sometimes brings about: loss of inheritance, severance of blood ties, ex communication and death sentence.

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Seamon (2012) traces the historical development of cultural, legal and theological ideas and practices that slowly but ineluctably due to intermarriage among Catholics, Protestants and Jews she outlines Migrations which opened the door to intermarriage of newer immigrant communities including Muslim, Hindus and Buddhists, which lead to significant cultural and spiritual exchanges and finally explains that these interfaith marriages amidst building bridges among the extended families and communities they are also transferring Christianity and re-imagining foundational understanding of doctrines, beliefs and practices in the community. He explores how individuals and families are re-shaping deep religious traditions.

Bwire (2019) in his article Polygamy and violence of gender rights in the Kenya society; historical reflections on Kenyan constitution discussed marriages and its challenges under the following areas: - Polygamy and the history of marriage, polygamous marriages in postcolonial Kenya forms of rights violated in post-colonial era, case laws and women rights in postcolonial period, the marriage bill 2013 becomes Marriage Act 2014, the Marriage Act 2014 and gender rights implementations of the Marriage Act 2014, the family unit and gender rights, polygamy in Islam and gender rights in Qadhi courts and testamentary bequests.

In explaining the content of the article, the writer explains that the family has always been seen as the custodian of good ethics and morality that the homes where we hail from are the first moral schools but currently they are divided into three categories:-Monogamous families, Polygamous families and Single mothers. Each of these three families has its unique challenges, more so if they have a background of mixed marriages.

Bwire (2019) breaks down polygamous marriages into three: Customary marriages, civil marriages and Islamic marriages and adds that many women suffer in polygamous marriages with in the post-

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colonial era especially those who entered marriage because their parents wanted bride price. He explains that the customary law tends to favor men which is another challenge in marriages today and further narrates that before legalizing polygamy, women would fight court battles to get their share of inheritance and property ownership. He also noted that Qadhi courts only deal with family law such as: Marriage, inheritance, succession and child custody rights.

The Christians who are married to Muslims will therefore find no favor in Qadhi courts because they are based on the Islamic law that despite several ordinances and statutes on marriage there has been no homogeneity and consistency on solving issues of inheritance and succession.

Finally (Bwire, (2019) demonstrates five classification of divorce as a challenge in marriages:- first talaq proper where a husband makes three pronouncements, secondly, khul and mubaraah divorce where both wife and husband consent, thirdly talaq all-tafwid where the woman initiates divorce with permission from husband, Lian and faskh, divorce from judicially and finally apostasy divorce in case wife or husband recants Islam. He adds that in Islamic family law according to Hanafi School of law marriage is a religious sacred covenant, a civil contract legalizing intercourse and procreation.

2.4 Solutions to the challenges of mixed marriages

According to the Bible Christian Muslim relations are not a new phenomenon due to the fact that the Christian Muslim bond is born out of the History of Christianity and Islam. In Christianity, Jesus was born in Bethlehem but the second home was Egypt a Muslim country. (Matthew 2:13-23) when King Herod wanted to kill Jesus guided by an angel Joseph took Jesus and his family to Egypt to flee the wrath of King Herod. Matthew 2:13-15 says "when they had departed behold an angel of the Lord came where Joseph was in a dream and told him that wake up and take the Child and his

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mother Mary, and flee to Egypt and do not come back until I tell you because Herod was going to search for the Child and kill him and Joseph did not hesitate, he rose and took the child, together with Mary to Egypt and remained there until Herod died. This was to fulfill the prophesy where the Lord had spoken by the Prophets when he said, "Out of Egypt I called my son".

In the Acts of apostle amongst the languages that were heard on the day of Pentecost was Arabic which was spoken in Egypt and Libya, implying that God looks at unity other than cultural and religious boundaries. Acts 2:4-11, "and when they were filled with the Holy Spirit and begun to speak in other tongues as the spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven and at this sound the multitude came together and they were bewildered because each one was hearing them speak in his own language and they were amazed and astonished , saying, are not all these who are speaking Galileans? And how is it that we hear each of us in his own native language. Parthians and Medes and Elamites and residents of Mesopotamia, Judes and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and Proselytes, Cretans and Arabians we hear them in our own tongues the mighty works of God"

Christian Muslim relations can be traced back from the history of Islam during the migrations of Muslims to Ethiopia (Abysinia) called al-Hijiraila al-habasa when Muslims were persecuted in Mecca they exiled to Ethiopia and King Negus, a Christian granted them refugee (Quran 1:98). These Muslims were the first followers of Prophet Mohammed. He advised them to run away in 613 CE until the persecutions were over. This scenario also shows that we can live in harmony in our communities irrespective of our religious differences.

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According to Mutei, (2021), Kindi wrote letters in the 9th century between (813-833) when Ali Ma'mun was the Caliph of the Abbashid empire with its capital at Bagdad and they were civil servants in the courts of the Caliph. The context is that ali Hashim was a Muslim, Gods worshiper Ishmael a son of Ismail from Muhammad whereas Ali Kindi was a Christian, Ishaq, son of Isaac from Abaraham.

Ali Hashim wrote a 37-page letter reflecting Muslim reasoning towards Christianity. He presents the beliefs and practices of Muslims like Zakat, marrying of four wives and many concubines He accuses Christians of schism tenets of different sects Malchite, Jacobite and Nestorian. He attacks Christianity unbelief (Kufr) error (datal) and that believing in trinity is a cult compared to Islamic Monotheism. He kindly asks Al Kindi to join Islam which brings peace since paradise is guaranteed.

Ali Kindi responds in a lengthy letter, 270 pages attacking Islam that it is a Lax and easy religion compared to the narrow way of Jesus in Christianity. He wondered how a man who raided caravans with thoughtful morals, nothing like prophesy for his prophet hood, no miracles and the Qur'an had no exceptional. He also opined that the pillars were useless and could not purify ones heart whereas defends trinity as a spiritual truth not metaphysical argument. In conclusion, though a fiction, the two letters laid a foundation for Christian Muslim relations which is the goal of this study.

Na'im (2005) argues that Christian Muslim relations are holistic collaborations; "inter religious Marriages in a historical cumulative structural approach that draws on legal, historical and sociological materials as well as materials on minority rights, women rights and political theory law and secularism

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Na'im (2005) narrates a historical affection from the period of Prophet Muhammad who lived with the Jews and Christians (people of the book) the social engagements such as joint activities like sharing of basic needs then the political way of life where he describes Islam to be inseparable with political religion right from the establishment of the Medina constitution.

Ata (2005) presents the results of his survey of 100 people in mixed marriages. He frames his research as a case study on the effects of globalization on marriages between religious traditions. He concludes that marriages between catholic and non- Catholic Christians face fewer challenges today and far fewer than do Muslim – Christian marriages. The author cites the following challenges:

First that the religious education of children is the most significant challenge facing these mixed marriages over thirty percent of parents experience this. Secondly, religious community's disapproval whereas fewer than six percent of catholic and non-Catholic Marriages experience outright disapproval.

Ata (2005) provides important data on understanding mixed marriages today, data primarily of interest to those doing research on the subject however there are three weaknesses to the work. First of all the author never explicitly revisits his intriguing globalization thesis after the introduction. In the conclusion he seems to indicate globalization will foster tolerance by enabling people to escape to find a way around or in transcending their religious beliefs but this seem to be a defended claim. Secondly he compiled many articles which would have been summarized in a few pages and finally the book needed to be copy edited for example most tables are not on the exact pages given in the table of contents.

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Na'im (2005) quotes Ketan Gala a Christian and Dr. Riffats who lived in an interfaith marriage " *but such good relationship would have been possible if we did not live separately, living together any smaller thing could create a fight it could be anything not connected to religion but then the matter can lead to arguments against religion".*

He adds that Islam has never supported compulsion in religion and has always accepted that individuals must have their own free will. Na'im looked at the following challenges

Indoctrination as one of the major obstacles to Christians - Muslim relations

Jihad that is "Islamic Modernism Revivalism or Radical Islamists

Williamson (2018) stated that interfaith marriages may be happy and fruitful but never easy. In the same article, it is revealed that despite the increase of interfaith marriages in United States of America to a tune of 42% by 2018 from 15% in 1988 it is revealed that interfaith marriages are unhappy with lower rates of marital satisfaction and often unstable with particularly high divorce rates. He further explains that, "Marriage is located at the intersection of one's social, political economic, legal and communal relations".

Bwire (2019) proposed a number of solutions that can address the challenges in Christian – Muslim marriages. He focused on: Cohabitees, gender equity, co-wives, polygamy and morality, age of marriage, inheritance and property ownership and marital status

In explaining the content of the article the Bwire (2019) emphasized that the post - colonial law on marriage was monogamous but it has been amended and polygamy was legalized giving hope to Christians married to Muslims that their rights are equally protected.

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The marriage Act 2014 has addressed issues concerning cohabitees, co-wives, polygamy, age of marriage, succession and inheritance, and gender equity therefore abuse of any of the above outlined areas is an offence, for example the Christian marriage CAP 151 and Civil CAP 150, 9S section 82 (4)b had declared women and children of concubines and co wives, precisely to say all those in polygamous relationship as illegitimate bustards which is now provide for in the Marriage Act.

According to the Hanafi school of law which is famous in East Africa, petitioning family cases in Qadhi courts has been the traditional path to justice but he argues referrals of un resolved cases to national courts of laws following the establishment of the marriage act.

He further advises possession of the certificate by the polygamous wives as a tool in the affirmative action policy of gender equity. This certificate empowers the woman to go to courts of law in case of rights abuse.

The author demystifies the fear that the Act might enhance adultery and promiscuity. He makes a thorough explanation on this that people do not misbehave because of the provisions of any law. Since morals are never controlled by the legal framework but it is ones choice to misbehave.

Kabuba (2010) posits that the only solution is honoring marriage because it brings the nucleus family together in both Christian and Islamic communities. However the author cites three problems which one should consider when marrying a partner for outside their religious affiliation which can fail the marriage:-The first is about the difference in food types and preferences, then resistance of a biological child professing another religion and finally inheritance rights

According to the author these three are the considerable factors which force women to convert to Islam and forfeit mixed marriages and their religions as well. When a woman gets married to a

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Muslim after a good number of years she adapts to the Islamic religious practices like Fasting and not eating pork since she finds herself assimilated into Islam.

Kabuba (2010) adds that there are scenarios when the husbands deny responsibility of any child who decides to profess the religion of her mother in this case Christianity. This is still a planned way of conditioning the children in mixed marriages onto Islamic faith. Women end up advising their children to profess Islam and she can hardly hold on to Christianity if she remains in the nuclear family.

She finally, touches on the most sensitive issue of succession and inheritance rights, though these are provided for even in the Quran Surah 4 and are the main features of the Marriage Act and the family law with in the Qadhi courts. Whatever the case might be if one divorces or apostasy one has limited or no succession or inheritance rights.

2.5 Theoretical Framework

The study was guided by the Narrative Theory developed by White and Epston (1970s -1980s) respectively which separate a person from their problem. It encourages people to rely on their own skills to minimize problems that exist in their lives. It states that in life, personal experiences become personal stories meaning that the researcher heard from the respondents as they gave their personal experiences in mixed marriages. It also asserts that people have skills and expertise that can help change in their life experiences, such as time, process, and change and it proceeds from this assumption to study the distinctive nature of narrative and its various structures, elements uses and effects. The study was designed in a way that the respondents gave their expertise and skills in mixed marriages that informed solutions to address challenges experienced by couples in mixed marriages.

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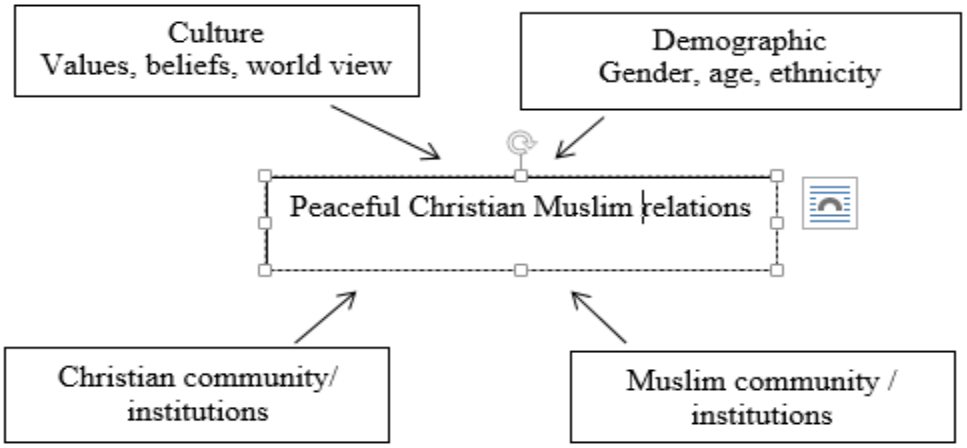
The other theory is the Cultural Theory. Mary Douglas (1970) founded the Cultural Theory which seeks to understand the relationship between individuals, environments, institutions and everyday activities. Some years later, Wildavsky, Thompson, and Ellis developed it. Cultural rationality is given if individuals act in a way that supports the groups' attitude towards the way of life (Wildarvsky, 1987). According to Cultural Theory, there are five rational and also sustainable solutions to any problem or situation. In each individual marriage the husband or wife have reasons for staying in a mixed or interfaith marriage sometimes even when things are not going on well. The success or failure of any couple in mixed marriage is either influenced by its self(intra) or by relatives starting with parents and extended families in African culture bonded by cultural values, beliefs or even worldview (inter relationship) as illustrated in the table critically looking at the demographic factors like, census, Gender, age and ethnicity.

Finally, the institutions forming the extra relations look at the church as Christian institutions and the Mosque, Muslim institutions. How the mixed marriage has interested, impacted or affected the community and counts most. Questions like how will my Imam and the Ummah or Priest and the congregation hear that am married to a person from another faith. In summary the researcher applied the Narrative Theory especially during home visits and interviews and through the questionnaire too. The study was based on the Cultural Theory to obtain information from Intra-relations that is individual families, the inter-relations with peers and relatives and members of similar institution then extra relations with members of other faith and other circles of Influence.

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Fig 2.1 Cultural theoretical framework.



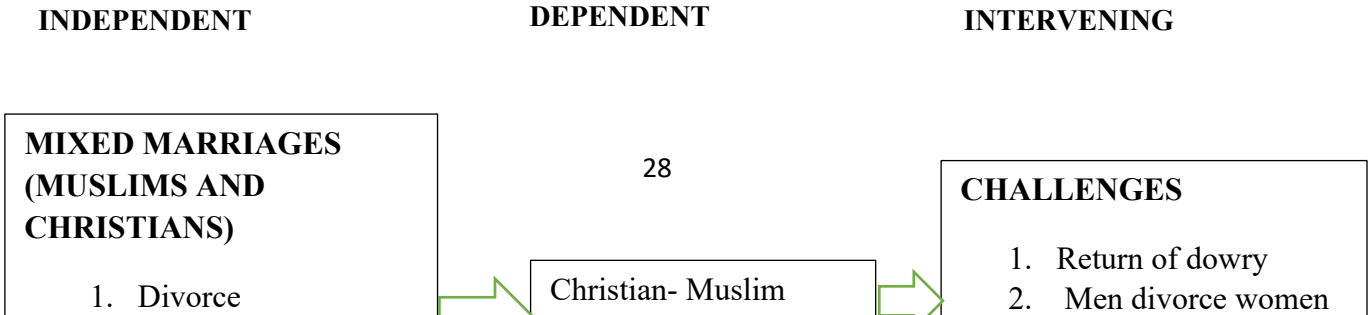
2.6 Conceptual Framework.

The diagram below showing the conceptual framework, indicates the Christian Muslim mixed marriages as the independent variables while the dependent variables are Christian Muslim Relations whereas the intervening variables are the challenges in these marriages which cause poor Christian Muslim relations.

The increased Gender based violence cases, divorce, separation and denial of inheritance or succession rights within mixed marriages directly or indirectly influence Christian Muslim relations. The framework shows the need to address the intervening variables so as to achieve a peaceful Christian Muslim environment.

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Fig 2.2. The conceptual framework.



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2.7 Research Gaps

Kabuba (2010) wrote on the Inter-religious marriages comparing Islam and Anglican Church of Kenya. She strongly looked at the concept of marriage in Islam and the key components like dowry, divorce in Islam, throwing an eagle's eye on Polygamy. She strongly emphasized the existence of mixed marriages in general, in the researcher's opinion this was an over generalization therefore this study was particular on Christian Muslim mixed marriages filling the gap on unique challenges in mixed marriages and how these challenges relate to the Christian Muslim relations. Ata (2005) had observations on the need to be particular on Christian Muslim Mixed Marriages, Ata observed challenges within Catholic and Non-Catholic Mixed marriages not Christian Muslim marriages, there was no documentary addressing challenges in marriages between Muslims and Non-Muslims and this is the gap this study sought to fill.

It is obvious that most of the books reviewed do not carry African views, therefore, there is need to examine the understanding of Christian Muslim mixed marriages from an African perspective using voices of Ugandans in Bulo Sub-county.

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The study filled the gap for Christian and Muslims to co-exist and have the spirit and sense of humanity to one another irrespective of their religious background therefore this study presupposes the need to strengthen Marriage over religion in Christian Muslim mixed marriages

2.8 Conclusion

This chapter on literature review, was discussed in three fold:- the general concept of marriage, the concept of marriage in Islam and Christianity and the effects of mixed marriages. The literature collected showed the gap to carry out a study on the effects of mixed marriages in Muslim Christian relations. Marriage and other forms of marriages have been highly explored but mixed marriages lacks literature.

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CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

This chapter explains the procedures which were used in the study, and the reason for choosing the methods that were used in the study. The research investigated the understanding of marriage and mixed marriages among Christians and Muslims, examined the unique challenges of mixed marriages and its effects on Christians and Muslims relations and solutions to the unique challenges of mixed marriages on Christian Muslim relations in Bulo Sub-county Uganda for peaceful co-existence of Christians and Muslims in Uganda. In order to carry out this study, a descriptive survey design of a qualitative approach was designed as explained in this chapter commencing with the location of study, research design, independent and dependent variables, size of the study and study population, sampling technique and sample size which used data collection tools like questionnaires, interviews and observation checklists and lastly data collection procedure and conclusion.

3.2 Site of the study

The study was done in Uganda. The country Uganda is located in East Africa and lies across the equator, about 800 kilometers inland from the Indian Ocean. It lies between latitude one degree 29' south and four degrees 12' north of the equator and longitude 29 degrees 34' east to 35 degrees 0' East of Greenwich. Uganda is landlocked bordered by Kenya in the East, South Sudan in the north, and Democratic republic of Congo in the west. Tanzania in the South and Rwanda in the south west. It has a total area of 24155 square kilometers. According to UBOS (2014) the country has 116 districts as at August /September 2014 which are further divided into 200 counties, 1,378 sub

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counties including Bulo the area of study and finally 6,495 parishes where Bulo has seven parishes.

Bulo is a Sub-county in Butambala District, which has been curved from the great Mpigi District As mentioned earlier this study was carried out in Bulo Sub-county, Butambala County, Butambala District and its bordered by Mpigi, Gomba and Rakai. It is one of the Districts with high Muslim population in Uganda, although the number of Christians seems to be increasing which is likely to reduce the ratio of Muslims to Christians from 6:10 as given in the previous demographic studies (UBOS, 2018). It has several parishes and these are Bulo, Bule, Butawuka, Kyerima, and Nakatooke, which are divided further into thirty one villages. Bulo is about thirty one kilometers away from the shores of Lake Victoria and it's one of the key central counties which make the kingdom of Buganda. Buganda kingdom is found in the Central region of the country on the shores of Lake Victoria, which is part of the East African Countries. The Roman Catholic parishes in Bulo Sub County are only Kambuzi and Nkozi parishes with several sub parishes. The Anglican Church of Uganda commonly known as Protestant has three main parishes with in Bulo Sub County that is Nawango Church of Uganda, Mayungwe Church of Uganda and Ndoddo Church of Uganda parishes.

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3.3 Research Design

The study as mentioned earlier was based on both qualitative and quantitative approaches, the descriptive survey used qualitative design and a cross section survey of quantitative design, to enable pertinent data to be collected from a large number of respondents at the same time. This minimized on the time and costs to be involved. (Creswell, 2003).

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The study employed both qualitative and quantitative approaches. The quantitative approach involved the collection of numerical data to describe behavior, opinions, experiences, attitudes and beliefs but since the researcher aimed at describing the understanding of mixed marriages and the unique challenges of mixed marriages in Christian Muslim relations, descriptors were given quantitative identifiers and this triangulation approach improved the reliability of research results. The cross sectional survey design described qualitative data as non-numerical data in nature collected from key informant interviews then closed and open ended questions in the questionnaire. According to Amin (2005) the study therefore employed the qualitative approach in order to obtain more detailed data from respondents to supplement the quantitative questionnaires.

3.4 Study Population

The study population constituted of 19,032 residents of Bulo Sub-county according to (NPHC, 2014) with a total of 4,078 households. Bulo is divided into five parishes namely: Bulo (5159 people), Bule (2778 people), Butawuka (5679 people), Kyerima (3210 people) and Nakatooke (2206 people). Table 3.1 illustrates the summary of the study population in Bulo Sub County:

Table 3.1: Population breakdown per Parish in Bulo Sub-county

No.	Parish Name	Household	Parish Population
1	Bulo	1156	5159
2	Bule	618	2778
3	Nakatooke	449	2206
4	Butawuka	1180	5679
5	Kyerima	675	3210
	Total	4,078	19,032

Source: NPHC (2014)

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According to the (NPHC, (2014), the total population of Bulo is distributed as per religious group as shown in Table 3.2

Table 3.2: Bulo Population by Percentage per Religious Group

Religious Group	Percentage Distribution of Population by Religion
Catholics	39.3
Anglicans	32.0
Muslims	13.7
Pentecostal/ born again evangelicals	11.1
Seventh day Adventists	1.7
Traditional	0.1
Baptist	0.3
Orthodox	0.1
Others	1.4
Non religion	0.2
Total	100

Source: NPHC (2014)

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3.5 Sample Size

A sample size is a finite part of a statistical population whose properties are studied to gain information about the whole. A smaller group therefore from the community of the whole study population of Bulo Sub-county was selected. After thorough consideration, based on the availability of the Sheikhs and Christian leaders, the researcher chose key personnel from both Muslims and the Christian leaders from the churches and Mosques respectively whom the researcher interviewed and then gave out questionnaires to the different religious institutions and

local government structures such as, Muslim women association, Mothers Union and Christian women fellowships who were key informants during the study. The later groups were purposely chosen using purposive sampling technique because they are direct beneficiaries or survivors or perpetuators of conflicts in Christian Muslim mixed marriages whereas elsewhere simple random technique was employed where individuals were chosen from a larger se of the same groups. Each individual is chosen randomly and entirely by chance. The table below shows sample size determination by Mugenda and Mugenda (1999).

Table 3.3: Showing targeted sample size and selection

Ward / parish	Total population	Target Population	Muslims population	Christian Population	Sample size
Bulo	5159	4308	2210	2098	143
Nakatooke	2206	1950	1300	650	39
Total	19,032	16,408	8,582	7,826	182

Source: NPHC (2014)

Using the data captions according to the 2014 National Census by Uganda Bureau of Statistic given above Bulo and Nakatooke had the highest number of Christian Muslim Mixed marriages and where religious tolerance is abused, forming the target group for the researcher. Out of the 182 targeted sample size, using Mugenda and Mugenda (1999) sample size determination, 165 respondents were the key informants (61 interviewed and 104 filled the questionnaires).

The table 3.4 Showing Demography by Gender of Targeted Respondents. .

Religion.	Male	Female	Total
Muslims	27	41	68
Christians	27	70	97
Total	54	111	165

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Source: field data

3.6 Sampling Techniques

A research sample is a group of people, chosen as representatives of a population from which the researcher hopes to make a conclusion. Non-probability sampling technique was utilized to draw the needed sample for this investigation within the study area, which consists of two parishes Nakatooke and Bulo Ward. The non-probability approach is a strategy in which the researcher selects objects and respondents. In other words, the researcher purposively selects units with care. Non-probability sampling is a process in which units are chosen depending on personal judgment (Semasinghe, 2019).

3.6.1 Simple Random Sampling

Simple random sampling. Each individual is chosen randomly and entirely by chance, such that each individual has the same probability of being chosen at any stage during the sampling process, and each subset of individuals has the same probability of being chosen for the sample as any other subset of individuals. Amin (2005) explains that as a result, the simple random sample provides us with a sample that is highly representative of the population being studied, assuming that there is limited missing data. The entire process of sampling was done in a single step with each subject selected independently of other members of population in the Schools, Mosques and Churches and local government facilities found in the area of study.

3.6.2 Purposive Sampling

The researcher also used purposive sampling. In this type of sampling, subjects are chosen to be part of the sample with a specific purpose in mind (Taherdoost, 2016). With judgmental sampling, the researcher believes that some subjects are fit for the research compared to other individuals. A

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few individuals from local government structures, Muslim women association, and Mothers Union and Christian women fellowships were purposely chosen since they are the primary beneficiaries, survivors or perpetuators of conflicts in Christian Muslim mixed marriages which impacts relations of the two religions in Bulo Sub-county. Purposive sampling was used to select different activities in the area of investigation in order to get firsthand information from the key informants and these included the religious leaders who preside over Christian Muslim Mixed marriages and are involved in Pre and post marital counselling. In brief, the researcher utilizes a sort of non-probability sampling called purposive sampling, in which sample units are chosen logically rather than randomly. Taking a purposive sample has the goal of producing a sample that may be deemed as selection and identification of information. Individuals or special groups of people like religious leaders, Imams or Reverends or survivors of mixed marriage conflicts were chosen objectively.

3.7 Data collection Techniques

Data was collected by using the two methods of data collection as designed, Questionnaires, interviews, and Library sources are used to collect data for this study. Data was collected from both primary and secondary sources. The researcher met the respondents in person as required to collect the primary data. Data can be acquired through proxy only when necessary.

3.7.1 Interview Method

An Interview is a purposeful exchange between two people to uncover perspectives experience and insights of a phenomenon (Mills, 2013). The researcher interviewed a couple of respondents. The target group included the interviewees; couples in mixed marriages, religious leaders who preside over mixed marriages and other people in the community including the youth given the fact that they are useful in exploring norms, beliefs, attitudes, practice and language. The researcher used

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codes due to the research ethics to identify those who provided information without mentioning their names. All Interviewees who were Christian were given a code CI and its number for example CI 008 (C meaning Christian, I meaning Interviewed and then a personal number with three places) for the Muslims the Code is MI 001 (M to mean Muslim, I meaning Interviewed and then a personal number with three places) the data was compiled and analyzed.

Interview guide is an instrument of data collection used to obtain data beyond the questionnaires (Amin, 2005). The interview guide was advantageous because it allowed probing, prompting and clarification of unclear information given by respondents (Amin, 2005). It also enabled the investigator to capture the behavioral context of the data furnished by the respondents. It permitted the investigator to seek clarifications and bring to the forefront those questions that, for one reason or another, respondents were reluctant to respond to.

3.7.2 Questionnaires

This is a set of pre-set questions disseminated to the respondents. The respondents were coded due to research ethics of anonymity, for example MQ1, MQ2, and CQ3 and so. MQ1 meaning Question for Muslim number one then CQ3 meaning Questionnaire for Christian number three which enabled the researcher to analyze the data easily. Semi structured questions were asked but basically using open and closed ended questions selected by the researcher. This instrument aimed at helping the respondents to express themselves freely which increased the percentage of research reliability. The questionnaires were distributed to both the Muslims and Christians in Bulo Sub-county Uganda in all institutions found in the study area and during home visits. After collecting back the questionnaires then the researcher embarked on processing both qualitative and quantitative data.

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The study used self- constructed questionnaire which enabled the researcher to cover a large population quickly and at reasonable cost. The questionnaires were suitable for the target respondents on account of their high levels of English proficiency. The questionnaire were efficient because they are given to the respondents to fill and most questions in the instrument are closed-ended hence easy to be administered

3.8 Reliability of the Data

According to Mugenda and Mugenda (1999), reliability is correct when the research materials used provide accurate data or outcomes after multiple trials. Reliability is a measurement of the level at which the research materials can provide multiple results. The instruments used were questionnaires, interviews and other archived resources. This process ensured that appropriate data collection processes and sampling techniques were used, not only to focus on the population, but also to arrive at the accurate needs of the data. The researcher obtained data from various libraries, read the documents, noted the dates and publishers, and all these achieved documents were studied and analyzed. The researcher was guided by the research questions to obtain the required data. Putting to heart the authenticity of the archival documents and having gotten clear space for the interview and interviewees, provided the reliability of the data. This means any work in Bulo Sub-county with the same type of research design and materials would give the same results of data. A method is considered reliable if the researcher's findings coincide with other findings under similar circumstances if the process is repeated. If the same results are attained time after time, the data collected is reliable, no matter how many times the test is conducted. The researcher made efforts to ensure that the study's findings were credible, transferable, confirmable, and dependable. To ensure credibility, the researcher used triangulation methodology and member checking in order to

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gain a more complete understanding of the phenomenon being studied. Through triangulation, the researcher utilized different data collection methods in order to check the consistency of the findings. Regarding member checking, data, interpretations and conclusions were shared with the participants to allow them clarify what their intentions were, correct errors and provide additional information if necessary (Shenton, 2004).

Regarding transferability, the researcher used thick description to show that the research study's findings can be applicable to other contexts, circumstances, and situations. To establish conformability, the researcher provided an audit trail, which highlights every step of data analysis that is made in order to provide a rationale for the decisions made. This helped the researcher to establish that the study's findings accurately portray participants' responses. The researcher used inquiry audit in order to establish dependability which required an outside person to review and examine the research process and the data analysis in order to ensure that the findings are consistent and could be repeated (Maykut & Morehouse, 1994).

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3. 9 Validity of Data

The researcher ensures the proper process of data is well followed to arrive at the right analysis for each data that is collected. It is also the truth, accuracy, and meaningful reasons that were based on the data received from the use of tools. The researcher was careful to avoid errors and bias. All the data collected was in collaboration with research objectives and questions. The level at which results for the data analysis accurately reflect the topic under consideration is known as validity (Orotho, 2005). It refers to the precision and significance of conclusions drawn from study findings. The research instrument's validity determined how effectively it measured what it was designed to assess. Internal and external validity exists. Internal validity relates to how well the

study findings fit reality, and external validity refers to how well the findings can be duplicated in different settings (John & David, 2018).

The data collection instrument, particularly for the field-based portion of the research was pilot-tested and re-cast, and the data was analyzed using thematic analysis.

3.10 Ethical Issues

Ethical consideration is norms or standards of our behavior that guides moral choices about relationship with others. The goal of ethics in research is to ensure that no one is harmed or suffers adverse consequences from research activities (Bassy, 1999). The researcher ensured that a high standard of ethics was maintained.

Upon approval after the dissertation defense, the researcher obtained an introductory letter from the Head of Postgraduate Department, St. Paul's University to introduce him to the responsible authorities in the area of study. Using the covering letter from the university helped the researcher to obtain data easily. The researcher chose four people whom he trained as research assistants thereafter, the selection exercise followed questionnaires were administered filled in and collected as soon as they got filled with in two weeks to avoid loss and misplacement. Interviews were conducted. The researcher kept on jotting down the major points during the interviewing exercise. Data obtained was analyzed and findings obtained.

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3.11 Method of data analysis

Data analysis involved various processes but in this study, the researcher discussed the preparedness and organization of data.

3.11.1 Preparedness and Organization of Data.

Once the questionnaires were collected, the notes taken in interviews and the information from focus groups gathered, they were numbered and sorted out and then coded. The responses were analyzed by employing qualitative descriptive data to ensure that clusters of texts with similar meaning were presented together (O'Neil & Koekemoer, 2016). Thematic analysis involved coding of qualitative data into clusters of similar entities, or conceptual categories and identification of consistent patterns and relationships between themes, so as to come up with a theoretical explanation of the phenomenon under study. Thematic analysis is a qualitative analysis process that is used to identify patterns in data (Smith & Firth, 2011).

The raw data from the field was analysed using a frequency tallying of the SPSS 20.0 version. The same data was interpreted and presented through figures and tables as well as narratives.

3.11.2 Data interpretation.

This section presents the findings and analysis of data obtained during the study on the mixed marriages and its effect on Christian Muslim relations in Bulo Sub-county Uganda. The study was based on 165 respondents from Bulo and Nakatooke parishes. After presentation the data was interpreted and discussed considering similar clusters of the theme s from the interviews and questionnaires through a qualitative method Codes were used for security and anonymity of the respondents. The researcher explained the importance of the study and requested the respondents to participate fully in the findings by giving the relevant information before administering the questionnaire and interviews. He promised them to treat the information given with a high level of confidentiality. The obtained data from these respondents was interpreted and presented through figures and tables as well as narratives.

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3.12 Conclusion

The research methodology covered the research design where a descriptive qualitative approach was used. The researcher made sure that all data collected using, interviews and questionnaires was arranged well. The reliability and validity of data collected was ensured. The ethical issues were observed and respected and the primary and secondary data was synthesized examined and analyzed.

CHAPTER FOUR

DATA PRESENTATION AND DISCUSSION

4.1 Introduction

This chapter presents the findings of the study done in the field in line with the formulated research objectives. The study aimed at analyzing the mixed marriages and their effects on Christian Muslim relations in Bulo Sub-county, Uganda. The research was carried out using the earlier stated methodology in chapter three. The process of data collection responded to the following objectives: to establish the understanding of Marriage and mixed marriages among Christians and Muslims in Bulo Sub-county, Uganda, to examine the challenges of mixed marriages on Christians Muslims relations in Bulo Sub-county, Uganda and to find out solutions to the challenges of mixed marriages on Christian Muslim relations in Bulo Sub-county Uganda. The obtained data from the field was edited, coded and presented in tables and charts and Graphs for easy interpretation

4.2 Demographic information of the respondents

This section presents the demographic characteristics of the respondents who were drawn from both Muslims and Christians who participated in the study. Data was obtained and analyzed as

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indicated below showing the age brackets of the respondents, Religious affiliations, Gender of respondents, and Education level.

4.2.1 Age brackets of Respondents

Table 4.1 Age brackets of Respondents

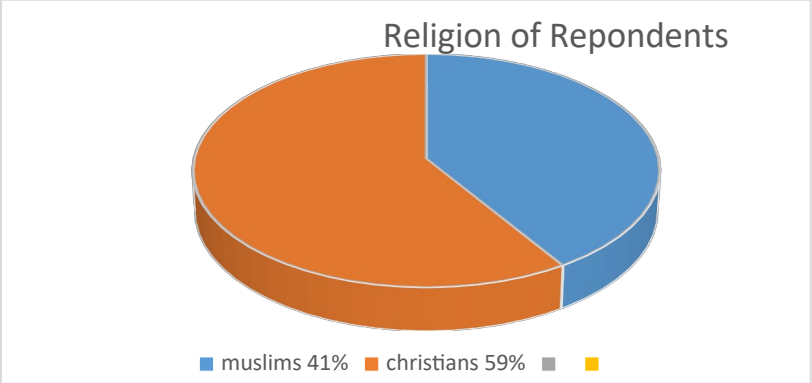
No.	Age Bracket	Frequency	Percentage
1.	18-35 years	36	22 %
2.	36-45 years	51	31 %
3.	46-65 years	74	45 %
4.	66 and above	04	02 %
	Total	165	100 %

Source: field data

The table 4.1 above presents the age representation in the research process. Age between 46-65 has the highest percentage with 45 percent implying that they were available and interested in the topic, majority of them were either married or divorced therefore their views were from personal experiences which made their information most reliable.

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Fig 4.1 Religion of Respondents



Source: Field data

The pie chart above shows a relative balance of both religions during data collection where by 58 percent of the respondents were Christians and 42 percent were Muslims. This being a religious based research the researcher targeted Muslims and Christians. The original target was 80 Muslim and 118 Christians which makes 40 percent Muslims and 60 percent Christians. Considering research ethical limitations and un expected circumstances the research managed to reach 68 out of 165 respondents which is 42 percent Muslims and 97 Christians out of 165 respondents which is 58 percent.

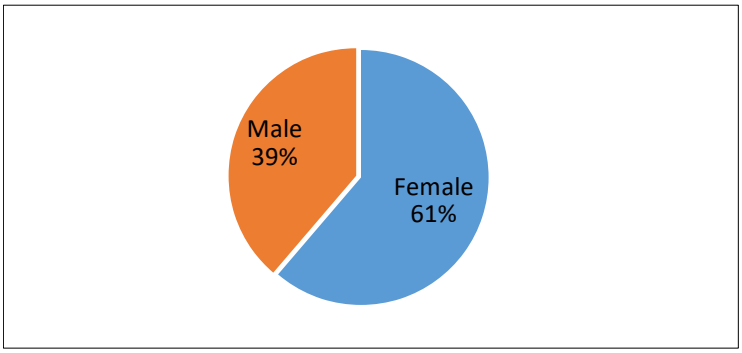
4.2.3 **Gender of respondents**

a) Muslim Respondents.

Muslim respondents were sixty eight (68) in total and out of these twenty seven (27) were male and forty one (41) were female. This is illustrated in the diagram below:-

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Fig 4.2 Gender of Respondents



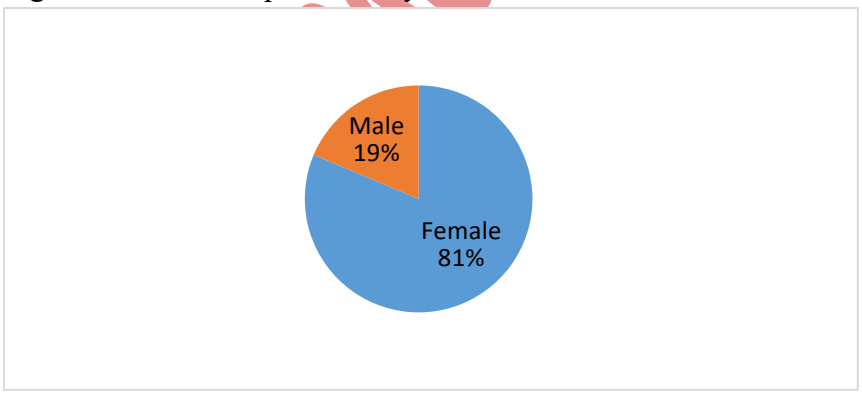
Source: field data

In the pie chart 4.2.3 above, most Muslims who responded were female making 61percent then 39 percent were male. The reason being that the female Muslims found the topic interesting therefore had passion to be involved than their male counterparts.

b) Christian Respondents.

The total number of Christian respondents were ninety seven (97) out of the expected one hundred and eighteen and out of these eighty three (70) were Female and twenty seven were (27) male. This is shown in the pie chart below:-

Fig 4.3 Christian respondents by Gender.



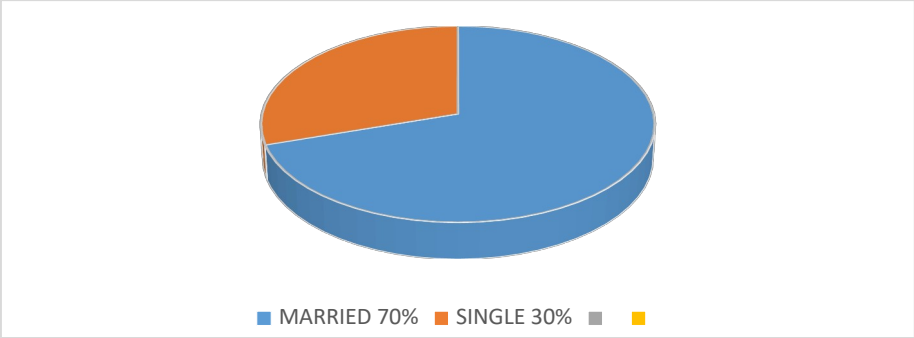
Source: field data

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The pie chart 4.3 above shows that most Christians who responded were still female like the Muslim counter parts making 81 percent and the male composed of 19 percent. The Female were still the Majority just because 90 percent of the women in Christian Muslim mixed marriages are Christians in addition to the well instituted groups of Christian women fellowship and Mothers union who were involved in a series of focused group discussions.

4.2.4 Marital Status of Respondents

Fig 4.4 Showing marital status of respondents.



Source: field data

The total number of married respondents were 116 making the percentage 70 percent whereas only 49 respondents were singles, which is 30 percent. This implies that majority of the respondents were married which improves reliability and validity of the data collected.

4.2.5 Education Level.

Table 4.2 Muslims Respondent

No	Education level	Frequency	Percentage
1.	Primary	16	24%
2.	Secondary	23	33%
3.	Tertiary college	26	39%
4.	University	03	04%

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Total	68	100%

Source: field data

The information on the table above shows the education level of all Muslim respondents as obtained during data collection process. Tertiary college graduates had the highest score at 39 percent which implies that the study had informed many participants which adds reliability value to the research. The Secondary education level ranked second with 33 percent this adds up to 72 percent of respondents with an average basic education to read and interpret the needed data using questionnaires and interview tools. The university participants representatives were lowest because Bulo is in a village setting with fewer graduates and even those who were available were not accessible.

Table 4.3 Christian Respondents

No.	Level of Education	Frequency	Percentage
1.	Primary	16	16%
2.	Secondary	35	36%
3.	Tertiary college	39	41%
4.	University	7	7%
	Total	97	100%

Source: Field data

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The tables 4.2 and 4.3 above finally, revealed that the research was conducted from a trusted Muslim and Christian respondents who could read, write, interpret and analyses issues because 97 percent of all respondents, could read and write.

4.3 Marriage requirements of Christian –Muslim Marriages

Table 4.4 Requirements of Christian -Muslim marriages.

	Requirements of Christian -Muslim marriages.	1	2	3	4	5
B2.1	Monogamy and Polygamy	82%	4%	0%	11%	3%
B2.2	Divorce and Marriage	5%	10%	0%	25%	60%
B2.3	Dowry and Bride Price	55%	18%	3%	16%	8%
B2.4	Conversion of non-Muslims	55%	25%	2%	10%	8%

Source: Field data (Scale; 1 = strongly agree, 2 = Agree, 3 = UN decided 4 = Disagree

5 = strongly disagree)

4.3.1 Monogamy and Polygamy

The study revealed that the requirements for marriage in either Christian or Islamic marriages are more or less the same. For a Christian to get married to a Muslim, the later needs to reconsider the fact that polygamy is not allowed. Basing on the revealed 82 percent of the total respondents who strongly agreed that in Christianity marriage is only and only monogamous.

The study divulged that Marriage in Christianity is monogamous, that is one man one woman according to Christian virtues and it is considered as a virtue and a means of drawing closer to God. During the interviews of Mothers Union, 99% of the respondents agreed that Christians believe in monogamous marriages. CI 20 and CI 21 who were interviewed on 1.07.2023 added that on top of monogamous marriages, the other advantages was access to Holy Communion sacrament, since the Eucharist is only accessed by Christians wedded officially in church. C1 18 interviewed on 1st July 2023 added that she wanted prestige because she grew up seeing women and men in holy marriages being given respect in or around where he or she lived.

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In an interview with one of the senior mother's union worker in Central Buganda Diocese CI 006 on 30th June 2023 argued that marriage in Christianity is a long life time relationship until one of the partners dies.

She added that she always prayed to get married to a person who is a fellow Christian not any other religion like Islam because she never wanted to share a man with another wife since in Christianity a man marries one wife for life, re marrying can only be done if the wife dies. She echoed the vows on the wedding function "that nothing can separate married people in Christianity, the wife or husband has to tolerate each other whatever the circumstances can be".

Only 10 percent agreed that divorce is allowed in Christianity. However for the Muslims the study found out that 90% of the female respondents did not have any problems with polygamy. MI 001 interviewed on 30th June 2023 indicated that. Prophet Muhammad (P.B.U.H) advised Muslims that whoever is capable of marrying should marry to edify his or her Imani (faith), that this is the background to marrying four women in Islam according to him. The Quran, hadith and Maliki and Hanafi schools of law support polygamy in Islam therefore there is no debate for consent or no consent in case of mixed marriage with a Christians.

4.3.2 **Divorce**

The study discovered that the understanding of marriage and divorce in Islam is so different from Marriage in Christianity. Among the Christian respondents 85% disregarded divorce in marriage whereas a similar percentage accepted the existence and practicability of divorce in Islamic marriages. The following views came from an interview the researcher conducted on 01.07.2023 with respondents MI 017, MI 019, CI 021 and MI 016.

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a) Islamic marriage is characterized by payment of Mahr to the bride by the groom which is not the case with Christian marriages.

b) During Islamic weddings the woman is asked to request anything as dowry (mahr) MI 016 emphatically added that dowry paid during the time of the formation of marriage or afterwards however if there is any disagreement on the payment of the Mahr then the wedding is null and void.

c) MI 019 added that what is given on the wedding to the bride is called Haq Meher that is a mandatory gift or token of respect given by the husband to the wife in form of property, money, jewelry or Property.

d) MI 011 on 1st July 2023 added that there is no specific amount of money or property which is counted as Mahr. Whatever the wife asks to be given is what turns out to be the Mahr and as mentioned earlier if it cannot be provided at that particular time and space then it can be given later by consent She also argued that in Islam one is required to be sane, mature, for a man he should be financially stable and there should be mutual love between the two.

e) On the question of age MI 017 on 1st July 2023 stated that the couple should have reached the age of consent in Uganda the age of consent is 18 years. If one married anyone below eighteen years then this is none other than defilement.

f) On the wedding day the 100 percent of both Christian and Muslim respondents agreed unanimously that in Islam the vows are exchanged between the father of the bride or brother to the bride and the groom. Whereas all this is said and done, the study disclosed that the chances of divorce in Christian marriage are very few compared to Islam. In the book of Malachi 2:16 God hates divorce so to Christians, no divorce.

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4.3.3 **Dowry and bride price**

The study discovered that in Christianity dowry is paid to the parents but in Islam it's given to the bride. MI 025 on 02.07.2023 reported there is no difference in bride price or dowry between Christians and Muslims but people confuse dowry and bride price as Maher. 72 percent of the respondents consent to payment of both dowry and bride price both in Islam and Christianity. MI 029 on 02.07.2023 when asked about the difference in dowry or bride price argued that in Islam dowry which is Mahr is given to the bride on a wedding function which is not a requirement for Christian marriages.

4.4.4 Consent to conversion.

The study divulged that no religion accepts one to convert to another religion because of marriage. However MI 005, when interviewed on 30.06.2023 explained that in Islam apostasy is illegal and punishable MI 001 also on 30.06.2023 added that it is forbidden for a Muslim lady to get married to a non-Muslim, divorce occurs when either a husband or wife apostates, and the results clearly show that 52 percent of the respondents strongly disagreed. This means in Islam conversion is illegal therefore one gets into a relationship with a Muslim when he or she is a Christian should either stay in a mixed marriage or convert to Islam.

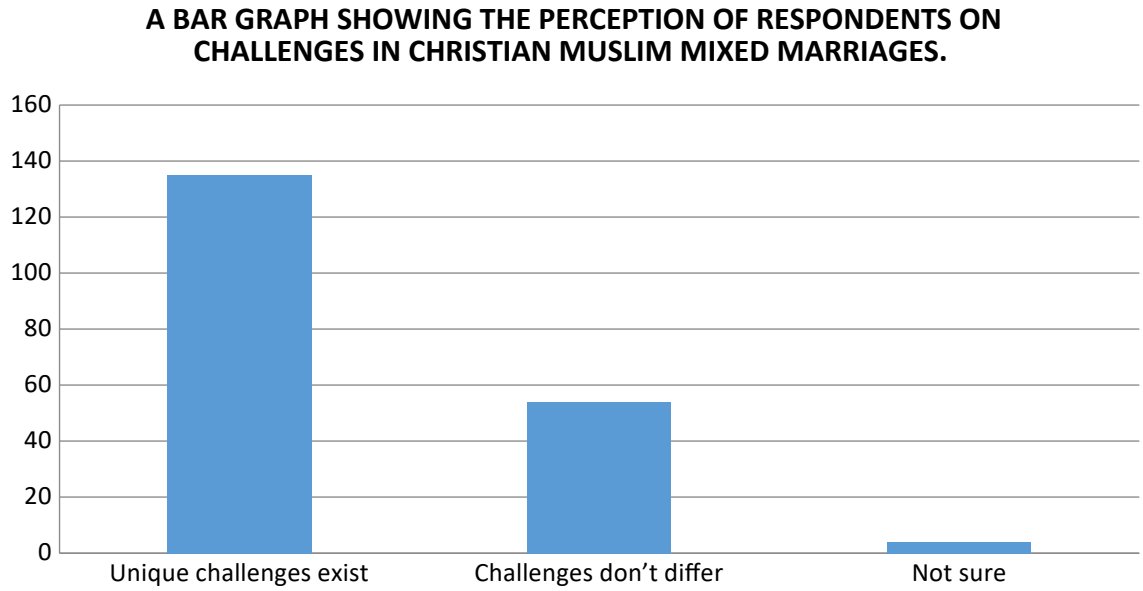
4.5 **Possibility of challenges in Mixed marriages which affect Christian Muslim relations**

The obtained information from questionnaires and interviews indicated that all along there have been challenges, misunderstandings on ground s of religion in many homes. This was confirmed through the filled questionnaires where respondents gave the various challenges faced.

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Fig 4.5 Perception of Respondents on Mixed Marriages



Source: Field Data

The bar graph above shows that 69 % accepted there are unique challenges in a Christian Muslim relationship, whereas 54 respondents out of the 165 which is 27 percent indicated that the challenges are the same in all marriages, and 05 people out of 165 which is 2 percent indicated that they were not sure if the challenges in the various types of marriages differ.

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4.6 Challenges in Mixed marriages and how they impact Christian Muslim relations

Table 4.6 Challenges in Mixed marriages.

	Possible Challenges in mixed marriages	1	2	3	4	5
C2.1	Maintenance after divorce	50%	30%	2%	10%	8%
C2.2	Dowry refund	60%	30%	0%	8%	2%
C2.3	Denial of succession	57%	23%	3%	12%	5%
C2.4	Up keep of married women by their husbands	64%	24%	5%	2%	5%
C2.5	Gender based violence due to different religious practices	66%	18%	0%	6%	10%

Source: Field data (Scale; 1 = strongly agree, 2 = Agree, 3 = Un decided 4 = Disagr ee

5= strongly disagree

4.6 1 Maintenance after Divorce

The study revealed that maintenance (Nafqah) is what a man spends on a family in terms of food, shelter among others. When interviewed on the practice of maintenance in Islam ON 30·06.2023 MI 010 said that under Muslim law a man is indentured to maintain his wife, minor children and he is bound to maintain any relatives from whom he can inherit and it includes basic necessities such as food, shelter, clothing and education for children. MI 018 on 01.07.2023 added that the husband is compelled to look after his family based on traditional Islamic jurisprudence or Islamic Law, 80 percent of the respondents supported the practice amidst the challenge that the Islamic law

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provides that maintenance is only possible within the limits of the husband. AI-Israa 17:11 and man supplicates for evil as he supplicate for good, and a man is ever hasty

4.6.2 **Dowry refund**

The study found out that in the Islamic traditional Jurisprudence it is recommended to return the dowry in case of divorce. 60 percent of the respondents agreed that dowry can be refunded in Islamic marriages, MI 018 on 01.07.2023 explained that a woman can return the dowry to her husband or remit part of it, in case of divorce. The practice of remitting Mahr to husbands is becoming a common practice in Bulo MI 030 on 02.07.2023 reported that the practice is born out of the desire for riches by untrustworthy young ladies and needy families who think they can get dowry and ran out of mixed marriages which drew a rift between Muslims and the people of the book.

4.6.3 **Denial of succession rites**

The study divulged that in a traditional Islamic Jurisprudence a non-Muslim even if a follower of the book cannot inherit from a Muslim even if the deceased had one son. 57 percent strongly agreed that one of the challenges in Islamic jurisprudence was denying succession rites to a child who is not a Muslim or who changes from Islam to another religion in addition to the 23 percent agreed but 3 percent were undecided, 12 percent disagreed and 5 percent strongly disagreed. 50 percent of the respondents claimed that it is impossible for a child who is a Christian to be the heir of his father who is a Muslim. MI 061 on 3rd July 2023 admitted that it is absolutely impossible since the Quran in Surah 4 has detailed verses on the succession and distribution of property that actually what can be discussed is increasing on the percentage of what is to be given to people of the book but succession a Muslim succeeds a Muslim and he added that there is also iddah maintenance in

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Islam. This is when a man takes care of a divorced woman in the three months period of waiting called iddah maintenance.

4.6.4 **Up keep of married women by their husbands**

The study disclosed that the practice of upkeep giving to married women by their husbands in relation to the Islamic traditional jurisprudence is good and 88 percent of the respondents were in total agreement that in Islamic marriages upkeep should be given to married women by their husbands therefore Christians who marry Muslims have to adhere to this law which is not a Christian tradition. Out of all respondents 64 percent strongly agreed, 24 percent agreed, 5 percent were undecided, 2 percent dis agreed and 5 percent strongly dis agreed that the law makes women so vulnerable However the practice is taking ground in Bulo and it is part of the marriage bill in Uganda. .

4.6.5 **Gender based violence due to different religious practices.**

a) Responses from the people interviewed on the possibilities of Gender Based Violence in mixed marriages and their effects on Christian Muslim relations indicated that over 55 percent agreed that there were many GBV cases due to interfaith marriages which are many in Bulo. The respondents MI 003 and MI 004 on 30.06.2023 said:-

b) Gender Based Violence incidents are many due to the antagonistic religious practices and beliefs.

c) MI 002 on 30.06.2023 testified that she was a survivor of Gender Based Violence. The perpetuator was her Muslim husband who refused her from using any Christian literature in her house including wall marts depicting any Christian message. She had to hide the

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Bible and whenever she forgot and prayed in a Christian way before eating she would be beaten. These among many other untold testimonies bear evidence that the ongoing interfaith- Gender based violence is real.

4.7 Other Challenges in Mixed Marriages

Table 4.7 Other Challenge affecting Christian Muslim relations.

Challenge	Frequency	Percentage
Divorce	100	60%
Limited freedom of religion	151	90%
Worship conflicts	109	65%
Nurturing of Children	100	60%
apostasy	112	67%
Coercion	112	67%
Division in families	92	55%

Source: Field data

(Scale: 1 = strongly agree, 2 = Agree, 3 = Undecided, 4 = Disagree, 5= strongly disagree)

4.7.1 Divorce

The study revealed that over 60 % agreed that divorce is practiced and legally acceptable in both Islam and Christianity although the Christians never disclose that it is possible though it is done, 60% of respondents admitted that divorce (talaqa) affects Christians Muslim relations. MI 019 on 1st July 2023 said that once a woman is divorced she has no share from her husband except if she has a minor child or children. MI 019 argues that many Christian women are tricked into mixed

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marriages like she was tricked, that by the time one realizes they are in a Christian Muslim relationship it is too late. Divorce in such situations is so painful that it distorts the image of Islam before Christian's hence poor Christian Muslim relations.

4.7.2 Limited freedom of religion and beliefs

The other challenge as shown in the table above is limited freedom of religion 90% of the respondents through interviews agreed that there is limited freedom of thought, conscience and religion in Christian Muslim relations which is an abuse of the International law of Freedom of religion or beliefs with its background in Article 18 of the Universal declaration of Human Rights (UDHR). There is abuse of the right to freedom of thoughts conscience and religion. Many Christian women interviewed who are married to Muslims reported they are subjected to giving up their beliefs which is common in a way that they are not allowed to go to church on Sundays or even identify themselves with the church. Many of them, if not all have never gone to a mosque for prayers either but are never allowed to go to the church as mentioned earlier.

4.7.3 Worship conflicts, practices and beliefs

On doctrinal differences it was shared that there are a number of conflicting practices and beliefs making life so difficult in such families. 65 percent of the respondents supported the fact that the differences in religious practices and beliefs is the main cause of challenges in mixed, marriages which leads to poor Christian Muslim relations. Islam.MI050 on 7th July, 2023 argued that Christianity and Islam have different norms that those who decide to be in a mixed marriage either partner comes with his or her different norms enters the marriage Manifestation of religion in the

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family. These challenges however obvious they are promoters of permanent rifts in Christian Muslim in Bulo.

4.7.4 Nurturing of Children.

The study found out that nurturing of children in a multi religious Christian Muslim mixed marriage is so challenging that over 60% admitted it affects Christian Muslim communities. During the interviews held on 7th July 2023, MI051, MI052 and MI053 reported that the following conflicts exist in mixed marriage homes in Bulo:-

- Christian children veiling in Islamic schools.
- Naming of children either Arabic or Christian names.
- Feeding habits for example it is a taboo to cook pork in Muslim homes.
- Confusion to Children on what religion they should learn first.
- Should children attend Madrasa or basic primary education first?

The above cited examples of challenges in nurturing children in a mixed marriage and many others have a profound effect on the whole person as he or she grows, it is the reason for this study.

4.7.5 Apostasy.

The study revealed that the apostates may face serious punishment. CI 055 on 07.07.2023 stated that, In Islam apostasy is illegal. If one apostates he or she, is punished, disowned or rejected for bringing shame in their family and that person is not recognized in the family and any Islamic community. CI 054 also on 07.07.2023 added that one who apostates risks his/her life to live among the Muslim community, they will be threatened by the furious Muslims asking for their quick return to Islam, citing references in the Qur'an and Hadith for the punishment attached to those who got converted from Islam. Out of 67 percent of the respondents it was unanimously

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agreed that Muslims will not convert to Christianity because apostasy is a sin. Muslim women will always ask the Christian partner to apostate because in Christianity conversion is allowed. This has contributed to the conflict in Bulo whereas Christians whether husbands or wives are in mixed marriages are regarded as infidels which escalates the relations among Christians and Muslims in Bulo Sub-county. .

4.7.6 Coercion

The study divulged that 67 percent of the respondents reported that many men and women are not allowed to exercise their religious practices freely, no freedom to choose or practice a religion. MI 009 on 30th June 2023 admitted that in Bulo, some people in mixed marriages suffer from threats of violence, discrimination and sanctions, because they married from another religion. Testimonies of coercion in mixed marriages were among the respondents themselves CI 031 who was sanctioned never to attend Church by her husband before the village Imam, MI 009 also had a similar scenario. These are early warning systems for the escalating poor Christian Muslim relations which strain the peace of the entire country.

4.7.7 Family divisions

The study found out that over 55 percent of the respondents were either having serious conflict due to mixed marriages in their families or have gone through a similar situation MI 004 on 30.6. 2023, testified that he pulls shoulders with Christians whenever they organized various functions in their homes, even a small matter such as who speaks on behalf of the family whether a Muslim or Christian would erupt into a serious quarrel and divides them, which results into poor Christian Muslim relations.

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4.8 **Solutions to the challenges of mixed marriages**

Table 4.8 Solutions to the Challenges in Mixed Marriages.

	Possible solutions to the challenges in mixed marriages	1	2	3	4	5
D1.1	Pre-Marital counselling	65%	10%	0%	15%	10%
D1.2	Family meetings	52%	26%	2%	15%	5%
D1.3	Use of justice and gender forum	55%	20%	5%	16%	4%
D1.4	Freedom of Religion and beliefs	61%	18%	0%	15%	6%
D1.5	Mutual respect to each other	56%	24%	6%	12%	8%

Source: Field data (Scale; 1 = strongly agree, 2 = Agree, 3 = Undecided, 4 = Disagree, 5= strongly disagree)

4.8**.1 Marital counselling**

It has been shared that both pre-marital and post marital counseling should be emphasized and done seriously to reduce on the increasing challenges in Christian Muslim mixed marriages A total of 75 percent of the respondents agreed on marital counseling as one of the best solutions to the challenges in Christian Muslim Marriages where 65 percent strongly agreed, 10 percent agreed however 15 percent disagreed and 10 percent strongly disagreed. During interviews, MI 050 on7th July, 2023 reported on these challenges that a man or woman entering a mixed marriage enters with his or her religion and culture. To avoid conflicts women always give up theirs to adopt the religious practices and beliefs of the man. This is why majority of the respondent's advocated for

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serious premarital counselling. Marital counselling incorporated with interfaith background to change the mindset of the couples before going into inter faith marriage.

4.8.2 Family meetings

The study discovered that persistent family meetings are an antidote to the challenges in mixed marriages. 52 percent strongly agreed, 26 percent agreed 2 percent were undecided, 15 percent disagreed and 5 percent strongly The study also found out that there are many families in mixed, marriages \willingly or by coincidence or circumstantial. Persistent family meetings can solve many problems of people struggling silently in their marriages.CI 059 on 7th July, 2023 testified that were it not for family meetings where the brothers and sisters of her husband stood up to caution him not to demean her, her marriage was in ruins but since then, there has been peace in her home and religious tolerance.

4.8.3 Justice and Gender equity desk.

The study divulged that skilled personnel to handle marital issues especially challenges in marriages are needed in churches and mosques. 55 percent of the respondents strongly agreed and 20 percent agreed that there is need to use skilled personnel to handle unique challenges in mixed marriages using justice and gender equity desks. However 5 percent were undecided 16% disagreed and 4 percent strongly disagreed, but 68 percent of the interviewees alone encouraged the strengthening of the justice desks to eradicate gender based violence. CI 037 on CI 038 on 3rd July 2023 stated that for them in the Roman Catholic Church they have a Peace and justice desk at all levels in their church which advises married couples on Marriage, counsels GBV survivors and GBV perpetuators. If adopted by another faith can solve the challenge of GBV and other challenges faced in Christian Muslim mixed marriages.

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4.8.4 Respect each other's beliefs

It was also disclosed that giving respect to the religion or belief of the wife or husband in mixed marriages strengthens Christian Muslim relations. 80 percent of the respondents agreed that is 56 percent strongly agreed and 24 percent agreed whereas 6 percent were undecided 12 percent disagreed and 8 percent strongly disagreed. The study found out that the best solution to the challenges in Christian Muslim mixed marriages would be mutual respect to one another. CI 038 Interviewed On 3rd July, 2023 confirmed that she was now twenty four years old from a Mixed family where the dad is a Christian and the mother a Muslim but they were living peacefully which she admits was as a result of mutual respect of each other's religion.

4.8.5 Freedom of Religion and beliefs

The study also found out that practicing freedom of Religion or beliefs in mixed marriages is the way to good Christian Muslim relations. 61% strongly agreed, 18 percent agreed however 15 percent disagreed and 6 percent strongly disagreed. The study emphasized the need to encourage Freedom of Religion or Beliefs through community sensitization , using media and pulpits and this can be very effective if inter religious committees for religious leaders are established. This would bring harmony between Muslims and Christians.

4.9 Other solutions to the Challenges

Table 4.9 Other Solutions to the Challenge in Christian Muslim mixed marriages

Solutions	Frequency	Percentage
Capacity building	100	60%
Polygamy	84	50%

Source: field data

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4.9.1 Capacity building.

It was reported that teachings on the importance of religious tolerance should begin in schools Over 60 percent of the respondents agreed that there is need for community capacity building in schools and through workshops, seminars and symposiums on the importance of freedom of religion and beliefs. It was revealed that ignorance is the source of conflicts and that is why there must be information sharing on the need for peaceful co-existence, they also proposed that this could be done using social media , radio talk shows or television shows.

4.9.2 Polygamy.

Given the background of polygamy in the traditional Islamic Jurisprudence and the belief of the people in Bulo Sub-county that co wives are a relief and an answer to possible Gender based violence, sharing a husband is normal today. 78 percent of the respondents in the study revealed that actually polygamy is a solution to some problems like Gender based violence and MI057 on 7 th July 2023 explained that is why Arabians were polygamous even before the advance of Islam; they used to marry a large number of women and considered them as a chattel. In most cases, women were bought and sold and therefore marriage was not an issue. With this background the Muslim women never lamented about the practice in fact they said it relieves them from the stress and pressure or misunderstandings because the husband could move to another home in case there was a conflict and by the time he came back, the anger would have gone. One of the respondents added that she could not be with a man alone, never in life. She explained that men are stressful it necessary to have polygamous families.

4.10 Data Analysis, Discussion/ Findings.

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This section combined the study objectives and the findings highlighting the responses in achieving the purpose of the study.

The research findings to the first objective established the understanding of marriage and mixed marriages among Christians and Muslims. A Christian marriage is a covenant or an agreement between a man and woman who pledge themselves for a lifelong monogamous relationship, with a purpose to procreate, resist fornication, and break loneliness and being a companion to one another whereas Islamic marriage or Nikah is a contract between two people, the bride and the groom who consent to the marriage of their own free wills.

Then a mixed marriages is an agreement between a Christian or people of the book and a Muslim that is an adherent of Islam. Islamic marriages are characterized by polygamy, dowry or dower, maintenance for example "iddah" which is done with in the three months of divorce (Talaq).

The second finding was on the impact of challenges in mixed marriages. The results show that maintenance (Nafqah) during and after divorce (talaqa) is practiced in Islam, following the Sharia, or Islamic Jurisprudence or the Quran. A Muslim is expected to look after the divorcee for three month following the divorce which is called iddah maintenance. Secondly Quran 4 states that the Islamic family law and Qadhi courts do not allow an Infidel or Kafir, to take a share or inheritance and this is worse if one of had divorces or apostasies. These challenges are outstanding in Bulo community as issues beyond family units. The veiling of Christian children in Islamic institutions, naming of children, feeding habits and other religious beliefs and practices like fasting (sawm) were disclosed to have a profound effect on the present poor Christian Muslim relations in Bulo Sub- County.

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The third finding was on identifying solutions to the mixed marriage challenges. The study proposed massive capacity building on the freedom of religion and beliefs which can be done in schools, Mosques or Churches to alert the Christians and Muslims on the negative effects of creating rifts between the two religions. Finally the study revealed that both pre-marital and post-marital counselling are good and should always be done, 95% of the respondents supported this solution since it provides deliverables in the shortest time.

4.11 Conclusion

In conclusion, the mixed marriages amongst Christians and Muslims are faced with several challenges such as monogamy against polygamy, the Islamic understanding of Marriage and divorce, holistic suffering in homes due to differences in beliefs and practices requiring urgent attention especially training on freedom of religion to reduce scuffles and rifts due to religious differences and intolerance.

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CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction.

This chapter gives the summary of findings as per the objectives of this study. It is followed by a brief discussion of the findings and the findings are in agreement with the literature review. This chapter also gives the conclusions and recommendations of the study as well as the areas of further research.

5.2 Summary

5.2.1 Understanding Marriage and mixed marriages

Munroe (2008) explained that Christian marriage is holy and monogamous that is, one man one wife for life. In Christian marriage, God is the initiator of marriage and he created both male and female with equal responsibility and monogamy was the primary marriage institution instituted by God. Christian marriage is considered as a virtue and a means of drawing closer to God.

Islamic marriage or Nikah is a contract between two people, the bride and the groom who consent to the marriage. It is based on male dominance, women are expected to be under the authority of men whereby married people are expected to live in peace and tranquility in the commandment of God and direction of his Messenger Prophet Muhammad. It is polygamous characterized by dowry payment, inheritance, succession and divorce.

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5.2.2 Understanding impact of mixed marriages challenges on Christian Muslim Relations.

According to the findings in Chapter four the following are the outstanding mixed marriage challenges which impact Christian Muslim relations:-

The Islamic law of inheritance about economic sharing of wealth to children in terms of gender equality and human rights, explains that, the woman's share is for use by the woman alone (Surah 4:11-12) The traditional Islamic jurisprudence and current Islamic law contradicts with the Marriage law and Christian marriage law, for example, it is illegal and dehumanizing to return dowry, since it is viewed as lowering the value of the wife to dowry and bride price. The relationship between Christians and Muslims is in jeopardy, if the Christians or Muslims continue to be cheated the inheritance and succession shares basing on their religion. The onus of divorcing a spouse in Islam is only given to the male Islamic spouse whereas the wife can also propose but not until the man consents to the divorce, it cannot prevail. The Quran and Hadith, Islamic scholars and the various schools in Islam under Sunni Madhhab like the Hanafi, Maliki, and shafii then the Shia like Jafari, Zaidiyyah and Zahiriyah all support Mohammedan divorce and succession ordinance and have a common stand on maintenance for the three months after divorce called iddah which gives allowance for the two to rethink and see if the marriage could still work out.

Gender based violence petitions in Qadhi courts which deal with family law in Islam, has ramifications not only to Muslims but mixed marriages between Muslims and Christians. Qadhi deals with family law which includes inheritance and succession disputes. Quran 4:4 allows Muslims to marry up to four wives whereas Christian laws are monogamous. According to Hanafi School of law, a Muslim is allowed to marry a Muslim, Jewish or Christian woman who is a

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believer, not an idolater and it prohibits marrying blood relatives and also that women never to remarry in less than three months. In mixed marriage the women and children in polygamous families are not seen as concubines and illegitimate bastards as would the law of Christian marriage.

5.2.3 Solutions to the challenges in mixed marriages

The chapter identified feasible solutions which can reverse the un conducive Christian Muslim relations resulting from challenges in mixed marriages, these include pre and post marital counselling, use of Civil and Qadhi courts for settlement of family or marriage petitions, massive training of the people on freedom of religion and beliefs, mutual respect to each other and enacting of marriage Acts or Marriage Laws.

5.3 conclusion

5.3. 1 Understanding Marriage and mixed marriages

Christian marriage is a covenant or an agreement between a man and woman who pledge themselves for a lifelong monogamous relationship, with a purpose: to produce children, nurture them in Christian values resist fornication, break loneliness and being a companion to one another. The study disclosed that 82% of the respondents acknowledged that Christians believe in monogamous marriages. Remarrying is only possible when one of the partners has died according to the provisions of the law.

Islamic marriage or Nikah is a contract between two people, the bride and the groom who consent to the marriage of their own free wills. The study divulged that on the wedding day, the vows are exchanged between the father of the bride (or the brother of the bride) and the groom. Dowry /

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dower (Mahr) is paid by the groom to the bride on the wedding day and the study discovered that mahr is different from bride price (Haq Meher) that a woman can return the dower to her husband or remit part of it, in case of divorce. The practice of remitting Mahr to the husband is very common in Bulo Sub-county.

Unlike in Christian Marriages the study revealed that polygamy is allowed and as clearly stated in the definition of Islamic marriages, it's a contract which can be terminated at any stage which is called Talaqa (divorce). After divorce maintenance referred to as iddah is paid to wife.

5.3.2 Understanding impact of mixed marriages challenges on Christian Muslim Relations

The outstanding challenges which affect Christian Muslim relations in Bulo Sub - County include:-

Polygamy and monogamy. It was found out that females are the most affected in mixed marriages and the study revealed that to be safe the women in mixed polygamous marriages need a marriage certificate as guided by the marriage act. This helps not to call the wife concubine or children bastards. It was revealed during the study that polygamy is accepted as long as it is regulated, 90% of the female respondents supported it. Polygamy would be a problem when the husband fails to balance duties and responsibilities in all the homes.

Dowry remittances, the remission of dowry was supported by 60% of the respondents, the action may not be the problem but the effects are negative on Christian Muslim relations. The study revealed that when a Christian and a Muslim get married their relations view it indifferently and hold it against the marriage. That is why affirmative action laws in Uganda assert that a woman is not a commodity so it's against dowry remittance because it is an abuse of human rights given in

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the UNDH:- The marriage act informs the necessity of dowry remittance and regulates the amount of dowry to be paid.

Inheritance and succession. The Quran says, "The prophet said Give the shares of the inheritance to those who are entitled to receive it" Quran 4: 11-14. The challenge of inheritance and succession in Bulo as revealed in the study, is denial of succession rights to people of the book in mixed marriages or they are given un equal shares. Whereas the Quran has said whoever is entitled to his or her share must have it.

Worship conflicts, beliefs and practices in mixed marriages as already disclosed in the study, the biggest challenge starts with the differences in the daily religious practices, the examples cited as most dominant in Bulo were veiling or un veiling. All women in Islamic homes and religious institutions like schools and workers in Muslim health centers are compelled to veil irrespective of their religion. The feeding habits during fasting (sawm) are also a key issue, one respondent was keen on naming of children in mixed families, proposing that there should be an allowance for both religions. These differences keep piling up and if not handled well the Christian Muslim relations are in jeopardy.

Coercion and Gender based violence the study revealed that there were many Christians and Muslims in mixed marriages who disclosed that they were going through Gender based violence and coercion. Some petitioned to the Qadhi courts but were not helped. Others are at crossroads. 67 percent of the total respondents agreed that this challenge exists, respondent's specified threats of violence, discrimination and religious or social sanctions. This can be a time bomb in Bulo Sub-county if not handled with urgency and care.

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5.3.3 Solutions to the challenges in mixed marriages

The poor Christian, Muslim relations in Bulo Sub-county due to challenges in mixed marriages can be arrested if the following remedies divulged during this study are massive capacity building of all Christians and Muslims on the freedom of religion and belief. Which can be done through formation of interfaith platforms in the area or by empowering the existing structures of Inter religious council of Uganda (IRCU), Uganda Joint Christian Council (UJCC) Programme for Christian Muslim Relations in Africa (PROCMURA).

Interfaith dialogue on the need for improved Christian Muslim Relations by establishing the early warning systems of conflict management. This will enable the Christians and Muslims to come up with workable solutions for their problems using their past experience, skills and expertise as proposed in the Narrative Theory by White and Epson (1970s - 1990s)

Marital counselling. The study disclosed that pre-marital counselling and post marital counselling can be one using the existing religious structures which carry out interfaith marriages. these institutions have the ability to create a conducive environment for both Christians and Muslims because they are trusted by the people This was theoretically approved by the Cultural Theory by Douglas (1970) which states that problems can be solved by studying relationships between individuals, environment and institutions.

Family meetings were supported by 79 percent of the respondents being trained counsellors and reliable religious and political leaders were used to avoid mistrust. Mixed marriages cause divisions in families on religious lines therefore family meetings is the best antidote to this challenge.

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Formation of family and justice fora, to handle cases before taking petitions to civil courts or Qadhi courts which can be established at village levels using elders or other opinion leaders to form the committee.

5.4 Recommendations

i. There should be massive capacity building on freedom of religion and beliefs so as to inculcate mutual respect for each other and religious independence through formation of interfaith or ecumenical organizations such as UJCC, PROCMURA and IRCU.

ii. If someone becomes a Muslim on marital grounds and the marriage fails if he or she decides to apostate, that person should be allowed to take his wealth and the siblings remain with their inheritance and equal succession shares.

iii. Development of an interfaith book or document that can be used in churches and mosques to disciple couples in mixed marriages. This can even comprise of a wedding service for a mixed marriage.

iv. Establishment of justice and gender fora for interfaith dialogue which would engage the religious adherents on challenges experienced in mixed marriages to foster good Christian Muslim Relations.

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Appendix 1: Questionnaire

My name is Rev. Ssekasiko Wilberforce a second year student at St. Paul's University undertaking a Masters of in Arts Islam Christian Muslim relations (ICMR) I am writing a dissertation on the topic "The Mixed Marriages and its effect on Christian Muslim Relations in Bulo Sub-county Uganda". Please help me in carrying out this study by filling the questionnaire below:-

Section A Bio Data of the Respondent.

This section requires you to provide factual information about yourself. You are kindly requested to put a tick on the alternative that fits your option.

A1. Age (Tick one) 1 = 18- 35years, 2 = 36 – 45years, 3 = 46- 65years 4 = 66 and above

A2. Religious affiliation: 1 = Muslim 2 = Christian 3= others

A3. Gender: 1 = Male 2 = Female

A4. Marital status 1 = Married 2 = single

A5. Education Level for Muslims and Christian respondents

1 = Primary 2 = Secondary 3 = Tertiary College 4 = University

Section B Marriage in Islam and Christianity.

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B1 this section briefly explains the requirements of marriage in Islam and Christianity. Kindly rate each of the following factors as they apply to you using a scale where 1 = strongly agree, 2 = Agree, 3 = Un decided 4 = Disagree 5 = strongly disagree

	Requirements of marriage in Islam. And Christianity	1	2	3	4	5
B1.1	Dowry paid to bride					
B1.2	Conversion of non-Muslims					
B1.3	Polygamy is allowed					
B1.4	Divorce is allowed					

Section C. Challenges of Mixed marriages between Christian and Muslims

C1 Do you agree that there Unique Challenges in Christian Muslim Marriages (tick your option 1 = Yes 2= No 3= not sure

C2 Briefly explain the Challenges of Mixed marriage in Christian Muslim.

Kindly rate each of the following challenges as they apply to you using a scale;

1 = strongly agree, 2 = Agree, 3 = Un decided 4 = Disagree 5 = strongly disagree

	Possible Challenges in mixed marriages	1	2	3	4	5
C2.1	Maintenance after divorce					
C2.2	Dowry refund					
C2.3	Denial of succession					
C2.4	Up keep of married women by their husbands					
C2.5	Gender based violence due to different religious practices					

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C 3 Write any other challenges that you think are unique in Christian Muslim Marriages Marriages

1……

2……

3……..

Section D Solutions of the unique challenges of Christian Muslim Marriages.

D1. This section suggests possible solutions to the unique challenges of Christian Muslim mixed marriages? Put a tick in the appropriate block in response to each solution given

As they apply to you using a scale; 1 = strongly agree, 2 = Agree, 3 = Un decided 4 = Disagree

5 = strongly disagree

	Possible solutions to the challenges in mixed marriages	1	2	3	4	5
D1.1	Pre-Marital counselling					
D1.2	Family meetings					
D1.3	Use of justice and gender forum					
D1.4	Freedom of Religion and beliefs					
D1.5	Mutual respect to each other					

D2. Please kindly give any other possible solution to the challenges in Christian Muslim mixed marriages

……

Thank you.

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Appendix 2: Interview Guide

My name is Rev Ssekasiko Wilberforce a second year student at St. Paul's University undertaking a Masters of in Arts Islam Christian Muslim relations (ICMR) I am writing a dissertation on the topic The Mixed Marriages and its effects on Christian Muslim Relations in Bulo Sub-county Uganda. Please help me in carrying out this study by responding to this interview.

Interviewer: Rev Ssekasiko Wilberforce

Date of interview ……

Age of interviewee ……..

Level of education of the interviewee …….

Location ……..

Questions for discussion.

1. How is Marriage in Islam different from Christian Marriages?
2. What are the requirements of Muslims and Christians Marriages and vice versa?

3. How is Marriage conducted in either Islam or Christianity?

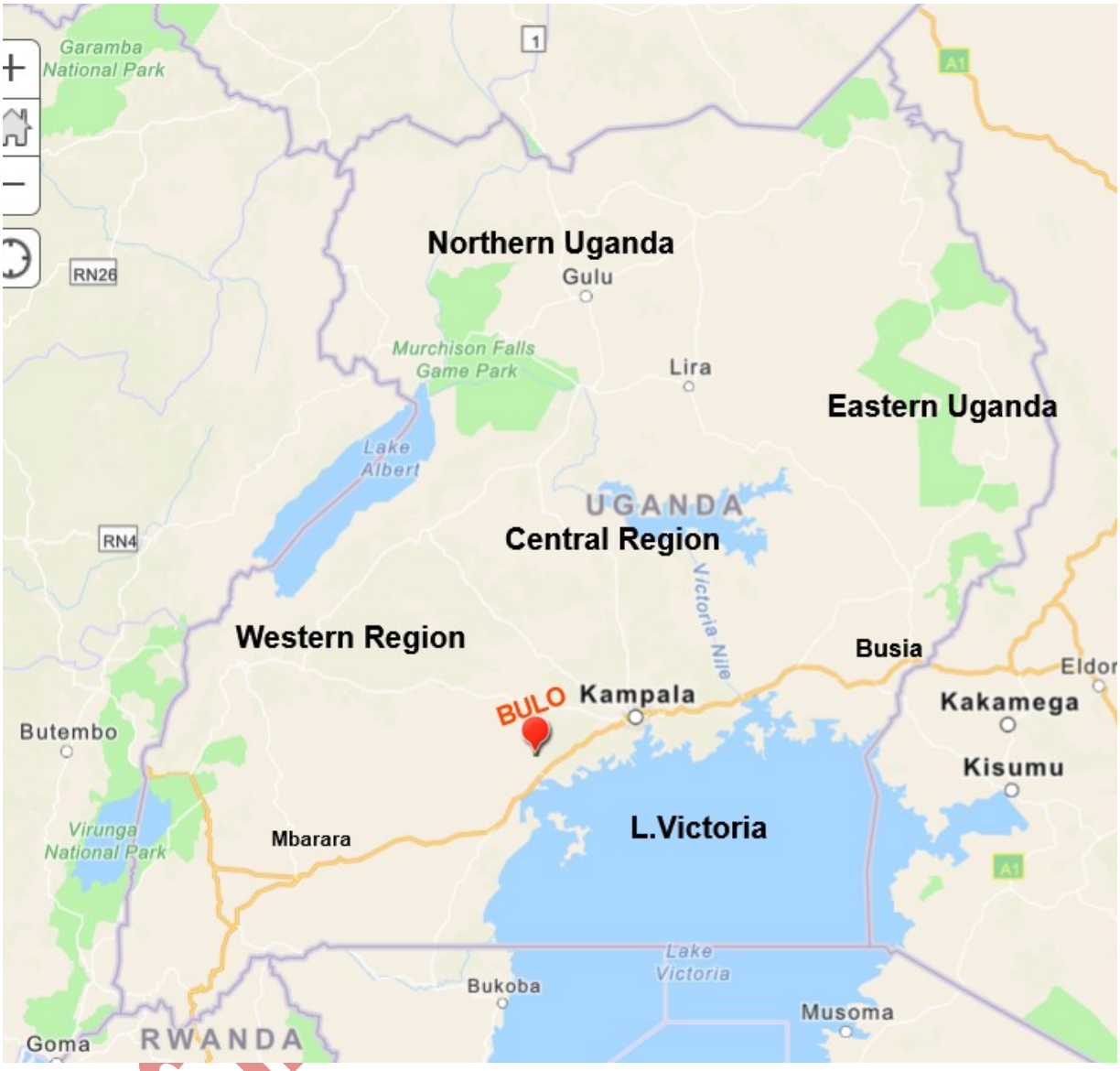
4. What are the possible challenges of a Christian getting married to a Muslim or a Muslim getting married to a Christian?

5. How can such challenges mentioned in question 4 above be solved?

6. What are the likely outcomes from these challenges mentioned in question 4 above?

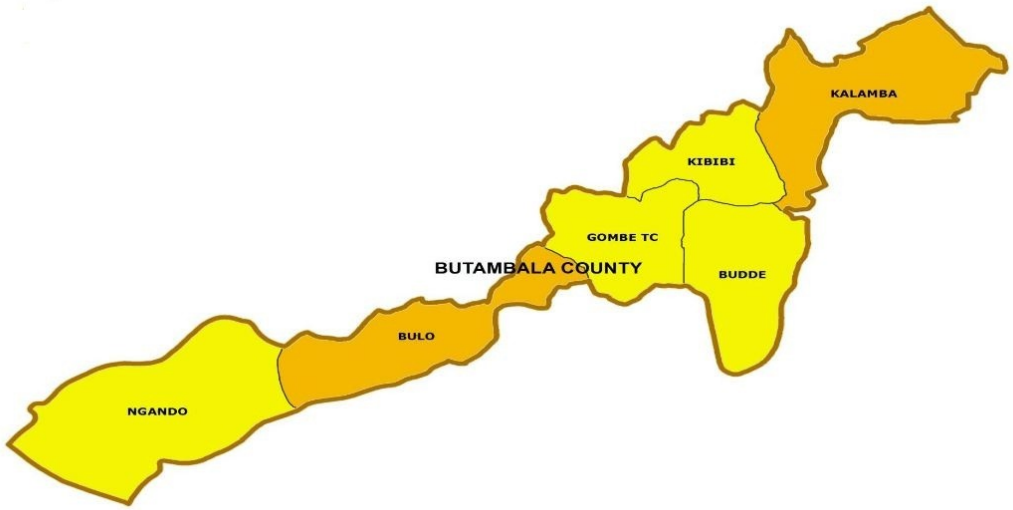
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Appendix 3: Map of Uganda Showing location of Bulo



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Appendix 4. Map of Butambala district / county showing location of Bulo Sub County



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Appendix 5. Map showing Bulo Sub County



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Appendix 6. Recommendation letter from St. Paul University

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Private Bag 00217 LIMURU, KENYA
Email: office@spu.ac.ke
Website: www.spu.ac.ke

Tel Office: +254 (0) 20-2020505/10
Mobile: +254 (0) 728 - 669000
(0) 736 - 424440

BOARD OF POSTGRUADUATE STUDIES

27th June, 2023

TO WHOM IT MAY CONCERN

Dear Sir/Madam,

REF: WILBERFORCE SSEKASIKO -ICMRLMR659421

I wish to confirm that the above named is a student of St. Paul's University registered for a Master of Arts in Islam and Christian-Muslim Relation (ICMR) Program.

Wilberforce is currently conducting research as a part of partial fulfillment for the award of the degree. The topic of his research is ***" The Unique Challenges of Mixed Marriages in Christian Muslim Relations in Bulo Sub-County Uganda."***

Kindly grant him the required assistance.

If you need more information, do not hesitate to contact the undersigned.

Yours sincerely,

DIRECTOR POSTGRADUATE STUDIES ST. PAUL'S UNIVERSITY
27 JUN 2023

Dr. John Muhoho
Director Postgraduate Studies
jmuhoho@spu.ac.ke

Appendix 7. Letter from Central Buganda Diocese

CENTRAL BUGANDA DIOCESE
(Anglican Church of Uganda)

Archbishop +256 412 7276
Provincial Secretary: +256 414 272 757

The Rt. Rev. Michael Lubowa
Mob: +256775528781
P.O. Box 1200, Mpigi
Kanoni - Gomba, Uganda

1st July, 2023

REV. SSEKASIKO WILBERFORCE
ST.PAUL'S UNIVERSITY LIMURU-NAIROBI KENYA

Dear Rev.Wilberforce,

RE: PLACEMENT FOR MASTERS DEGREE THESIS

Greetings in the name of our Lord and savior Jesus Christ.

We praise God for the Masters in Islam Christian Muslim Relations(ICMR) course you are taking by St.Paul's Univeristy Limuru,Nairobi,Kenya.

In reference to letter dated **1st July,2023** from UJCC as per the subject above you are here by placed in Ndoddo Parish w.e.f **1st July, 2023.**
The parish Priest Ndoddo will assist you during the process of data collection regarding your dissertation on the unique challenges of mixed marriages on Christian Moslems relations in Bulo Sub-county, Uganda.
God bless you,

.....

The Rt.Rev.Michael Lubowa.
(DIOCESAN BISHOP,CENTRAL BUGANDA DIOCESE)

Copies to:

St.Paul's Univeristy Limuru,Nairobi,Kenya
UJCC Executive Secretary
Diocesan Secretary
DEC
Archdeacon,Mpenja
Parish Priest Ndoddo
Head of Laity Ndoddo Parish

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Appendix 8 List of People Interviewed

NO.	NAME/CODE	SEX	AGE	EDUCATION LEVEL	LOCATION	RELIGION	DATE
1.	MI 001	M	64	Degree	Bulo	Muslim	30/6/2023
2.	MI 002	F	38	Tertiary	Waduduma	Muslim	30/6/2023
3.	MI 003	F	36	Tertiary	waduduma	Muslim	30/6/2023
4.	MI 004	F	38	Tertiary	waduduma	Muslim	30/6/2023
5.	MI 005	F	39	Tertiary	waduduma	Muslim	30/6/2023
6.	MI 006	F	44	Degree	Nakatooke	Muslim	30/6/2023
7.	MI 007	M	65	Tertiary	Nakatooke	Muslim	30/6/2023
8.	CI 008	M	66	Degree	Mayungwe	Christian	30/6/2023
9.	MI 009	F	66	Primary	Bulo	Muslim	30/6/2023
10.	MI 010	M	64	Secondary	Bulo	Muslim	30/6/2023
11.	MI 011	M	45	Tertiary	Bulo	Muslim	1/7/2023
12.	CI 012	M	35	Degree	Waduduma	Muslim	1/7/2023
13.	CI 013	M	35	Tertiary	Waduduma	Muslim	1/7/2023
14.	CI 014	M	34	Tertiary	waduduma	Muslim	1/7/2023
15.	CI 015	M	66	Tertiary	Bulo	Muslim	1/7/2023
16.	MI 016	F	19	Secondary	bulo	Muslim	1/7/2023
17.	MI 017	F	18	Secondary	Bulo	Muslim	1/7/2023
18.	MI 018	M	65	Tertiary	Bulo	Muslim	1/7/2023
19.	MI 019	F	58	Tertiary	Bulo	Muslim	1/7/2023

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20.	CI 020	F	18	Tertiary	Waduduma	Christian	1/7/2023
21.	CI 021	F	19	Tertiary	Nakatooke	Christian	1/7/2023
22.	MI 022	F	23	Tertiary	Nakatooke	Muslim	2/7/2023
23.	MI 023	F	41	Tertiary	Nakatooke	Muslim	2/7/2023
24.	MI 024	F	32	Tertiary	Nakatooke	Muslim	2/7/2023
25.	MI 025	F	19	Tertiary	Waduduma	Muslim	2/7/2023
26.	MI 026	F	22	Tertiary	Waduduma	Muslim	2/7/2023
27.	MI 027	F	46	Tertiary	Kyerima	Muslim	2/7/2023
28.	MI 028	F	43	Tertiary	Kyerima	Muslim	2/7/2023
29.	MI 029	F	45	Tertiary	Kyerima	Muslim	2/7/2023
30.	MI 030	F	18	Secondary	Bulo	Muslim	2/7/2023
31.	CI 031	F	35	Secondary	Bule	Christian	2/7/2023
32.	CI 032	M	20	Secondary	Nawango	Christian	2/7/2023
33.	CI 033	M	23	Secondary	Nawango	Christian	2/7/2023
34.	CI 034	F	24	Secondary	Kizzikibi	Christian	2/7/2023
35.	CI 035	F	18	Secondary	Kizzikibi	Christian	3/7/2023
36.	CI 036	F	18	Secondary	Kizzikibi	Christian	3/7/2023
37.	CI 037	M	23	Secondary	Bule	Christian	3/7/2023
38.	CI 038	F	24	Tertiary	Bule	Christian	3/7/2023
39.	CI 039	F	22	Tertiary	Bule	Christian	3/7/2023
40.	CI 040	F	23	Tertiary	Butawuka	Christian	3/7/2023
41.	CI 041	F	21	Tertiary	Butawuka	Christian	3/7/2023

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42.	CI 042	F	24	Tertiary	Butawuka	Christian	3/7/2023
43.	CI 043	M	26	Tertiary	Bule	Christian	3/7/2023
44.	CI 044	M	24	Tertiary	Kyerima	Christian	3/7/2023
45.	CI 045	M	50	Tertiary	Kyerima	Christian	3/7/2023
46.	MI 046	M	37	Tertiary	Bulo	Muslim	3/7/2023
47.	CI 047	M	43	Secondary	Bulo	Christian	3/7/2023
48.	MI 048	M	48	Secondary	Bulo	Muslim	3/7/2023
49.	CI 049	F	49	Secondary	Bulo	Christian	6/7/2023
50.	MI 050	M	55	Tertiary	Bulo	Muslim	7/7/2023
51.	MI 051	M	25	Secondary	Kyerima	Muslim	7/7/2023
52.	MI 052	M	20	Secondary	Kyerima	Muslim	7/7/2023
53.	MI 053	M	43	Secondary	Kyerima	Muslim	7/7/2023
54.	CI 054	M	22	Secondary	Kyerima	Muslim	7/7/2023
55.	CI 055	M	43	Secondary	Butawuka	Christian	7/7/2023
56.	CI 056	F	38	Secondary	Butawuka	Christian	7/7/2023
57.	CI 057	M	47	Tertiary	Butawuka	Christian	7/7/2023
58	CI 058	F	47	Tertiary	Butawuka	Christian	7/7/2023
59	CI 059	F	50	Tertiary	Kyerima	Christian	7/7/2023
60	MI 060	M	45	Tertiary	Kambuzi	Muslim	7/7/2023
61	MI 061	M	56	Tertiary	Bulo	Muslim	7/7/2023

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Appendix 9: List of people who responded to Questionnaires

NO.	NAME/CODE	SEX	AGE	EDUCATION LEVEL	LOCATION	RELIGION
1.	Doreen Birabwa	M	44	Degree	Bulo	Christian
2.	Esther saasira	F	38	Tertiary	Bulo	Christian
3.	Asiimwe	F	36	Tertiary	Bulo	Christian
4.	Akankiza jr	F	58	Tertiary	Bulo	Christian
5.	Festo muti	F	39	Tertiary	Nakatooke	Christian
6.	Kat Wilber	F	44	Degree	Nakatooke	Christian
7.	Benon kalekula	M	45	Tertiary	Nakatooke	Christian
8.	Kanyandekwe	M	46	Degree	Mayungwe	Christian
9.	Mujuni moses	F	64	Primary	Bulo	Muslim
10.	Ames tabaluka	M	44	Secondary	Bulo	Muslim
11.	Andrew musoke	M	45	Tertiary	Bulo	Christian
12.	Tension nuwagaba	M	65	Degree	Waduduma	Christian
13.	Musinguzi mary	M	35	Tertiary	Waduduma	Christian

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14.	Godfrey ssendegeya	M	34	Tertiary	waduduma	Christian
15.	Aurthar Ali	M	36	Tertiary	Bulo	Christian
16.	Barekye Juma	F	39	Secondary	bulo	Christian
17.	Kafeero matthew	M	38	Secondary	Bulo	Muslim
18.	Kiseka steven	M	55	Tertiary	Bulo	Muslim
19.	Kayemba moses	M	58	Tertiary	Bulo	Muslim
20.	Kwakunda edinah	M	38	Tertiary	Waduduma	Christian
21.	Sande medadi	M	29	Tertiary	Nakatooke	Christian
22.	Kamugira robert	M	23	Tertiary	Nakatooke	Muslim
23.	Mulyowa julius	M	31	Tertiary	Nakatooke	Muslim
24.	Joy beatrice nabunjo	F	32	Tertiary	Nakatooke	Muslim
25.	Antambire frank	M	19	Tertiary	Waduduma	Muslim
26.	Twinemugisha Getu	F	22	Tertiary	Waduduma	Muslim
27.	Ssembalirwa sophi	F	46	Tertiary	Kyerima	Muslim
28.	Amannya ann	F	33	Tertiary	Kyerima	Muslim
29.	Kweteise joy	F	45	Tertiary	Kyerima	Muslim
30.	Natamba newton	M	18	Secondary	Bulo	Muslim
31.	Akampa anna	M	35	Secondary	Bule	Christian

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32.	Musinguzi james	M	20	Secondary	Nawango	Christian
33.	Kityo Robert	M	23	Secondary	Nawango	Christian
34.	Semezi John	M	24	Secondary	Kizzikibi	Christian
35.	Muwanguzi yekoraamu	M	18	Secondary	Kizzikibi	Christian
36.	Ssebuliba gerald	M	38	Secondary	Kizzikibi	Christian
37.	mercy agasha	M	23	Secondary	Bule	Christian
38.	moses mwebesa	M	24	Tertiary	Bule	Christian
39.	tusiingwire esther	F	22	Tertiary	Bule	Christian
40.	abaho grace	M	23	Tertiary	Butawuka	Christian
41.	baine mugisha rogers	M	21	Tertiary	Butawuka	Christian
42.	lubwama moses	F	24	Tertiary	Butawuka	Christian
43.	tumusiime dIAN	F	26	Tertiary	Bule	Christian
44.	twahiira gordon	M	24	Tertiary	Kyerima	Christian
45.	kyarampe kamanya noel	M	30	Tertiary	Kyerima	Christian
46.	luswata Erick	M	37	Tertiary	Bulo	Muslim
47.	asiimwe Mary	F	23	Secondary	Bulo	Christian
48.	tumwesigye Grace	F	48	Secondary	Bulo	Muslim

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49.	kwakunda carol	F	49	Secondary	Bulo	Christian
50.	tumukunde jenepher	F	55	Tertiary	Bulo	Muslim
51.	Harriet Kiggundu	F	25	Secondary	Kyerima	Muslim
52.	Asekenye Loyce	F	20	Secondary	Kyerima	Muslim
53.	Nankunda Allen	F	43	Secondary	Kyerima	Muslim
54.	Mucunguzi cate	F	32	Secondary	Kyerima	Muslim
55.	Byamukama joy	F	43	Secondary	Butawuka	Christian
56.	Agaba grace	F	38	Secondary	Butawuka	Christian
57.	Segiriinya Wilson	M	47	Tertiary	Butawuka	Christian
58	Tubwanje Yosamu	F	37	Tertiary	Butawuka	Christian
59	Sseemuga Christopher Ritagaga	F	20	Tertiary	Kyerima	Christian
60	Nakaeero Zainah	F	45	Tertiary	Kambuzi	Muslim
61	Aishah Namale	F	56	Tertiary	Bulo	Muslim
62	Aisha Male	F	46	Secondary	Bulo	Christian
63	Sarah Kambugu	F	41	Secondary	Bulo	Christian
64	Lumu Betty	F	40	Secondary	Bulo	Christian

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65	Eva Sandra	F	23	Secondary	Bulo	Christian
66	Sharkir Male	F	30	Secondary	Bulo	Christian
67	Namuli ane	F	20	Secondary	Bulo	Christian
68	Kimbuge saul	M	45	Secondary	Bulo	Christian
69	Nambi Ket	M	44	Secondary	Bulo	Christian
70	Namuli sarah	M	25	Secondary	Bulo	Christian
71	Kajubi lumu	M	35	Secondary	Nakatooke	Christian
72	Bruce Muwonge	M	43	Secondary	Nakatooke	Christian
73	Nyola Abu	M	25	Secondary	Bulo	Christian
74	Musa ndola	M	25	Secondary	Bulo	Christian
75	1di Kakeeto	M	43	Secondary	Bulo	Christian
	09 Muslims no name	M	44	Secondary	Bulo	Christian
	20 Christians NO Name	M	35	Secondary	Bulo	Christian

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Appendix 10 Dissertation Budget

No.	Particular	Quantity	Unit Cost	Total
1.	Transport to Bulo	35	100,000	3,500,000
2.	Stationary / printing of Questionnaire and interviews	-	300,000	300,000
3.	Transport to St. Paul's University	6	500,000	3,000,000/
4.	Photocopying and binding	10	30,000	300,000/
5.	Laptop update/software	2	100,000	200,000/
	Total			4,000,000/

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Appendix 11 Proposed Schedule

Months	Activity
January – April, 2022	Pilot study
May – Dec 2022	Editing and submission of proposal
Jan – May 2023	Testing Research instruments
June 2023	Collecting and Analyzing data
Julu – August 2023	Final dissertation writing

Table 1 Proposed Schedule

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