

COHABITATION AND ITS IMPACT ON RELIGION

IN GGABA MISSION - MAKINDYE DIVISION

KAMPALA DISTRICT

BY

GALIWANGO TWAHA

Reg. NO:

BSW/37654/123/DU

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DECLARATION

I Galiwango Twaha certify that this piece of research report is primary and it has never been established by any student to any institution.

Signature: 

Date: 2/09/2014

APPROVAL

This research report was established under the university supervisor and has been certified and approved as below:

Name: MS. NAMUBIRU FARIDAH

Signature: *Fardah*

Date: *Oct. 06th 2014*

DEDICATION

A primary research report dedicated to my Angelic Mum and Dad; Martha and Robert Keller of the United States of America for their continuous financial support, positive reinforcement and for their confidence in me that keeps me in positive motion.

ACKNOWLEDGEMENT

I do acknowledge God for my life and success. Special tribute is paid to my family, friends, Lecturers in particular; Ms Namubiru Faridah (University supervisor) for the good work done towards this piece of primary research material, and to all well wishers for their magnificent support, encouragement, advises. In a very special way, my sincere gratitude and acknowledgement is dedicated towards Kellers of U.S.A especially angelic mum Martha for her tremendous and incredible support.

ABSTRACT

The research was carried out in Kampala-Makindye Division; Ggaba Mission, central Uganda to assess issues of cohabitation and its impact on religion. Causes, impacts and strategies for managing cohabitation were discussed. The researcher used questionnaire, interview format and observation methods to find out the information. Stratified sampling and purposive sampling techniques were employed; also the researcher used descriptive and exploratory design to get the findings. The causes were; religious difference, divorce, cohabiting for discernment, house work, domestic violence, bride prices, poverty, family background, death of parents, lack of strict laws. The impacts were; early unwanted pregnancies, emotional well-being, lack of God's and parents' blessings, Isolation of parents from children, increased domestic violence, imprisonment, lack of respect, possibilities of incest, decreased grandparents' love for offspring, unplanned for population growth, ill health, harmful effect upon children, high rate of divorce. And the strategies towards curbing of cohabitation were; counseling and guidance, parental planning, strict laws by government, negotiating the bride price, peace at home, similar religions to be married, education of female child and adult education. The study was across sectional involving both male and female respondents and descriptive in nature aiming at giving detailed account of views, impression, attitude and interpretation of issues on cohabitation. The researcher employed a study design that was based on the study purposes; both quantitative and qualitative methods were used through questionnaires which were self-administered by the researcher and the interview method was employed too.

In conclusion, cohabitation needs combined efforts of government, religious leaders and community participation at large towards its management in Ggaba mission-Kampala district.

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CHAPTER ONE

1.0 Introduction

This study was carried out in Kampala district in Uganda; Makindye Division, Ggaba mission as a case study focusing on cohabitation and its impact on religion. This chapter contains the back ground of the study, statement of the problem, main objective and specific objectives of the study, scope of the study and the significance of the study.

1.1 Back ground of the study

Cohabitation usually refers to an arrangement whereby two people decide to live together on a long-term or permanent basis in an emotionally and/or sexually intimate relationship, (Brown, 2004). The term is most frequently applied to couples that aren't married.

Such arrangements have become increasingly common in Western countries during the past few decades, being led by changing social views, especially regarding marriage, gender roles and religion. Cohabitation as such is not a new phenomenon. It has, however, developed into a novel family form in contrast with conventional marriage. Part of this change is associated with the absolute rise in cohabitational relationships. Since the 1970s, many countries, particularly those in North America and Europe, have experienced rapid growth in their cohabitation rates, (Manning and Smock, 1995). Although these numbers generally remain small relative to families composed of married couples, the absolute numbers of cohabiting couples have increased dramatically. With these structural changes, attitudes toward non-marital unions have become increasingly permissive, (Bumpass e'tal, 1991).

Similar patterns have been observed in many European countries. In Sweden, which has the highest prevalence of non-marital union in the world, cohabitation has been the norm since the 1970s. For Swedes, cohabitation is nearly a universal experience—for example, 96 percent of married Swedish

women had previously been in a cohabitational relationship by the late 1970s, (Hoem and Hoem, 1988). In France, about 65 percent of all first unions were cohabitational by the early 1980s, more than double the level of one decade earlier (Leridon, 1990). In 1994, the percentage of unmarried cohabiting couples was about 10 percent of all family units in Denmark, 13 percent in Finland, and 9 percent in Iceland (Yearbook of Nordic Statistics, 1996). In England, cohabitation before marriage grew from one in four in the 1960s to about seven in ten in the early 1990s (Kiernan and Estaugh, 1993). Data show that these trends prevail throughout Western Europe. In rough correspondence with declining marriage rates, the Euro barometer Surveys conducted in 1996 show a preference for cohabitation among youth. For women between the ages of twenty-five and twenty-nine, for example, 40 percent of first unions were cohabitations in Austria, 37 percent in Switzerland, and 46 percent in West Germany (Kiernan 2000).

Human culture in Africa in the 21st century has been transformed by a revolution in sexual values in the interest of western cultures especially Europe. Promiscuity is regarded by many as a virtue to pursue. Children who do not engage in premarital sex are perceived by their peers as stupid, boring and unsophisticated, with the result that children are trying sex at earlier ages than ever before (Mashau, 2008). This has given birth to a culture of cohabitation, where since the 1960s cohabitation and premarital sex have been growing trends worldwide (Scherrer e'tal, 2004 and Musick, 2007).

Cohabitation and premarital sex as a lifestyle are on the rise throughout the world and South Africa is no exception. They are fast becoming a kind of a norm amongst students and the working youth, who not only choose to share their lodgings, but also their blankets (Dolbik, 2005 and Murray, 2005).

These growing trends are also creeping into the church and it has become a subject of concern for two reasons. Firstly, marriage as an institution, as traditionally and biblically understood, is under enormous strain because of the growing trends of cohabitation and premarital sex amongst both Christian

and non-Christian youth. Secondly, the teaching of the church about premarital abstinence as a norm amongst Christian youth is also under severe attack; this has prompted various responses from the global church regarding the manner in which these trends should be dealt with.

In Uganda, the proposed Marriage and Divorce Bill thrust upon the general public the need to closely examine and confront some time-tested marriage customs. It was Uganda's first attempt at crafting comprehensive and workable laws governing married couples since Independence. The debate on the bill commenced with some legislators rallying for cohabitation to be recognized as a form of marriage. "Cohabitation clause" in the proposed marriage and divorce bill, (Uganda Parliament, 2009). The bill tabled in December 2009 provided for the types of recognized marriages in Uganda, marital rights and duties, recognition of cohabitation in relation to property rights, sets grounds for breakdown of marriage, and provided for rights of parties on dissolution of marriage. It dealt with widow inheritance and separation, but also outlaws demands for return of marriage gifts given as bride price. The bill became a matter of concern to everyone in the country unlike other bills that are always tabled in the parliament. Very many people ranging from politicians, religious leaders, civil society groups and the common man came out and pronounced their views on the bill. The major issues that caused commotion in the Uganda society pertaining this bill are; how to share property during time of divorce, cohabitation being considered as a form of marriage and return of marriage gifts and bride price. Dr. Abed Bwanika, President of People's Democratic Party, believes that legalizing cohabitation as an official form of marriage in Uganda will not be wise for the law to correct an illegal partnership simply by awarding property rights. You are a stake holder in this country, please don't play a deaf ear but contribute towards a national dialogue knowing that your contribution will affect your off-springs. Ggaba as a community in Kampala district continues to suffer the impacts of cohabitation.

Religion, it comes from the Latin word “religare” which means, “to tie, to bind”. It refers to the organized collect of beliefs, cultural systems, and world views that relate humanity to an order of existence. Religion is the belief in or worship of God or gods, involving respect for basic moral ideas and, usually, belief in a life hereafter. Any formal system of belief in or worship of God or gods: the Jewish religion, (The gin intermediate dictionary).

1.2 Problem statement

The issue of Cohabitation has continuously remained a problem in GABA mission and it is practiced as if legally accepted. Cohabitation worsens the government budget due to the increasing unplanned for population growth rate due to increased birth rates more so through cohabitation, religion has almost lost its face in this UN Godly so called habit. The Government has not yet realised her concern to curb it apart from religious attempts of preaching against it nevertheless, this has loopholes in GABA community in Kampala district.

1.3 Objectives of the study

General objective of the study was to assess the causes of cohabitation and its impact on religion.

1.3.1 Specific objectives;

- i. To investigate the causes of cohabitation.
- ii. To find out the impact of cohabitation on religion.
- iii. To identify the strategies put in place to curb cohabitation.

1.4 Research questions

- i. What are the causes of cohabitation?
- ii. What are the impacts of cohabitation on religion?
- iii. What strategies are put in place to reduce on the act of cohabitation?

1.5 Scope of the study

1.5.1 Geographical scope;

The study was carried out in Ggaba mission-Makindye division/ Kampala District. GGABA is located on the shores of Lake Victoria; it is 7 miles from the capital city of the Republic of Uganda (Kampala). The area was selected because of the high incidences of cohabitation; this act is practiced especially by the youths. The residents of this area engaged in various businesses to mention among others; market vendors, fishermen and fish mongers, charcoal dealers and other small scale businesses like kiosks attendants such as CDs, DVDs kiosks, Cobras, Chapatti sellers, clothes sellers, fire wood sellers, Tailors.

GGABA mission is a multiple tribal area with common tribes such as Baganda, Basoga, Bakiga, Banyolo, Bakonjo, Bagisu, Bakunja and GABA is comprised of several religions, such as Born Again Christians, Protestants, Moslems, and Catholics.

1.5.2 Content scope;

The study mainly focused on the youths as the target population and it covered eighty (80) respondents as the sample size.

1.5.3 Time scope;

The research study analysed the time period of 2011 to 2014.

1.6 Significance of the study

- The research, once conducted, was directed to help the Non Government Organizations, Faith Based Organizations, Community Based Organizations and government itself to address this issue of Cohabitation in GABA and even in other parts of the country at large.

- The study was set to provide more knowledge that can be used to improve on the already existing literature about the similar issues.
- The findings may help other researchers to get deeper understanding of cohabitation; researchers dealing with cohabitation may come up with better ways of fighting cohabitation and other related problems thereby improving the well being of society.
- The study provided new knowledge and experience to the researcher as a scholar which he can use at any one time to explore different topics of study in other researchable exercises.

CHAPTER TWO

Literature Review

2.0 Introduction

In this chapter, an attempt was made to review the existing relevant literature to the study. Social, cultural and Economic factors causing cohabitation, impacts, and strategies that may be employed to address the problem of cohabitation were explored.

In reviewing the relevant literature, materials were drawn from several sources the researcher believed might be relevant literature irrespective of the place or times could still substantial , to form a basis for this study. An attempt was made to fill the researcher gap between the past and the present situation.

2.1 Explanation of variables

More broadly, the term *cohabitation* can mean any number of people living together as husbands and wives before marriage. To "cohabit", in a broad sense, means to "coexist". The origin of the term comes from the mid 16th century, from the Latin *cohabitare*, from co- 'together' + habitare 'dwell'.

Cohabitation, sometimes called *consensual union* or *de facto marriage*, refers to unmarried heterosexual couples living together in an intimate relationship.

Cohabitation means the act of living together in a sexual relationship when not legally married, (American heritage dictionary of English).

To the researcher; cohabitation refers to an arrangement where two people of opposite sex at a consent age decide to live together as husband and wife before the official marriage.

The typical dictionary definition of religion refers to a "belief in, or the worship of, a god or gods" or the "service and worship of God or the supernatural".

Religion can be more defined as a set of beliefs concerning the cause, nature, and purpose of the universe, especially when considered as the creation of a superhuman agency or agencies, usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs.

Religion is any set of coherent answers to the dilemmas of human existence that makes the world meaningful, (William, 2003). From this point of view, religion is how human beings express their feelings about such ultimate concerns as sickness or death or the meaning of life.

The researcher defined religion as the close relationship between a human being and their God they praise and worship.

2.2 Causes of cohabitation

2.2.1 Divorce; People often believe that living together in a “trial marriage” will tell potential partners something about what marriage would be like. The information gained could help couples to make good choices and avoid bad ones; cohabiting before marriages could lead to better marriages later. Evidence from the National survey of Families and Households shows how widespread this belief is. Most cohabitants say that making sure that they are compatible before marriage is an important reason that they wanted to live together, (Vincent, 2002).

2.2.2 Cohabiting for Discernment; According to (Pease e’tal, 2004) Sam and Alice grew up in a split family, both of their parents having divorced when they were in elementary school. Each found that experience painful and devastating. They do not want their children to suffer the same trauma of divorce; this couple thought that living together before marriage would help them evaluate their own relationship and better prepare them for marital life. A “common sense” argument rising up in the 60s and 70s, along with sociological studies, supported the decision of Alice and Sam to cohabit before marriage.

2.2.3 Housework; Women who are living with men tend to do more housework than women living alone. A recent study shows that once they take into account the presence of children and others and characteristics of the partners, married women spend 14 hours more than married men do. Women who are cohabiting spend about 10 hours more on house work than cohabiting men, (Brown, 2004). On this dimension, then, cohabitation would seem to be a better deal for women than marriage.

2.2.4 Domestic Violence; A recent Census Bureau report speculated that perhaps so many children were being born to unmarried mothers because women were avoiding official marriages out of fear of domestic violence and child abuse. Several surveys conducted in the 1970s and carried over into the 1980s suggested that cohabitation effectively sifted out incompatible couples, served as a training and adjustment period, improved mate selection and enhanced the chances of avoiding divorce, (William, 2003). Moreover, other research at that time uncovered little evidence that living-together couples had more difficulty remaining married than those who had not lived together prior to marriage.

2.2.5 Poverty; GABA is one of the areas in Uganda engulfed by the high rate of poverty and unemployment. For instance, it is true that most of the girls from such poor families lack some desirable feminine accessories, like perfume and fancy clothes. It is indeed on a very sad note that most parents find it hard to even provide their daughters with sanitary pads in Africa, (William, 2003). And therefore the external and end result is cohabitation and it's possible in the interest for search of basics items, girl children end up in the snares of the wrong male human beings who have some dime.

2.2.6 Bride Prices; Parents regard their female children as their investments and stock of capital that increases the bride price in the process of marriage. Therefore, the higher the bride price – the higher are the chances of

cohabitation, *(because the man avoids having to pay)*, (Ggaba respondents, 2014).

2.2.7 Religious Differences; GABA is surrounded by many residents of various religions, such as Muslims, Catholics, and Christians among others. The fact that “love has got no direction and does not ask why”, Muslims are falling in love with Christians. To the concerned parents and even before God, marriage should be between couples of the same religion. Therefore, the rejection by parents of their children’s choices of partners in relation to religious differences, has forced so many into unblessed marriages (McConnell, 2010).

2.2.8 Death of Parents Or Lack of Caretakers; According to the research, those couples under cohabitation are mostly orphans or those who lacked caretakers and guidance, (James, 2004). And thus, decided to properly and satisfactory live together as husband and wife.

2.2.9 Lack of Laws against Cohabitation; there are no laws prohibiting the practice from its ongoing nature and its poor image to the present generation and this is mostly likely to eat up the future generation as well, (James, 2004)..

2.2.10 GABA mission is an area that is also fully affected by western cultures’ influence which are more so depicted through movies and magazines, to mention but a few. People tend to copy what is broadcast, especially in movies portraying teenagers living as husband and wife before marriage, which creates interest and room for the long-lasting, illegal relationship, (Researcher’s view).

Dr. Joyce Brothers, (2008) summarized the widely spreading “common sense” argument in this way: “I wouldn’t dream of marrying someone I hadn’t lived with. That’s like buying shoes you haven’t tried on.”

2.3 Impacts of cohabitation

2.3.1 Emotional Well-Being; Marriage is, by design and agreement, for the long run. Married people, thus, see their relationship much more stable than

cohabiting couples do (Attorney e'tal, 2006). And for any couple, thinking that the relationship is likely to break up has a dampening effect on the spirits. The result: cohabitants show lower psychological well-being than similar married couples. Specifically, cohabitants report being more depressed and less satisfied with life than do married people.

2.3.2 Early Unplanned Pregnancies; The fact that young partners live under one roof, spend all the nights together, most likely in a single bed room has a strong probability of resulting in unplanned Pregnancies and hence their future is always antagonised, (Ggaba respondents).

2.3.3 Lack of Blessings from Parents or Guardians; it is true and believed worldwide that the foundation of peace in marriages is dependent on the parents or guardians' blessings, (McConnell, 2010). For example: it is more probable that the union of wife and husband without parents', guardians' or religious leaders' blessings will have little hope for a lasting marriage and survival of the family as a stable unit.

2.3.4 Isolation of Parents from Children; Because they are not legally married, this act of cohabitation is seen as destructive to cultural norms and values and leads to unbearable disappointments, (Vincent, 2002). For instance, if one gets to know the ill manners of his or her partner, separation is just around the corner (which seriously and negative affects the innocent young ones), because there is nothing to regret, since the marriage was not legal, that could have cost the man the resources for the bride price, introduction ceremony and wedding.

2.3.5 Increased Domestic Violence; This can happen all the time, (William, 2003). For example: if one is not legally married to the man or woman but live as wife and husband, there are expected cases of wife battering since they are not married officially.

2.3.6 Imprisonment; In case of any accidents- for instance death of one partner, police might come in and someone can be accused of attempted murder (Musick, 2008), because both of the partners were not legally married before the incident.

2.3.7 Limited Grandparents' Love towards the Offspring; the offspring of the illegal relationships are not given names by their grandmothers or fathers, a long-held cultural tradition, (Vincent, 2002).

2.3.8 Population Growth Rate; Cohabitation worsens the unplanned for population growth rate and this stretches the governments' budget in regard to care provided for the children of the unprivileged persons. Moreover, cohabitation leads to an increased number of street children, (Researcher's view).

2.3.9 Possibilities for Incest; This can possibly happen when the children of the cohabitants may not get the chance of knowing their relatives and in the long run, the chances of falling in love with their relatives is high, (Vincent, 2002). We are aware of several cases of a similar cause.

2.3.10 Ill Health; Ill health can occur as a result of contracting HIV/AIDS and other STDs. The cases of adultery in cohabitation are higher than in legal marriages, (Teitler e'tal, 2006). Therefore, this act has claimed a number of lives of people before their actual fate, and in this same matter, Uganda as a Country is losing a lot of able bodied labor almost every day to diseases resulting from nothing else other than "cohabitation".

2.3.11 Harmful Effect upon Children; Research in both England and the United States details the negative impact upon children (Teitler e'tal, 2006), including a much higher incidence of child abuse (10 to 33 times more likely with unmarried couples than with married couples).

2.3.12 Higher Risk of Divorce; Cohabitants who do marry are more at risk for subsequent divorce than those who did not cohabit before marriage. In the

United States the risk of divorce is 50 percent higher for cohabitants than for non-cohabitants. The divorce rate is even higher with previously married cohabitants and serial cohabitants (those who have had several cohabiting experiences). There are some indications that the divorce rate is higher for couples who live together for a longer period of time, especially over three years, (Teitler e'tal, 2006).

2.3.13 Act of cohabitation is entirely a sin before the Almighty Heavenly God. The legal union of man and wife with the official acceptance of parents, guardians and religious leaders is followed by God's fair blessings, (McConnell, 2010). Therefore, without His blessings, life is expected to be rather a predicament beyond one's imagination.

2.4 Strategies for managing cohabitation

2.4.1 Guidance and Counselling; the youths and adults should be given a continuous lecture on the dangers of cohabitation by both parents and professional counsellors, (Coleman, 2002). This can be accomplished by organizing seminars on cohabitation. Young women and men should be sensitised on how vital it can be for one to possess self control abilities and to be patient. And the victims should be given a chance and encouraged to marry and get united to their families, friends and religious leaders.

2.4.2 Parental Planning; Parents should have good and genuine plans, like effective education for their children so as to limit them from idleness. Parents should also do their level best to provide their children with the required basic needs so that they may not get deceived because of just eats and fancy clothes, among others, (McConnell, 2010).

2.4.3 The government is encouraged to design such policies that can be implemented to manage, if not to eliminate cohabitation. The government can set strict laws against the practice of cohabitation and the practitioners should

be employed to teach against the same practice and they should always advocate for legal marriages, (McConnell, 2010) which are a blessing from God.

2.4.4 The bride price should be negotiable between the boy's side and girl's. The parents should not treat their children, especially females, as their investments but should nurture them well in the honor of marriage rather than the reverse, (Researcher's view 2014).

2.4.5 Harmony should be emphasised in the homes, "East and west-home is the best", let that saying be true. Let the homes be harmonious environments for the children. This will, of course, reduce the number of children abandoning their family homes. Also, the parents should allow their children to share their needs, aspirations, tastes and preferences with them, (Researcher's view 2014).

2.4.6 For effective marriages, and in relation to God's blessings, marriage partners should be of the same religion in order to avoid religious conflicts between the parents themselves and even the religious leaders. Light and darkness cannot live together, (McConnell, 2010).

2.4.7 Counsellors should also provide guidance for reunion, in the matters of divorced parents, and for the better raising up of their children. The end result is positive for mitigation of cohabitation since negative effects of divorce on children will be reduced.

2.4.8 The Government, Non Government Organizations, Community Based Organizations and community at large should make a priority of identifying the status and advocate for the well-being of orphans in order to support them morally, socially and economically, (Ggaba respondents, 2014). This will lead to their proper growth and development which consequently might lead to their escape from cohabitation,

2.4.9 Involvement of the public especially through community participation in the fight against cohabitation since they are the very elements for its existence

and if well sensitized; the possibility of its mitigation will always be high, (Ggaba respondents, 2014).

2.4.10 The government should put more emphasis on the education of the female children, since they are more prone to the temptation toward cohabitation, for reasons stated earlier, (Researcher's view, 2014). This education should begin right from primary level to the highest. This would hopefully dissuade them from the easy temptation and ultimate failure of a life lived in cohabitation versus the more stable and sanctioned married life. The example they would set would perhaps lead to a reduction in the numbers of these illegal and failed relationships.

CHAPTER THREE

Methodology

3.0 Introduction

In this chapter, the researcher examined the design of the study, the study population, data collection tools, data analysis and sampling procedures. This provided the background against which the findings of the study were assessed.

3.1 Research design

The study was designed to investigate the causes of cohabitation and its impact on religion to the people of Kampal district-Makindye division, Ggaba mission as a case study. The study was exploratory and descriptive in nature aiming at giving detailed account of views, impression, attitude and interpretation of issues on cohabitation. The researcher employed a study design that was based on the study purpose. Both quantitative and qualitative methods were used through questionnaires which were self-administered by the researcher.

3.2 Sources of data

Primary data was collected through interviewing and answering of question asked by the researcher whereas secondary data was collected through reviewing related literature on topic of study which involved extensive reading of text books of different authors, journals, news papers and the internet.

3.3 Study population

The study was carried out in Ggaba mission Paris; makindye division-Kampala district. The study targeted some of the people involved in cohabitation both women and men, religious leaders, the staff members of local council and community leaders.

3.3.1 Sample size;

This comprised of eighty (80) respondents; 44 involved the people in the act of cohabitation especially the youths, 20 religious representatives, 10 community elders and 6 local council leaders. These provided substantial information about the research topic.

3.3.2 Sample technique;

While in the field the researcher employ simple random technique; which was in line with the view that it gave respondent an equal chance of being included. The researcher also used simple random and purposive technique to gather data about the research questions.

3.3.3 Sample procedure;

The researcher used both purposive and systematic random sampling procedure in which individuals who had experience and the knowledge about the research study participated. The advantage with these sample procedures was that, they saved time and the respondents gave first hand information.

3.4 Data collection instruments;

The researcher used interviews, questionnaires, (primary service and related literature source), observation, focus group discussions as the main tools for collecting data, under which different targeted groups and respondents were studied in order to attain relevant data.

3.4.1 Questionnaires;

Both structured and unstructured questionnaires were developed out to find the appropriate data. Structured questionnaires were developed so as to avoid the repetition of questions and also helped to provide guidelines to the objective. Questionnaires were made to avoid ubiquity, vagueness and leading questions.

3.4.2 Observation;

The researcher observed what was currently seen on grounds thus took responsive reaction as far as the study was concerned. This source was also primary in nature because the researcher's observation was primary. The researcher's focus was so much on the respondents who lived together illegally as husbands and wives.

3.4.3 Documentary reviews;

This was one of the methods used while collecting data. This involved reviews of some literature from several magazines, newspapers, and journal books. Those sources were easily accessed from places such as libraries about the topic of study. The method provided one of the accurate information because it was based on existing literature hence the type of data was qualitative in nature.

3.4.4 Focus group discussion;

This helped in collecting data from women and men in the act of cohabitation, religious leaders, community leaders, and even local council leaders. It involved a thorough sharing about experiences in relation to the topic that was at hand.

3.4.5 Interviews;

Interviews were employed by the researcher in collection of data and they gave and allowed the flow of information symmetrically in the order of the questions both in depth and face interviews.

3.4.6 Data processing;

The processing was done after collection of data so as to verify the information gathered in order to ensure completeness and uniformity. The process of editing definitely involved checking to ensure that all questions were answered.

3.4.7 Data analysis;

While at this stage, the researcher explained, described and eventually presented the study findings; this was done and followed by aspects of specific objectives of the study and research questions. Data analysis was done by making quick impressionistic summaries of findings such that observations and conclusions were made during the process of collecting data.

3.5 Ethical consideration

Before going to the field for data collection, the researcher got an introductory letter from the department of applied psychology commissioning him to carry out the study under academic purposes. In addition, after spotting the required respondents; the researcher introduced himself to the respondents and clearly introduced too his topic and purpose of study. And all was done before administering of questionnaires and interviews to respondents. The researcher respected all information collected from the respondents and was treated with maximum confidentiality.

3.6 Limitations of the study

The study encountered some factors which tried to interfere with the validity of the study such as respondents' acts of copying from each other in the exercise of questionnaire form answering, and consultative tendencies from one another for the similar cause. However, the researcher identified it out and it was rectified amicably with respondents without delay.

CHAPTER FOUR

Presentation, Interpretation and Analysis of findings

4.0 Introduction

This chapter comprises of the findings that were gathered by the researcher on cohabitation and its impact on religion. The data was interpreted and presented in view of the objectives mentioned in chapter one of this research. The interpretation also sought to answer the research questions in the same chapter.

Presentation and interpretation of data in this chapter was done with the aid of quantitative and qualitative methods for example the use of tables, graphs, pie-charts, percentages and personal analysis. Questionnaires were provided to 80 respondents who filled them to the best of their knowledge.

4.1 Demographic characteristics of respondents

Table (i) Showing Gender of respondents

Gender	Frequency	Percentage
Male	45	56
Female	35	44
Total	80	100

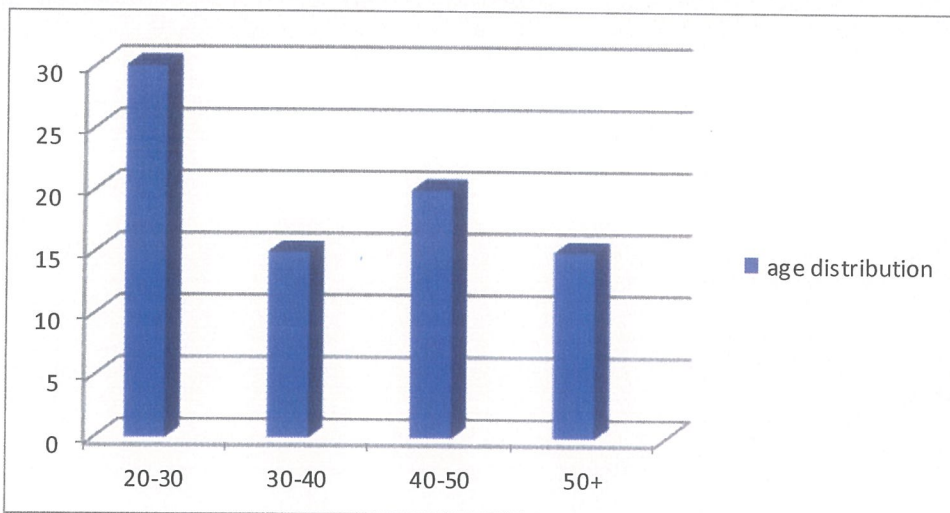
Source: Primary data

From the table (i), it's visible that the majority of respondents were male with 45 respondents representing a totality of 56% respondents and 35 respondents were female representing 44% of the respondents in total.

This indicated that the research was relied upon for on gender grounds the fact that there was representation of gender.

4.1.1 Age distribution of respondents

Figure (ii): The Bar graph showing the age distribution of respondents.



Source: Primary data

From the figure (ii) above; the researcher found out that the majority of the respondents were between 20-30 years representing 37.5% followed by 30-40 years representing 18.8%, 40-50 years represented by 25% and above 50+ years represented by 18.8%. It can be construed that majority of the respondents were mature and hence the information obtained from them could be trusted and looked at as true and good representation of the information the researcher was looking for pertaining the causes of cohabitation and its impact on religion.

4.1.2 Time of stay by respondents in Ggaba mission-Makindye division Kampala district

Table (iii) shows the time spent by respondents in Kampala district-Makindye division; Ggaba mission.

Time	Frequency	percentage
1-10 years	25	31.1
11-20years	20	25
Entire life	35	43.8
total	80	100

Source: Primary data

From the above table (iii); 25 respondents represented 31.1% of the total population who stayed in Kampala-makindye division, Ggaba mission for 1-10 years, 20 respondents represented 25% who stayed for 11-20 years and those who lived their entire life in Ggaba mission were 35 represented by 43.8%. From the interpretation, it was logical to argue that most of the respondents stayed in Kampala district-Makindye division, Ggaba mission for the rest of their life hence information acquired was reliable upon for decision making.

4.1.3 Academic qualification of respondents

Table (iv) showing academic qualifications of the respondents in Ggaba mission-Makindye division Kampala district

Academic Qualification	Frequency	Percentage
Primary	39	48.8
Secondary	15	18.8
Certificate	16	20
Diploma	4	5
Degree	6	7.5
Total	80	100

Source: primary data.

From the above table (iv); 39 respondents' academics ended at primary level with a percentage of 48.8%, 15 respondents' academics ended at secondary level with a percentage of 18.8%, 16 respondents' academics ended at certificate level with a percentage of 20%, 4 respondents' academics ended at diploma level with a percentage of 5%, 6 respondents managed to study up to a degree level with a percentage of 7.5%.

All of the respondents at least attended school though ended at various levels, therefore their being literate made it necessary for their participation

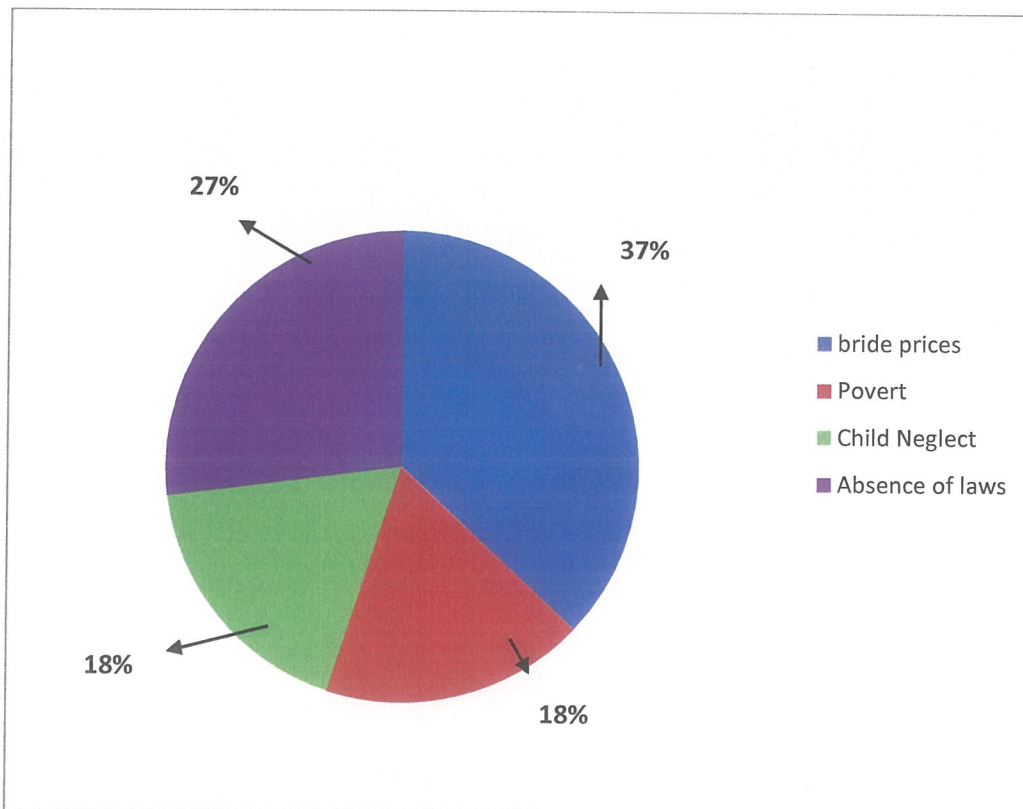
4.2 Causes of cohabitation

The study explored a number of causes of cohabitation, which were notable in summary such as; Divorce, Cohabitation for discernment, House work, Domestic violence, Poverty, Bride prices, Religious differences, Death of parents/Child neglect, Lack of laws, and Western cultures.

The most cited and applied causes in Ggaba mission were; Bride prices, Poverty, Child neglect and Absence of laws.

4.2.1 Pie-chart diagram representing the most cited causes of cohabitation

Figure 1: Showing the most cited causes of cohabitation



Source: Primary data

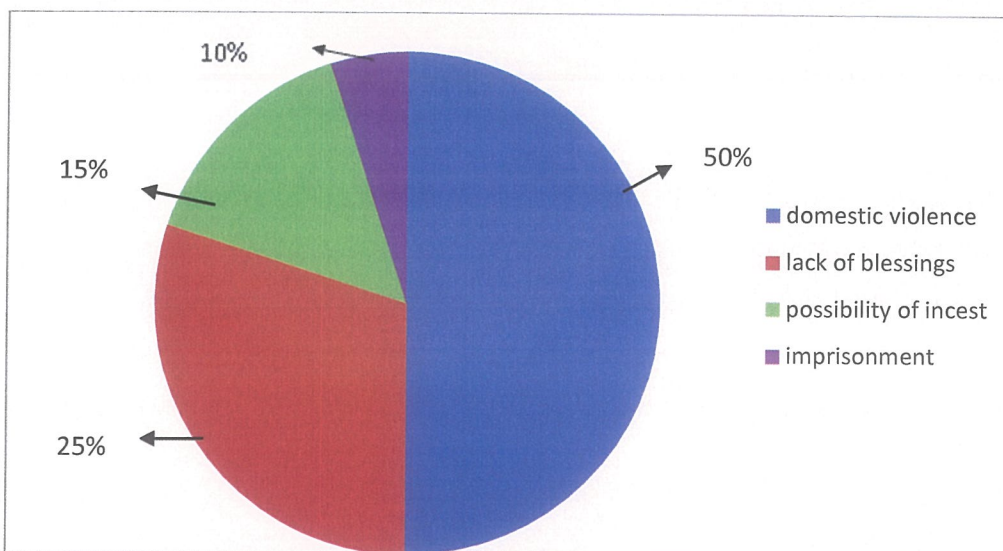
From figure 1 above, there were many constraints militating against cohabitation. 37% of respondents indicated that cohabitation was caused due increased bride price, 27% represented absence of laws, 18% represented the respondents' view of child neglect, and 18% perceived the absence of strict laws against cohabitation as the other cause.

4.3 Impacts of cohabitation

Various impacts of cohabitation were discovered and in summary they included; Emotional well-being, Early unplanned pregnancies, Lack of parents' blessings, Isolation of parents from children, Increased domestic violence, Imprisonment, Limited grandparent's love for offspring, Unplanned population growth rate, Possibilities of incest, Ill health, Harmful effect on children, Risk of divorce, Cohabitation being a sin before God.

The most cited impacts were Domestic violence, Lack of blessings, Possibilities of incest and Imprisonment.

4.3.1 Figure 2: Showing the most cited impacts of cohabitation



Source: Primary data

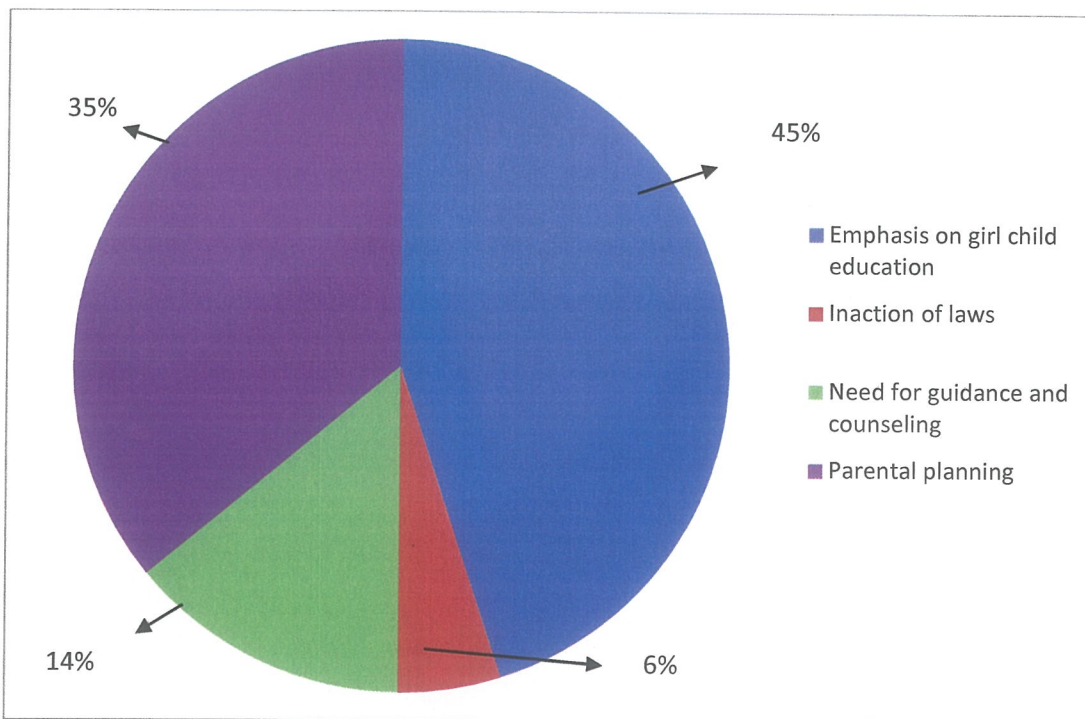
From 2 above, 50% of the respondents indicated domestic violence as the main impact of cohabitation, 15% of the respondents uttered that the possibility of incest was high among the cohabiting couples, 10% of the cohabiting couples stood a setback of imprisonment and 25% represented the respondents with the view of lack of blessings from God and parents in case of cohabitation.

4.4 Strategies for managing cohabitation

The study outlined various strategies towards the management of cohabitation which included; Guidance and counseling, Parental planning, Policies/Laws by government, Negotiation of bride prices, Harmony in homes, same religious marriages, Well-being of orphans, Community/Public participation, Girl child education.

The most significant strategies according to Ggaba mission which included; Emphasis on girl child education, Inaction of laws, Guidance and counseling, Parental planning were illustrated as below;

4.2.1 Figure 3: Respondents' views on management of cohabitation



In figure 3 above; primary data; Emphasizing the need for the girl child education represented 45% whereas 6% respondents advocated for the inaction of strict laws against the act, 14% indicates those in favor of guidance and counseling 6% of the respondents viewed parental planning as equally important.

CHAPTER FIVE

Discussion, Recommendation, Conclusion and Suggestions

5.0 Introduction

The study was carried out with the view to assess the causes of cohabitation and its impact on religion in Uganda a case study of Kampala district-Makindye division; Ggaba mission. This chapter summarized the findings of the study as presented in chapter four in order to establish whether the objectives of the study were achieved and to answer the research questions. It then derives conclusion from the findings to make recommendations.

5.1 Discussion of findings

The study was conducted on the basis of three objectives; to investigate the causes of cohabitation, to find out the impacts of cohabitation and to identify the strategies to manage cohabitation.

5.1.1 Causes of cohabitation.

The research study findings agreed upon the fact that there existed various causes of cohabitation which were briefly discussed as follows:

Divorce, being one of the causes of cohabitation was suggested by Vincent, (2002). But Please e'tal, (2004) enlightened; cohabitation for discernment as the other cause of cohabitation. House work was cited by Brown, (2004) as another cause, whereas Willian, (2003) suggested domestic violence and poverty as the vivid causes. To McConnell, (2010) Religious differences seemed the significant cause of cohabitation whereas death of parents and lack of laws against the act were responsible for causing cohabitation according to James, (2004).

According to Ggaba respondents and the researcher, (2014) bride prices and influence of western cultures were the additional causes respectively.

Dr. Joyce Brothers, (2008) summarized the widely spreading “common sense” argument in this way: “I wouldn’t dream of marrying someone I hadn’t lived with. That’s like buying shoes you haven’t tried on.”

5.1.2 Impact of cohabitation.

The research was positive about the impacts of cohabitation and the explored ones were briefly discussed:

‘Emotional well-being’ as one of the impacts was suggested by Attorney e’tal, (2006) whereas lack of parents’ blessings, cohabitation being a sin before God was supported by McConnell, (2010).

According to Vincent, (2002) Isolation of parents from children, possibilities of incest and limited grandparents’ love for offspring were the outstanding impacts, but William, (2003) cited increased domestic violence as the other impact.

Imprisonment as the other impact was backed up by Musick, (2008) whereas Teitler e’tal, (2006) suggested ill health, harmful effect on children and risk of divorce as the three impacts of cohabitation.

And according to the researcher and Ggaba respondents, (2014), unplanned population growth rates and early unplanned pregnancies were presented too as the impacts of cohabitation.

5.1.3 Strategies for managing cohabitation.

The study recommended various strategies for managing cohabitation among which were discussed as below:

Guidance and counselling was suggested by Coleman, (2002) while parental planning, designing of policies/laws by government, marriage between same religious partners were advocated by McConnell, (2010).

Whereas according to the researcher's view (2014), negotiation of bride price, harmony at home and emphasis on girl child education seemed the vivid strategies, but involvement of the community or public participation, advocating for the well being of orphans were presented by Ggaba mission respondents.

5.2 Recommendations

- The fact that the impacts of cohabitation are prevalent, both the religious leaders and the government should adopt strict laws against the act under the involvement of the community.
- The research intended to advise whoever is concerned that for effective rejuvenation of cultural, religious values, society respect and norms – cohabitation should not be treated as a tolerable issue and through the above strategies it's should possibly be managed. The research recommended cohabitation as a solvable issue which is currently pending for further management.

5.3 Conclusion and Suggestions

The research was set to assess cohabitation and its impact on religion in Ggaba mission-Makindye division; Kampala district. And it was guided by the objectives which included establishing the causes of cohabitation, impacts of cohabitation and strategies for managing cohabitation. The findings indicated that cohabitation was prevalent. Primarily, cohabitation was deemed destructive in nature, therefore, there exists need for further research and eventually manage the practice.

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Respondents from GGABA MISSION-MAKINDYE DIVISION;

KAMPALA DISTRICT

Appendices

Dear respondent,

I am Galiwango Twaha a student of Kampala International University main campus pursuing a bachelors degree in Social Work and Social Administration.

As one of the university requirements for this course; I am carrying out a research on the topic: **COHABITATION AND ITS IMPACT ON RELIGION IN GGABA MISSION-MAKINDYE DIVISION; KAMPALA DISTRICT**. The study is for academic purposes only and the information you give will be treated with maximum confidentiality.

Therefore, I do kindly request of you to participate in this academic arena.

Thank you very much.

Yours faithfully,

.....

GALIWANGO TWAHA

THANK YOU FOR YOUR COOPERATION

Questionnaire

Section A

Demographic information (tick as appropriate)

1. What is your sex?

Female

Male

2. In which age group are you?

20-30

30-40

40-50

50+

Other

3. What is your religion?

Christian

Muslim

Catholic

Protestant

(b) Others please specify;

.....

4. What is your occupation?

Student

Peasant

Trading

Scholar

(b) If others, please specify;

.....

5. What is your level of education?

Primary

Secondary

Certificate

Diploma

Degree

(b) If others, please specify;

.....

Section B

Research objective one

To investigate the causes of cohabitation;

(1) Do you see cohabitation exist in this area?

Yes

No

(b) If yes, give reasons for your answer;

.....

(2) Do people in this area have a sense of religion?

Yes

No

(b) If yes, please explain clearly;

.....

(3) Most of the people in Ggaba mission are cohabiting?

Agree

Disagree

Strongly agree

Strongly disagree

Not sure

(b) If other specify;

.....

(4) Do people in Ggaba mission face the problem of cohabitation?

Yes

No

(b) If yes, give reasons for your answer

.....

(5) Do you see religion exist in this area?

Yes

No

(b) If yes, please support your answer;

.....

(6) What do you think are the possible cause of or factors leading to cohabitation?

.....

.....

Research objective two

To find out the impact of cohabitation on religion;

(1) Is it true that cohabitation contributes to people's backwardness in religious matters?

Yes

No

(b) If yes, give reasons for your answer;

.....

(2) Is it true that cohabitation affects people's religion?

Yes

No

(b) If yes, give reason for your answer;

.....

(3) Is cohabitation responsible for people's abandonment of religious values?

Yes

No

(4) Does religion support the act of cohabitation?

Yes

No

(b) If yes, kindly explain your answer;

.....
(5) What are some of the effects of cohabitation?
.....
.....

Research objective three

To identify the strategies put in place to curb cohabitation;

(1) What have the religious leaders done so far to curb the problem of cohabitation in Ggaba mission?
.....
.....

(2) Is there need to involve the public in fighting cohabitation?

Yes

No

(3) Reducing cohabitation among the people in GGABA MISSION is the responsibility of the government?

Agree

Disagree

(b) If agree, give reasons to your answer
.....

(4) Can youth clubs help in fighting cohabitation among the youth?

Yes

No

(5) Is it the responsibility of the youth to stop cohabitation?

Yes

No

If yes, give reasons to your answer

.....

(6) Have families and religions institutions got a role in reducing cohabitation among the youth?

Yes

No

If yes, give reason for your answer.

.....

.....

Interview Guide

1. Sex.....
2. Marital status.....
3. Responsibility/position in the community

.....

.....

4. What do the following terms mean to you?

Cohabitation;

.....

.....

Religion;

.....

.....

5. What do you think are the causes of Cohabitation?

.....

.....

6. What do you think are the effects of cohabitation among the people of Ggaba mission?

.....

.....

7. What effects has this problem led to on the society?

.....

.....

8. What are some of the roles of the religious leaders and the government in reducing cohabitation?

.....

.....

9. What solutions do you think can help to solve the problem of cohabitation among the people in Ggaba mission-makindye division; Kampala district?

.....
.....



**COLLEGE OF HUMANITIES AND SOCIAL SCIENCES
DEPARTMENT OF APPLIED PSYCHOLOGY**

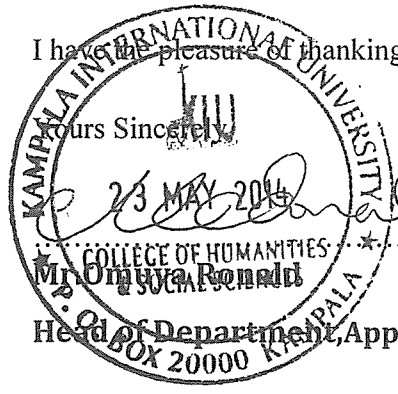
Date: 23/5/2014

To:
L C I CHAIRMAN
GGABA MISSION
.....

This is to introduce to you GALIWANGO TWAHA..... Reg. No. BSW/37654/20/0U
who is a bonafide student of Kampala International University. He/She is working on a research
project for a dissertation, which is a partial requirement for the award of a Degree. I here by
request you, in the name of the University, to accord him/her all the necessary assistance he/she
may require for this work.

I have the pleasure of thanking you in advance for your cooperation!

Yours Sincerely,



Mr. Onyiah Ronald
Head of Department, Applied Psychology
PO BOX 20000 Kampala