

PROJECT ABSTRACT

Master of Arts in Missiology

Adventist University of Africa

Theological Seminary

Title: A STRATEGY TO MINIMIZE INTERFAITH MARRIAGES BETWEEN SEVENTH-DAY ADVENTISTS AND MUSLIMS IN BUSOGA SUB REGION, EASTERN UGANDA FIELD

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Marriage is among the sacred key fundamental values of Christianity. God's original own idea of giving man a precious gift in life. The Bible clearly informs us that in the first week of creation, God Himself mediated between the union of Adam and Eve and Jesus affirms it in Matthew 19:6 that what God has put together let no man put asunder. Even though God restricts marriage to be between people of the same spiritual values, in Busoga sun region there has emerged a tendency where Muslim men are marrying Adventist women at a worrying rate. While pondering upon this phenomenon, the researcher minded much upon the reasons why God instituted marriage, that is to say; for procreation, intimacy, everlasting relationship among others, how can then one be yoked together with an unbeliever (2 Cor 6:14). The above challenges prompted the researcher to develop a strategy on how to mitigate this phenomenon. The research started by mobilizing the Adventist community

through electronic media especially Radio Maranatha that is situated in this area. This was applied since 80% of Adventists in this area listens to it.

Other strategies used included; seminars, dialogues, sermons, and equipping of the participants with materials that are essential in cubing down this tendency. The program emerged successful because the average attendance was 70 to 80 out of 100, which was the target number in the five selected centers.

It was successful also due to the moral and financial support provided by the field leadership; they too were always in attendance.

Above all, after the seminars, one of the prime proposals made by the attendees asked the field leadership to introduce Adventist Muslim Relations (AMR) course in Eastern Ministerial Training College (EMIT) something that was seconded unanimously, this was implemented promptly up to date all evangelists in this college undergo this training before they are graduate.

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A project

presented in partial fulfillment
of the requirements for the degree
Master of Arts in Missiology

by

Jimmy Kajjura

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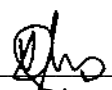
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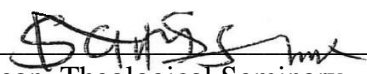
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To my lovely wife, Rhoda, and our three children, Given, Lighten, and Jeshurun

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LIST OF ABBREVIATIONS

AMR	Adventist Muslim Relations
BBC	British Broadcasting Service
DRC	Democratic Republic of Congo
ECD	East Central Africa Division
EMIT	Eastern Ministerial Training College
EUF	Eastern Uganda Field
FDC	Forum for the Democratic Change
NJB	New Jerusalem Bible
NRM	National Resistance Movement
SDA	Seventh-day Adventists
SWOT	Strength, Weaknesses, Opportunities, and Threats
UAE	United Arab Emirates
UNBOS	Uganda National Bureau of Statistics
USA	United States of America

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It is well known that in this world nothing can be accomplished without the Almighty God, this means that even in this Project my sincere gratitude and thanks goes to Him above all. In this life, in every achievement there is always one person seen on the fore front but in reality behind the Achiever there quite a number of contributors that are quite important almost more than the Actor himself because their roles are in various aspects, for example, my dear wife and children thanks for your prayer and support you did a lot in this part, my Field Officers who voted me for this course thanks for being unselfish specifically Pr Kamiza and Pr Ofwono, my Lecturers you challenged me by giving me Christian Education that is vital and appropriate in this generation God bless you in Particular Pr. Oscar Osindo.

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CHAPTER 1

INTRODUCTION

Background of the Study

The first Adventist missionary in Eastern Uganda by the names Pr. Andersen a native of Denmark, established the first Adventist faith in Kakoro in the year 1934. This is found in Bugwere sub region, Pallisa District.

Besides Pr. Andersen, there're other two Missionaries behind this noble movement of evangelizing Eastern Uganda where Busoga sub region is located, they include; Lind (Norway), and Wieland (USA) respectively. Busoga sub region is where the second, third, and fourth Seventh-day Adventist Churches were planted after Kakoro in Eastern Uganda.

The first church to be established in Busoga is Busei, planted in 1936 by Pr. Andersen, it is located in Iganga District. The third Church is Nawanende found in Kamuli district was planted in 1939 by Pr. Lind, while Nsube and Ivunamba in Jinja District were established in 1945 by Pr. Wieland.¹

According to the final report released by the Uganda National Bureau of Statistics (UNBOS) of the Population Census of 2002, Iganga has the highest number

¹ Enock Otukol, one of the sons of the first four converts of the Seventh-day Adventist Church in Kakoro in 1934, Delivering the Biographical Report of Eastern Uganda Field, In the Celebrations organized by Uganda Union to mark the 150 years of Organization of Seventh-day Adventist Church worldwide since 1863-2013, 27 December 2013, Kakoro SDA Ground, Budaka District.

of Muslims in the entire region of Eastern Uganda.² Therefore, Busoga sub region alone where Iganga is located, has 170,000 Muslims while Adventists are only 7,500 according to the Membership Statistical report released by the Executive Secretary in the End Year Meeting of 2013.³ For quite a long time the Church in this region is less concerned about the overwhelming number of Muslims which has led to many of our young men and women get married across the faith lines, something which is against the teachings of the Bible (2 Cor 6:14-15). So this research will help to unearth some of the challenges the SDA Church is currently facing as a result of this phenomenon and also propose ways on how to reduce this trend.

Statement of the Problem

In light of the greater number of Muslims in Busoga sub region that far exceeds the Adventists, it has been observed that Adventist youths especially girls, intermarry with Muslim men at a high rate. There has been a rapid growth of Muslim population in Busoga while at the same time the Adventist membership is stagnating. It is evident that, these statistics are largely as a result of intermarriage practiced between the two camps. The Muslim men use intermarriage as a mission strategy by marrying young Adventist women. This has drastically affected the growth of SDA church in the region, while at the same time rapidly increased the Muslim population.

²Uganda Bureau of Standards, “Final Report on Population Census 2014,” accessed 14 August 2015, <http://www.ubos.org/onlinefiles/uploads/subos/pdffdocuments/2014censusfinalreportdoc.pdf>.

³Eastern Uganda Field of the Seventh-day Adventist Church, Executive Secretary’s End year of the Membership Statistical Report 2012- 2013 (E.U.F, Headquarters, Mbale: (2013)

There is a need to mitigate this challenge because the insightful observations reveals, the Church in this area is full of *Musli-Adventist Members*,⁴ that is to say, out of the 2283 spouses with Muslim partners, 1183 have not accepted the Adventist message. This means that in future, you may hardly find a child born out of a *pure Adventist home*.⁵

Purpose of the Study

The purpose of this study was to develop a program which would help both church leaders and members to effectively reverse the trend of interfaith marriages between Adventists and Muslims in Busoga sub region Eastern Uganda Field.

Significance of the Study

The developed program is intended create awareness among the Church members about a need to minimize the act of interfaith marriages. This is was aimed also at making sure the mission and values of church are upheld by reducing on the conflicts within the Adventist interfaith marriages, as a result evangelism is compromised because both spouses campaign for his/her denomination. For instance, children born out of these homes don't know whether they are Seventh day Adventists or Muslims, by this they can't advocate for Islam nor Adventism, thus they grow mission less.

⁴*Musli-Adventist Members* is a word supplied by the author to mean Members especially young people who have got a Muslim mother or father.

⁵*Pure Adventist home* is a word by the author meaning a home where you find both Mother and Father practice Adventist faith and also they are from the Adventist background.

This program is academically designed so as to be used even in the institutions. Due to the insights in it, Pastors and local evangelists will benefit from it as it will avail to them the scope of the Phenomenon.

This study was also significant to the researcher as he discovered many things, but one which was outstanding, was the humiliation which daughters of prominent church leaders like pastors and elders who got married to Muslim men, they are forced to embrace some of the Islamic practices like veiling, wearing the jewelries and necklaces, going to the Mosque during the Islamic holydays like *Id al-Fitr* (a joyous Feast of breaking the Fast), *Id al-adha* (Festival of Sacrifice), among others.⁶ Hence this paper is provide possible steps to minimize on this plight.

Delimitation

The challenge of interfaith marriage between Adventists and Muslims is widespread for it encompasses not only Busoga Sub region or Eastern Uganda Field, but also the entire Adventist Church in Uganda. However, I could not reach every corner of Adventism in Uganda due to logistical limitations. This research is delimited to the Seventh-day Adventist Church in Busoga Sub region.

It is also delimited to Christians of other denominations married to Muslims, still it is delimited to Adventist men married to Muslim ladies, and the number of home stead delimited to in this research is 2283.

⁶Cyril Glasse, *The Concise Encyclopedia of Islam* (San Francisco, CA: Harper Collins, 1991), 178-179. *Id al-adha* means “the feast of sacrifice,” which also culmination of the pilgrimage at Mecca, always concluded by animal sacrifice. The feast is also a commemoration of Abraham’s sacrifice of the ram as a Divine dispensation releasing him from sacrificing his son. *Id al-Fitr* means “the feast of breaking the fast,” after the *Id al-adha*, this is the second most important holiday in the Islamic calendar. It follows the sighting of the new moon that signifies the end of the fast of the month and special alms is given as to thank God for the good tidings during the fasting period.

Though the research is delimited to Busoga sub region, other areas feature in as a result of comparisons, references, among others.

Methodology

This Research used two approaches namely; the qualitative method in order to explain why the youths, especially ladies are enticed to marry Muslim men that are twice their age? The research also endeavored to discover, to what extent has the church in Busoga sub region got concerned about this phenomenon in light with the Biblical teachings of (2 Cor 6:14-16), that absolutely forbids Interfaith marriages. Chapter 2 of this paper comprise of the theoretical foundation. It contains also literature review on the Holy Bible applying the historical grammatical approach. Old Testament writings have been evaluated to provide a challenge of cross cultural marriage and its consequences. The examples of Solomon, Samson, and Ahab, among others, who got married outside of Israel and caused the nation to experience spiritual devastation, have been examined.

The New Testament especially the Pauline Letters, when admonishing the Corinthian Church against yoking together with unbelievers, was of great use in this phenomenon of interfaith marriages. The writings of Ellen G. White were examined, especially books like the *Adventist Home*, *Great Controversy*, *Messages to the Young People* and *Testimonies to the Church*. This appeals to the Seventh-day Adventists in Eastern Uganda Field to pay attention in restoring the value of Family Life by seriously teaching against inter marriages with Muslims. Other writers on the same matter were reviewed to add value on the theme.

In Chapter 3 a series of methods were applied, for instance, the use of questionnaires, oral interviews especially of the members that are married to Muslims.

Permissions from relevant authorities were sought because this exercise cuts across seven church districts in ten political districts.

Chapter 4 was made up of Program design, implementation, and evaluation. The church members were to be engaged in awareness seminars and radio talks which were organized which did not intend to directly attack Muslims, but to explore pros and cons of interfaith marriages. Departments like Family life, Youth Ministry, Sabbath school and Personal Ministry, among others, were equipped with materials to teach young people about the scenario of marrying non-Adventists, particularly Muslims, and its correlation with the negative impact. This was to be either by oral interview or questionnaire depending on the resources available.

Chapter 5 is the final part of the Paper that consists features like; summary, conclusion, and constructive recommendations that have been made to the relevant church organs to consider.

CHAPTER 2

THEORETICAL FOUNDATION OF INTERFAITH MARRIAGES

This chapter endeavors to show that interfaith marriages are not a recent practice but they render right from the Bible times. Prominent Interfaith cases in the Bible were examined to draw pertinent lessons.

Biblical View on Marriage

The Biblical perspective to marriage is insightful because according to Genesis 2:22, 24, the idea of marriage came from God. He created a woman out of man and brought her to him. According to Ronald M. Flowers, “Marriage was divinely instituted by God as a permanent, monogamous union of a man and woman. It was meant to be a blessing, another aspect of His great work of creation. Marriage was, perhaps, the greatest pre-Fall manifestation of His infinite love for humanity.”

1

Among the great themes of the Bible that are alluded to or thematically discussed with supportive verses both in Old and New Testaments, is marriage. For example, Matthew 9:22-24, is thematically alluded to Genesis 2:22-24 by Jesus. Hence, let us look at marriage discussed in both Testaments.

¹Ronald M. Flowers, “Families in the Family of God,” *Adult Teachers Sabbath School Bible Study Guide*,” Jan, Feb, Mar 2006, 29.

Interfaith Marriages in the Old Testament

In the Old Testament there are series of marriage experiences that still stand as good examples in matters of interfaith marriages. However, one of the most profound experience in relation to this topic is the inter marriage between the Sons of God and the Daughters of Men. This resulted into the destruction of Noah's generation by flood.

Sons of God Inter-marry the Daughters of Men

Apart from the eating of the forbidden fruit, interfaith marriage is also the notable cause of God's anger towards man. This is when the Sons of God inter married with the Daughters of Men. The consequence was the flood where only Noah's house found favor in the eyes of the Lord (Gen 6, 7, 8). When commenting about the sensitivity of this matter, Carlos Puyol states:

Since the entrance of sin into the world, humanity has been divided into two groups: the righteous and the wicked. While it is true that has been passed from generation to generation and affects us all, there is a marked difference between those who give in consciously and intentionally to the power of evil, and those who react against it by leaning on God. This polarization of primitive humanity, our text defines it with nicknames of "the sons of God" and "the sons of men" . . . While the two classes remained separate, the children of God maintained the worship to God in all its purity respected the sacred principles concerning Marriage that Adam had from the Creator's own lips: "A man shall leave his father and mother and be joined to his wife, and they shall become one flesh" (Gen 2:24), words that from the beginning underline the total and perfect communion that should unite spouses. But when over time the two classes were mixed, the sons of God took as wives the daughters of men because they were beautiful, and those mixed marriages that had not received God's sanction produced the worst results. The sons of God followed the way of Cain and resisted the spirit of God that contended with them, producing the irreparable situation of antediluvian world that God had to destroy.²

²Carlos Puyol Buil, "But There Is a God in Heaven," *Devotional Readings for Adults*, September 2014, 77.

Interfaith Marriage in House of Solomon

In the book of 1 Kings 11:1-8, the Bible gives an elaborative account of how Solomon's practice of interfaith marriage to foreign women turned his heart away from God. So this caused the beloved house of David lose the privilege of dynasty. As a result of this marriage, Solomon apostatized by worshipping the gods of his wives, something that enraged God to the extent of denouncing Davidic dynasty.

According to the *Seventh-day Adventist Bible Commentary*, the issue was not just Solomon getting married to many wives but much more getting married to "strange women." The writer goes on to state:

The Lord had given explicit instructions to the effect that there should be no intermarriage with the peoples of the land Exod 34:11-16; Deut 7:1-4. Solomon, who should have set the highest example of obedience to this command and enforcement of the law, became the most fragrant violator. The man who had been of all men most wise became of all men most foolish. It is never the course of wisdom to go contrary to an explicit command of the Lord.³

Samson and Delilah

The Interfaith marital relationship between Samson and a Philistine woman Delilah as recorded in the book of Judges 16 affirms the implications brought about by this marriage. Just as observed earlier there is no good end result of this act. When reading the *Seventh day Adventist Commentary*, the author profoundly notes, "His tragic marriage with the Philistine woman was the result. Now he sank still lower in the moral scale."⁴ Eventually Samson lost all what God had treasured in him including his life simply because of a woman outside his belief.

³ "Many strange women" (1Kings 11:1-43), *Seventh-day Adventist Bible Commentary*, Francis D. Nichol, (Hagerstown, MD: Review and Herald, 1976), 2:784-785.

⁴ "An harlot" (Judges 16:1-28), *Seventh day Adventist Bible Commentary*, vol.2 Francis D. Nichol, (Hagerstown, MD: Review and Herald, 1976): 396-399.

Interfaith Marriages in the New Testament

In the New Testament, as the Bible consists the element of *inter textual support*,⁵ the issue of marriage as discussed earlier, could not miss to be one of the great themes in this last part of the Bible, for instance among the many issues that Jesus battled with and gave ample explanation was marriage. When confronted by Pharisees, seeking to know how He would fumble about the question of marriage and divorce, Jesus reminds them none other than the original principle and intent of marriage; Genesis 2:24, Mark 10:7-8: “For this reason a man shall leave his father and mother and be joined with wife, and the two shall become one flesh.” This means that it is not ideal for a believer to be yoked for life in marriage with a non-believer.

Pauline View on Interfaith Marriages

Marriage is one of the majorly discussed themes in the Pauline writings; the Architect of the New Testament assertively discusses the dynamics of marriage in 1 Corinthians 7. A number of questions are put forward to him and he answers them by giving sufficient guidance and counsels. Above all, Paul discusses widely the essence of marriage being [Sex] which brings two distinctive fleshs to become one. He terms this as “yoking together.” Before we discuss the yoking together as one of the main concern, (Lenski 1957) when commenting about 1 Corinthians 6:16 shows that: “whereas before the act there are two separate and distinct bodies, the [sexual] act makes one single body of the two.”⁶

⁵*Inter textual support* is a word supplied by the author to mean the way the Bible texts supports each other on given topics let’s say for example on marriage you find the original text being in Gen 2 but Malachi 3 will support it, the same with Matthew 19, Mark 10, Eph 5 among others.

⁶Lenski R. C. H, *The Interpretation of St. Paul’s First and Second Epistle to the Corinthians*, (Ohio: Wartburg Press, 1957), 263.

To Paul you cannot separate marriage from the act of sex, it is the reason in the second epistle to the same Corinthian Church he strongly admonishes them from being yoked together with unbelievers in marriage. David E. Garland in a bid to unearth out the true meaning of Paul's yoke, he uses the original Greek word *heterozygountes*.⁷ But just to quench the curiosity of the reader, according to Garland, a Christian cannot be in a permanent marital relationship with unbeliever because of differences in values and beliefs. For example to Christianity marriage is a lifetime relationship whereas to non-Christians there are contract marriages, still to Christianity the principle is one husband one wife where as in non-Christian circles like Islam, a man is allowed to have wives up to the number of four. These, among others are the arguments behind the prohibition of interfaith marriages. In support of this view, Barret de campaigns it by saying, "You must not get into double harness with unbelievers" (harness yourselves in an uneven team," NJB). Paul asserts;

An alliance between spiritual opposites, in the act of marriage, by harnessing yourself to someone whom you are spiritually incompatible, results in spiritual disaster. Those who bear Christ's yoke (Matt 11:30) cannot share it with others who deny Him. Those who harness themselves together with unbelievers will soon find themselves plowing Satan's fields. One can only be a true yokefellow (Phil 4:3) with a fellow Christian.⁸

Biblically, in both Testaments (Old and New), there is no justification for Interfaith marriages because they result into severe consequences like death. Hence as Seventh day Adventists there is a need to sensitize the youths and teach the Children

⁷*Heterozygountes* is Greek word, according to Garland in his book, *New American Commentary: 2Corinthians*, it is best translated as 'unequally yoked.' In Lev 19:19 (LXX) the adjectival form occurs in the prohibition of mating different species of cattle, which explains the translation choice "mismatched" in the RSV. Garland extends his explanation by saying it could be related to the prohibition of entering into "the partnership of Marriage with a member of foreign nation." (p. 331).

⁸David E. Garland, *New American Commentary: 2Corinthians*, vol. 29, (Tennessee: B&H, 1999), 331.

to desist from all anticipations of getting married outside the Church. More so, when it comes to Interfaith Marriages between Adventists and Muslims as it is a case in Eastern Uganda (Busoga sub region) a good work must continue even after this research is finished.

Ellen G. White Counsel on Interfaith Marriages

Ellen White among in her vital counsels and writings the issue of interfaith marriages couldn't miss her pen. Since she was an ardent Bible reader, her counsel on the matter of Interfaith marriages offers a wide guide to the Church today in terms of saving the young generation from “unworthy marriages” as she prefers call it. Another term she frequently use to strengthen this point, she terms it as “un desirable” marriage. Providing sufficient evidence, she gives the example of Ahab with the idolatrous woman Jezebel,⁹ A marriage that led the entire nation of Israel into apostasy. Sister White farther discourages interfaith marriages by calling a clear source of disappointments that one will live by the rest of his life on earth.

In her warnings, she also defines this kind of marriage “unscriptural” She counsels that; at first the unbelieving partner may not make show of opposition in the new relationship; but when the subject of the Bible truth is presented for attention and consideration, the feeling at once arises, in her words she writes, “You married me, knowing that I was what I am; I do not wish to be disturbed. From henceforth let it be understood that conversation upon your peculiar views is to be interdicted.”¹⁰

Further she warns that God forbade this type of marriage those planning to enter into it by infatuation, are making a terrible mistake that they won't be able to

⁹Ellen G. White, *Testimonies* (Nampa, ID: Pacific Press, 1948), 3:262.

¹⁰Ellen G. White, *Testimonies* (Nampa, ID: Pacific Press, 1948), 4:505.

correct. Still in her book, *Adventist Home* teaches that marriage was designed to be a source of joy, peace, and love but these undesirable marriages between believers and unbelievers often turn into miserable failures.¹¹ This is due to the fact that both parties find themselves deceived, and it will not be easy to undo their marriage yet still they won't find love so they remain in agony the rest of their life.

Once more, Mrs. White develops a particular interest in admonishing girls perhaps after realizing that they are the most vulnerable, in various instances she uses a phrase: "My dear sister." She reminds the reader that the followers of Christ are to be co-workers with their master, they must be blameless and harmless sons of God without rebuke amidst this crooked and perverse world among whom Paul says, "You shine as the lights in the world." And Jesus said, "You are my witnesses." Now Mrs. White exhorts that believers are under the most sacred obligation not to belittle or compromise their holy faith by uniting with the unbelievers.¹²

Inculcating her no support to the interfaith marriages, Ellen White now comes with strong comments that marrying unbeliever, places a believer on Satan's ground and he/she is trampled upon and instead of God being exalted, it is the devil on top. According to Mrs. White, marriage was instituted by God to be a life time permanent relationship, never to separate apart from death, however Interfaith marriages to a larger extent results into separations, divorces and confusions not only in an individual's life but also in the Church.

¹¹Ellen White, *Adventist Home* (Washington DC: Review and Herald, 1975), 48.

¹²Ellen G. White, *Testimonies* (Nampa, ID: Pacific Press, 1948), 5:367.

Mrs. White also portrays that Satan is busily engaged in influencing those wholly unsuited to each other to unite their interests. He is interested in this work so as to produce more misery and hopelessness woe to the human family.¹³ Therefore following the counsels of Ellen G. White, interfaith marriages between Adventists and Muslims should be highly discouraged as it is the main goal of this research.

Marriage in the Quran

Since the main purpose of this research concerns the Interfaith Marriages between Adventists and Muslims, it is good to dig out how the Islamic faith deals with marriage. The research will therefore use Quran as it is the most authentic book in the Islamic faith and culture. The areas to be focused upon in this part includes; marriage, polygamy, temporary marriage, divorce, and finally interfaith Marriage. In Islam Marriage is known as “*an-nikah*.”¹⁴ To Muslims marriage is accomplished through a contract which is confirmed by the bride’s reception of a dowry (*mahr*¹⁵) and this is witnessed by the bride’s acceptance. If she is silent, her silence also is taken as acceptance.

According to Theodore Gabriel in his sub title “Family and Society” under the main title “Islam” from the book: “The New Lion Hand book: The World’s

¹³Ellen G. White, *Messages to Young People* (Hagerstown, MD: Review and Herald, 2002), 455.

¹⁴*Nikah*: Is an Arabic term meaning “Marriage.”(See full meaning on “*Nikah*,” Islamic-Dictionary.com, <http://www.islamic-dictionary.com/index.php?word=nikah>. *Nikah* in its original meaning *n-k-h* means sexual inter course: fo .n.v) ḥākin حاكين ;egairram ,ynomirtam ;gniyrraM (حس conjugal intercourse; a dowry; [nikāḥ (‘aqdi nikāḥ) bastan (par- dākhtan, kardan), To marry, take a wife;--ḥujjati nikāḥ, A marriage-contract signed by a judge;--mu‘āhada’i nikāḥ, A marriage-contract;--nakkāḥ, One who marries many wives, a polygamist; potent in **venery**. Francis J. Steingass, A comprehensive Persian-English dictionary: including the Arabic words and phrases to be met with in Persian literature, 1892, p. 1421

¹⁵*Mahr*: Is an Arabic word that means the dowry which the Groom gives to the Bride during their marriage day.

Religions,” stresses that the bridegroom gives the wife a dowry (*Mahr*) which can be cash or in kind. This belongs to the woman to use at her discretion even though this marriage ends in divorce, may be if the divorce is initiated by her.

Polygamy in the Quran

In Islam, Polygamy is accepted this is based on the verse which states: “If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice” (Surah 4:3). According to Islam a Muslim man may marry up to four wives as shown in the text above but a wife is obliged to marry only one husband. The argument for this claim is that men often die in wars and leave girl orphans and widows, as a result the number of women exceeds that of men thus, instead of these women and orphan girls hanging around in prostitution, and get children illegally better for them to be four on one man and gain respect.

The Quran and Mut’ah

Another interesting discovery about the Islamic Marriage is the issue of “*Mut’ah*.¹⁶” In Islam, a man is allowed to practice temporary marriage in the absence of his wife/wives so long as they reach consent with the woman he is interested in. The only pre requisite is paying the *Mahr* to that woman. Immediately after the agreed time is over, no one can claim to be again a lawful husband or wife to the other, over this matter the Quran says: “Lawful for you is what is beyond all that, that

¹⁶*Mut’ah* is an Arabic word that means a marriage stipulated to be temporary, sometimes called “A marriage of Pleasure.” The marriage is automatically terminated at the end of the agreed period. *Mut’ah* is allowed by the twelve Imam Shi’ites but forbidden by the Sunni’s.

you may seek, using your wealth, in wedlock and not in license. So those of them whom you enjoy, give them their appointed wages; it is no fault in you in agreeing together, after the due apportionment. God is All-Knowing, All-Wise” (4:24).

The statement above is intended to show that in Islam the way marriage relation is viewed is quite different from Christianity, as said earlier it is not regarded as sacred but social. Therefore it is quite challenging to distinguish in Islam a man who loves seriously from that who is just interested in having someone for pleasure at an appointed time when he is not practicing *Mut'ah*.

Divorce in the Quran

In Quran and Islam at large, divorce is permitted and legal, because (Surah 65:1-10) majorly talks about Divorce. The reasons for Divorce depend mainly on man he is the only person given this opportunity, the Quran states:

O Prophet, when you [Muslims] divorce women, divorce them for [the commencement of] their waiting period and keep count of the waiting period, and fear Allah, your Lord. Do not turn them out of their [husbands'] houses, nor should they [themselves] leave [during that period] unless they are committing a clear immorality. And those are the limits [set by] Allah. And whoever transgresses the limits of Allah has certainly wronged himself. You know not; perhaps Allah will bring about after that a [different] matter.” (Surah 65.1)

Divorce or *Talaq*¹⁷ as known by Arabic ally and Islamic ally means “Untying of a knot.” When divorce is issued, a waiting period of three months is stipulated, to ensure that a wife is not carrying a child because if she is carrying a child, divorce can be revoked. For one to ascertain divorce, three pronouncements of the word *Talaq* is made no question the wife will have to prepare her vacation.

¹⁷Christopher Partridge, ed. *The New Lion Handbook: The World's Religions*, (Oxford: Lion Hudson, 2005), 388.

The remarriage of a divorced woman is permitted when divorce has become final and irreversible. If a man who divorced his wife plans to remarry her, this occurs by the woman marrying another man for a short time, who divorces her then she is legible to remarry her former husband. This is done to ensure that divorced women shouldn't be taken lightly and also to minimize on the cases of unserious divorces.

Interfaith Marriages in the Quran

The Quran being the most authentic book in Islam, while addressing the matter of Interfaith Marriage, there is quite variations of commands. For instance (Surah 2:221), no Muslim be it a man or woman is supposed to get married to an idolatrous person however much he/she may be pleasing to him/her. In (Surah 60:10 and 5:5) the Quran has got another form of inter marriage that is to say a Muslim man may take a wife of the unbelieving person on two conditions; 1. She has to agree to become a Muslim, 2. The Muslim believer has to pay back the dowry that the owner the wife paid. When this is done there is no complaint from the owner of the wife. In the Concise Encyclopedia of Islam comments by Cyril Glasse, he writes,

According to the Islamic faith the most trusted people to be married are the people of the book as commonly known these are Jews and Christians. Also in the Islamic law setting it allows a Muslim man to marry from divinely revealed religions however, it is not the case with a Muslim lady, she is absolutely prohibited from getting married outside her religion. If this is to happen a man marrying a Muslim lady has to get converted to Islam or else the reactions are not bearable.¹⁸

In support of his argument, Glasse continues to extract a verse from the Noble (Quran 5:5), which states,

This day are (all) things good and pure made lawful unto you. The food of the People of the Book [Jews and Christians] is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed

¹⁸Cyril Glasse, *The Concise Encyclopedia of Islam* (San Francisco, CA: Harper Collins, 1991), 259.

before your time,--when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues if any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).

In not many words one can wind up on inter marriages in Islam as being lawful to Muslim men only and this is supported by the holy Scriptures in the Quran unlike in other religions like Christianity where it is left to both parties to decide and this could be the reason why many Christian SDA girls especially in Eastern Uganda are married to Muslim men.

Related Writings on the Interfaith Marriages

Asma Barlas in her book: “Believing Women in Islam: Unreading Patriarchal Interpretations of the Quran,” shows that the Quran gives equal rights to both men and women, husbands and wives but then her plea is; Islam does not respect the Quran by making men above women with lots of marginalization, for instance she says, “Marriage in Islam is based on a social contract that takes the legal equality of both spouses as a given. While Muslim Patriarchies did not clearly treat women and men as equals, the very idea of making marriage contractual was, at least in theory, to give women equality.”¹⁹ The reason as to why this extract is inserted, is to show the reader that in Islam much as the Quran is the most authentic book of the religion, when it comes to concerns pertaining marriage, it is not fairly interpreted and applied as it is used to favor only men. Thus, in case you inter marry with a Muslim man then you are bound to be his subordinate rather than a wife. One is left to ponder, if the situation is so on Muslim to Muslim, what about Muslim to Adventist?

¹⁹Asma Barlas, *Believing Women in Islam: Unreading Patriarchal Interpretations of the Quran* (Austin, University of Texas press: 2011), 182.

Bruce L. Bauer expresses fear and worry how it may not be easy and comfortable in case an Adventist and Muslim youth come into contact not even through marriage but casually, the article shows how the combination cannot work. These insights supports his argument; to Muslims the Quran cannot be handled like any other book one has to wash first and also it must be put above every book and everything in the house whereas in Adventist the Bible sometimes can be put even under the bed. Also Bruce shows that men and women sit separately in the Mosque so as not to be interrupted psychologically but focus only on the preacher and his preaching, whereas in Adventism girlfriends and boyfriends often sit together as the preacher preaches they are caressing each other in such a sacred solemn Divine hour.²⁰

Therefore these among others, one can conclude that inter marriage between Adventists and Muslims cannot yield into good results as per one side seems to be from a liberal life whereas the other party comes from a conservative setting as far as God fearing and reverence is concerned. When it comes also to other core differences like; Sabbath, foods, dressing, polygamy, Muhammad verses Jesus among others this leaves the two parties absolutely parallel.

Experiences Resulted in Adventist Muslim Marriages

There is quite a number of experiences that has been discovered in this research, which resulted from the inter marriages between Adventists and Muslims. This will be presented in two ways; 1. The interviews carried out by the research. 2. The past notable incidences that have occurred globally and broke the news as a result of inter relationships between Muslims and Christians.

²⁰ Bruce L. Bauer, "Obstacles That Interfere with Believers from Islam Easily Joining Adventist Churches," *Adventist Mission Studies* 4 (2008): 99-101.

Mr. Waibi Partrick a Seventh Adventist member of Buyanja Church district Eastern Uganda Field (EUF) Uganda Union Mission separated with his wife in 2008 after their two daughters got married to Muslim men. This is the response of Mr. Waibi when he was interviewed, “As a devoted Adventist I cannot continue staying with a wife who is not converted because evidences are clear that she supported our daughters to get married to Muslim men simply because of money.”²¹ The man affirms that as long as their daughters are still married to Muslims, the wife shouldn’t be tempted to come back.

Another experience is that of the Church elder by the names of Kawesa Charles, a church member of Seventh day Adventist Church Nawansaso still in Buyanja church district (EUF) Uganda Union whose daughters; Nabaggala Erina and Nakato Ruth married Muslim men, one in Kayunga (2005) and the other in Jinja in (2008), according to Kawesa, he looks at himself as a failure. He asserts that after laboring to make sure his children are staunch members of the Seventh day Adventist Church like the parents, (him being an Elder and the wife is a Treasurer), to his dismay, the daughters resorted to becoming Muslims. In his own words during a sermon that he delivered during the divine service at Nawansaso SDA Church on the 04th.Oct.2014 he said, “When I look at myself I see in me the failure of Samuel whom the people Israel told that: Your children do not walk in your ways therefore before you die give us a king like our neighbors so that he can be able to judge and lead us, I

²¹Waibi Patrick, a dissatisfied “member of the SDA Church in Eastern Uganda Field Uganda Union,” in an interview with the researcher on the 7th. August. 2014, during a camp meeting at Buyanja SDA Light School.

look at myself as Eli who failed to control his children and you know the end of the story.”²²

After the sermon had been delivered, the elder was approached for more clarifications and he expressed his grief, as his children instead of promoting Christianity, they tear it down, that is to say, they believe the Bible is a corrupted book, Jesus is not God and did not die on the cross, believing in God the Father, the Son and the Holy spirit is polytheism, the husbands of his daughters regard his home as a home of infidels, these among others are the grieves that the Elder and his wife are experiencing as a result of Interfaith marriage.

Muhammad Ahmed, a new convert from Islam to Adventism in Northern Sudan, narrowly survived death from his brother-in-law in 2006 after learning that he was no longer a Muslim and had just got married to his sister Arafa. In the process, the wife was stabbed in the stomach as she tried to save her husband up to now she is undergoing medical treatment at Literature Medical Seminary (L.M.S) an Adventist Dispensary in Nairobi, due to the abdominal damages that occurred during the scuffle. Muhammad grieves that Northern Sudan is no longer a safe place for them to reside because they were given two options to denounce Adventism and go back to Islam or face death. “All the two options were hard for us that’s why we decided to run and take a refugee in Southern Sudan and now we are in Bugema University (Uganda) studying theology, we have no hope of going back to Northern Sudan as long as we remain Adventists.”²³

²²Charles Kawesa, delivered a sermon entitled, “*Marry from your own Kindred,*” during a Divine service at Seventh-day Adventist Church Nawansaso, Buyanja Church District, Eastern Uganda Field, Uganda Union, October.,2014, 04th.

²³Muhammad Ahmed, is a Theology student from Bugema University under the sponsorship of the East-Central African Division (ECD) narrated this story when he met with the researcher at the Division Headquarters (ECD) Apr, 17th 2015.

Pastor Osindo told us during one of his lectures at the Adventist University of Africa that in Islam there is a lot of racial and color segregation between black Muslims and the Arab Muslims. He affirmed that if you are black, you must get married to a black Muslim lady and if you are an Arab lady then you must get married to an Arab white man. Now he cautioned those who get converted to Islam because they want to be married to the Arab girls or boys, “You will be disappointed to the best of your knowledge and desire to come back to Adventism.”²⁴ He asserted,

To wind up on this issue, one cannot forget the story of Princess Diana of England from the background of the Anglican Church. Her death in 1997 was claimed and confirmed by many media sources like the BBC News analysts that her relationship with the Egyptian tycoon’s son Dodo, who is from the Islamic religion, was the main cause because of too many sharp criticisms. To the British and the United Kingdom at large this was a unacceptable shame that couldn’t be tolerated because the children of British Princes and Princesses are announced all over the world, and later baptized in the Church, now, how was this going to be effected?²⁵

²⁴Oscar Osindo, during his Lecture in the course: “*Islam, Culture and Gender*” at the Adventist University of Africa, Nairobi, Kenya, March, 20th. 2012.

²⁵Matthew Baxter, BBC News Outlook programme, 16 November 1999, run by the BBC Radio in London.

CHAPTER 3

DESCRIPTION OF THE LOCAL SETTING

This chapter deals with the setting of Uganda as a country at the same time the regional location of Eastern Uganda and Busoga sub region as the main basis of this research. This is done with the aim of developing a strategy to reduce the interfaith marriages that are rampant between Adventists and Muslims in Busoga Sub region, Eastern Uganda Field. The chapter will be discussed in majorly four features (subsections), (a) Geographical location, (b) Political, (c) Economical, (d) Religious setting. All this is going to be in line with interfaith marriages in Busoga sub region Eastern Uganda (Field).

General Setting of the Country of Uganda

The Geographical Location

Uganda is located in Eastern Africa, West of Kenya, South of Southern Sudan, and East of the Democratic Republic of Congo (DRC). Despite the Equator on which Uganda lies (1 00 N and 32 00 E), Uganda is more temperate than the surrounding areas due to its altitude. According to the pew Research Forum carried out in 2009 showed that Uganda's Muslim population is 12.1%, Kenya 7.0%, Tanzania 30.2%, Ethiopia 33.9%, Sudan 71.3%, Somalia 98.5% connecting with Asia where 62% of the world's Muslim population lives.¹ Missiologically, Uganda cannot miss the point

¹Meshach Mbago, "A Program to Mobilize Seventh-day Adventist Church Members for Mission to Muslims in Oyugis Town, Kenya" (MA thesis, Adventist University of Africa, Nairobi, Kenya, 2013), 28.

of Interfaith marriages between Christians and Muslims due to the percentage of Muslims within and also the neighboring countries.

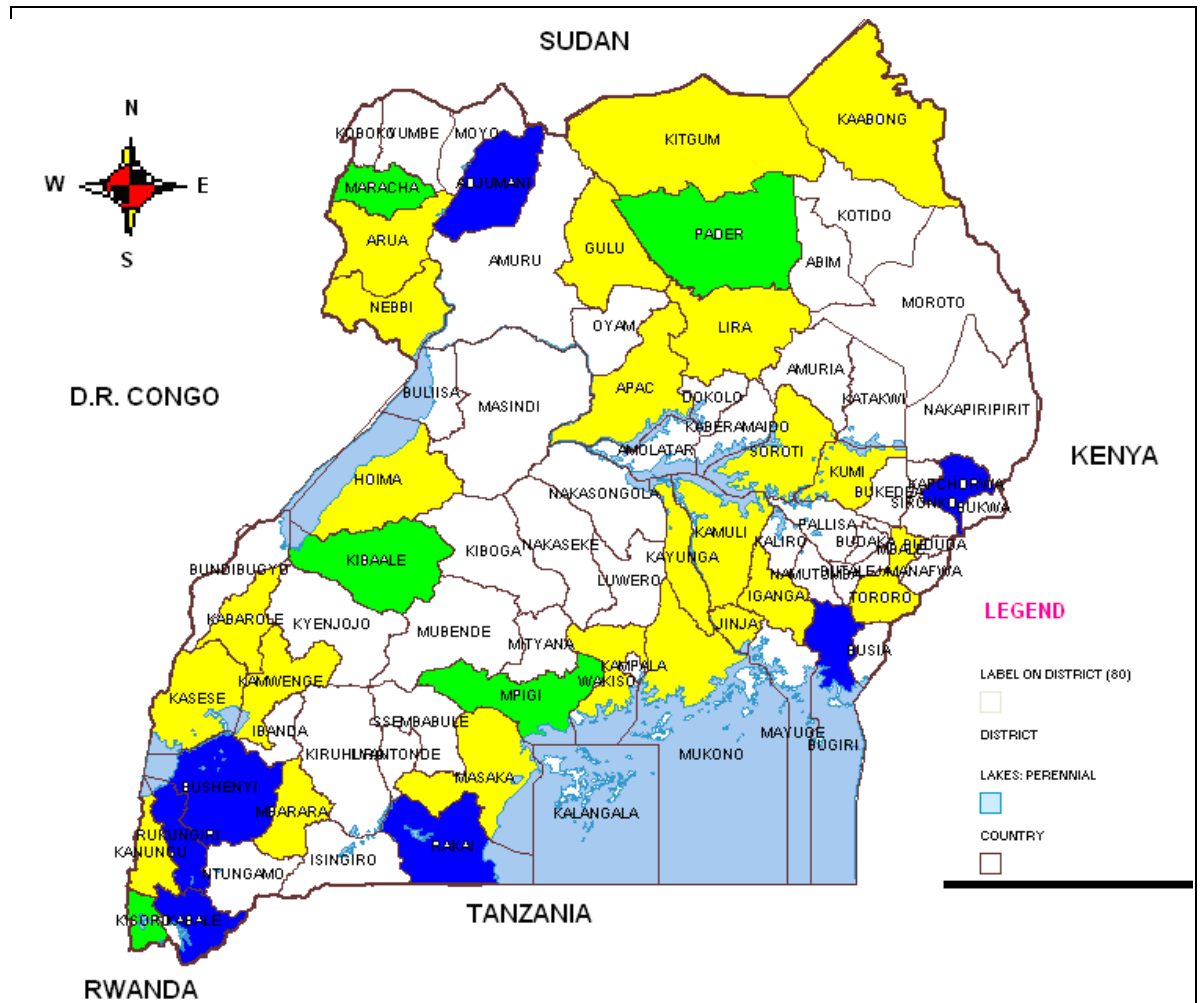


Figure 1. Uganda’s Regions and Districts²

Political Setting

Uganda is a former British colony, got her independence on 9th October 1962. Uganda has so far had 7 presidents since independence beating all other neighboring countries in this record, and the funniest part of it from Sir Edward Mutesa II to the present one Yoweri Kaguta Museveni, Uganda has never had a

²Info.com, “Ugandan Maps,” accessed 19 July 2013, <http://www.google.com/?gws-rd=ssl#q=map+of+Uganda>.

genuinely elected president. It has all been characterized by coupe deters, vote rigging especially that of 1980 that precipitated the current president Museveni to go into the bush and launch a guerrilla war against Obote II government. Below is the brief look at the presidents of Uganda and their respective years of reign: Sir Edward Mutesa II (1962-1966), Apollo Milton Obote (1966-1971), Field Marshall Idi Amin Dada 1971-1979), Yusuf Kironde Lule (13th April 1979-20th June 1979), Godfrey Lukongwa Binaisa 20th June 1979-12th May 1980, Milton Obote II (17th December 1980-27th July 1985), General Tito Okello Lutwa (29th July 1985-26th January 1986), and currently General Yoweri Kaguta Museveni (26th January 1986-Up to date).³

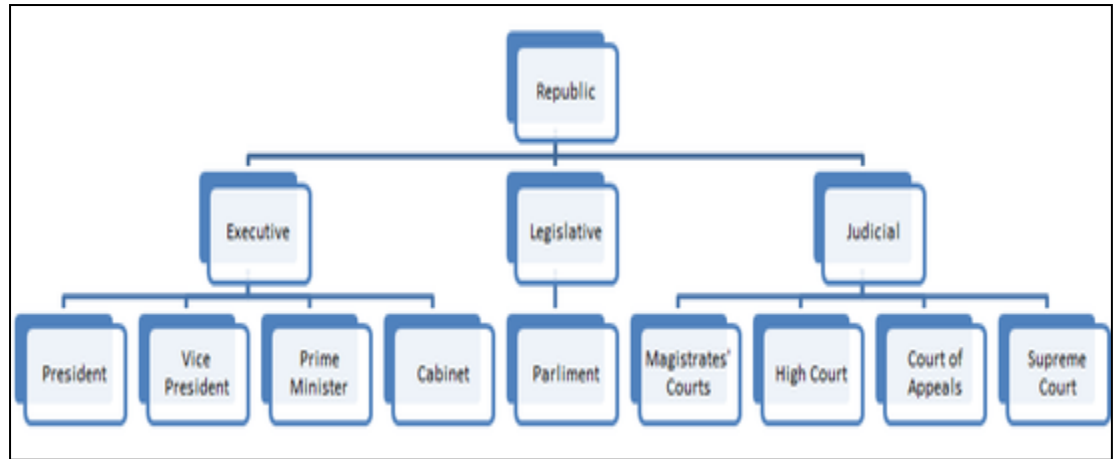
Formerly Uganda has experienced political unrest for over 20 years caused by Joseph Kony in the Northern Uganda as per now it is no longer there, however Uganda is now under the threat of the Al shabab due to Uganda's involvement in the Somalia civil war caused by these Muslim radicals. In Uganda the president is both the head of state and the government. There is multiparty system in Uganda, and the Executive power is exercised by the government. Legislative power is vested in both the government and the national assembly.

The system is based on a democratic parliamentary system with a universal phenomenon of all citizens above 18years. The party in the power now is known as the National Resistance Movement (NRM) the sitting president (Museveni) is the Chairman. Finally Uganda's Administrative Structures are:

- (a) Executive, (b) Legislative, and (c) Judiciary. Below is the designed Administrative structure of the Uganda Government.⁴

³The State House of Uganda, "Past Presidents of Uganda," accessed 25 Sept 2013 www.statehouse.go.ug/past-presidents.

⁴The National Resistance Council, "System of Government," accessed 23 Jan 2014, countrystudies.us/Uganda/56.htm.



5

Figure 2. Uganda Government's Administrative Structure⁶

Economic Situation

Uganda is endowed with significant natural resources characterized by the fertile land, regular rainfall, and mineral deposits. Due to the above factors the Economy of Uganda is therefore based on Agriculture that's to say 82% according the World Bank report released on 9th.December.2014. The Uganda's economy stand as follows: According to the world Bank's report in published in December 2014, the GDP (Gross Domestic Product) is \$ 22.6 billion (2013 est), GDP growth 5.6% (46, 2013 est), Labor force 17.4 Million, Labor force by occupation: Agriculture 82% which involves the sugar, brewing, tobacco, cotton, and others are textiles, cement, and steel production.⁷

⁵The United Nations, "Republic of Uganda: Public Administration Country Profile," accessed 13 December 2014, unpan1.un.org/intradoc/groups/public/documents/un/unpan023292.pdf

⁶The National Resistance Council, "systems of Government," countrystudies/Uganda/56.htm.

⁷United Nations, "World Investment Report 2014: Investing in the SDGs: Action Plan," accessed 20.March 2015 (PDF). UNCTAD. 2014. P.210. Retrieved 9 December 2014.

Uganda earns through exports \$ 3.156 (2013 est) and the export main partners are: Kenya, Rwanda, United Arab Emirates (UAE), DRC, Netherlands, Germany, and Italy. Uganda's import costs \$ 4.858 billion (2013 est), and the import partners include: Kenya, UAE, China, India, South Africa and Japan. Uganda has got oil which ready for refinery but the "Tullow oil refinery company has been put on hold due to political complications."⁸

Religious Setting

Uganda is a religiously diverse nation with Christianity and Islam being the most widely professed religions. According to the 2014 population census, 85.4% of the population is Christian while 12.1% is Islam mostly (Sunni). The Northern and West Nile regions are dominated by Roman Catholics whereas Iganga in the Eastern part of the country has the highest number of Muslims. The religions in Uganda that are officially recognized include: Roman Catholic, Church of Uganda (Anglican), Pentecostals, Seventh-day Adventists, Orthodox, Other Christians, Muslims, Traditional, Baha'i Faith, None Religious, Other non-Christians. Below is the comparison table of figure showing the religious affiliations in Uganda 2002-2014.⁹

⁸ The Sunday Times, "Business/Industry Article," accessed 20 March 2015, <http://www.thesundaytimes.co.uk/sto/business/industry/article1202100.ece>.

⁹Age-of-the-sage, "Major World Religions Populations," accessed 20 March 2015, www.age-of-the-sage.org/mysticism/world-religions-populations.html.

*Table 1. Percentages of Religious Affiliation in Uganda*¹⁰

Affiliation	2002 census	2014 census
Christian	85.4%	85.2%
Roman Catholic	44.5%	41.9%
Church of Uganda (Anglican)	39.2%	35.9%
Pentecostal	_[note 1]	4.6%
Seventh-day Adventist	1.1%	1.5%
Orthodox Christian	<0.1%	0.1%
Other Christian	0.6%	1.2%
Muslim	10.5%	12.1%
Traditional	-	1.0%
Bahá'í Faith	_[note 1]	0.1%
None		0.9%
Other non-Christian	4.0%	0.7%

Source: [www.age-of-the-sage](http://www.age-of-the-sage.com/major_world_religions_populations.html), "major World Religions-Populations.html"

General Setting of Busoga Sub region

Geographical Composition

Busoga sub region is one of the vast sub regions that make up Eastern Uganda Region. The other sub regions in Eastern include: Teso sub region, Sebei-Karamoja sub regions, Bugisu sub region, Samia land, Adhola land, Bugwere land, and Bunyole land.

Busoga sub region is boarded in the North by shallow Lake Kyoga separating it from Lango, West by Victoria Nile separating it from Buganda, Lake Victoria in the South separating it from Tanzania and Kenya, and Mpologoma River in the East separating it from smaller tribes like Adhola, Bugwere, and Bagisu.¹¹

There are basically 10 Political District that make up Busoga sub region namely:

¹⁰Cultural Research Center Diocese of Jinja, "History of Christianity in Uganda," accessed 15 February 2014, www.dacb.org/history/ahistoryofchristianityinuganda.html

¹¹Cultural Research Centre Diocese of Jinja, "Busoga Map," accessed 15 February 2015, <http://www.crcjinja.org/aboutus.html>.

Bugiri, Buyende, Iganga, Jinja, Kaliro, Kamuli, Luuka, Mayuge, Namayingo, and Namutumba.¹²



Figure 3. Busoga Region and Her Neighbouring Districts

Note: Cultural Research Centre-Diocese of Jinja. Email crc@crc.org

Even if Busoga sub region is known to be the original ancestry habitat for Basoga people, there a number of other tribes which in other areas outnumber the Basoga. These other tribes include: Samia, Gisu, Banyole, Adhola, Baruli, Banyoro, Ateso and the some Baganda. In some Districts of Busoga, you find that the ratio of

¹²Fredrick Ofwono, “Global Mission and Satellite Report,” Executive Secretary Eastern Uganda Field, in his end year report at Kamonkoli Field Headquarters, (Mbale, Uganda), 14th December 2011.

other tribes outnumber that of the Basoga, for example the Samias in Namayingo, the Baruli and Banyoro in Buyende, among others. In some districts, the number is half, half or quarter, quarter, that is to say, Bugiri District is divided into four tribes that is; Samia, Basoga, Adhola, and Banyole each comprising a quarter.

Busoga sub region according to the population census carried out in Uganda in 2002 and 2014 it is the second in Uganda with the highest population as seen in the table below,

Table 2. Population Distribution of Busoga Sub Region

District	Population
Bugiri	382,913
Buyende	323,067
Iganga	504,197
Jinja	471,242
Kaliro	236,199
Kamuli	486,319
Luuka	238,020
Mayuge	473,239
Namayingo	215,442
Namutumba	252,562
Total	3,583,200

Note: Cultural Research Centre-Diocese of Jinja, Email: crc@crcjinja.org

Political Setting

Politically, Busoga sub region, like most of the sub regions in Uganda, is characterized by two kinds of administration that's; Civil and Cultural. All are active and honored.

Civil Setting

Busoga is one of the strong hold of the current government of Uganda, being among the sub regions with the highest registered members of the National Resistance

Movement (NRM), the incumbent party in power. In every presidential elections, Local councils, District Administration, parliamentary and Constituency offices in Busoga, (NRM) bears the highest number. In addition, Busoga is the residence of the notable persons in the current government like: The Speaker of the Uganda National Assembly (Parliament), Hon. Rebecca Kadaga, the Secretary General of (NRM) Party, Hon. Justine Kasule, the Vice Chairperson of Forum for Democratic Change (FDC), Hon. Salam Musumba and Ministers like, Daudi Migereko, Rukia Nakadama to mention but a few.

Cultural Administration

As stated earlier, Busoga sub region is among the regions with the powerful, active, and renowned cultural leadership. The kingdom is made up of 11 principalities of the Basoga people. Its capital Headquarters are in Bugembe near Jinja the largest city in Busoga. Busoga is ruled by the king designated as *Isebantu Kyabazinga*. This name is given to the King as the Royal title and is a symbol of unity derived from the recognition of Basoga that their leader is the “Father of all people who brings all of them together and serves them as their cultural leader.

The current Kyabazinga is, “His Royal Highness” William Kadhumbula Gabula NadiopeIV grandson to Sir Wilberforce Kadhumbula Nadiope the former King of Busoga as well as Vice president of Uganda in 1960s when Uganda had just got her independence.

The *Kyabazingaship* of Busoga is mainly contested between two principalities that is, Kamuli and Kaliro. This noble exercise is done by the 11 Chiefs and the one that gets the highest number automatically becomes the King. It is these 11 Chiefs

that form the “Royal council” which helps the king to rule and execute well the affairs of Busoga.¹³

Table 3. The Royal Council of Busoga with Their Titles, Principality, and the Heads

Title	Principality (or chiefdom)	Head
Zibondo	Bulamogi	G. W. Napeera
Gabula	Bugabula	William Nadiope
Ngobi	Kigulu	Izimba Gologolo
Tabingwa	Luuka	W. Tabingwa Nabwana
Nkono	Bukono	C. J. Mutyaba Nkono
Wakooli	Bukooli	David Muluuya Kawunhe
Ntembe	Butembe	Badru Waguma
Menya	Bugweri	Kakaire Fred Menha
Kisiki	Busiki	Yekosofato Kawanguzi
Luba	Bunya	Juma Munulo
Nanyumba	Bunyole	John Ntale Nahnumba

Note: Cultural Research Centre-Diocese of Jinja. Email crc@crc.org

Economic Situation

The Economic situation in Busoga region is quite challenging as one can observe its geographical location, the area is blessed with lakes and rivers, streams and springs, wells and wetlands among others, which means; agriculture and fishing are the major economic activities done by residents. Surprisingly this is one of the areas in Uganda with majority of people living below the poverty line. There are basically two major economic towns in Busoga that is: Jinja the strongest and Iganga.

In 1920 to early 1980s, Jinja Busoga’s capital gained the economic importance due to cotton production, the completion of the Uganda Railway, and the Owen Falls Dam which made the town to become agri-industrial centre with several factories,

¹³Busoga Kingdom, Office of the Prime Minister, Jinja Cultural Centre, the author visited and interviewed the Prime Minister and also requested for the relevant information put in this Chapter: Busoga Headquarters, Bugembe Palace, January 23rd.2015.

some are existing to date. Hence when one visits the Economic history on Uganda, Jinja was better known to be Uganda's industrial town.

However, even today, in Busoga region, Jinja bears most industries and factories known not only in Busoga, but Uganda at large. For instance, Nyanza Textile (NYTIL), Nile Breweries, Kakira Sugar industry (Madhvan), BIDICO oil industry, Nile Agro-industries, Steel Rolling Mill industries among others.

This area still has physical features that attract tourists from all over the world for example, the source of the Nile (the world's longest River), Lake Victoria, Bujjagali Falls, Rippon Falls and Owen Falls Dam. This is the source of Hydro electricity supply in Uganda and the neighboring countries like Kenya, S. Sudan, Rwanda, and Burundi to mention but a few. According to Margaret Chave, Busoga by 1960-early 1980s was generating 70% of the Uganda's Economy.¹⁴

Religious Setting

Like it is the situation in Uganda about the freedom of worship, Busoga sub region also enjoys the same benefit as do the rest of the nation. It is an area religiously comprising almost every denomination that's to say, Anglicans, Catholics, Muslims, Seventh-day Adventists, Hindu and Buddhists also exists among the Indian community, African Independent Churches exist too in a good number to mention but a few. Most believers are Catholics, that is, out of the 3,419,000 population of Busoga, 55% are Catholics, followed by the Anglicans who are 30%, followed by the

¹⁴Margaret Fallers Chave, "The Eastern Lacustrine Bantu (Ganda and Soga): Ethnographic Survey of Africa: East-Central Africa," London International African Institute Vol. 11 (1960): 11.

Muslims who are 17% Independent Churches are 10%, and 5.0% are other religions combined including Adventists.¹⁵

According to the membership statistical report of 2013/2014 released by the Executive Secretary Eastern Uganda Field out of 21000 Membership in the whole Field Busoga sub region comprises of 9600 Members out of the 3,419,000 population, it is not even 1%.¹⁶

The Muslim Community in Busoga Sub Region

The history of Muslim community in Busoga sub region emanates from that of the whole country Uganda. Muslims arrived in Uganda from the North Coastal areas of Africa through Tanzania by a business man called Ahmed ibn Ibrahim. He arrived in Buganda (Central Uganda) by the year 1844 during the reign of King Suuna who is believed to have embraced the religion but later died. His son Mutesa I did not feel comfortable with the religion though he allowed the teachings to go on especially in Banda Palace a designated place for these teachings.

When Christians arrived in 1877 under the Christian Missionary Society (CMS), Islam faced a big blow in Buganda as many people embraced Christianity and religious wars broke out between Christians and Muslims, eventually Christians with the help of the Colonialists ousted Muslims out of Buganda to other parts of the country.¹⁷

¹⁵Joshua Project, “Uganda – People Group,” accessed 6 February 2014, <https://joshuaproject.net/people-groups/14972/UG>.

¹⁶“Eastern Uganda Field Membership Statistical Report 4th Quarter 2014,” Office of the Executive Secretary, Stewardship Director, and Global/ Evangelism Departmental Report delivered in the End year Meeting held at Kamonkoli Field Headquarters, 14th-17th December 2014.

¹⁷Uganda Bureau of Statistics, “2002 Population and Housing Census-Main Report,” accessed 30 May 2013 (PDF) UgandaBureauofStatistics.Retrieved2008-03-26.

In all parts of Uganda Muslims were interested much in Eastern Uganda for two reasons: a. There was no opposition in the East like other parts of the country, b. Since Busoga borders with Buganda Muslims had the hope of recapturing Buganda. This is the reason as to why up to now Islam is more concentrated in Busoga than any other part of the country. According to the interview with Shekh Amuzah the District khadh Bugiri, Islam is concentrated in Busoga for two reasons: i. Busoga is near the border with Kenya and also Lake Victoria these areas are business points and Muslims are business oriented people, ii. The culture of Basoga constitutes polygamy, and Islam teaches that one can marry up to four wives, so many people found it easy to embrace Islam than Christianity which teaches one wife.¹⁸

According to the 2002 and 2014 population census, Iganga one of the districts in Busoga sub region has the highest number of Muslims in Uganda. And also according to the Pew forum research, the Busoga districts of Mayuge, Bugiri, and Luuka are well known to be Muslim dominated, then the districts like; Kamuli, Jinja, and Kaliro almost half of the population are Muslims.

There are just two major factions of Busoga that have not embraced well the Islamic religion these are: Basiki found in Namutumba and Baruli-Banyoro found in Buyende. [The challenge Islam is facing in Busoga and many other parts of Uganda is western influence. For instance, issues to do with dressing, socializing, marriage, eating, drinking and so many life styles, greatly been compromised with as far as Islam is concerned].

¹⁸Shekh Amuzah, the District Kadhi Bugiri, interview by the author, Adventist University of Africa, Kenya, 20th April 2012.

Seventh-day Adventist Church in Busoga Sub Region

The Seventh-day Adventist Church in Busoga sub region is traced way back in the history of the Adventist Church in Eastern Uganda Field. It all started in 1934 at Kakoro Pallisa District. The work was spear headed by a Danish Missionary known as Andersen. God enabled him get four converts namely: Isaiah Olede, Meshach Kabala, Nandudu Lakeri, and Ezekiel Tuju. Isaiah Olede later became an Evangelist while Meshach Kabale took heed of God's call and became a Minister.

According to Elder Otukol who is among the few surviving witnesses asserts that after Kakoro, the second area to plant in the church was Busoga in 1936. This program was led by Pr. Andersen with the help of Meshach Kabala and Isaiah Olede, they planted Busei SDA Church in Iganga District Busoga sub region. In 1939 after the arrival of a new Missionary in Kakoro by the names of Pr. Lind a native of Norway, Nawanende SDA Church was planted in Kamuli District Busoga sub region. In 1945 and 46 respectively, two churches were planted in Jinja District that is; Nsube and Ivunamba and this noble job was championed by Pr Wieland, a new Missionary from America who had replaced Lind.¹⁹

However, despite the fact that many first Adventist Churches were planted in this area, there are quite a number of unentered areas with the Seventh-day Adventist Message.

Interfaith Marriages between Adventists and Muslims in Busoga Sub Region

The coexistence between Adventists and Muslims in Busoga sub region is characterized by a number of challenges but the notable one is the rapid rate at which

¹⁹ Enock Otukol, Retired Evangelist and the son of one of the first four converts Isaiah Olede, interview by the author, Adventist University of Africa, Kenya, 17th May 2014.

Adventist youths especially girls are getting married to Muslim men. This phenomenon does not segregate families of Pastors, Elders, and the entire Membership has been penetrated. And since the Church has no special program to combat this issue, it is becoming almost normal and usual for an Adventist youth getting married to a Muslim.

This can be witnessed by the divergence arguments among the local Church board members on whether to discipline a member who has got married to a Muslim or not, even if the church stand on this is very clear one has to be disciplined. Yet according to research discoveries Muslims have a target of eating up Christian youths through marriage. Adventists are among the high ranked faiths to be penetrated.

This is due to the fact that many Muslims are getting baptized into Adventism. There are quite evidences that Adventist teachings are embraced by Muslims compared to other denominations. The findings also reveal that the Muslim believers, are enticed by Adventist lifestyles that include, eating, drinking, and dressing among others. Much of the survey done in this Research shows high level of ignorance and reluctance by the Adventist Church in Busoga to encounter this phenomenon through any of these channels; Seminars, Sermons, Parental guidance and Counseling, Literature, Camp meeting Lectures among others.

Data Gathering and Analysis

In a bid to acquire the right picture and knowledge about the increased Interfaith Marriages between Adventists and Muslims in Busoga, these were the avenues employed: the use of oral interviews especially to unearth the real causes of these inter marriages, questionnaire, as well as personal observation was employed.

The first questionnaire was done on three consecutive Sabbaths in three Churches that is: Bugiri Central, Iganga Central, and Mayuge SDA Church. This was

in July 5th, 12th, and 19th 2014. The research targeted these Districts due to the fact that, the highest number of Muslims is situated in these areas.

On the other hand the researcher sent the forms to 10 main district Churches in that those forms should be filled by those who are married to Muslim spouses. In this process, the research aimed at knowing the number of SDA Members that are married to Muslims in this region, how many are converted and how many are not yet converted to Adventism. So as to challenge the parties concerned in reducing the prevalence of this phenomenon.

It was found out that out of the 10075 SDA Members in this area 2283 have Muslim Spouses 1101 converted to Adventism and 1182 are not yet converted to Adventism. Details of this information will be fully shown in analysis findings of this paper. The Church districts that are found in the 10 political districts where the information came from include: Jinja, Kamuli, Kaliro, Buyanja, Namutumba, Bugiri, Iganga, Bugadde, Nsube, Kasambira, Nawanende, and Eastlake.

The design of the form that was sent to these church districts will be seen in the Appendices together with the questionnaires. The number of questionnaires distributed was 100 in the three districts as the researcher wanted to tally well the figures out of 100%.

The questionnaires sought to get the information that would precipitate the need of implementing the program of reducing on the frequent inter marriages between Adventists and Muslims Busoga. Each questionnaire consisted of 25 questions intended to meet the objectives of the research.

Questions 1-3 intended to confirm the religious identity of the respondents, 4-6 assessed the level of awareness of marriage as per the Bible teaching, 7-9 intended to assess the level of awareness about the teachings of Ellen G White forbidding the

Church Members get married outside the Church, 10-12 assessed the Members' knowledge about the Islamic Marriage laws and teachings, 13-15 assessed whether they know of the Adventist Muslim Relations, 16-18 assessed whether they have ever heard any information in the Church against inter marriage between Adventists and Muslims, 19-21 intended to assess the Members' attitude towards the inter marriages between Adventists and Muslims, 22-25 argued the Members to give at least two to three suggestions that can be done to reduce on this kind of marriage.

Results from the Research Findings and Causes of Interfaith Marriages

The respondents as usual in any findings had varied opinions, answers, and attitudes towards this topic, according to researcher's observation there's little awareness among the members about the Biblical and Church stand as far as marriage is concerned.

A sixteen Question oral interview was carried out on 50 ladies and 20 young men that are married to Muslims with the aim of discovering the level of awareness. The research began with ladies and then men respectively.

The findings on the side of ladies went as follows; 30 of them were supported by their parents to get married to the Muslims, 13 were not supported and 07 parents were neutral about it. Out of the 20 young men that were interviewed, 14 claimed that it is part of evangelism, 04 said they didn't see any danger in it, and only 02 confirm that they did it knowing that it is unacceptable in the Bible and Adventist Church.

This affirms the previously stated figure derived from the researcher's form that wanted to know the current number of Adventists who are married to Muslim spouses. You can tell that 2283 out of 10075 membership is not by a mistake, there is

a need to design program on how to assist in the reduction of this challenge, mainly by creating awareness of the Adventist stand on marriage.

Other major causes that the research found out from the respondents include; Muslim men are hardworking and therefore they have good cars, houses and money compared to Adventist men.

Another claim was that both Adventists and Muslims do not drink, eat pork among others, so they many similarities and few differences. To others especially ladies, claimed that there is a scarcity of Adventist men in the area the only ones available are Muslims. Others mainly the young men argued that getting married to Muslim ladies is a form of evangelism since she has to get converted to Adventism.

Once more, another interesting thing that the research found in men was that, Islam teach women to be submissive to their husbands where as in Adventism though this command exist in the Bible, many families are run on western style of equality putting aside the Devine command. These, among others, are the causes that the Church in Busoga and the whole of Eastern Uganda Field should focus on to help the young generation.

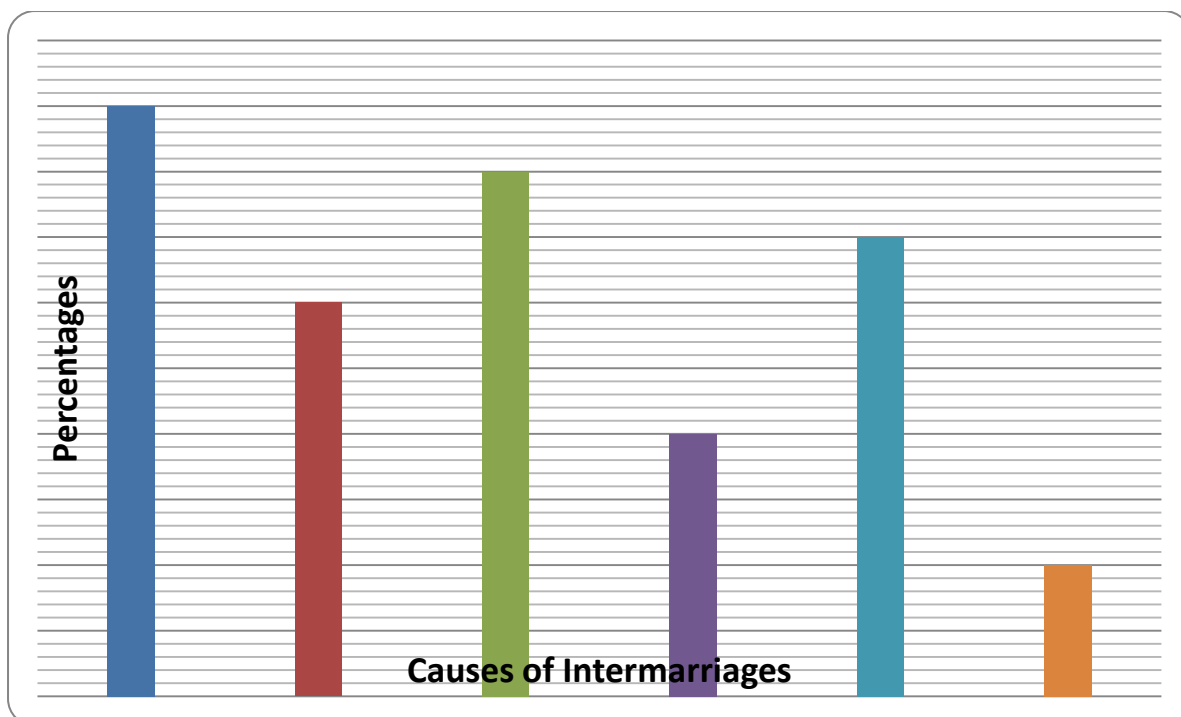


Figure 4 Percentages of the Causes of Inter Marriages between Adventist and Muslims in Busoga

Note: Results from the interview on Adventist Muslims spouses.

Table 4 below shows the number of Adventists in the 10 political districts of Busoga that are married to Muslims both Males and Females.

Table 4. Number of Adventists in the 10 Political Districts of Busoga

No	District	Membership	Muslim spouses	Converted	Not converted
1	Kamuli	2650	600	318	282
2	Jinja	1865	300	110	190
3	Kaliro	1600	315	200	115
4	Iganga	900	280	95	185
5	Buyende	900	117	89	28
6	Mayuge	800	200	57	143
7	Namayingo	460	116	68	48
8	Bugiri	400	217	108	109
9	Namutumba	300	80	30	50
10	Luuka	200	58	26	32
	TOTAL	10075	2283	1100	1183

Note: The figures above are results of the findings got from the political districts that make the 15 Church districts that are found in Busoga sub region.

SWOT Analysis Findings

Analysis shows that the strength of the Seventh-day Adventist Church through her mission at least Muslims in this area are getting baptized, almost every 100 people baptized, 20 Muslims are baptized, and this is so because of Radio Ebenezer based in Mbale through the preaching done by the former Muslim Shekh by the name of Isa Mulumba.

Most of those baptized are youth between 20-40 years that are not too obstinate with the religion but open up to learn new things. The significant weakness that was discovered as seen in bar graph above is lack of awareness especially among the youths, concerning the Adventist Principle of Marriage as stipulated in the Bible and the writings of Ellen G. White. This is due to the fact that out of 100 youths, only 20 know about the Adventist stand on Marriage.

Opportunities are vivid in that 95% of the members in this region do not oppose the Adventist principle of Biblical marriage and are willing to learn in case of any related seminar is conducted.

Still according to the analysis, 70% of those who have Muslim spouses that are not yet converted are not comfortable with it, and they are asking daily the Almighty God do the best for their spouses understand Jesus Christ.

Another opportunity is that Muslims in this area majority are Sunnis who do not practice radical Islam, they are willing to learn from Adventists and also have dialogue with them. This is because they claim that among all Christian religions, it is Adventists who are near Islam.

The threats that were detected by the researcher include:

- 1) Lack of any program at all levels that is, Field office, District, and Local church to sensitize the members particularly the youths on the compromise of the Biblical marriage.
- 2) Most of the marriage seminars conducted in the camp meetings target only the marital challenges among the married couples only, just a bit or nothing at all any lecture on Interfaith marriage.
- 3) As a result most of the members especially the youths are looking at this act as normal since they are sometimes supported by the elderly people to inter marry with Muslims.
- 4) The biggest number that is involved in this act are girls who are giving birth to Muslims, therefore, the church in this area is full of children who practice both Islam and Adventism, thus having no clear religious identity.

Basing on the above findings from the questionnaires, interviews, observations and number discovery forms, a program was designed to reduce on the Interfaith marriages between Adventists and Muslims in Busoga sub region, Eastern Uganda, Uganda Union, and the entire Seventh-day Adventist Church where this challenge may seem to be transpiring. Since the case study of this research is Busoga sub region, the next design deals much within the parameters of this area (Busoga)

CHAPTER 4

PROGRAM DEVELOPMENT, IMPLEMENTATION, AND EVALUATION

Commencements of all preliminary preparations like seeking permission from the Field office to enable me access the fifteen church districts in Busoga sub region as well as Maranatha Radio were made. (See Appendix A for copies of correspondences)

The title of this chapter is sub divided into three basic parts namely,

- a. Program development: This part deals with the strategy on how to reduce the Interfaith marriages between Adventists and Muslims in Busoga sub region Eastern Uganda Field,
- b. Implementation process: This shows how the strategy was presented, the challenges faced, and matters to do with the participations, and
- c. Evaluation: deals with the observations, and a look at how everything went after the implementation.

Program Design/Development

In an attempt to reduce on the phenomenon of inter marriages between Adventists and Muslims in Busoga, a localized program was designed to fit the understanding of the Adventist members in the society. This research targeted 2283 homestead. As it is reflected below, the main agencies that were used include, Radio programs, Sabbath Sermons during divine service, organized seminars, and face to

face dialogue with the youths as to find out their challenges that lead them into the act of unbiblical marriage.

The design was made up of the following: seminars, workshops and training, and radio programs to (to create awareness), face to face dialogue to be carried out among the youth in all churches and our institutions (in order to identify the issues that are pertinent in marrying Muslims), and a model of teaching sermons that are to be delivered every Sabbath, on radio, and in seminars, (with the aim of conviction to everyone the need to yearn for Biblical marriage).

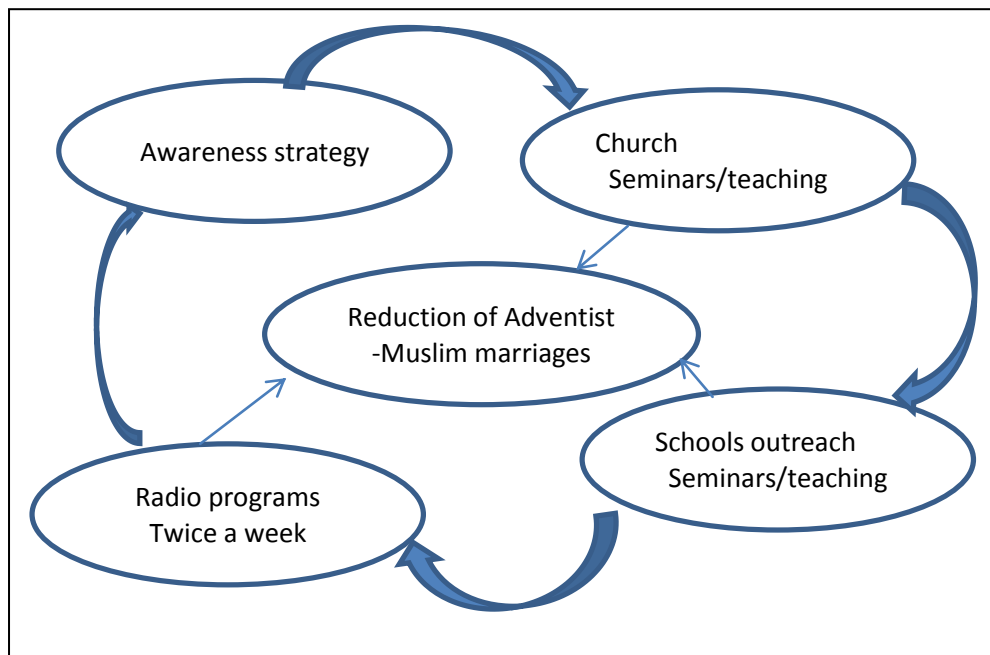


Figure 5. Strategies that Are to Be Used in a Bid to Reduce the Interfaith Marriages between Adventists and Muslims

As mentioned earlier the program also involved a strategy of Sermonizing in different occasions like Sabbath, Seminars, and all gatherings available in the Adventist arrangements. Below are the tables from day one to three respectively of the sermons, the schedule of the three days training, and awareness seminars that were carried out in the five

selected Church centers of Iganaga, Bugiri, Kamuli, Mayuge and Buyende.

(For dates, revisit page 36).

Table 5. Day 1 Seminar Program

Time	Activity	Facilitator
0800-0815hrs	Devotion: Not all come from God	Jimmy Kajjura
0815-0830hrs	Self-introduction of the Participants	All
0830-0900hrs	Explanation of the Objectives of the Seminar	Jimmy Kajjura
0900-1000hrs	Biblical view about Marriage	Jimmy Kajjura
100-1030hrs	Break	All
1030-1130hrs	God's Plan for Marriage	Jimmy Kajjura
1130-1215hrs	Sermon: God's Command not Cultural influence that determines in Marriage	Jimmy Kajjura
1215-1400hrs	Lunch	All
1400-1530hrs	One Partner one Flesh, two or more are 7 demons	Jimmy Kajjura
1530-1630hrs	Marriage should be Permanent and Holy just as is the Author	Jimmy Kajjura
1630-1730hrs	Questions and Discussions	Jimmy Kajjura
1730-1800hrs	Closing remarks and Vote of Thanks	Host Pastor/Elder

Table 6. Day 2 Seminar Program

Time	Activity	Facilitator
0800-0815hrs	Devotion: Just one Wrong Choice makes you suffer the rest of your Life	Jimmy Kajjura
0815-0900hrs	Ellen G White Writings on Marriage	Jimmy Kajjura
0900-1000hrs	The Difference between a Christian Marriage and a Secular one	Jimmy Kajjura
1000-1030hrs	Questions and Discussion	Jimmy Kajjura
1030-1100hrs	Break	All
1100-1200hrs	Sermon: Christ's Ambassadors	Jimmy Kajjura
1200-1400hrs	Lunch	All
1400-1500hrs	How can a Believer and the Unbeliever be United in their Radical Differences?	Jimmy Kajjura
1500-1600hrs	Marriage with Unbelievers belittles the God's Glory	Jimmy Kajjura
1600-1650hrs	Questions and Discussion	Jimmy Kajjura
1650-1715hrs	Closing remarks and Vote of Thanks	Host Pastor/Elder

Table 7. Day 3 Seminar Schedule

Time	Activity	Facilitator
0800-0830hrs	Devotion: Learn from other people's examples who messed up before you	Jimmy Kajjura
0830-0930hrs	Seventh-day Adventist Church stand on Marriage	Jimmy Kajjura
0930-1030hrs	Home is a Small Heaven where God's Image is Restored	Jimmy Kajjura
1030-1100hrs	Break	All
1100-1200hrs	Sermon: Learn to do Right	Jimmy Kajjura
1200-1300hrs	Lunch	All
1300-1400hrs	Deviation from God's idea of Marriage	Jimmy Kajjura
1400-1500hrs	Key note address	Family Director EUF
1500-1600hrs	Presentation of Certificates to the Participants	Family Director EUF, Kajjura Jimmy
1600-1700hrs	Closing remarks, Vote of Thanks, and Evaluation of the Seminar	Host, EUF Representative, Jimmy Kajjura

Table 8. The Oral Dialogue Program Carried out during the Seminar

Time	Event	Facilitator
0800-0830hrs	Devotion: Man Lives not by Bread Alone, but by Every Word that comes from God's Mouth	Jimmy Kajjura
0830-0900hrs	Self-introduction of the Participants and Explanation of the Objectives of the Seminar	Jimmy Kajjura
0900-1000hrs	Answering of the 16 Check-up Questions	Jimmy Kajjura
1000-1030hrs	Break	All
1030-1130hrs	Oral dialogue on the Topic: Why did I marry a Muslim?	Jimmy Kajjura
1130-1230hrs	Sermon: Will your Spouse lift you up when you fall?	Jimmy Kajjura
1230-1330hrs	Lunch	All
1330-1500hrs	Discussions, Questions, and Suggestions about what can be done by the church leaders to reduce on the inter marriage between Adventists and Muslims in Busoga region	Jimmy Kajjura
1500-1530hrs	Closing remarks, Vote of Thanks, and Departure	Jimmy Kajjura, Host Pastor

Table 9. The 20 Sermons Delivered during the Seminar

No	Sermon Title	Key Text	Hymn	Central Theme
1	Is it God's Command or Cultural Influence in Marriage?	Gen 2:18-18	571 (What does the Lord Ruire)	Whoever enters Marriage should put God a head of everything: Culture, beauty, money among others
2	Just one Wrong Choice Makes you Suffer Longer Consequences	Judg 16:4-22, 28-30	628 (As Jacob with Travel was Weary)	Samson ended his life early because a wrong choice of relationship with Delilah
3	Is it Love or Lust?	2Sam 13:1-19	538 (Guide me O the Great Jehovah)	Without God it is difficult to differentiate between Lust and Love
4	It is Lost once	Gen 25:34	280 (Come Ye Sinners)	Esau lost once his glory, we too can lose it through our relationships
5	One Thing Thou Lacks	Mark 10:17-22	272 (Draw me Nearer)	The young man lacked real Love but he was fond of excitements.
6	Not All Comes from God	Matt 4:8-9	468 (A child of the King)	Not every partner comes from God
7	Mind your Off springs	2Kings 8:21, 14:7, Judg 3:29, 2Sam 8:2	304 (Faith of our fathers)	Terrible groups like: Moabites, Edomites, Ammonites, among others came as a result of illegal relationships
8	Learning from Other People's Examples	1Cor 10:11	625 (Higher ground)	Many members have suffered consequences of marrying un believers
9	Permanent Marriages Leads to Eternity	Matt 19:3-10	483 (I need Thee every Hour)	Darkness cannot unite with Light
10	Let not Thy Youth Control	Ecc 11: 9-12	317 (King of my life I crown Thee)	Putting God in control of everything including our youthful emotions
11	Living as an Enemy of the Cross	Phil 3:18-21	492 (Teach me Father what to say)	Marrying outside the Church is equal to denouncing the Faith
12	Learn to do Right	Isa 1:17	359 (Hark the Voice of Jesus Calling)	Righteousness comes from the word "Right" you can't attain it in an illegal Marriage
13	What God Seeks from Man	John 4:21-24	626 (In the little while we are going home)	Obedience to God's law is all what God seeks from a man
14	Christ's Ambassadors	2Cor 5:20	689 (Day by Day)	One cannot be Christ's Ambassador in a Secular Marriage

(table continues)

Table 9 (continued). Consists of the 20 Sermons delivered during the Seminar

No	Sermon Title	Key Text	Hymn	Central Theme
15	Man Lives not by Bread	Matt 4:2-4	268 (Holy spirit Light Divine)	It is a wrong act to get married driven by Wealth other God's Word
16	The Difference Between a Spiritual Christian and a Casual one	Rom 8-7-9	296 (I've wandered away from God)	Those led by the Holy spirit end up in Holy Marriage and Vice versa
17	Where are you?	Gen 3:8-10	359 (Hark the Voice of Jesus Calling)	A question always asked to the lost, guilty, and restless because of sin, it's constantly asked to whoever is in un Biblical Marriage
18	Glorifying God in our Relationships	1Cor 10:31	660 (Glory be to the Father)	Ask yourself whether your Marriage glorifies God
19	Syncretism is evil	Rom 12:2	329 (Take the world but give me Jesus)	It is bad to be taken by secular marriage when you are a Christian, this is mixing Truth with Error
20	Will your Spouse Lift you up in case you fall?	Ecc 4:11-12, Act 5:1-10	652 (Love at home) ¹	Like Ananias' family no one was able to help the other, when fall entered their marriage.

Implementation

In this strategy of reducing the interfaith marriages, the program was implemented in such a way that the department of Adventist Muslim relation at the Field level performed the supervisory role. It was to oversee the program at the district level through promoting and creating awareness among the pastors.

At the district level, the Pastors were to provide quarterly reports to the Field AMR Department in order to assess the effectiveness of the program as well as dissemination of the information. The district pastors were also required to form committees at the district level whose work was to monitor and oversee the program implemented at the local churches.

¹*The Seventh-day Adventist Hymnal (SDA Hymnal)* (Hagerstown, MD: Review & Herald, 2002), 272-689.

Reports from the local churches were to be given to the pastor at the district level who in turn was to report to the Field. On the other hand, the pastors were to oversee the local churches by providing guidance in handling and dealing with these issues. Committees were formed at local church level whose purpose was to make sure the program is fulfilled successfully to the members through seminars, workshops, Sermons, and trainings.

These committees were to underscore the factors that bring about the youth to go for interfaith marriages and help to guide the youth to uphold faith marriages. These committees had to call on the church to find creative ways to release emerging leaders to serve effectively, by addressing youth issues (on page 43 of this paper) that brought about interfaith marriages.

Therefore, it was the work of the committees to recommend practical issues and actions to the church for deliberation which in turn was to be sent to the district for considerations, and then to the Field for a wider guidance, support, and dissemination.

This program was implemented for two years: December 2013 - December 2015, below is the structural implementation plan designed in order to achieve the positive results that will be discussed in the next phase of 'Evaluation.'

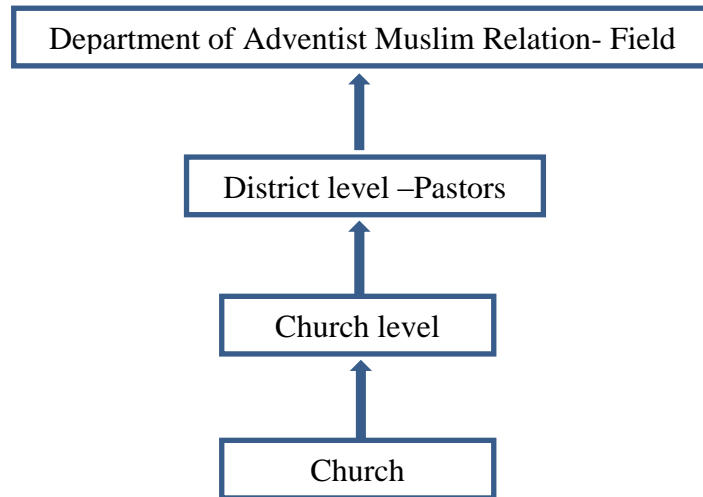


Figure 6. Structural Huarache for Monitoring and Implementation of Reducing Adventists-Muslim Intermarriages in Eastern Uganda Field

Radio Maranatha was one of the most effective way through which the research was implemented. It acted as a voice to explain the objectives of this research and also directing the participants in the five selected centers, dates, time among others. Above all, before even the actual dates of the seminars approached, the researcher had a chance to make a preamble of the topics including the sermons through the radio. Announcements and Adverts were being run on air from January to July when the training ended. This made the attendance to be successful.

In effecting this program, the researcher and his assistants made sure the centers have electricity, therefore, modern gadgets like laptops, generators, CDs, projector to mention but a few were put in place in order for the program be smoothly run.

Food and security were part and partial of the items acquired by the research team so that people can sit in a seminar well assured of these two fundamental needs. Local churches where the seminars took place assisted much in this program so as to see that it is implemented successfully.

Evaluation

Due to the fact that the Field Administration was positive about the Program it was successful. They first of all permitted the researcher carry out the exercise as he requested them without any reservations. The Administration also helped in organizing the Pastors and Elders seminars respectively who also received the message positively.

The Field administration also made the occasion successful when they offered to feed and provide accommodation of the participants; this made everybody comfortable as the conditions via that side were satisfactory. (See the Appendices for some of group photos that were taken during the seminars).

The Program emerged successful by these three factors: attendance, the way questions and discussions were raised and handled, and also the suggestions brought forward in the two kinds of seminars conducted that is to say, the 3 days seminar and the one day seminar of those with Muslim spouses.

The attendance remained good throughout as the program as the number remained constant between 60-70 participants. On Sabbaths the numbers went to 100/150. Still in attendance local church leaders such as Pastors, Elders, and all the local church departments were being represented. Friends, relatives, local government officials also attended most of the time.

The questions raised by the participants in both seminars showed a high level of learning something that encouraged the facilitator. Even those with Muslim spouses that one could expect to raise defensive questions; majority of them raised constructive questions ready to be helped. This can also be seen in the sixteen checkup questions issued to them to get their attitude, the results went as follows:

Out of 60 as an average attendance in all the 5 centers, 45/60 expressed their sorrowful for having engaged in unbiblical marriage, 10/60 looked at it as okay and it is a form of evangelism, and 05/60 didn't have a side they remained neutral and uncategorized by the researcher.

In addition to the above, many approached the facilitator for counsel and advice on what to do now after discovering that they are in a mess. All these are evidences that affirm the success of the program.

However, one can think that there were no challenges, there was, but they didn't outweigh the positive results, these included: improper time management, bad weather conditions, load shedding preceded sometimes by the generator break down, insufficient funds to make enough handouts to the participants, among others were the short comings of the project.

The following suggestions give a confirmation to the success of the program as they were raised by the participants:

1. There is a need of Adventist-Muslim Relations (AMR) office at the Field like other places to create awareness of Islamic religion among Adventists in Eastern Uganda.
2. Still through AMR department, members should be trained how to evangelize to Muslims since they are many in this sub region.
3. There is a need also of Adventists in this region to change their negative attitude towards Muslims so as to approach them with Jesus' Love
4. The church through her Family Life department should inculcate the principles of Adventist Biblical teachings about marriage.
5. Seminars about Interfaith marriages should be held at least every quarter.

6. Special program should be designed to help those with Muslim spouses as to release them from this guiltiness.
7. There is a need to call another meeting targeting the Muslim spouses in order to help them develop interest in Adventist Faith.
8. There is a need to empower the children department in the church as a way of helping children especially from the Adventist-Muslim families to embrace Christianity.
9. The church leadership should study carefully the causes and reasons as to why there is a high rate of Adventist-Muslim marriages in this area so as to help the members get out of this challenge
10. Youth seminars especially for those in marriageable age should be encouraged as a way of preventing this profound habit in the area.

Generally, the respondents showed the researcher the need for a reasonable consideration on Adventist Muslim Relations department as the only way the issue of interfaith marriage can be reduced in this vast area of Busoga. The insights of the researcher will be seen in the next chapter where he will give his recommendations (See Appendix for seminar in the five centers).

CHAPTER 5

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

This Research Project entitled *A Strategy to Minimize on the Interfaith Marriages Between Adventists and Muslims in Busoga Sub Region Eastern Uganda Field*, has tried to reveal the hidden issue of un Biblical marriages between Adventists and Muslims, particularly in this wide area of Busoga.

This is to ensure a possible reduction over this challenge, hoping to eradicate the menace in future, when it is fully embraced by the Church in this area. Before this research, there has been virtually no program to diminish this challenge, but rather frequent church disciplines have been administered with no positive outcome. Thus, there is a need to change this trend; a reason why this research was conducted.

Chapter 1 of this Project involved an introduction of the study that gave the back ground of the area that is going to be researched upon, this is important as it gives the reader a wide scope of knowledge pertaining the history of the area he is studying about. This chapter also stated the problem, the Purpose of the study, Justification, delimitations, as well as the methodology and procedures that were to be applied.

Chapter 2 dealt much on Library sources and materials so as to form a basic theoretical foundation of the study. Holy books like the Bible and Quran were largely utilized in the formation of this Chapter.

As it is known, the Bible has quite a number of interfaith marriages between God's children and the heathen and the pathetic results are vividly evident. For instance the marriage of Esau with the Canaanite women resulted into notorious groups like the Edomites that were always hostile to the Israelites, the inter marriage of Samson with Delilah did not only make him suffer but he also lost his life, Solomon with the foreign women did not only make him apostatize but also marked the end of Davidic beloved dynasty. The Bible also on the other hand projects the sanity which is in marriage between people of the same faith for instance the marriage between Isaac and Rebecca, and the marriage between Jacob and Rachel among others we get the lineage that fears God up to date.

This chapter as stated earlier also looked at the Islamic view of marriage and divorce with the aim of alerting Adventists the difference between Islamic understandings of marriage to that of Christianity.

In this chapter, also came the New Testament and Pauline teaching about marriage three notable items can be remembered for emphasis:

- 1) Marriage should be of one wife one husband coming together to form one body
- 2) No divorce in a Christian marriage except for adultery and both the divorcee and the one who divorced must not marry again
- 3) In Pauline writing of 2Cor 6 we saw him affirming that darkness cannot unite with light, and Jesus has no business with Belial, in summary the Bible doesn't approve the marriage between Believers and Un believers.

Chapter 2 also consisted the counsels of Ellen G White where we discovered that error cannot mix with truth which means marrying the unbeliever is like trying to put the two unlike terms of error and truth to form alliance something that is totally incompatible. She also stated that by marrying the un believer, it belittles God's glory,

as is that is not enough this act is a form of apostasy and above all Mrs. White stated that the image of God in a human being is restored in marriage, now there is no way this image can be reflected between believers and un believers.

This chapter briefly looked at some notable experiences of marriages between Christians and Muslims and the negative impacts evidenced for instance the relationship between Dodo from Egypt with Princess Diana ultimately resulted into death which is believed beyond doubt as being a planned one, the marriage between Muhammad Ahmed Northern Sudan who had got converted to Adventism when he got engaged to Arafa a Muslim lady they both narrowly survived death as they were stabbed by the brother of Arafa and as we talk now they have taken their refugee in Uganda and South Sudan from 2010-up to date 2015,

The chapter also viewed at an elderly couple that had spent 50 years in marriage but their marriage came to an end after the husband discovering and affirming that their two daughters' marriage to Muslims was known and supported by the mother.

Chapter 3 examined the geographical, economical and historical setting of Busoga sub region which was the case study of this research, Eastern Uganda where this sub region is based, and Uganda as a country. This chapter also showed us various surveys that were done at different level, in different areas and the results that were realized therein. This prompted a need of developing and designing a program that would help reduce on the interfaith marriages that are rampant in this area.

In chapter 4 designing, implementing, and evaluating of the program in reducing the incongruous habit of inter marriage between Adventists and Muslims in Busoga Sub region. The project basically under this chapter was fulfilled through these avenues:

- 1) Three days Radio talk show that aimed at mobilizing and creating awareness of members about what is going to happen in the seminars
- 2) The three days seminars were successfully conducted in the five selected centers namely Iganga, Bugiri, Mayuge, Kamuli and Buyende which realized a huge number of participants
- 3) One day dialogue seminar with the Adventists who are married to Muslim was conducted also in the five selected centers named above and this was one involved the sixteen checkup question from which the researcher wanted to discover the attitude and status of the participants as per being in marriage with a Muslim partner, this was also very successful as the participants in both seminars suggested that it should be carried out every quarter.

I made an observation, in this region as far as Adventist principles of marriage are concerned, members are green they know nothing and unfortunately are surrounded by Muslims who have vowed to weaken Adventists only by marrying their daughters (Adventists’).

Conclusions

The problem being addressed in this paper is the uncontrollable interfaith marriage between Adventists and Muslims in Busoga sub region; therefore the purpose of this paper is to develop a program that will both the leaders and members to attempt reduce on the phenomenon of interfaith marriages between Adventists and Muslims in Busoga region (E.U.F).

The examples of this kind of marriages in the Bible as discussed earlier supply enough evidence of putting to an end such kinds of marriages for God’s glory and in a bid to preserve the image of the church in this dark world. The preconceive norm of cultural secular marriages where someone is free to marry somebody from

anywhere and anyhow just as it is the case in Busoga sub region, this kind of thinking and practice has been greatly challenged by this research calling upon the concerned individuals and the church at large to work hard in restoration of a godly designed image of marriage.

The fact that the concentration of Muslims in the whole country of Uganda is in Busoga sub region, and yet according to the research among the Christian religions they are worried of Adventists because according to their confessions it is the only religion that correctly reads the Bible and also has the knowledge of the Quran and thus are drawing their members to accept Christianity, they have resorted to combat this through no any other means than inter marriage with the Adventist daughters something they have strategized for some good years back and it is bearing good fruits for them, this paper shows that the only way to reverse this, is to create awareness, sensitize, train, and teach the church members the Adventist principles and philosophy of marriage.

This research makes an appeal to the concerned persons from the experience got during the exercise, members are willing to change their way of thinking, and are convicted that this is not the right kind of marriage acceptable by the Bible and Adventism.

Hence the only challenge realized; there is little concern about preventing, reducing, and cubing down this challenge instead there is a high and quick response in disciplining those who are involved in this type of marriage. Thus, this is the right time for the Church in this area to consider the major causes of this marriage as outlaid in this paper and begin to think on solutions in order to save God's people and Church from the recurrent shame that it is undergoing now.

Recommendations

Due to the number of factors realized in this research during the complete program, the researcher found it necessary to make the following recommendations. First to the area focused on in this project, that is, Busoga sub region, then Eastern Uganda Field, Uganda Union, and the entire Seventh-day Adventist fraternity especially where this similar contrite might be hitting.

1. Due to the fact that East-Central African Division (ECD) is among the areas of the Seventh-day Adventist Church with the high number of Muslims, there's a need in the bylaws made to make it a must that a full time Adventist Muslim Relations office should be instituted at every church level, that is; Unions, Conferences, and Local churches. This will help in the equipping members with necessary information they need to know about Islam, so as to help reduce on challenge of inter marriage.
2. The church should continue with [missiological] trainings of pastors in order to open up their eyes on issues they think are not urgent, yet they are a big challenge in terms of church growth and development. For instance, not until this training was introduced at Adventist University of Africa (AUA), many of the pastors didn't have any idea about this challenge to the church.
3. Basing on the rate at which this phenomenon is occurring, there is a need to introduce a complete course of Adventist Muslim Relations in our institutions at all levels in order to produce more elites in this field that can proportionally match with the speed of this contrite.
4. The church in Busoga is blessed with EMIT College, there is a need to organize one month training annually for pastors about the Islamic

religion, background, its growth rate, its mission, the strength and weaknesses of Islam, their core beliefs, and how to reach them, this will make a big impact to reduce on these Interfaith marriages.

5. In the Field annual budget, funds should be allocated for the training, sensitization, and teaching of church members quarterly on this phenomenon. All this should be conducted under the installed full AMR department.
6. Simple understandable manuals about AMR should be made available in every local church so as to ascertain that there is consistence in promoting this new department.
7. When members are fully trained, open dialogues known as *Muhadhara*¹ should be introduced. It will be one of the channels to bridge the gap of negative attitude that is seen in some Adventists towards Muslims.
8. There is a need to inculcate the Adventist 28 beliefs in the SDA churches because what was discovered in this research is that, almost a third of the members in Busoga region do not know even the first five Adventist beliefs. Beliefs like; the Great Controversy (No.8), the Church (No.12), the Remnant Church and Its Mission (No.13), Stewardship (No.21), Marriage and the Family (No.23), the Second Coming of Christ (No. 25), the

¹*Muhadhara* is a Swahili word formed in East Africa that is taken to mean the open dialogue between Adventists and Muslims on a given topic and in a particular area agreed upon by both sides. Rules and Regulations are properly set by both parties as to avoid violence and strife.

Millennium and End of Sin (No. 27), the New Earth (No. 28).² These among others when inculcated into the Church members, issues to do with interfaith marriages will reduce automatically and naturally.

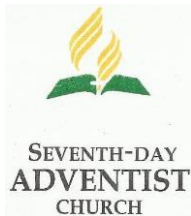
9. Through the department of Church Development, there should be seminars on income generating activities in every local church because among the reasons as to why Adventist girls marry Muslim men is because they have money compared to Adventist men. So this will help cub down this challenge if a good number of Adventist youths particularly males are not idle and jobless.
10. Adventist parents should have time to talk and counsel their children especially those in marriageable age, as it was discovered that just a handful of parents have time to talk and discuss marriage issues with their grown up children about marriage.

²General Conference of the Seventh-day Adventists, Ministerial Association. *The Seventh-day Adventists Believe: An Exposition of Fundamental Beliefs of the Seventh-day Adventist Church* (Silver Spring, MD: General Conference of the Seventh-day Adventists, 2005), 113-417.

APPENDIXES

APPENDIX A

LETTERS



SEVENTH DAY ADVENTIST CHURCH BUGIRI DISTRICT

**Busia-Iganga Highway 56km P.O Box8645 Bugiri email;
sdabugiri7@hotmail.ug**

November 30, 2013

The Executive Sec
Eastern Uganda Field
P.O Box 122 Mbale.

Dear Fellow Servant

RE: REQUEST FOR A RESEARCH PROJECT LOCATION

Warm Christian greetings,

I wish to inform you that Adventist University of Africa has duly approved my research project proposal which aims to reduce on the Inter faith Marriages between Adventists and Muslims in Busoga sun region: Eastern Uganda Field. For this reason sir, I request you allow me carry out my research exercise within the ten 10 political districts that make up this territory.

Yours respectfully,

PR.KAJJURA JIMMY

(District Pastor Bugiri, Eastern Uganda Field)

TEL: 0757625709/0771814137



SEVENTH DAY ADVENTIST CHURCH BUGIRI DISTRICT

**Busia-Iganga Highway 56km P.O Box8645 Bugiri email;
sdabugiri7@hotmail.ug**

December 02, 2013

**Through the
Office of the
Ex. Secretary
Eastern Uganda Field
Po Box 122 Mbale, (U)**

TO
The Manager 107.4
Radio Maranatha
Muvule crescent
Jinja Town

Dear Fellow Labourer

RE: RESEARCH PROJECT

Warm Christian greetings,
I wish to inform you that Adventist University of Africa has duly approved my research project proposal which aims to reduce on the Inter faith Marriages between Adventists and Muslims in Busoga sun region: Eastern Uganda Field. For this reason sir, I request you allow me use the time scheduled for Bugiri district in forth coming 1st quarter of 2014, so that I use it to carry out this noble activity.

Yours respectfully,

PR.KAJJURA JIMMY

(District Pastor Bugiri, Eastern
Uganda Field)

TEL:

0757625709/0771814137

Cc. Executive Committee

E.U.F.



**SEVENTH-DAY
ADVENTIST
CHURCH**

Pastor Kajjura Jimmy
Seventh day Adventist Church
Bugiri

Dear Pastor,

RE: RESEARCH PROJECT

Greetings in the precious name of our Lord Jesus Christ.

This is to inform you that the Eastern Uganda Field Executive Committee members agreed to authorize you carry out your M.A Research Project in the 10 political Districts of Busoga region (Eastern Uganda Field).

NB. The same letter also allows you to conduct talk shows on the same program on our Field Radio based in Jinja 104.7 Maranatha FM, collaborate with the area Pastor in conjunction with the Manager for detailed arrangements.

Thank you very much for your cooperation.
Yours in His Service

PR. OFWONO FREDRICK
SECRETARY
Cc. EUF officers
Cc: District Pastors (Busoga Region)
Cc: Manager 104.7 Maranatha FM

EASTERN UGANDA FIELD

P.O.BOX 122 MBALE, UGANDA, KAMONKOLI CENTRE, TIRINYI HIGHWAY,
OFFICE TELEPHONE: +256-392-895782, E-MAIL: sdaeuf@gmail.com
Mobile: 0782-461359, 0782373144, 0788568369

December 20, 2013



EASTERN UGANDA FIELD

P.O.BOX 122 MBALE, UGANDA, KAMONKOLI CENTRE, TIRINYI HIGHWAY,

SEVENTH-DAY

ADVENTIST

June, 1, 2013

To all District Pastors, Associates & Elders
Of Local Churches in Busoga Sub region

Dear Fellow Servants,

RE: PASTOR KAJJURA JIMMY

Greetings in the precious name of our Lord Jesus Christ.

As you are aware, the above named person is one of our Pastors in this territory and by God's Grace he is undertaking a master's program in one of our Universities (Adventist University of Africa), found in Nairobi. The purpose of this letter is to ask you leaders and members in Busoga sub region co operate with him without reservations. He will be conducting seminars, questionnaires, interviews, etc.

Please, since he is researching on a serious topic that will bring hope to our church, sometimes it may necessitate him take your pictures, names, signatures, thumb prints etc please co operate, all is for God's work.

NB. Some of the seminars for leaders i.e Field officers, Pastors, & Elders will be organized in conjunction with the Field office, dates will be announced to you in time.

Yours faithfully,

PR. OFWONO FREDRICK
Ex Secretary (E. U. F)
x.c. EUF officers

APPENDIX B
QUESTIONNAIRE

This questionnaire aims at assessing the awareness interfaith marriages between Adventists and Muslims in Eastern Uganda with a keen interest in Busoga sub region. It is part of the Research Project for Master of Arts in Missiology degree, it will also be used as a guide model for the Seventh day Adventists at the same time for those pursuing related disciplines. Humbly respond honestly by filling appropriate blanks and ticking the box option that applies best to you. Please Do NOT write your name.

Age [] Gender M [] F []

1. Which year did you become a Seventh day Adventist? _____
2. How long were you in the Bible Study class? _____
3. Which religious affiliation were you before becoming an Adventist? Born Adventist [] Catholic [] Muslim [] Pentecostal [] Anglican [] Other [] Specify _____
4. Do you know the difference between Christian marriage and other types of marriages? Yes [] Somehow [] No at all []
5. Has your local church ever conducted any marriage Seminar in the last two years? Yes [] Never [] I don't recall []
6. If yes, how many times? Once [] Twice [] Thrice [] Four [] If No give reason _____

7. Have you ever heard of Ellen G White? Yes [] No []
8. If yes, have you ever read any of her writings about marriage? Specify the book(s) _____

9. How many quotations can you make from Ellen White concerning Interfaith marriages One [] Two [] Three [] Four [] More []
10. Do you know any information to do with Islamic Religion? Yes [] Little [] No []
11. If yes, do you know something to do with Islamic marriage? Yes [] Somehow [] Not at all []
12. Do you find any remarkable difference between Christian marriage and Islamic marriage? There is [] Not big [] Quite Big [] Absolutely big []
13. Have you ever heard of AMR (Adventist Muslim Relations)? Yes [] May be [] No []
14. Do you have this department in your Field/Conference down to your local Church? Yes [] Some time back [] No [] Never []

15. How often do Muslims visit your church on Sabbath? Frequently every Sabbath Once in a while Sometime back Never have I seen
16. In your church do you have members that got married to spouses from Islamic background? Very many Many Very few Not even one
17. What could be average number that got converted? Most of them Few Very few Not even one
18. What could be the cause of this Adventist Muslim marriage? Poverty Lack of information Defiance Immorality
19. How do you look at this kind of marriage between Adventists and Muslim? Normal Somehow condemnable Evil act Not evil
20. Would you feel comfortable for your daughter/son marrying a Muslim? Yes It's upon him/her Absolutely No
21. What is your recommendation? This practice should stop It should not stop Am neutral
22. Suggest ways ways how the church can create the awareness of Adventist Muslim marriages to the members in your church? _____

23. Whom do you think should be the ring leader in this programe? _____
24. How can we encourage Adventist Muslim relations without ending into marriages

25. How do you gauge the future of Adventism in your church as far as intermarriages with Muslims are concerned?

Checkup Questions given to the participants so as to gauge their attitude towards their marriage with Muslims

1. Can Islam be regarded as a religion which is near to Adventism?
2. According to the Bible, is marrying to none believers taken to be talking about religions that revere drinking alcohol like Catholics and Anglicans or even Islam?
3. Marrying a poor Adventist and a rich Muslim which one could be the best choice?
4. Could marrying a Muslim be regarded as a form of evangelism or back sliding?
5. Do you know the Quranic teaching about marriage?
6. How do you regard your marriage with a Muslim, is it a godly planned one or human choice?
7. Does your spouse treat the Bible with respect or disrespect?
8. If it is with disrespect, how do you feel?
9. Can you conclude that you are happily married to a Muslim or not?
10. Do you have any regret you wish you could get married to an Adventist?
11. How do you integrate Adventism and Islam in your children?
12. Do Muslims also have higher hopes of going to heaven according to your observation?
13. If no, how will you help your children and your spouse?
14. How do you treat the Islamic holy days like *Idh al Fitr* and *Idh al Aduha*?
15. How do you judge a Mosque, as a holy place or not?
16. According to your observation what is the status of a woman, low or high?

APPENDIX C
PHOTOGRAPHS

Permission for photographs obtained by researcher in consent letter.



A group photo showing the participants of Bugiri center during a 3 days seminar



A photo of Pastors and Evangelists during one of the Seminars



Church Elders during one of the seminars

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VITA

Personal Identification:

Name: Jimmy Kajjura

Date of birth: November 03, 1982

Place of Birth: Kyoga-Muntu, Amolatar District, Uganda

Marital Status: Married

Children: Twire Given, Atuwaire Lighten, and Tubwomwe Jeshurun

Education:

Master of Arts in Missiology Candidate
Adventist University of Africa, Nairobi Kenya

Bachelor of Arts in Theology
Bugema University, Kampala, Uganda

Uganda Advanced Certificate of Education
Light Secondary and Vocational School Bulennga, Kampala, Uganda

Uganda Certificate of Education
Amoret High School Jinja, Uganda

Primary Leaving Education
Buyanja SDA Light Primary School, Kamuli, Uganda

Working Experience:

District Pastor: Kakoro, Frontline pastor Uganda Union, and
Adjunct Lecturer Bugema University: Mbale Campus 2016-present

District Leader: Bugiri 2011-2015

Associate Pastor: Iganga District: 2010