



**FACTORS LEADING TO MARRIAGE INSTABILITY: A CASE STUDY OF NSAMBYA
PARISH.**

BY

BALIKUDEMBE RAYMOND (BA PHIL.) (URBANIANA)

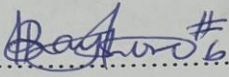
Student's No.: 2300719383

Reg. No.: 2023/HD03/19383U

**RESEARCH PAPER SUBMITTED TO THE GRADUATE SCHOOL AS A PARTIAL
FULFILLMENT FOR THE AWARD OF A MASTER'S DEGREE IN RELIGIOUS AND
THEOLOGICAL STUDIES OF MAKERERE UNIVERSITY**

DECLARATION

I, **BALIKUDEMBE RAYMOND**, hereby declare that this research paper is my original work obtained through reading various books, in the library, online and carried out field research. This work has never been published or submitted to any university or higher institution of learning for any academic award

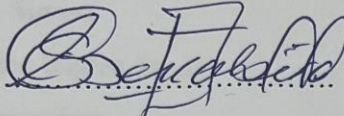
Signed  Date..... 6th / Nov / 2025

BALIKUDEMBE RAYMOND

(Researcher)


APPROVAL I

This work has been read, supervised and approved as a partial requirement for the award of a **Master's Degree in Religious and Theological Studies of Makerere University.**

Signature  Date 12/11/2025

REV FR. DR. CHARLES LWANGA SSEKABIRA.

(First Supervisor)

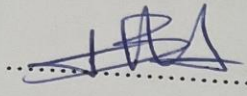
Signature  Date 10th/NOV./2025

REV FR. DR. SSONKO JOHN BAPTIST

(Second supervisor)

APPROVAL II

This is to certify that this work was defended on 29th September 2025 and corrections were successfully made by the researcher as advised.


.....

Signed

Rev.Fr. John Baptist Ssonko

Supervisor

10th/Nov./2025
.....

Date

DEDICATION

To all church leaders in Nsambya and Kampala Archdiocese who will find this piece of work useful in marital issues.

ACKNOWLEDGEMENT

It is never an individual's effort to write a master's research paper, it takes an entire team. I would first thank the almighty God for having graciously enabled me accomplish this work. Cordial thanks to my supervisors, Rev. Fr. Charles Lwanga Ssekabira and Rev. Fr. Dr. Ssonko John Baptist for accepting to supervise my research work, their patience, criticisms and dedication. I would also like to thank my beloved parents, siblings, colleagues and benefactors for your spiritual, personal and financial support, given to me during my research. In a special way, I would like to thank Makerere University for having allowed me pursue my academic endeavor. Thank you to my ALMA MATER, St. Mary's National Major Seminary for allowing me to conduct the research, and for acknowledging my research project.

Gratitude also goes to the writers of the works I have cited in this research. Finally, I am grateful to God, for the gift of life, knowledge and wisdom, for without Him I could accomplish nothing. Glory and honor always be to Him, now and forever. Amen.

LIST OF ABBREVIATIONS

- AA Apostolicam Actuositatem
AAS Acta Apostolicae Sedis
AMECEA Association of Member Episcopal
Conferences in Eastern Africa
CCC Catechism of the Catholic Church
CD Christus Dominus
Cf. Confer
CIC Code of Canon Law (Codex Iuris Canonici)
CL Christifideles Laici
CT Catechesi Tradendae
DCG General Catechetical Directory
ed. Edition or editor
eds Editors
etc. Et Cetera (and others)
FC Familiaris Consortio
Fr. Father
GDC General Directory for Catechesis
GE Gravissimum Educationis,
GS Gaudium et Spes,
i.e. id est (that is to say)
Ibid ibidem
LG Lumen Gentium,
NDC National Directory for Catechesis
no. Number
nos. Numbers
Rev. Reverend
Ubos Uganda bureau of statistics
UEC Uganda episcopal conference
SECAM Symposium of Episcopal conference of Africa and Madagascar

LIST OF TABLES

Table 1: Showing the Age Group of the Respondents.	28
Table 2: Showing the Highest Level of Education.....	30
Table 3: Showing the Occupation of the Respondents.....	32
Table 4: Showing the Respondents Acquaintance with Church Documents about Marriage Instabilities.	34
Table 5: Showing the Factors Leading to Marriage Instabilities.	35
Table 6: Showing Whether Separation is as a Result of Marriage Instabilities.	38

LIST OF FIGURES

Figure 1: AGE GROUP OF RESPONDENTS.....	29
Figure 2: LEVEL OF EDUCATION OF RESPONDENTS.....	31
Figure 3: OCCUPATION OF RESPONDENTS.....	33
Figure 4: ACQUAINTANCE WITH CHURCH DOCUMENTS ABOUT MARRIAGE	34
Figure 5: FACTORS LEADING TO MARRIAGE INSTABILITIES.....	36
Figure 6: SEPARATION RESULTING FROM MARRIAGE INSTABILITIES.....	38

ABSTRACT

Globally, we are witnessing an accentuated deterioration of the family and a certain corrosion of the values of marriage. Separation is increasing even during the first years of married life. Pope Francis observed today's problematic situations of marriage instabilities that lead to separation. Many marriages become fragile and are quickly overwhelmed by difficulties, or break up after a few years. In the course of every marriage, times will arise in which marital communion diminishes and spouses find themselves experiencing periods, at times lengthy, of suffering, fatigue, and misunderstandings, passing through true marital "crisis. "The number of couples separating publicly and silently is escalating and alarming, due to creating unrealistic expectations before marriage, that once these expectations are not fulfilled, then conflicts begin resulting to a number on consequences like: many households with single-parents, and this has greatly impacted the well-being of children, because most of single parents are unemployed living in slum areas of Kirombe, Kataba among others hence incapable of taking care of their families. There is also social stigma for the separated couples, leading to decline in the community engagement and limiting their support networks and in the end, they end up going through depression, anxiety and substance abuse due to emotional constraints. This study then is intended to make people especially the Christians and church leaders become aware of this urgent challenge. The general objective of the study was to explore the problem of marriage instability and how it can be solved. Specifically the study was to establish the factors leading to marriage instabilities, the effects of separation and explore what can be done to curb the problem of marriage instabilities and separation .The Holy Father Francis has on several occasions expressed his desire for the Church to offer a better and more thorough preparation of young couples for marriage, insisting on the need for a relatively broad approach, inspired by the baptismal catechumenate, which would enable them to celebrate the Sacrament of Marriage with greater awareness, beginning with an experience of faith and personal encounter with Jesus. Therefore, having been inspired by the document, produced by the former pontifical council for families and Familiaris Consortio he produced catechumenal pathways to marriage preparation and pastoral accompaniment during the first years of married life. These objectives were realized through different scientific research methods and research designs like descriptive research designs, qualitative and quantitative methods and purposive random sampling techniques were made to inform my research, questionnaires and interview guides were also employed. According to the key findings from the study, it was discovered that marriage instabilities are triggered by both major and minor triggers. The major triggers included incompatibility, financial stress and infidelity and the minor triggers included poor communication, unrealistic expectations, lack of intimacy, addiction and substance abuse, physical and verbal abuse, lack of children among others. It was discovered that effects of separation not only affect the spouses but also the children, the society and the church. The probable solution being emphasis more on marriage preparation through making the preparation longer than three weeks and also ongoing catechesis. A number of recommendations were made which included creating catechumenal pathways for married life, with the aim of making the period longer, advocating for pre-catechumenate in primary schools, accompaniment of the couples and vivid implementation of Synodality.

CONTENTS

DECLARATION	ii
APPROVAL I	iii
APPROVAL II	iv
DEDICATION	v
ACKNOWLEDGEMENT	vi
LIST OF ABBREVIATIONS	vii
LIST OF TABLES	viii
LIST OF FIGURES.....	ix
ABSTRACT	x
CHAPTER ONE: GENERAL INTRODUCTION	1
1.0 INTRODUCTION.....	1
1.1 BACKGROUND OF THE STUDY	2
1.3 STATEMENT OF THE PROBLEM.....	4
1.4 OBJECTIVES OF THE STUDY	5
1.4.1 General Objective	5
1.4.2 Specific Objectives.....	5
1.5 RESEARCH QUESTIONS	6
1.6 SIGNIFICANCE OF THE STUDY	6
1.7 OPERATIONAL DEFINITIONS	7
1.7.1 Catechesis	7
1.7.2 Couple	7
1.7.3 Marriage	7
1.7.4 Marriage Instability	7
1.7.5 Separation	7
1.8 SCOPE	8
1.8.1 Content Scope	8
1.8.2 Geographical scope	8
1.8.3 Temporal Scope	8
CHAPTER TWO: LITERATURE REVIEW.....	10
2.1 INTRODUCTION.....	10
2.2. CHURCH’S VIEWS ABOUT MARRIAGE	10
2.3 FACTORS LEADING TO MARRIAGE INSTABILITY	12
2.3.1 Superficial Preparation	12
2.3.2 Poverty and Unemployment	13

2.3.3 Moral Relativism and Secularism	14
2.3.4 Exaggerated and Distorted Views on Authority and Gender Roles	14
2.3.5 Misuse of the Internet	14
2.3.6 Misunderstanding of Freedom and Love	15
2.3.7 Lack of Proper Formation or Training	15
2.3.8 Rejection of the Indissolubility of Marriage Even Among Married Couples	16
2.4 SEPARATION AND ITS EFFECTS	16
2.4.1 On Spouses	16
2.4.2 On Children	17
2.4.3 On Society	17
2.5 SOLUTIONS TO THE PROBLEM OF MARRIAGE INSTABILITIES AND SEPARATION	18
2.5.1 Ongoing Catechesis	18
2.5.2 Pure Motives for Marriage	19
2.5.3 Priests as Counsellors	19
2.5.4 The Church Stresses the Importance of Both Parents	19
2.5.5 Self-Giving Love as the Antidote to Instability	20
2.6 Theoretical Framework.....	20
2.7 Conclusion.....	20
CHAPTER THREE: METHODOLOGY	21
3.1 INTRODUCTION	21
3.2 RESEARCH DESIGN	21
3.3 STUDY PROCEDURE.....	21
3.4 GEOGRAPHICAL AREA AND POPULATION.....	21
3.5 SAMPLING PROCEDURES	22
3.4.1 Sample Size	22
3.4.2 Sampling Techniques	23
3.5 DATA COLLECTION PROCEDURES	23
3.5.1 OBSERVATIONS	23
3.5.2 Questionnaires	23
3.5.3 Interviews	24
3.6 DATA QUALITY CONTROL	24
3.6.1 Validity	24
3.6.2 Reliability	24
3.7 DATA PROCESSING AND MANAGEMENT	25
3.8 DATA ANALYSIS	25

3.9 ETHICAL CONSIDERATIONS.....	25
3.10 ANTICIPATED CONSTRAINTS	25
3.11 LIMITATION OF THE STUDY.....	26
CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS	27
4.1 INTRODUCTION.....	27
4.2 SOCIAL, DEMOGRAPHIC CHARACTERISTICS OF THE RESPONDENTS.....	27
4.2.1 AGE OF RESPONDENTS	28
4.2.2 Highest Level of Education.....	29
4.2.3 Occupation	31
4.3 ACQUAINTANCE WITH ANY CHURCH DOCUMENT ABOUT MARRIAGE INSTABILITIES	33
4.4 WHAT ARE THE FACTORS LEADING TO MARRIAGE INSTABILITIES?	35
4.4.1 What are the Manifestations of these Marriage Instabilities?.....	37
4.5 WHAT ARE THE EFFECTS OF SEPARATION?	38
4.5.1 On Spouses	39
4.5.2 On Children	40
4.5.3 On Society	41
4.5.4 On Church	42
4.6 What Can the Church Do to Curb the Problem of Marriage Instabilities and Separation?.....	42
4.7 Conclusion.....	43
5.1 INTRODUCTION.....	44
5.2 INTERPRETATION OF THE FINDINGS.....	44
5.2.1 Summary of the Findings.....	44
5.3 DISCUSSION OF FINDINGS.....	45
5.3.1 OBJECTIVE ONE: FACTORS LEADING TO MARRIAGE INSTABILITIES	45
5.3.2 OBJECTIVE TWO: EFFECTS OF SEPARATION	49
5.3.3 OBJECTIVE THREE: SOLUTIONS TO THE PROBLEM OF MARRIAGE INSTABILITIES AND SEPARATION.....	53
CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS	56
6.1 INTRODUCTION.....	56
6.2 CONCLUSIONS	56
6.2.1 Unawareness of the Church Documents about Marriage	56
6.2.2 Priest’s ongoing Formation.	57
6.2.3 Retreats and Recollection.....	57
6.2.2 Factors That Make Marriage Instabilities Prevail	57

6.2.3 Effects of Separation	58
6.2.4 Solution to Marriage Instabilities and Separation.....	58
6.3 RECOMMENDATIONS	59
6.3.1 Creation of Catechumenal Pathways for Married Life.....	60
6.3.2 Catholic Primary Schools Should Include Pre-Catechumenate Compulsory Classes.....	60
6.3.3 Accompaniment	61
6.3.4 Synodality.....	61
BIBLIOGRAPHY	62
APPENDIX I: QUESTIONNAIRE.....	65
APPENDIX II: INTERVIEW GUIDE	69
APPENDIX III: LETTER FOR THE FIELD STUDY.....	70

CHAPTER ONE: GENERAL INTRODUCTION

1.0 INTRODUCTION

This research concerns the factors leading to marriage instability that have eventually led to separation, taking Nsambya Parish as a case study. The researcher is also interested in knowing the extent to which the Catholic Church has been involved in curbing the issue of the ongoing conflicts in marriages and the suggested laid out solutions to the problems at hand.

Chapter one will treat the general introduction and background of the research, and chapter two will explore the existing literature on the issue of marriage instability and separation. Chapter three will deal with the research methodology and chapter four will present the data that was mainly collected in the field. Chapter five will deal with the discussion of findings and chapter six will treat the conclusions and recommendations, such that this research can be practically used to combat the issues of ongoing conflicts in marriages in Nsambya Parish. The researcher will use different church documents that have been used to treat the problem of marriage instability.

This chapter presents the general introduction, the researcher explains the background of the research which has prompted him to make this study. It contains the statement of the problem, and the research questions which have guided him in his research. The researcher has explained the various operational definitions, basing them from the operation framework and particular meaning of some key words and phrases.

1.1 BACKGROUND OF THE STUDY

Globally, “We are witnessing an accentuated deterioration of the family and a certain corrosion of the values of marriage. Separation is increasing even during the first years of married life.” (Alfonso Cardinal Lopez, 1996, no.1). Pope Francis also observed today’s problematic situations of marriage instabilities that lead to separation. (Francis, 2016). “Many marriages become fragile and are quickly overwhelmed by difficulties, or break up after a few years” (Francis, 2022, no.3).

The Dicastery for Laity, Family and Life released new pastoral guidelines for local Churches, which lay out a path toward the creation of “Catechumenal Itineraries for Married Life” in 2022. Pope Francis said, “Many couples receive only superficial preparation before their wedding and therefore risk setting their marriage on such weak foundations.” The Church must devote considerable time and energy to accompanying engaged couples toward marriage, as do men who seek to become priests or women and men who enter religious life. Local Churches to set up a “true catechumenate for future spouses which includes all the steps of the sacramental path: time of preparation for marriage, its celebration, and the years immediately thereafter” (Francis, 2022, no.3).

“Pope Francis urges the Church to help better prepare future spouses for marriage so as to avoid the suffering caused by broken families (Vatican news, Devin Watkins, 2022). He acknowledges the fact that there is a crisis in marriages and he called upon the Church to accompany spouses facing difficulties with love and support. The Church’s pastoral response, he said, must involve helping renew the awareness of marriage as an “irrevocable gift.” (Vatican news, Christopher Wells, 2023).

SECAM, exhorts all Christian associations and pastoral organizations for the family to engage themselves in accompanying couples before, during and after the celebration of the marriage, to promote Christian values especially for the youth and urged member states of the African Union to resist all pressures from governments and organizations who want to impose anti-family policies on Africa, governments are advised to create laws and create employment to ensure the future of the young people and help them realize the plan of forming families(SECAM, The Future of the Family, Our Mission ,p.146).

UEC, Bishop Anthony Joseph Zziwa, the chairperson of the Uganda Episcopal Conference, urged families to build and repair family bonds, called for a collective action to restore the dignity of families and to ensure that the children rights are safeguarded through reflecting on their role in nurturing love, peace and stability, in line with the example set by the family of Nazareth (Christopher Kisekka, 2024).

The late Archbishop, His Grace Dr. Cyprian Kizito Lwanga: said, "If peace is to take root in our communities and countries, it must begin from the family ...without families that are strong in their communion and stable in their commitment, peoples grow weak."(Curbing Domestic Violence ,Justice and Peace Department Kampala,2019, ii), and Bishop Paul Ssemogerere called upon the married couples to form associations as a strategy of strengthening the institution of the family to avoid marriages and families that are unstable and he also lamented about the escalating sub-culture of lavish weddings and introduction functions (Kwanjula), which He said threaten the stability of the families.(New Vision,2022).This simply shows that the issue of marriage instability is widely spread in the Archdiocese of Kampala.

Nsambya Parish, having spoken to the priests, catechists, the Nnabafumbo and Ssabafumbo, I discovered that there are so many couples that separate within the first five to seven years of their marriage due to marriage instabilities. Marriage instability is an issue because first it leads to separation sometimes but also, from the creation account, “God created mankind in his image, created them male and female, he blessed them and said to them: be fertile and multiply”. In order to multiply, man leaves his father and mother and clings to his wife, and the two of them become one body.(Genesis 1: 27-28; 2:22-24, African Bible).This helps to show that marriage is a special union sacred in the plan of God, permanent, faithful and fruitful and living symbol of God’s love for his people and also unity and indissoluble (Code of Canon Law,can.1056), therefore, marriage instability that consequently leads to separation undermines the unitive aspect were couples are called to love each other and make an everlasting commitment until death does them apart. Therefore, the researcher wishes to discuss the factors that lead to marriage instabilities and consequently separation.

This research therefore, intends to give practical tools for conflict resolutions, give strategies to help reduce the escalating cases of marriage instabilities and separation and also offer social - pastoral strategies that the church can adopt to solve the problems of marriage instabilities and separation.

1.3 STATEMENT OF THE PROBLEM

The number of couples separating publicly and silently is escalating and alarming, often due to unrealistic expectations before marriage. When these expectations go unmet, conflicts arise, leading to separation with consequences such as an increasing single-parent household and a struggle to care for their families. There is also social stigma for the separated couples, leading to

decline in the community engagement and limiting their support networks and in the end, they end up going through depression, anxiety and substance abuse due to emotional constraints.

Ideally, for any validly married baptized Christian who has ratified and consummated marriage, knows that marriage is indissoluble (Mk.10:9, 11-12, Mt.5:32, 19, Lk.16:18) and that the spouses have a right to enjoy common life or sharing a common bed, table and dwelling. The spouses also have an obligation of remaining faithful to their partners until death do them apart and once conflicts have occurred the couples are called to reconcile with one another so that they can enjoy their marital union and take care of their offspring as a family. However, dialogue and reconciliation seem difficult nowadays among some couples and they end up separating. Therefore, the church needs to address the causes of marriage instabilities so as to reduce the cases of separation in Nsambya Parish.

1.4 OBJECTIVES OF THE STUDY

The objectives include both the general objectives and the specific objectives, whose purpose is to help guide me in the research at hand. The research will often refer to them and provide answers to them in order that the problem of marriage instability that leads to separation in Nsambya Parish is combated.

1.4.1 General Objective

To explore factors leading to marriage instability in Nsambya Parish.

1.4.2 Specific Objectives.

1.4.2.1 Specific Objective One

To establish the factors leading to marriage instability.

1.4.2.2 Specific Objective Two

To explore the effects of separation.

1.4.2.3 Specific Objective Three

To explore what can be done to curb the problem of marriage instabilities and separation.

1.5 RESEARCH QUESTIONS

What factors lead to marriage instabilities?

What are the effects of separation?

What can be done to solve the problem of marriage instability and separation?

1.6 SIGNIFICANCE OF THE STUDY

The parish pastoral council of Nsambya Parish will find in the study findings, a source of information of how best they can make sure that the faith of the marriage people is deepened and strengthened such that cases of marriage instabilities reduce.

The study findings will furnish the pastoral coordinator, the Archdiocesan pastoral council and judicial offices with ways on how best to foster forgiveness and reconciliation among the separated couples and how they can prevent the future occurrences of such cases.

The study findings will furnish the UEC on how best they can make guidelines, norms and decrees as regards marriages and proceeds to follow in cases of separation within Uganda

The Episcopal Conferences in East Africa will find in the study findings, a source of politics that can be adopted at the level of the East African community.

1.7 OPERATIONAL DEFINITIONS

1.7.1 Catechesis

Catechesis is an education of children, young people and adults in the faith, which includes especially the teaching of Christian doctrine imparted, generally speaking, in an organic and systematic way, with a view to initiating the hearers into the fullness of Christian life (John Paul II, 1979, p.18).

1.7.2 Couple

This is a man and a woman who are seen together, especially if they are married or in a romantic or sexual relationship. (Sally Wehmeier, 2000,p 302)

1.7.3 Marriage

An act of the will by which a man and a woman through an irrevocable personal covenant mutually give and accept each other.can.1057 (Thomas P. Doyle, 1985, 742)

1.7.4 Marriage Instability

Marital instability is defined as ongoing conflict in marriage because of communication problems, disagreements about parenting or gender roles, financial difficulties, untrustworthiness, infidelity, or alcohol and drug abuse (Harold K. Koenig et al.,2001, pp.191-203).

1.7.5 Separation

Separation is when spouses who have a duty and right to preserve their conjugal living are excused because of a legitimate cause. Spouses remain with the duty to one another and to their children (John P. Beal, 2000, p.1357).

1.8 SCOPE

1.8.1 Content Scope

The research will seek to find out factors that lead to marriage instabilities and consequently to separation among the couples in Nsambya Parish. Therefore, the research will mainly focus on canon law, moral theology and pastoral theology, and in particular some church documents that speak about marriage instability and its effects. Therefore, if marriage instabilities are not dealt with then the cases of separation will be on the rise.

1.8.2 Geographical scope

The research has been carried out in the geographical area of Nsambya Parish. It is located approximately 5 kilometers (3 miles) south-southeast of the central business district of Kampala, along the Kampala–Ggaba Road. It is found in Makindye division with a population of 34,700 as of 2020 statistics from Ubos. People in the area own retail shops, restaurants, bars, saloons, teachers, mobile money attendants, vendors of small items, sellers of eats, sex workers, politicians among others. This research targets Catholics in the area who are taken to be the majority. Nsambya has 7 sub-parishes; Police, Katwe, Muyenga, Kisugu, Wabigalo, St. Anthony, Lukuli and a number of catholic schools, institutions, hospitals and also many congregations of sisters, brothers and priests

1.8.3 Temporal Scope

The researcher has considered the events of marriage instability that have happened within the last 25 years, from 2000 to 2024. It is from this time that the cases of marriage instabilities have escalated and also cases of separation in Nsambya Parish. I have chosen to limit myself to a period

of 25 years, for a reason that I have seen and experienced the tragedy during these years but also, I have heard from couples, priests and catechists.

CHAPTER TWO: LITERATURE REVIEW

2.1 INTRODUCTION

In this chapter, the researcher is going to discuss the literature that is related to marriage, marriage instability and Separation, but most important the research is going to follow the specific objectives, from which he will formulate the main themes and the subsequent sub-divisions, following what different authors have written about a particular topic or theme. It's from this that the researcher will determine and point out the gaps and then show how these gaps shall be fulfilled by the study.

2.2. CHURCH'S VIEWS ABOUT MARRIAGE

Pope Pius XI, summarizes the whole doctrine of Christian marriage with three aspects: offspring, conjugal faith and sacrament. "Offspring" should be gotten out of love, cared for and educated." conjugal faith" there should be no carnal intercourse outside marriage bond. "Sacrament" the marriage should not be broken. (Pius XI, 1930, no.10). Therefore, it is divinely instituted and carries with it a perpetual and indissoluble bond (Pius XI, 1930, no.34) and it is unitive (Pius XI, 1930, no.36). "The primary end of marriage is procreation and education of children."(Pius XI, 1930, no.17).The consent by which the spouses mutually give and receive one another is sealed by God himself, thus marriage concluded and consummated between baptized persons can never be dissolved. Christ is the source of grace intended to perfect the couple's love and to strengthen their indissoluble unity. The two that have become one flesh are called to grow continually in their communion of conjugal love, through day to day fidelity to their marriage promise of total mutual self -giving for the good of the children. There are some situations in which living together becomes practically impossible for a variety of reasons, in such cases the church permits the

physical separation of the couples but the spouses do not cease to be husband and wife before God and so are not free to contract a new union and when separation has occurred due to infidelity the church advocates for reconciliation (ccc, 1995, nos. 1639-1657).

Once legitimately exchanged marital consent gives to a relationship that is, in principle, perpetual and beyond the power of the spouses themselves to revoke or alter. The conjugal bond entails the equal rights and obligations of sharing a common bed, table and dwelling. However, there are circumstances in which the law allows the spouses to cease their common life and relieves them of many of their spousal obligations but without freedom to enter a new marriage. Separations of this kind are regulated by canons (1151-1155) (John P. Beal, 2000).

A valid marriage arises from a bond between spouses, consecrated for dignity and duties of their special sacrament of Matrimony. The consent by which spouses mutually give and receive one another is sealed by God himself, and from their covenant arises an institution confirmed by the divine law even in the eyes of the society. This marriage is concluded and consummated between baptized persons, and can never be dissolved, irrevocable, and gives rise to a covenant guaranteed by God's fidelity and the grace of Christ (Catechism of the Catholic Church [CCC], 1995, nos.1638-1642). This grace helps them attain a life of holiness, it also helps them to bear crosses, follow him after falling ,forgive one another and bear one another's burdens (ccc,1995,no.1642), and to procreate and educate their offspring (Vatican II , 1965, Gaudium Et Spes[GS], 48 and can.1055).

Spouses have a duty to one another and to their children; to maintain a “common life” and a mutual right to expect one another to maintain this common life (John P. Beal, 2000, p.1357), they are no longer two but one flesh (Matthew 19:6; Genesis 2:24, African Bible). They are called to grow

continually in their communion through day-to-day fidelity to their marriage promise of total mutual self-giving, and this human communion is confirmed, purified and completed by communion in Jesus Christ through the sacrament of matrimony (ccc,1995, no.1644).

It can seem difficult for couples to be together due to some instabilities found in marriages, to bind oneself for life to another human being, but couples are called to do so, sharing in the love of God which is irrevocable. Yet there are some situations of marriage instability , which causes living together become practically impossible for a variety of reasons (ccc, 1995, nos.1648-1649), which I wish to research about in this research, however, canon law speaks of two which are; Adultery and occasions of grave danger of the soul or body to the spouse and the children are given as grounds for separation (John P .Beal, 2000, p.1376).In such cases the Church permits physical separation of the couples but they do not cease to be husbands and wife before God and so are not free to contract a new union (ccc, 1995, no.1649; John P. Beal, 2000, p.1357; can.1151).

2.3 FACTORS LEADING TO MARRIAGE INSTABILITY

2.3.1 Superficial Preparation

There is connection between catechesis and the sacraments, authentic practice of the sacraments is bound to have a catechetical aspect, because sacramental life is always impoverished and very soon turns into hollow ritualism if not based on serious knowledge of the meaning of the sacraments and catechesis becomes intellectualized if it fails to come alive in the sacramental practice, However, the practical link between the pre-sacramental catechesis and post-sacramental catechesis , is still a challenge (John Paul 11,1979, no.23).

Today in new situations, young people have not only lost sight of the correct hierarchy of values but also don't know how to face and deal with new difficulties, Pope John Paul II advocated that the church's pastoral action must be progressive and accompanying it step by step in different stages of its formation and development and therefore formed the three stages of marriage preparation: remote, proximate and immediate stages. The church and society have not put in place more intensive programs to help these young people as they transition in the three stages of marriage preparations, and hence they are not generally ready to succeed in marriages and as a result conflicts begin (John Paul II, 1981, nos.65-66).

Pope Francis proposes “marriage catechumenate, whose aim is not to be a simple catechesis, nor to transmit a doctrine but rather aims to let the mystery of sacramental grace resonate among the spouses, since it belongs to them by virtue of the sacrament. The Church must go beyond a type of formation which is solely intellectual, theoretical, and general (i.e. religious literacy) when engaging with those who intend to marry. We need to walk with them along a path that leads to an encounter with Christ, or to deepen this relationship, and assist them in making an authentic discernment of their own vocation to marriage, both on a personal and interpersonal level”. (Alfonso Lopez, 2022, no.5).

2.3.2 Poverty and Unemployment

The Church openly and strongly defends the rights of the family against the intolerable usurpations of society and the State .However, institutions and laws unjustly ignore the inviolable rights of the family and of the human person; and society.(John Paul II, 1981, no.46) hence in a long run this leads to marital conflicts and even abandonment.

2.3.3 Moral Relativism and Secularism

People follow personal preference or opinions rather than the divine law for example something they “possess of an inborn sexual tendency which cannot be satisfied within the narrow limits of monogamous marriage.”(Pius XI ,1930,no.73).due to relativism there is also a “ loss of the sense of God.“ Meaning, love of self to the point of disregarding God. (John Paul II, 1981, no.6), resorting to undermining the foundation of marriage and adopting man- made arrangements or doing whatever man wants. This in the end leads to committing adultery leading to the breakdown of marriage values hence separation as a consequence.

2.3.4 Exaggerated and Distorted Views on Authority and Gender Roles

The women often advocate for equality because they feel their dignity is not respected and in the end advocate for emancipation in three aspects: “ domestic society, administration of family affairs and rearing of children”(Pius XI ,1930,no.74) , the Pope however said that in other things there must also be a certain inequality and due accommodation, which is demanded by the good of the family and the right ordering and unity and stability of the family(Pius XI,1930,no.76). This fight for authority and gender roles through emancipation in the end leads to conflicts and loss of love and respect towards each other hence separation.

2.3.5 Misuse of the Internet

There is concern about “the current spread of pornography and commercialization of the body, fostered also by a misuse of the internet and people are often forced into prostitution. In this context couples are often uncertain, hesitant and struggling to find ways to grow and many tend to remain in the early stages of their affective and sexual life. This crisis in couple’s relationship destabilizes the family and may lead to separation (Francis, 2016, no.41).

2.3.6 Misunderstanding of Freedom and Love

There is a negative phenomenon as regards freedom and love, which have been seriously misconceived. (John Paul II, 1981, nos. 6 and 11). Love is reduced to desire not necessarily a love that comes from God, the word freedom is also misused to run away from responsibility. The partner must freely consent to marriage without any coercion or grave external fear (ccc, 1995, no.1628). The couples should be helped to understand where true love and freedom comes from. God who created man out of love also calls him to love- the fundamental and innate vocation of every human being. For man is created in the image and likeness of God who is his love (I Jn. 4:8-16) (ccc,1995,no.1604) therefore, when true love and freedom is misunderstood and not practiced in marriage this in the end leads to unstable unions and lack of commitment in marriage and consequently separation in marriage.

2.3.7 Lack of Proper Formation or Training

The youth are not taught the value of chastity and responsibilities of marriage (Pius XI, 1930, nos. 105 -109). The couples should be helped to appreciate that “marriage is not purely a human institution”(ccc,1995,no.1603), preparation for marriage is of prime importance, so that human and Christian values of marriage are transmitted to the young people through the Christian community and the pastors (ccc,1995), but due the fact that most church leaders and parents and the Christian community, the values have deteriorated due to lack of proper formation and also training of the facilitators so that they can also be fully equipped to know what to delivery to the students or young people so as to gain a firm foundation on which marriage rests, hence couples end up entering marriage unprepared ,hence increasing the risk of conflicts and eventually separation.

2.3.8 Rejection of the Indissolubility of Marriage Even Among Married Couples

“Moses permitted to the chosen people of God on account of the hardness of their hearts that a bill of divorce might be given in certain circumstances” (Pius XI, 1930, no.34). The moral conscience concerning the unity and indissolubility of marriage developed under the pedagogy of the Old Testament, in the Old Testament the polygamy of patriarchs and kings is not yet explicitly. Nevertheless, the law given to Moses aims at protecting the wife from arbitrary domination by the husband, even though according to the Lord’s words it still carries traces of man’s hardness of heart, which was the reason Moses permitted men to divorce their wives. Permission given by Moses to divorce one’s wife was a concession to the hardness of hearts, the matrimonial union of man and woman is indissoluble: god himself has determined it: therefore what god has joined together, let no man put asunder, god has not placed on spouses a burden impossible to bear or too heavy to carry (ccc, 1995,no.1610-1615) and when this indissolubility is rejected then in the end leads to infidelity and consequently to separation hence weakening the sacred bond and causing harm to children ,society and spouses.

The gaps can be identified through research, that is through reading previous literature about marriage and through interacting with the married couples and can be solved through carrying on on-going catechesis through which couples come together and experts counsel them or teach them what to do when faced by challenges in marriages.

2.4 SEPARATION AND ITS EFFECTS

2.4.1 On Spouses

When separation occurs the bond of love and mutual support weakens, the individual's commitment to prayers, sacraments and community life also weakens hence leading to feelings of

betrayal, depression, anxiety, abandonment and loneliness. (John Paul II, 1981, no.77 and Pius XI, 1930, no. 39)

2.4.2 On Children

The children suffer greatly from broken families, or from single parenthood. They suffer emotionally, spiritually, socially and psychologically from abandonment or neglect from one of the spouses. (John Paul II, 1981, nos.77 and 85). The children also struggle with identity issues, trust, emotional health, social development and also normally his academic grades also are affected by the aftermath of separation.

2.4.3 On Society

In the family "the various generations come together and help one another to grow wiser and to harmonize personal rights with the other requirements of social living." In particular by guarding and transmitting virtues and values. "Consequently, faced with a society that is running the risk of becoming more and more depersonalized and standardized and therefore inhuman and dehumanizing, with the negative results of many forms of escapism-such as alcoholism, drugs, crime and mental health. therefore when couples separate this at times leads to weak families and consequently leads to a decline in Christian values and moral discipline.(John Paul II, 1981, no.43) and since "the family is the vital cell of society"(John Paul II,1981, no.42), when it weakens or becomes unstable, society weakens too.

2.4.4 On Church.

Separation must be considered as a last resort after all other reasonable attempts at reconciliation by the church have failed (John Paul II, 1981, no.83), because when separation often occurs it limits the life of witness among Christian marriage and this in way affects the young people who

would wish to get married and live good sacramental lives and also with these crises the faith practices and patterns are affected in a parish.

2.5 SOLUTIONS TO THE PROBLEM OF MARRIAGE INSTABILITIES AND SEPARATION

2.5.1 Ongoing Catechesis

Pope John Paul II speaks about the need for sacramental catechesis. He says that there is connection between catechesis and the sacraments, for catechesis always has reference to the sacraments. On one hand, authentic practice of the sacraments is bound to have a catechetical aspects, because sacramental life is always impoverished and very soon turns into hollow ritualism if not based on serious knowledge of the meaning of the sacraments and catechesis becomes intellectualized if it fails to come alive in the sacramental practice (John Paul II, 1979, p.23).The pontifical council for the family asked,” are the persons contracting marriage really prepared for it? This was after seeing that the number of separations was increasing, even during the first years of married life. Therefore, the church perceives the need for a more adequate and extensive preparation for the sacrament. (Alfonso Cardinal Lopez, 1996, no.1).

The church therefore proposes a three-stage model of marriage preparation. Which include. Remote preparation: begins in childhood through education and family life. Proximate preparation: involves catechesis, emotional and relational development in adolescence and immediate preparation: which takes place shortly before marriage, focusing on spiritual and liturgical formation and even after the marriage celebration is finished. (Alfonso Cardinal Lopez, 1996, nos. 2, 8-10, 17 and John Paul II, 1981, no.66).

2.5.2 Pure Motives for Marriage

The family is called upon to develop and grow, after the preparation of engagement and the sacramental celebration of marriage. The couple begin their journey towards the progressive actuation of the values and duties of marriage itself. The pastoral care should be treated as a matter of urgency, and extend to those families in particular difficulties and irregular situations through words of truth, goodness, understanding, hope and deep sympathy with sometimes tragic difficulties, into model families which the creator intended from the “the beginning “and which Christ has renewed with his redeeming grace and also accompanying the family step by step in different stages in its formation and development. (John Paul II, 1981, no. 65).

2.5.3 Priests as Counsellors

The document calls upon priests to act as counsellors and spiritual directors both of individual men, women and of families because Christians turn to them filled with great confidence. He calls upon the teachers of moral theology since it is their principal duty to spell out clearly and completely the church’s teaching on marriage, this they should do through giving an example of sincere obedience both inward and outside (Pope Paul VI, 1986, no. 28).

2.5.4 The Church Stresses the Importance of Both Parents

The mother and father, both are necessary for a child’s integral and harmonious development, each spouse contributes in a distinct way to the upbringing of a child. Respecting a child’s dignity means affirming his or her need and natural right to have a mother and father. We are not speaking of the mutual love of father and mother as individuals, but also of their mutual love, perceived as the source of one’s life and solid foundation of the family. If for some inevitable reason one parent should be lacking, it is important to compensate for his loss, for the sake of the child’s healthy growth to maturity (Francis, 2016, P. 131).

2.5.5 Self-Giving Love as the Antidote to Instability

Marriage is not a contract but a sacramental covenant, showing God's faithful love." Marriage based on exclusive and definitive love becomes the icon of the relationship between God and his people." (Benedict XVI, 2005, no.11). Therefore, love becomes a care and concern for others, it is not about personal satisfaction but instead seeks the good of the other, for lasting marriages there is a need to transform from love into agape, a love that is faithful, sacrificial and enduring. (Benedict XVI, 2005, no.6)

2.6 Theoretical Framework

The research at hand provides a theory which provides a need to solve marriage instabilities in Nsambya Parish. The problem of marital instabilities is mainly caused by superficial preparation during the period of preparing for marriage. Therefore, solutions can be found through adequate preparation for marriage, people should be helped to appreciate why marriage preparation should take longer than just three weeks. This can be attained by following the pastoral guidelines laid down by Pope Francis, when he approved a document by the dicastery for laity, family and life in 2022 known as catechumenal pathways for married life. Once the proposals laid down are implemented then the situation is likely to be reversed.

2.7 Conclusion

In this chapter the views of different authors on marriage, marriage instabilities and separation have been highlighted. All these ideas have been proposed but the issue of marriage instability still prevails. However, we are still called upon to cooperate and work together to reduce this issue in our community.

CHAPTER THREE: METHODOLOGY

3.1 INTRODUCTION

In this chapter the researcher showed the research methods applied when collecting data. Hence methods like survey, interviewing, questionnaires are some of the methods for collecting data for our research. The Chapter indicates also the location from where the research was carried out which in this particular case was Nsambya Parish.

3.2 RESEARCH DESIGN

A research design is a technique, plan and strategy used by the researcher in conducting research (Willis and David, 2009). In this research, the researcher employed the descriptive survey to obtain statistical information through employing graphs and pie charts necessary for quantitative data analysis and tools such as questionnaires and interview guides were used to gather quantitative data. This design was used because it is good for research and provides qualitative and quantitative data necessary for exploring the topic of marriage instabilities.

3.3 STUDY PROCEDURE

The researcher used questionnaires and interview guides that were approved, through obtaining a letter of authorization from the dean of studies, thereafter I dispatched questionnaires, made bookings for interviews, trained my research assistants, bought the required research materials and then began collecting the data.

3.4 GEOGRAPHICAL AREA AND POPULATION

Nsambya parish is located approximately 5 kilometers (3 miles) south-southeast of the central business district of Kampala, along the Kampala–Ggaba Road. It is found in Makindye division with a population of 34,700 as of 2020 statistics from Ubos. This research targets Catholics in the

area who are taken to be the majority. Nsambya has 7 sub-parishes; Police, Katwe, Muyenga, Kisugu, Wabigalo, St. Anthony, Lukuli. Nsambya parish has many people that own retail shops, stress vendors, collecting scrap for money in slums but also it is an area with a number of catholic schools, institutions, hospitals, and many congregations. Nsambya Parish is in the central region of Uganda, in the heart of Kampala. Luganda (is the native language), English, Runyankole, Acholi, Swahili, and Kinyarwanda are among the languages spoken.

3.5 SAMPLING PROCEDURES

Sampling procedure implies a technique of selecting a subset or sub-group from the population, in order to estimate characteristics of the whole population. In other words, it is selecting a small group, with an intention of collecting data which represents the large group, when making a research. Thus, some of the techniques the research is to use are: Sample size, and sampling method.

3.4.1 Sample Size

The researcher used random and purposive sampling. With random, the researcher used probability sampling which involves random selection one to draw a conclusion about the entire population (Kumar, 2019, p. 151). Both practicing and non- practicing Catholics from the 7 sub-parishes: Police, Katwe, Muyenga, Kisugu, Wabigalo, Lukuli and St. Anthony with be considered. He got 10 men and 10 women from each sub-parish making a total of 140 respondents, among which include; priests, deacons, religious brothers and sisters, teachers, seminarians, civil leaders and business men and women and university students. For simple random probability he chose seven men and seven women from each sub-parish ($7*7=49*2=98$) and therefore made a total of 98 people and for purposive sampling he chose three men and three women from each sub -parish ($3*7=21*2=42$) to made a total of 42 people leading

us to a total of 140 respondents.

3.4.2 Sampling Techniques

The researcher will choose samples to represent the entire population (Kisoga, 2012). The researcher will use probability sampling to obtain information about the entire population, because this probability sampling involves random selection, which will enable the researcher to make strong statistical inferences about the group.

3.5 DATA COLLECTION PROCEDURES

It explains briefly the methods the research used in collecting data and the corresponding instruments. Such methods included; interviewing, observing, sending of questionnaires, and interactions in form of simple dialoguing and conversations among other data collection methods. Thus, the researcher used these tools as a way of acquiring necessary information, about marriage instabilities and separation, from respondents using open ended, close ended and multiple-choice questions.

3.5.1 OBSERVATIONS

This was another important tool in collecting data particularly concerning the response of Christians and their involvement in the activities of catechesis. Observation involves social interactions between the research and the subjects (Wilkinson & Birmingham, 2003). Observation allows the researcher to understand much more about the real-world situations, than when questionnaires and interviews are used (Wilkinson & Birmingham, 2003).

3.5.2 Questionnaires

Questionnaires were used to collect a lot of data from a variety of respondents. They contained open ended, multiple choice and closed questions. Using subtly different questions, and

approaches to questioning, can allow the researcher to access the required information (Wilkinson & Birmingham, 2003).

3.5.3 Interviews

This involves the presentation of oral-verbal questioning and replying. It can be through personal interviews or if possible, through telephone interviews (Kothari, 2004, p. 97). The researcher intended to use personal interviews due to the sensitivity of the matter. The researcher had pre-formulated questions and standard techniques of recording.

3.6 DATA QUALITY CONTROL

It allowed us to apply methods that were used to help us determine quality data of research, and the validity together with reliability of the instruments used in collecting data. This was meant to ensure that the collected data is accurate. It refers to the validity and reliability of instruments (Oso & Onen, 2005). The researcher chose the random sampling techniques so as to create equivalent representative samples that were essentially important and necessary for the entire study.

3.6.1 Validity

Validity has to do with truthfulness and is the extent to which an instrument can actually measure what it purports to measure (Kisoga, 2012, p.70). Looking at this fact, both questionnaires and interview guides will be pre-tested.

3.6.2 Reliability

Reliability means consistency in delivering results (Kisoga, 2012, p.70). This implies that a tool was able to register the same results when applied a number of times and in different situations, even if by different people. The researcher in order to prove the reliability of the tools, he inquired from the supervisor. He also selected and prepared four research assistants

who helped in the distribution, supervision and assembling of the questionnaires that were used in the research.

3.7 DATA PROCESSING AND MANAGEMENT

This is the collection, organizing, storing and translation of data into usable information. Through the methods of collecting data the researcher used this data to gain insights so as to solve the problem and generate better results.

3.8 DATA ANALYSIS

Data analysis is the process of converting the gathered data to meaningful information. It involves the organization, interpretation and presentation of collected data. The researcher will use qualitative and quantitative analysis, statistical analysis, to organize, interpret and present the findings from the interviews and questionnaires. The researcher will be truthful and not alter the opinions presented by the respondents.

3.9 ETHICAL CONSIDERATIONS

Human dignity should always be preserved even in matters of research. Due to the sensitivity of research, the researcher needs the consent of the respondents, and assure them that privacy and confidentiality will be guaranteed. Then proceed to collect the data.

3.10 ANTICIPATED CONSTRAINTS

Among the limitations the researcher might encounter during the entire research process might be the following: the time of research is too little; therefore, the researcher concentrated on a small sample of Nsambya parish and even among this small sample he still selected at random 10 from each sub-parish. Some questionnaires were not returned by the respondents and few were not fully completed or well filled.

3.11 LIMITATION OF THE STUDY

The researcher was faced with some challenges during the research project, involving how the data was collected. Most of the respondents were not aware of the recent document prepared by the dicastery for the laity, family and life called catechumenal pathways for married life and some other church documents regarding marriage, some few knew Familiaris Consortio. The researcher selected only 140 respondents to represent the whole population, and this might not portray well the mind of the entire population. In this situation, conclusions should be generalized with caution, due to a small sample selected.

CHAPTER FOUR: DATA PRESENTATION AND ANALYSIS

4.1 INTRODUCTION

Chapter four deals with the presentation and analysis of the findings, in line with the research questions, objectives that were treated and the data collection methods that were clearly elucidated in chapter three with the aim that the research is relevant to the topic. The data collected represents the residents of Nsambya Parish. In this chapter tables have been used to organize and arrange data, for the reader's easy follow up.

4.2 SOCIAL, DEMOGRAPHIC CHARACTERISTICS OF THE RESPONDENTS

This section deals with the social, demographic characteristics of the study population. The major aspects dealt with are age, occupation levels and the level of education are properly analyzed so that we can find out the factors that are leading to marriage instabilities when it comes to the topic under study.

4.2.1 AGE OF RESPONDENTS

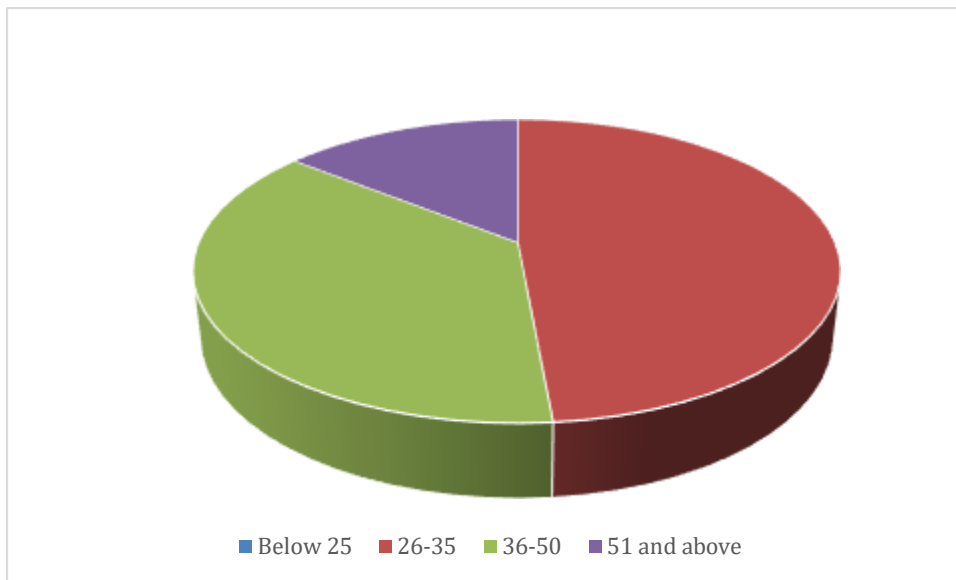
Of the 140 respondents, there were none below 26 years, 20 was between 26 -35, 68 between 36-50 and 52 were above 51 years, as the table below indicates.

Table 1: Showing the Age Group of the Respondents.

AGE GROUP	NO. OF RESPONDENTS	PERCENTAGE (%)
Below 25	0	0
26-35	68	48.6
36-50	52	37.1
51 and above	20	14.3
Total	140	100

Source: Fieldwork Findings 2024

Figure 1: AGE GROUP OF RESPONDENTS



From the table above, it is evident that those aged between 26-35, were the majority among the respondents with a percentage of 48.6%, this shows that the questionnaires were given to young couples who are mostly faced with the problem of marriage instabilities in their first years of marriage, that is not to say that the couples who have been in marriage do not face marriage instabilities, they do but it is most common among young couples in Nsambya Parish.

4.2.2 Highest Level of Education.

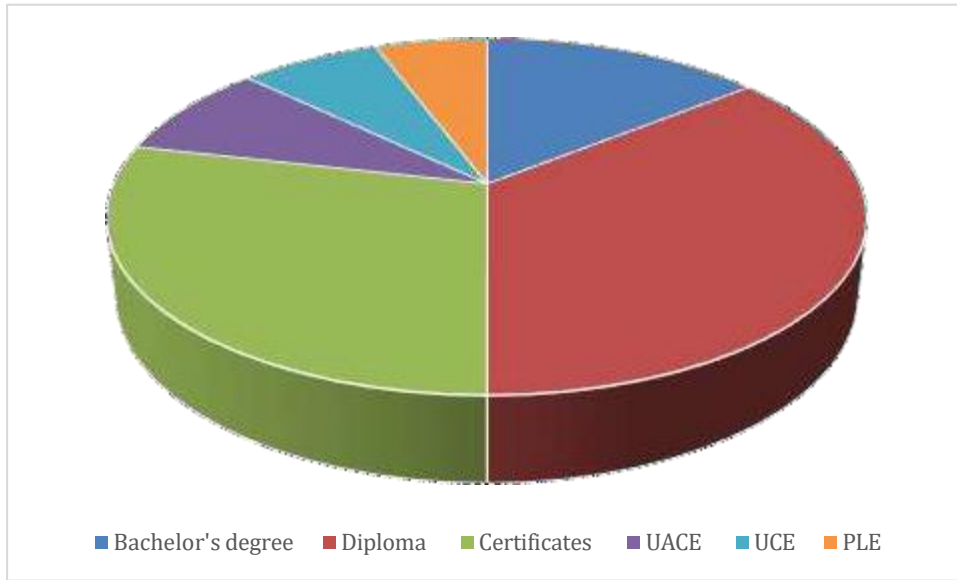
Of the 140 respondents, 20 acquired bachelor's degrees, 50 have diplomas, 40 have only acquired certificates from nursing schools or other institutions, 12 stopped at UACE, 10 only acquired UCE and 8 stopped at PLE.

Table 2: Showing the Highest Level of Education

Highest level of education	No. of respondents	Percentage (%)
Bachelor's degree	20	14.3
Diploma	50	35.7
Certificates	40	28.6
UACE	12	8.6
UCE	10	7.1
PLE	8	5.7
Total	140	100

Source: Fieldwork Findings 2024

Figure 2: LEVEL OF EDUCATION OF RESPONDENTS



The community is generally an educated community with a percentage of 78.6 with at least a certificate at tertiary institutions or university but it is a community also having couples who never attained at least a certificate making a percentage of 21.4. The purpose of finding out the level of education was to know whether at the various levels of education, they were taught about marriage as directed by the model in Familiaris Consortio and Catechumenal Pathways for married couples.

4.2.3 Occupation

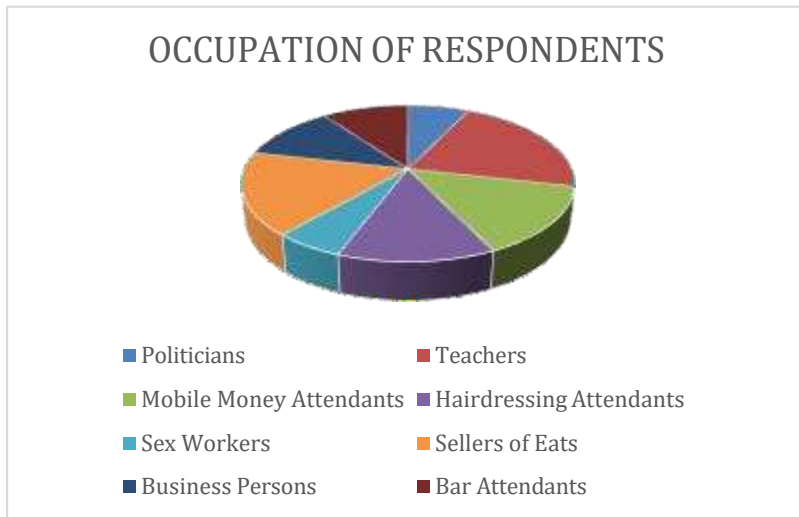
The various types of work the respondents are engaged in were analyzed to show the impact or affect their employment status has towards their individual perspectives on the issue of marriage instability and the effects of separation.

Table 3: Showing the Occupation of the Respondents

Occupation	No. Of Respondents	Percentage (%)
Politicians	10	7.1
Teachers	30	21.4
Mobile Money Attendants	20	14.2
Hairdressing Attendants	18	12.9
Sex Workers	8	5.7
Sellers of Eats	24	17.1
Business Persons	16	11.4
Bar Attendants	14	10
Total	140	100

Source: Fieldwork Findings 2024

Figure 3: OCCUPATION OF RESPONDENTS



From the table above, the majority of the people have or do low paying jobs, this is manifested by the fact that 39.9% only have what you would term as good jobs: namely the politicians, teachers and the business persons but the remaining percentage of 60.1% have got low paying jobs: namely mobile money attendants, hairdressing attendants, sex workers, sellers of eats and bar attendants. Both views from both low earns and high earns were of great help as regards the topic being studied.

4.3 ACQUAINTANCE WITH ANY CHURCH DOCUMENT ABOUT MARRIAGE INSTABILITIES

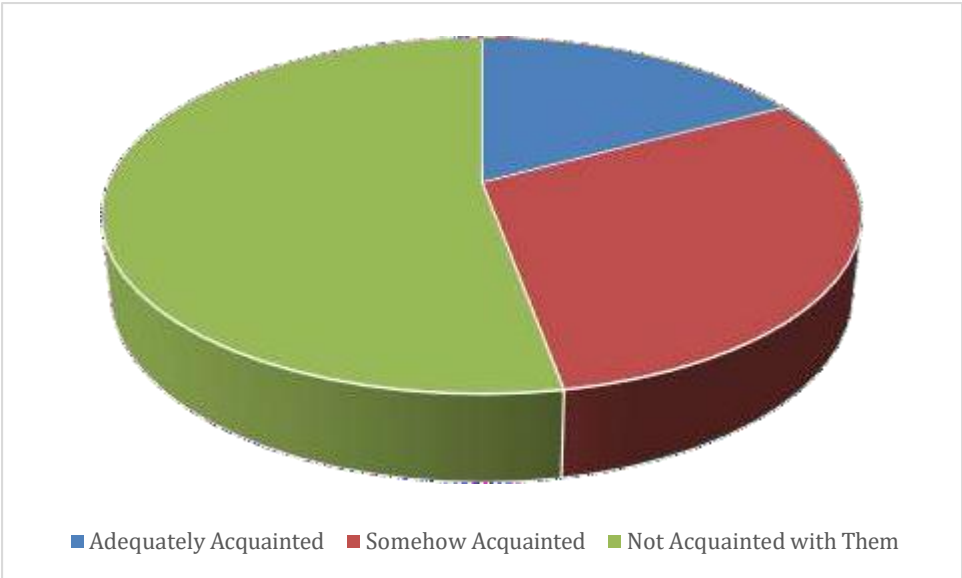
The purpose was to find out whether the respondents first of all are acquainted with any of the church documents, they speak about marriage instabilities and separation.

Table 4: Showing the Respondents Acquaintance with Church Documents about Marriage Instabilities.

ANSWERS	FREQUENCY	PERCENTAGE (%)
Adequately Acquainted	24	17.1
Somehow Acquainted	42	30
Not Acquainted with Them	74	52.9
Total	140	100

Source: Fieldwork Findings 2024

Figure 4: ACQUAINTANCE WITH CHURCH DOCUMENTS ABOUT MARRIAGE



From what is presented, only 17.1% are fully aware of church documents, very many know nothing about the church documents concerning marriage making a percentage of 52.9% and 30% of the respondents know some of the church documents about marriage

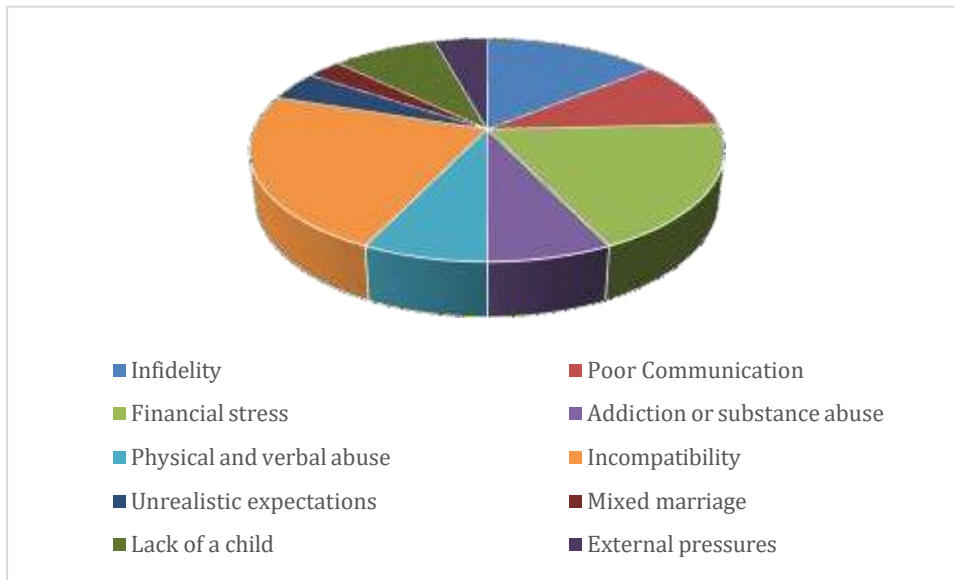
4.4 WHAT ARE THE FACTORS LEADING TO MARRIAGE INSTABILITIES?

Table 5: Showing the Factors Leading to Marriage Instabilities.

FACTORS LEADING TO MARRIAGE INSTABILITIES	FREQUENCY	PERCENTAGE (%)
Infidelity	20	14.3
Poor Communication	14	10
Financial stress	26	18.6
Addiction or substance abuse	10	7.1
Physical and verbal abuse	10	7.1
Incompatibility	32	22.9
Unrealistic expectations	6	4.3
Mixed marriage	4	2.9
Lack of a child	12	8.6
External pressures	6	4.3
Total	140	100

Source: Field Work Data

Figure 5: FACTORS LEADING TO MARRIAGE INSTABILITIES



From the data above, the research showed that incompatibility with a percentage of 22.9, financial stress with a percentage of 18.6 and infidelity with a percentage 14.3% are the major triggers of marriage instabilities and separation. However a number of respondents said infidelity is the major cause of marriage instabilities but the findings top (22.9) incompatibility a major cause because when cheating occurs or when one of the couple gets to know that the partner is cheating then this creates a lot of questions like am I not good enough for him, what did I actually do to the exist of him or her to cheat? And consequently, the poor communication will begin, jealousy will crop in, substance and drug abuse is most like to occur because now the partner is stressed because of the cheating and in the end physical abuse will also be manifested because he is not in his right state of mind having been influenced by alcohol. At this moment is when the partner is most likely to see that they are not compatible and how the guy or girl has never fulfilled some of the expectations the partner had initially and consequently if these couples are not helped, they are most likely going to separate.

4.4.1 What are the Manifestations of these Marriage Instabilities?

One of the respondents said that one of the clear manifestations that first be seen at church, is the fact that the couple that used to come together at church are no longer coming together or when the couple is called to the public events like weddings, birthday parties, church functions. A couple that used to come and sit together no longer sit together or when invited on partner creates reasons for his not attending yet they are not sick or preoccupied by work.

Another respondent said that the partners who used to easily agree on issues or matters now are very quarrelsome even to the smallest of issues and as a result they tend to give each other silent treat or even start coming back home very late a person who used to come back at 8pm now returns home at 3 am in the night or midnight.

Some couples said another clear manifestation is denying another person sexual pressure because probably a man did something now the only way to show that she is not happy with what the man did was to sexually starve the men.

According to a few respondents, men tend to also deny their families some basic needs like sugar, foods, salt, and fuel for cars, paying for electricity. That can be another clear indication that the family is facing some ongoing internal or external conflicts.

4.5 WHAT ARE THE EFFECTS OF SEPARATION?

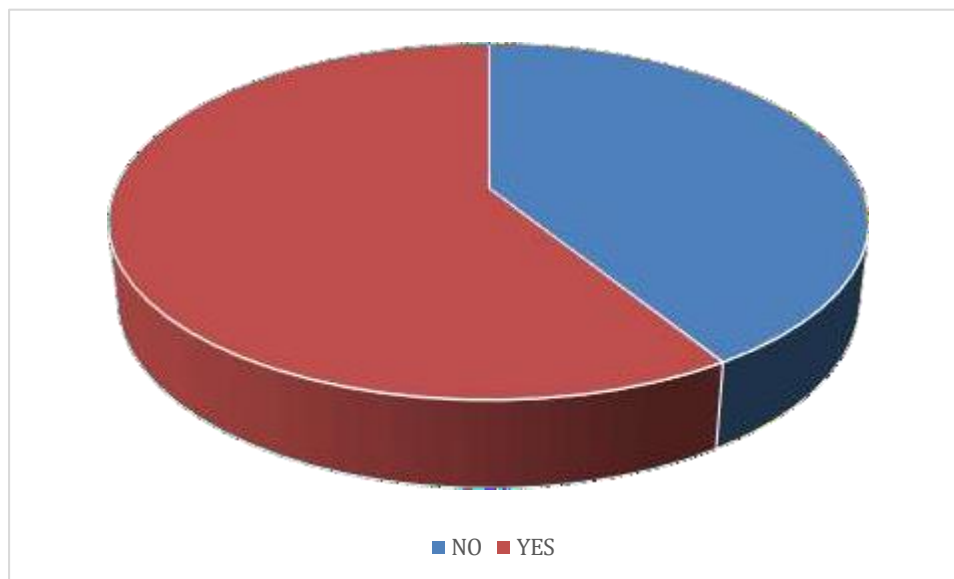
The aim here was to discover whether separation is as a result of marriage instabilities or not?

Table 6: Showing Whether Separation is as a Result of Marriage Instabilities.

SEPARATION RESULTING FROM MARRIAGE INSTABILITIES	FREQUENCY	PERCENTAGE
yes	118	84.3
no	22	15.7
Total	140	100

Source: Fieldwork Findings 2024

Figure 6: SEPARATION RESULTING FROM MARRIAGE INSTABILITIES



From the table, the majority of the respondents (84.3%), said that separation is caused by the ongoing conflicts in the family. this is attributed to the fact that these couples know that marriage is indissoluble and that they are called upon to love, respect and have mutual self-giving towards

the partners but sometimes due to so many challenges and hardships in marriages , the couples most especially the mothers for the love of their family and fear of shame they decide to separate when the bond still exists for the sake of the children and church doctrine . Some couples said that they separate not because of any marriage instabilities but at times they separate because of health issues of one of the couples or change of personal goals and family pressures and cultural expectations. For example, some girls got separated because they had spent 10 years with a child.

4.5.1 On Spouses

4.5.1.1 Emotional and Psychological Effects.

A number of respondents acknowledged that there are emotional effects that happen immediately after separation has occurred, and these include the fact the partner that is affected is going through a state of anger or relief, grief, guilt, loneliness, some are anxious while others go through the state of depression. For the couples that have lived together for a very long time, there is a sense of loss of identity or self-worth and also go through stress of adjusting to being single and single parenthood, a life they have not been used to or at.

4.5.1.2 Financial Effects

Some respondents that have gone through separation before told me that when separation occurs the financial support coming from the man tends to reduce or even at times cease completely and this tends to make life hard to the extent that times one has to shift from a well-furnished house to a house that is not furnished so that one can manage the expenses like rent that if one is renting, electricity, water , garbage fees, fuel in case one has a car and yet according to some respondents who were ladies said they have low paying jobs so sustains of the home and themselves becomes a biggest challenge.

4.5.1.3 Social Effects

Some of the respondents shared with me that, once separation has occurred either publicly or silently but most especially publicly this causes for one of the partners problems, they are normally isolated because the people feel they did wrong to separate from their partner and this in the end after a long time creates some of stigma, sense of unbelief, and eventually for those that are strong enough to relate causes them to change and get new friends for fear of shame and being laughed at by their old friends.

4.5.2 On Children

4.5.2.1 Emotional and Psychological Effects

Through interacting with a number of the young adults who have parents that are living in different homes, because of separation, I discovered that most of these youths or children blame themselves that they did not do enough to unite their parents. One told me that their parents have spent four years having separated but have failed to reconcile and this has created in them a state of guilt, sadness and confusion on what they can probably do to help their parents reunite. Some openly told me that they are more loyal to the mom and while others are more loyal to the dad, so in the end children end up choosing sides among their parents.

Some respondents told me that the absence of the father has affected them and to some it was visible looking at their behavior patterns, one could not but easily notice that there is a problem. Some respondents told me that some boys and girls that are easily drawn into homosexuality are probably due to the fact that they lacked one of the parents who could act as a guide.

4.5.2.2 Financial Effects

Many of the respondents attested to the fact that with the separation, lower standards of living are at times or most times expected mostly in cases where the husband rents another place and stops sending financial aid, the educational and extracurricular activities of the children are affected greatly.

4.5.2.3 Social Effects

When children have grown up from broken families in most cases, this affects them academically that the once performing students starts performing poorly and in a long run it also becomes quite difficult for such people to get future partners and also they tend to withdraw from the society or community and they leave a lonely life style because they believe they might not be understood once they go on to share their stories to the people.

4.5.3 On Society

According to the findings, when separation occurs emotionally in the society there is a challenge of mental health, that people that previously coped with stress because they had a partner now find it even hard to sleep. Financially there is a strain on the welfare systems, this because the demand of items might be high but the income to purchase these items is completely very due to separation, also with the increasing costs with healthcare most of these spouse cannot manage these costs hence society is affected and finally on the social effect there is breakdown of the traditional family roles in that the women or men gain more roles since they are the only ones with children and reduced social cohesion.

4.5 4 On Church

Some of the respondents said that there is a feeling of shame, guilt, rejection among the couple that have separated and, in the end, when they are not helped to overcome, they face a spiritual conflict in their lives. Financially when the couples separate one or both of them, they tend to stop coming to church and this in a way reduces tithes or contributions. And on the social side, when these people that have separated have not been helped, they face a problem of exclusion or creation of divisions among the Christians, creating cliques of faithful couples and separated couples.

4.6 What Can the Church Do to Curb the Problem of Marriage Instabilities and Separation?

One respondent suggested the training first of the facilitators should be taken on by the parishes, so that they can go through various courses that help them be equipped to train other future couples and these people should possess experience as regards marriage issues and they should know how to help couples.

Another respondent said that the couples should be adequately trained not just in two weeks and even among the two weeks the couple also dodges some days and hence these people end up going in for marriage when they are not fully equipped with the mind of the church as regards how to persevere when faced with challenges in marriage.

The priests and those entrusted with the task of educating the couples should be available to constantly counsel the couples when faced with challenges, so that they are helped to resolve the issues before they can escalate to the point of these couples wishing to separate.

A number of respondents (30) said that the association of the married couples at all levels from the parish to the diocese should have quarterly teachings concerning marriage issues and how people go through such marriage issues. These same respondents suggested that the research

seminars should be made constant like held once after three months to help remind couples of their commitments and also recommending church documents or encyclicals that couples can read to be strengthened in their marriage.

Another respondent suggested that the couples during the periods of seminars, or trainings or during the quarterly meetings they should be helped to know what the bible says about single mothers, single fathers who have failed in marriages, speak about surrogate motherhood and also speak about saints that become saints for having endured during their marriage so that the couples are helped also to endure the hardships and pains in marriage.

One of the respondents said that the conflicts should be resolved by the Nnabafumbo or Ssabafumbo or the priests or marriage experts such that couples do not separate, because separation has so many negative repercussions or effects on spouses, children, society and the church.

4.7 Conclusion

It is true that marriage instabilities cause separation, but also there can be other factors like health problems that can cause separation. It is the task of the church to see to it that the couples are fully prepared before they can go to approach the altar and once the foundation of marriage is good then cases of marriages instabilities can be reduced and separation can be avoided, once separation has occurred then the priests are called to advocate for reconciliation as a remedy and conversion of the partner in wrong

CHAPTER FIVE: DISCUSSION OF THE FINDINGS

5.1 INTRODUCTION

In this chapter, the researcher focuses on interpretation and discussion of the findings that have been presented in chapter four. He goes further to connect these findings to the concepts and theories that were discussed in chapter two following the studied objectives of the topic. The aim is to give a thorough grasp and understanding of the topic being studied, showing how these findings properly contemporize the existing knowledge.

5.2 INTERPRETATION OF THE FINDINGS

This research was aimed to address certain objectives and questions. The general objective was to explore how the problem of marriage instability can be solved. The specific objectives were three namely; to establish the factors leading to marriage instabilities; to explore the effects of separation and lastly to explore what can be done to curb the problem of marriage instabilities and separation. The data obtained during this research truly gives solutions to these objectives which clearly shows that the original intention was successfully attained.

5.2.1 Summary of the Findings

The researcher observed that marriage instability is still a big challenge among the couples in Nsambya Parish, with an estimated percentage 84.3 % of the respondents, making a firm affirmation that most the couples that have separated in the parish, separate because of marriage instabilities and only 15.7% of the couple separate not because of marriage instabilities. Based on the leading factors given by the respondents to show why this is still an issue, one realized that the couples have not realized and valued that sufficient preparation can help reduce the marriage instabilities. The researcher discovered that many were aware of the marriage instabilities, but very

few were aware of the church documents that speak about marriage instabilities and separation, due to the various educational, religious and cultural backgrounds.

Fortunate enough is the fact that, having elaborated the about the church documents for example Familiaris Consortio and catechumenal pathways for married couples, they saw the need to curb the problem of marriage instabilities and separation among married couples. They suggested ways of how to curb the problem of marriage instability and separation namely; by training the facilitators of the couples, the priests who wed the couples should journey with them to work as counselors, creation of associations of couples in which they help to each other know how to overcome some challenges in marriage, constant research seminars, involve experts in conflict resolutions, and lastly encourage couples to constant read and meditate upon the word of God so that it gives them strength to endure.

5.3 DISCUSSION OF FINDINGS

The previous studies and theories connected with the study are being explored in this section. The researcher goes on to show how the findings obtained from the field study have been employed.

5.3.1 OBJECTIVE ONE: FACTORS LEADING TO MARRIAGE INSTABILITIES

5.3.1.1 Major Triggers of Marriage Instabilities.

The findings revealed that incompatibility, financial stress and infidelity as the major triggers of marriage instabilities, this is probably because they deal with the core foundations of stable relationships such as trust of each other, shared values and principles, connectedness most especially emotional connection and the security of the partner or spouse.

5.3.1.1.1 Incompatibility

The respondents attested to the fact that most couples begin off with shared or common interests but with time their interests, values, goals and lifestyles change and this in the end creates emotional distances and constant conflicts and eventually lack of understanding and poor communication among the couples. These differences develop because of probably different religious beliefs and practices, divergent career priorities and future goals, different parenting styles among others. If then these couples were not fully trained on how to go through these times then marriage instabilities begin.

This finding concurs with John Paul II (1979) whose study established that practical link between pre-sacramental catechesis and post-sacramental catechesis is still a challenge and John Paul II(1981) whose study established that young people have not only lost sight of the correct hierarchy of values but also don't know how to face and deal with new difficulties and he advocated for the church's pastoral action to be progressive and accompanying in step by step development and formation in different stages of marriage preparation and cardinal Alfonso Lopez(2022), whose studies established that marriage catechumenate must be adopted so as to engage those preparing for marriage along a path that leads to an encounter with Christ, deepen its relationship and assist in making authentic discernment of their vocation to marriage , a decision made after a long period of time , from childhood to the second stage; regarded as the final preparation.

5.3.1.1.2 Financial Stress

From the findings, it was revealed that money reflects much more than just numbers, it reflects the power dynamics at home, it also reflects the values and priorities held by the partner who holds more money. If misfortune befalls one of the partners that he or she loses the job or goes into debt due to probably because of the loss of a job or the poor culture of saving or financial discipline.

This normally creates misunderstandings and loss of trust because one partner might think the other got another girl this creates marriage instability.

This finding concurs with Pius XI (1930) whose studies established that the women often advocate for equality because they feel their dignity is not respected and in the end advocate for emancipation in three aspects: domestic society, administration of family affairs and rearing of children. The same Pope however said that in other things there must also be a certain inequality and due accommodation, which is demanded by the good of the family and the right ordering and unity and stability of the family. This fight for authority and gender roles through emancipation in the end leads to conflicts and loss of love and respect towards each other hence separation.

5.3.1.1.3 Infidelity

The respondents affirmed from the findings that infidelity directly violates trust, intimacy and creates emotional trauma that many couples struggle to overcome because of the deep feeling of betrayal and this trigger deeper issues of neglect, poor communication, addictions or substance abuse, physical and verbal abuses and unmet sexual needs. This is probably because the couples have distorted views about marriage and theories, and this is only possible if they were not properly trained or even not trained at all.

This finding agrees with Pius XI (1930) whose study established that “People follow personal preference or opinions rather than the divine law for example some think they “possess an inborn sexual tendency which cannot be satisfied within the narrow limits of monogamous marriage.” and concurs also with John Paul II(1981), that due to relativism people have loss the sense of God, meaning that love of the self and what the self wants is more important, adopting to man-made arrangements or preferences and undermining the two aspects of conjugal faith and sacrament that

are stressed by Pope Pius XI(1930): "conjugal faith and sacrament; "conjugal faith" there should be no carnal intercourse outside the marriage bond. "Sacrament" the marriage should not be broken." Therefore, it is divinely instituted and carries with it a perpetual and indissoluble bond and it is unitive.

5.3.1.2 Minor Triggers of Marriage Instabilities

According to the findings, minor triggers of marriage instabilities are often small issues that on first glance may not seem serious but with time they can build up over time if they are not resolved, why they may not cause separation on themselves, the quality of the relationship is affected and they contribute to a long term dissatisfaction in marriage. According to the respondents they pointed out the following: poor communication, addiction and substance abuse, physical and verbal abuse, unrealistic expectations, mixed marriages, lack of a child and external pressures. Here below is a discussion of these minor triggers of marriage instabilities.

Majority of the respondents agreed some couples enter marriages with unrealistic expectations. This is probably because they have not received proper formation and training of what to expect in marriage and what not to expect. They have not been taught what marriage is all about because the primary end of marriage is procreation and education of children."(Pius XI,1930,no.17), where the two that have become one flesh are called to grow continually in their communion of conjugal love, through day to day fidelity to their marriage promise of total mutual self -giving for the good of the children (ccc, 1995, nos. 1639-1657).

It is not about having so many expectations that must be fulfilled by the partner. The false perspectives on the media and internet have also escalated this problem of having unrealistic expectation fostered by the spirit of comparison and wanting to be better than another, that once

one is unable to meet her/ his high standards they resort to prostitution or commercialization of the body, this crisis in couple's relationship destabilizes the family and may led to separation.(Francis ,2016,no.41)

The findings revealed there are couples that receive interference from external pressures, mostly friends or in-laws, this is probably because the woman does not have a child yet. It is true according to ccc (1995) whose studies established that," children are the supreme gift of marriage and greatly for the good of the parents." and the child is a gift from god, therefore if for one reason or another the family has failed to get a child they are called to continue loving each other and if it is discovered she cannot have a child then she can adopt rather than living a marriage because the marriage is permanent and indissoluble.

The findings also revealed the fact that we are starting to have a number of mixed marriages , which according to the respondents they would not be bad but they possess so many challenges, that in most cases the children are not baptized and brought up in the catholic church because the other partner is not properly instructed and even if he is instructed about the obligations and the purposes and essential properties in marriage(can. 1125), they don't obey them and this leads to marriage instabilities if not solved

5.3.2 OBJECTIVE TWO: EFFECTS OF SEPARATION

Majority of the respondents said that the effects of separation cut across the families - they affect the spouses and children, communities - they affect the society and spiritual environment- they affect the church and the faith of the spouses. These effects vary greatly depending on the circumstances of the separation, the degree or level of conflict, the availability or unavailability of

a support system or individuals to help him or her to overcome or cope with the challenging situation. Below are the effects of separation.

5.3.2.1 On Spouses

A number of respondents acknowledged that there are emotional effects that happen immediately after separation has occurred, and these include the fact the partner that is affected is going through a state of anger or relief, grief, guilt, loneliness, some are anxious while others go through the state of depression. The finding concurs with Pope John Paul II (1981) whose study established that when separation occurs the bond of love and mutual support weakens, the individual's commitment to prayers, sacraments and community life also weakens hence leading to feelings of betrayal, depression, anxiety, abandonment and loneliness.

The research showed also showed that there are financial and social effects that come up as a result of separation to the spouses; the financial support coming from the man tends to reduce or even at times cease completely and this tends to make life hard to the extent that times one has to shift from a well-furnished house to a house that is not furnished so that one can manage the expenses like rent that if one is renting, electricity, water , garbage fees, fuel in case one has a car and yet according to some respondents those affected have low paying jobs.

According to the research the spouses are affected socially mostly when they are isolated because the people feel they did wrong to separate from their partner and this in the end after a long time creates some of stigma, sense of unbelief, and eventually for those that are strong enough to relate causes them to change and get new friends for fear of shame and being laughed at by their old friends. Having discussed all these, there is need for the church and further researchers to delve deeper in all these effects that affect the spouses when separation has occurred and find deeper

effects and how they can be solved because the pope speaks about them in passing he does not go deep to discuss them in familiaris consortio.

5.3.2.2 On Children.

According to Pope John Paul II (1981), whose study established that the children suffer greatly from broken families, or from single parenthood. They suffer emotionally, spiritually, socially and psychologically from abandonment or neglect from one of the spouses. The children also struggle with identity issues, trust, emotional health, social development and also normally his academic grades also are affected by the aftermath of separation. This all agrees with what the respondents said from the findings that the children blame themselves that they did not do enough to unite their parents; they failed to reconcile them and this has created in them a state of guilt, sadness and confusion. Some openly told me that they are more loyal to the mom and while others are more loyal to the dad, so in the end children end up choosing sides among their parents.

Furthermore, the absence of the father has affected them in their behavior patterns, that some easily drawn into homosexuality are probably due to the fact that they lacked one of the parents who could act as a guide. financially it lowers their standards of living, affects their educational and extracurricular activities and finally socially it affects the children's academic performance and creates a state of loneliness for the children since probably the parent is trying to make ends meet he/ she does not have the time to spend with the children the way he/she would have loved to if the other spouse was around.

5.3.2.3 On Society

According to Pope John Paul II (1981), whose study established that, the society that is running the risk of becoming more and more depersonalized and standardized and therefore inhuman and

dehumanizing, with the negative results of many forms of escapism-such as alcoholism, drugs, crime and mental health. Therefore, when couples separate this at times leads to weak families and consequently leads to a decline in Christian values and moral discipline. The respondents stressed the challenge of mental health and consequently leads to the people resorting to alcohol, substance abuse, physical and verbal abuse. However, what is not delved into is how this loss of virtues and values can be restored among couples and how the substance abuse and physical abuse can be overcome in a society or community where coming together to harmonize the personal rights with the requirements of social living what can be done? How can we strengthen the vital cell of society? So that it is not weak

Financially there is a strain on the welfare systems, this because the demand of items might be high but the income to purchase these items is completely very due to separation, also with the increasing costs with healthcare most of these spouse cannot manage these costs hence society is affected and finally on the social effect there is breakdown of the traditional family roles in that the women or men gain more roles since they are the only ones with children and reduced social cohesion.

5.3.2.4 On Church and Faith

The findings proved that after separation there is a feeling of shame, guilt, rejection among the couple and in the end when they are not helped to overcome, they face a spiritual conflict in their lives in which their faith and prayer life goes down. Financially when the couples separate one or both of them, they tend to stop coming to church and this in a way reduces tithe or contributions. And on the social side, when these people that have separated have not helped, they face a problem of exclusion or creation of divisions among the Christians, creating clicks of faithful couples and separated couples. The findings do not concur with Pope John Paul I I(1981) because the church

considers separation as a last resort after all reasonable attempts at reconciliation have failed and therefore this probably explains the limited resources of the church expounding on the reality of separation other than encouraging the spouses to reconcile and encouraging the priests to journey with couples.

5.3.3 OBJECTIVE THREE: SOLUTIONS TO THE PROBLEM OF MARRIAGE INSTABILITIES AND SEPARATION

5.3.3.1 Marriage Preparation and Ongoing Catechesis

The findings showed that the couples should form associations from the parish to the diocese, have quarterly teachings concerning marriage issues and how people go through such marriage issues. Others suggested constant seminars that help remind couples of their commitments and also recommending church documents or encyclicals that couples can read to be strengthened in their marriage and also have bible study. This finding concurs with Pope John Paul II (1979) whose study established that we need sacramental catechesis. He says that there is connection between catechesis and the sacraments, for catechesis always has reference to the sacraments.

The finding further concurs with the pontifical council for the family (1996) whose study established that there are persons who contract marriage when they are not really prepared for it. Therefore, the church perceives the need for a more adequate and extensive preparation for the sacrament. Pope John Paul II, (1981) proposed a three-stage model of marriage preparation. Which include. Remote preparation: begins in childhood through education and family life. Proximate preparation: involves catechesis, emotional and relational development in adolescence and immediate preparation: which takes place shortly before marriage, focusing on spiritual and liturgical formation and even after the marriage celebration is finished.

Pope Francis (2022), whose study established under the Dicastery for Laity, Family and Life, released new pastoral guidelines for local Churches, which lay out a path toward the creation of “Catechumenal Itineraries for Married Life” that is more detailed and shows how the ongoing catechesis can be done after the wedding, in a third stage he called accompaniment during the first years of married life.

5.3.3.2 Availability of Priests as Facilitators and Counselors

From the findings, the priests and those entrusted with the task of educating the couples should be available to constantly counsel the couples when faced with challenges, so that they are helped to resolve the issues before they can escalate to the point of these couples wishing to separate. The findings suggested that the role of facilitators should be taken on first by the priests and later by the Nnabafumbo or Ssabafumbo or even experts, so that people can go through various courses that help them be equipped for their future marriages .this finding concurs with Pope Paul VI (1986) whose study established that priests should act as counsellors and spiritual directors both of individual men, women and of families because Christians turn to them filled with great confidence.

5.3.3.3 Self -Giving Love as an Antidote and Importance of Both Parents

The findings showed that conflicts should be resolved by the Nnabafumbo or Ssabafumbo or the priests or marriage experts such that couples do not separate, because separation has so many negative repercussions or effects on spouses, children, society and the church. But I would like argue and say that before it reaches the point of involving the Nnabafumbo, Ssabafumbo and priests, the couples during their marriage preparations and ongoing catechesis they should helped to appreciate the importance of having both parents and also the value of self-giving love in

marriage as well presented by Pope Francis (2016), that the mother and father , both are necessary for a child's integral and harmonious development ,each spouse contributes in a distinct way to the upbringing of a child. Respecting a child's dignity means affirming his or her need and natural right to have a mother and father. We are not speaking of the mutual love of father and mother as individuals, but also of their mutual love, perceived as the source of one's life and solid foundation of the family.

Pope Benedict XVI (2005) clearly stated that Marriage is not a contract but a sacramental covenant, showing God's faithful love. And that love is the icon of the relationship between God and his people.” Therefore, love becomes a care and concern for others, it is not about personal satisfaction but instead seeks the good of the other, for lasting marriages there is a need to transform from love into agape, a love that is faithful, sacrificial and enduring.

CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS

6.1 INTRODUCTION

Chapter five has discussed and explored the findings in depth concerning the factors leading to marriage instabilities and the effects of separation, the respondents also went on to give solutions to this problem. This final chapter six then presents key conclusions that are derived from the study offering Practical recommendations that are based on the findings with the aim of addressing the issue of marriage instabilities and separation effectively. The recommendations given can also prompt other scholars to carry out research in the same field or establishment of policies.

6.2 CONCLUSIONS

As regards the issue of marriage instabilities and how these instabilities lead to separation; a number of strategies were proposed to curb this issue. The research conducted under this topic has shown the urgency of solving this issue because of the many effects it creates to the spouses, children, society and the church as a whole. The following are the conclusions drawn from the research.

6.2.1 Unawareness of the Church Documents about Marriage

From the findings, it was discovered that the majority of the people are not aware or know little about the church documents concerning marriage in general. Only a few people were in the know of some of the church documents. Therefore, this left me wondering what they are taught during preparation for marriage and this also led me to conclude probably this is why there are so many marriage instabilities and separation since the people are not informed or trained to go through such challenges in their families. Therefore, like the dicastery for laity, family and life that recommended the catechumenate pathways for married life, because it offers a long period of

marriage preparation in this way it will help the couples better prepared for marriage, that is, faithful, sacrificial and enduring.

6.2.2 Priest's ongoing Formation

Since the priests are in charge of marriage preparations, they therefore need to be aware of the different church documents in regards to marriage. So if they can go for some course about marriage in the different universities or institutions that teach about marriage so that they can be in position to guide the married couples.

6.2.3 Retreats and Recollection

The diocese should organize retreats and recollection to help the couples who might be going through challenges in their marriages so that they are strengthened and know how to handle the different conflicts in their marriages.

6.2.2 Factors That Make Marriage Instabilities Prevail

Based on the research made, marriage instabilities have been confirmed as an issue in Nsambya Parish and the factors that make it prevail are categorized as major triggers and minor triggers of marriage instabilities.

6.2.2.1 Major Triggers of Marriage Instabilities

The study showed that marriage instabilities prevail because of lack of incompatibility among couples, with time the couples that used to share common interests, goals and lifestyles eventually lack understanding. They also prevail because of financial stress that reflects the power dynamics at the home, gender roles and fight for authority, values, priorities and financial discipline and lastly caused by infidelity that directly violates trust, intimacy and creates emotional trauma among

the couples. This infidelity in turn leads to poor communication, additions or substance abuse, physical and verbal abuse and unmet sexual needs.

6.2.2.2 Minor Triggers of Marriage Instabilities

According to the findings, minor triggers of marriage instabilities are often small issues that may not seem serious but with time they can build up over time if they are not resolved. These include; poor communication, addiction and substance abuse, physical and verbal abuse, unrealistic expectations, mixed marriages, lack of a child and external pressures.

6.2.3 Effects of Separation

The findings show that the effects of separation affect the spouses and children, the society and the church. These effects can further be grouped according to the findings into emotional, psychological, financial and social effects. These effects vary greatly depending on the circumstances of the separation, the degree or level of conflict, the availability or unavailability of a support system or individuals to help him or her to overcome or cope with the challenging situation.

6.2.4 Solution to Marriage Instabilities and Separation

6.2.4.1 Marriage Preparation and Ongoing Catechesis

From the research it can be noted that there is a need for couples to be adequately prepared for marriage and the need for constant ongoing catechesis. This involves training of the facilitators or trainers for married couples so that after they have been trained they are fully equipped to prepare couples for marriage, the availability of priests as counselors to help with the issues of conflict resolution ,constant seminars and retreats were couples can go and freely share the challenges they are going through in marriage and offer each other encourage and solutions from fell married

partners, creation of active associations of marriage couples at the parish level, deanery level and diocesan level that meet quarterly to discuss marriage but also support each other financially mainly through creation of SACCO (savings and credit cooperative organization) and encourage each other to remain committed.

6.2.4.2 Self-giving Love.

They should be helped to appreciate during marriage preparation and ongoing catechesis, that marriage is about self-giving love and that both parents are important in a good marriage .through helping them appreciate the value of chastity in marriage, true love that stems from God and that is why marriage is unitive and indissoluble. This can be done through getting for the experts to talk to them, through the priest and facilitators hat the mother and father, both are necessary for a child’s integral and harmonious development, each spouse contributes in a distinct way to the upbringing of a child. Marriage is not a contract but a sacramental covenant, showing God's faithful love. And that love is the icon of the relationship between God and his people.” Therefore, love becomes a care and concern for others, it is not about personal satisfaction but instead seeks the good of the other, for lasting marriages there is a need to transform from love into agape, a love

6.3 RECOMMENDATIONS

After noting the necessary conclusions of the study, the researcher now suggests possible recommendations that can be employed by the necessary personnel to ensure that the issue of marriage instability is addressed more and also that the necessary policies can be realized. These recommendations include the following.

6.3.1 Creation of Catechumenal Pathways for Married Life

I recommend creation of catechumenal pathways for married life to solve the challenge of superficial preparation. When couples are not well prepared, they tend to fall apart or separate due to the weak foundations of marriage created by inadequate preparation. It is also urgent to implement what has already been proposed in familiaris consortio number sixty six, but also on it add the pastoral guidelines proposed by the dicastery for laity, family and life in 2022, for it tries to deal with aspect of superficial preparation with its phases and stages of pre-catechumenate phase and actual catechumenate phase which has three stages of proximate preparation which takes strictly one year, final preparation which takes few months and third stage of accompaniment which is in the first years of marriage.

This model proposed by the dicastery can be adopted for the future married couples because it can help solve problems of couples that enter marriage when they are not fully prepared for it is very detailed and elaborate on what clearly should be done at what phase or stage of marriage preparation. So, the episcopal conference can study the document and see whether it can be adopted in our Ugandan setting.

6.3.2 Catholic Primary Schools Should Include Pre-Catechumenate Compulsory Classes

Apart from primary school kids getting classes to help them receive the three sacraments of Christian initiation, or the marriage vocation should be rooted in the journey of Christian initiation into the faith even from childhood. They should have a separate class to teach them of what they are supposed to know at the pre-catechumenate phase: remote preparation, having discovered a deterioration of values for marriage, which values kids are supposed to learn when still young, to prepare the ground on which the seeds for the future vocation to married life. For if genuine human values are instilled in a child at this stage they grow with self -esteem and esteem for others is

cultivated, self-mastery is taught, respect for persons of the opposite sex is taught and dignity of every human being. the parish priest, the chaplain in charge of school in conjunction with the parish pastoral team should see to it that in the future such a program can be adopted and also a clear syllabus is formulated and those to help in implementation of such a program should first be trained to avoid cases teaching something they too themselves don't understand.

6.3.3 Accompaniment

For most of the couples I shared with regarding marriage instabilities and separation, they lamented the fact that after the wedding day they are not normally accompanied by the priests that officially wedding them in church. The priests in this accompanying stage probably through a seminar or one on one sharing, according to the dicastery they are to offer mystagogical marriage catechesis, help couples explore the depth of the themes of human sexuality, transmission of life, raising of children, facilitating an encounter with Christ to foster marital spirituality. The archdiocese can try to set up a guide on how this accompaniment can be done in the diocese and probably with time different dioceses after seeing that in Kampala it is successful, they can adopt it.

6.3.4 Synodality

The church is called to walk together in communion , coordinating among all pastoral fields and encouraging the active participation of all memes in the mission of preparing the couples , in the mission of advising the couples , in the mission of helping to solve their problems they are faced with marriage and not only gossiping about them.

BIBLIOGRAPHY

CHURCH DOCUMENTS

A. PAPAL DOCUMENTS:

Pius XI. (1930). *Casti Connubii*. Vatican: Vatican press.

Paul VI. (1986). *Humanae Vitae; On Human Life*, Nairobi: Paulines Publications, Africa.

John Paul II. (1979). *Redemptor Hominis*. Vatican: Vatican press.

_____. (1981). *Familiaris Consortio, The Role of the Family in the Modern World*
Apostolic Exhortation. Nairobi: Paulines Publications, Africa, 22nd November, 1981: AAS 74,
1982.

Benedict XVI. (2005). *Deus Caritas Est*. Vatican: Vatican press.

_____. (2009). *Caritas in Veritate, Encyclical Letter*: AAS 101(2009) 641-706.

Francis. (2013). *Evangelii Gaudium, the Joy of the Gospel, Apostolic Exhortation*. Nairobi:
Paulines Publication, Africa.

_____. (2016). *Amoris Laetitia, the Joy of love, An Apostolic Exhortation*, Nairobi:
Paulines Publications, Africa.

B. PAPAL ADDRESSES

John Paul II. (1990). *Message for the World Day of Peace*.

Benedict XVI. (2005). *Address at a Meeting on Family and Life issues in Latin America*.

_____. (2006). *Encounter with Youth in Lazio, Rome, before the Twenty-First World*
Youth Day.

_____. (2006). Address to Members of the John Paul II Institute on Marriage and family.

_____. (2006). Address to Participants in the Plenary Assembly of the Pontifical Council for the Family.

Francis. (2013). Address to the World Youth Day Volunteers in Rio de Janeiro (Brazil).

C. OTHER CHURCH DOCUMENTS.

The Catechism of the Catholic Church. (1995). Nairobi: Paulines Publications Africa.

Code of Canon Law. (2013). Nairobi: Paulines Publications Africa.

Dicastery for the Laity, Family and Life. (2022). Catechumenal Pathways for Married Life.

D. PUBLISHED WORKS

Cambridge Advanced Learner's Dictionary, Colin McIntosh (ed.), ed. 4, Cambridge: University Printing House, 2015.

Guidelines for Academic Papers and Citations, Kampala: Angel Agencies Ltd. Africa, 2021.

Kisoga B.J. (2012). Research confidence: A detailed step-by-step guide to proposal writing (with demonstrations and examples). Kampala: Angel Agencies Ltd.

Kisoga, J. B. Research Confidence: A Detailed Step-by-Step Guide to Proposal Writing. Kampala: Angel Agencies.

Kothari, C. R. (2004). Research methodology: Methods & Techniques (2nd rev. ed). New Age International (P) Ltd.

Kumar, R. (2011). Research methodology: A step-by-step guide for beginners (3rd ed). SAGE.

Niebuhr H. Richard, Christian Ethics, Edition II, New York: The Ronald Press Co., 1955.

St. Mary's National Major Seminary Ggaba Academic Book, Kampala: Angel Agencies Ltd.
Africa, 2021-2026.

Uganda Bureau of Statistics. (2017). The National Population and Housing Census 2014 – Area
Specific Profile Series.

Wilkinson, D., Birmingham, P., (2003). Using Research Instruments: A Guide for Researchers,
London: Routledge Falmer.

Willis, Y.O., Onen, D. (2005). A General Guide to Writing Research Proposal and Report.

E. ONLINE SOURCES

Kisekka, Christopher (2024). Retrived December 23,2024, from [https://vaticannews.va/en/africa/news/2024-12/uganda-12/uganda-s-catholic-bishopurge-strengthening of families-html](https://vaticannews.va/en/africa/news/2024-12/uganda-12/uganda-s-catholic-bishopurge-strengthening-of-families-html).

Prince (2016). Retrived November 20,2024, from [https://ecmmw.org/secam-message-of the -17-plenary](https://ecmmw.org/secam-message-of-the-17-plenary).

Watkins, Devin (2022). Retrived November 25 2024. <https://vaticannews.va/en/pope/news/2022-06/popefrancis-catechumenal-itineraries-married-life-html>.

Wells,Christopher(2023).RetrievedDecember20,2024.[https://vaticannews.va/en/pope/news/2023-01/pope-francis-to-roman rota-all-true-marriage-is-a-gift-html](https://vaticannews.va/en/pope/news/2023-01/pope-francis-to-roman-rota-all-true-marriage-is-a-gift-html).

APPENDIX I: QUESTIONNAIRE

ST. MARY’S NATIONAL SEMINARY GGABA,

P.O.BOX 1871, KAMPALA-UGANDA

Tel: 0746262893

Date.....

Dear Sir/Madam/Fr./Sir.....,

My name is **BALIKUDEMBE RAYMOND**, a student of the above-mentioned institute doing a research on the topic: **FACTORS LEADING TO MARRIAGE INSTABILITY: A CASE STUDY OF NSAMBYA PARISH**, as a partial requirement for the award of a Master’s Degree in Religious and Theological Studies of Makerere University. I kindly request you to contribute to this research project through availing me with data, which is relevant to the study undertaken. Be assured of utmost privacy to the provided information, and it will only be used for matters of research. Your willingness to avail me with data is highly appreciated.

INTRODUCTION

The catholic church has produced a number of documents that speak about marriage key among is Casti Connubii by Pope Pius XI in 1930, Familiaris Consortio by Pope John Paul II in 1981, Amoris Laetitia by Pope Francis in 2016 and Catechumenal Pathways for Married Life by the Dicastery for the Laity, Family and Life in 2022. These documents can be of great help as you answer these questions.

Instructions: Answer the questions in the spaces provided

Personal Information:

1.1. Age: (a) <18 (b) 18-35 (c) 36-45 (d) 46-55 (e) 56-65 (f) 66-75 (g) <76

1.2. Gender: (a) Male (b) Female

1.3. Occupation.....

1.4. For how long have you been a resident of Nsambya Parish?

.....

SECTION B

1. Acquaintance with Marriage Issues.

How much are you acquainted with the church documents on marriage?

- A) Adequately acquainted
- B) Some little Acquaintance
- C) Not aware of it

2. Marriage Instabilities in Nsambya Parish

How has Marriage Instabilities manifested itself in Nsambya Parish? Through:

- A) Fights
- B) Denial of things to use at home
- C) Prolonged silence
- D) Others (please specify)

.....
.....

3. Factors leading to Marriage Instabilities

Outline the factors leading to marriage instabilities?

.....
.....
.....
.....
.....

Distinguish between the major and minor triggers of marriage instabilities?

.....
.....

.....
.....
4. What are the effects of separation?

❖ On Spouses?

.....
.....
.....
.....

❖ On Children?

.....
.....
.....
.....

❖ On Society?

.....
.....
.....
.....

❖ In Church?

.....
.....
.....
.....

4. Role of the Church

What can be done to curb the issue of marriage instability and separation?

.....
.....
.....
.....
.....
.....
.....
.....

5. Suggested recommendations

In your opinion, what do you recommend to be done to curb the issues of marriage instability and separation?

.....
.....
.....
.....

END

APPENDIX II: INTERVIEW GUIDE

1. What do you understand about marriage instability?
2. What are some of the effects of separation?
3. What can be done to curb the problem of marriage instability and separation?
4. In your opinion, what do you recommend to be done?

APPENDIX III: LETTER FOR THE FIELD STUDY

ST. MARY'S NATIONAL MAJOR SEMINARY GGABA

P.O Box 1871
KAMPALA
Uganda



Emails: deannationalsemggaba@yahoo.com
Or: academicng2@gmail.com
Date: 9th December 2024

OFFICE OF THE DEAN OF STUDIES

TO WHOM IT MAY CONCERN

Dear Sir/Madam

RE: FIELD RESEARCH

This is to certify BALIKUDEMBE Raymond is carrying out academic research on the topic: *"Factors leading to Marriage Instability: A case study of Nsambya Parish."*, in partial fulfilment for the award of a Master of Arts in Religious and Theological Studies of Makerere University to which we are affiliated.

This work is purely academic and will be held with utmost professional confidentiality it deserves unless otherwise indicated.

Please do accord him the necessary assistance and any queries in this regard can be addressed to our office provided above.

Thank you for your assistance.

Sincerely yours in services

Fr. Comas Enyasu
Assistant Dean of Studies

