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THE CONTRIBUTION OF POLYGAMY TO SOCIAL STABILITY IN KALAMBA SUB-COUNTY BUTAMBALA DISTRICT



BY

NASIB YUSUF

REGISTRATION NUMBER 123-046011-35371

(BA EDUC IUIU, MED IUIU)

**THIS RESEARCH REPORT IS SUBMITTED TO THE FACULTY OF EDUCATION
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2025.

September 2025

DECLARATION

I Nasib Yusuf declare that this work is original and to the best of my Knowledge, it has never been submitted to any higher institution of learning for any award.

Signed

Nasib Yusuf

Date

APPROVAL

This Research Thesis has been submitted with my approval and is now ready for defense.

Signed Date.....

SUPERVISOR'S NAME

PROF. AIRAT A SULAIMAN

TABLE OF CONTENT

DECLARATION	i
APPROVAL	i
CHAPTER ONE	1
Introduction.....	1
Back ground of the Study	1
Problem Statement	3
Objectives of the Study	4
Specific objectives of the study. This study has the following specific objectives.	4
Research Question.	4
Scope of the Study	4
Geographical Scope.	5
Time scope.	5
Significance of the study.....	5
1.7 Conceptual Framework.....	6
Definition of Key Terms:.....	7
CHAPTER TWO	7
Literature review.....	7
Introduction.....	7
EFFECTS OF POLYGAMY	10
CHAPTER THREE	17
Methodology	17
Introduction.....	17
Research Design.....	18
Study Population.....	18
Sample Size.....	18

Geographical Area of Study.....	19
Sampling Techniques.....	20
Data Collection Methods and Instruments.....	20
Documentary Check List	20
Questionnaire	20
Interview Guide	21
Data Quality Control.....	21
Validity and reliability of the research instruments was measured as follows:	21
Reliability and Validity of Instruments.....	21
Validity of the Instrument.....	22
Study Procedure	23
Ethical Consideration.....	23
Data Analysis and Management	23
3.12 Conclusion	24
CHAPTER FOUR.....	24
DATA PRESENTATION, ANALYSIS AND INTERPRETATION OF FINDINGS	24
4.1 Introduction.....	24
4.2 Demographic Information of Respondents.....	24
4.2.1 Gender of respondents	24
4.2.2 Educational level of respondents	25
4.3 To examine the causes of polygamy in Kalamba sub-county Butambala District	26
4.3.2 To investigate the effects of polygamy in kalamba sub-county Butambala District.	29
Objective three; To identify measures and programmes that could be implemented to enhance the contribution of polygamy to social stability.....	31

CHAPTER FIVE	35
DISCUSSION, CONCLUSION AND RECOMMENDATIONS OF THE STUDY	35
5.0 Introduction	35
5.1 Discussion of the study	35
5.1.1 To examine the causes of polygamy in Kalamba sub-county Butambala District	35
5.1.2 To investigate the effects of polygamy in kalamba sub-county Butambala District.	36
5.1.3 To identify measures and programs that could be implemented to enhance the contribution of polygamy to social stability.....	38
5.2 Conclusion of the study	39
5.3 Recommendations	41
REFERENCES	43

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CHAPTER ONE

Introduction

Back ground of the Study

According to Emens, (2004) polygamy is the practice and ethical principles of contemporary relationships of more than two people. Laws and norms exert strong pressure on people to promise monogamy, and most people simply succumb to this pressure. The article argues that although monogamy is a sound choice for many, polygamy is a sound choice for others. Such relationships take many forms and aspire to several identifiable values, including radical honesty, consent, and the privileging of more sexual and loving experiences over other activities and emotions such as jealousy. Polygamy is a global practice by many, especially the Muslim community and the Mormon fundamentalists who believe in Jesus of the late days. There are vast differences between Muslims in Saudi Arabia, Iran, and Indonesia, just as there are vast differences between polygamous Mormons who affiliate with the Apostolic United Brethren (AUB) and those who have joined the Fundamentalist Latter Day Saints (FLDS). These groups may seem more opaque than that between Muslims in Indonesia and Saudi Arabia. While the AUB and the FLDS share some similarities of doctrine and practice, the FLDS has recently gained attention as an especially deviant version of polygamous Mormonism. Their leader, Warren Jeffs, is currently serving time for child sexual assault; their communities in Colorado City, AZ; Bountiful, British Columbia; and El Dorado, TX, were reported to be hotbeds of underage marriage and the trafficking of young girls across state and national borders. In contrast, scholars generally paint the Apostolic United Brethren (AUB) as the least conservative of the polygamous Mormon sects; for example, they eschew underage marriage and do not follow a recognizable dress code. For general information about the different polygamous groups and their histories see: Irwin Altman and Joseph Ginat, *Polygamous Families in Contemporary Society* (New York: Cambridge University Press, 1996), 43-60; Janet Bennion, "History, Culture, and Variability of Mormon Schismatic Groups" and "The Many Faces of Polygamy: An Analysis of the Variability in Modern Mormon Fundamentalism in the Intermountain West," in *Modern Polygamy in the United States: Historical, Cultural, and Legal Issues*, ed. Cardell K. Jacobson and Lara Burton (Oxford & New York: Oxford

University Press, 2011); Brian C. Hales, *Modern Polygamy and Mormon Fundamentalism: The Generations after the Manifesto* (Salt Lake City: Greg Kofford Books, 2006); Cardell K. Jacobson and Lara Burton, "Prologue: The Incident at Eldorado, Texas," in *Modern Polygamy in the United States: Historical, Cultural, and Legal Issues*, ed. Cardell K. Jacobson and Lara Burton (Oxford & New York: Oxford University Press, 2011); D. Michael Quinn, "Plural Marriage and Mormon Fundamentalism," *Dialogue: A Journal of Mormon Thought* 31.2 (Summer 1998): 12-23; Anne Wilde, "Fundamentalist Mormonism: Its History, Diversity, and Stereotypes, 1886-Present," in *Scattering of the Saints: Schism within Mormonism*, ed. Newell G. Bringhurst and John C. Hamer (Independence, MO: John Whitmer Books, 2007). In Africa polygamy has been part of the African society being regarded as a social capital and point of respect according to Mackert (2000) argues that in west African societies the more wives one had the more social respect is accorded and a gesture of responsible leadership. In east Africa with the coming of Islam many people embraced Islam because it didn't differ with their cultural value of polygamy according to Kasozi (1986) many people at the coast and in Buganda practiced polygamy and their reversion to Islam is justified Islamic endorsement of polygamy.

Across many countries, polygamy remains a familiar and resilient social institution. In Uganda, polygamy is legal, allowing a man to marry multiple wives at the same time. Interestingly, Uganda is among the few predominantly Christian nations that legally recognize polygamous unions, alongside the Republic of Congo, Zambia, and the Central African Republic. However, the legal status of polygamy in the Democratic Republic of Congo remains disputed. Since 1987, several attempts have been made to outlaw the practice, but none of the proposals have succeeded. In January 2010, MIFUMI filed a petition in the Constitutional Court challenging the legality of polygamy, though the case has yet to be heard.

On March 29, 2005, more than 1,000 Ugandan Muslims demonstrated against the proposed Domestic Relations Bill, which sought to require men to obtain consent from their first wife before marrying additional wives. This incident highlighted the sensitivity of the subject and its entanglement with cultural and religious beliefs.

Much of the scholarly discourse on polygamy has focused on religion and feminism, with limited attention to its potential social advantages. This gap in knowledge has motivated the present study, which seeks to examine the contribution of polygamy to social stability, with a specific focus on Kalamba Sub-County in Butambala District.

Butambala District is one of the newer administrative units in Uganda, established by an Act of Parliament and becoming operational on 1 July 2010 after being carved out of Mpigi District, along with neighboring Gomba District. Before achieving district status, Butambala was one of the eighteen counties that constitute the Buganda Kingdom. Geographically, the district is bordered by Gomba District to the west and northwest, Mityana District to the northeast, Mpigi District to the east and south, and Kalungu District to the southwest. The district headquarters are located at Gombe Town Council, approximately 68 kilometers (42 miles) southwest of Kampala, Uganda's capital and largest city. According to the 2001 census, Butambala had a population of about 86,600.

Problem Statement

Polygamy in Uganda is not merely a form of marriage but also a deeply rooted value system. Globally, it has long been recognized as a familiar and resilient social institution. However, in August 2003, Human Rights Watch released a report highlighting the rising cases of new HIV infections, domestic violence, and spousal rape, and recommended comprehensive reforms in Uganda's domestic laws. In Butambala District, where the majority of the population is Muslim, polygamy is widely practiced. This practice is largely grounded in religious belief, as the Qur'an permits Muslim men to marry multiple wives, provided they uphold justice among them (Qur'an 4:3, Sura An-Nisa). Despite this provision, many Muslim families in the district continue to face instability due to mistreatment and the failure of men to exercise fairness in such relationships. This has often resulted in negative perceptions of polygamy, undermining its potential social contribution. It is against this backdrop that the researcher undertook a study to investigate the

contribution of polygamy to social stability in Butambala District. Gaining insight into this relationship is vital, as it can help address broader development challenges within the district.

Objectives of the Study

The study was guided by general objective and specific objectives.

General objective of the study. The overall objective of the study was to analyze the contribution of polygamy towards social stability in kalamba sub-county Butamba district.

Specific objectives of the study. This study has the following specific objectives.

- i. To examine the causes of polygamy in Kalamba sub-county Butambala District.
- ii. To investigate the effects of polygamy in kalamba sub-county Butambala District.
- iii. To identify measures and programmes that could be implemented to enhance the contribution of polygamy to social stability

Research Question.

- i. What are the causes of polygamy in Kalamba sub-county Butambala District?
- ii. How does polygamy religious, socially, cultural and politically affect the community in Kalamba sub-county Butambala District?
- iii. How does polygamy contribute to social stability?

Scope of the Study

Content scope. The study is limited to the contribution of polygamy to social stability, causes of polygamy and religious, social, cultural and political effects of polygamy in kalamba sub-county Butambala District.

Geographical Scope.

The study was carried out in Kalamba Sub-County, Butambala District, one of the newer districts in Uganda. The district was established by an Act of Parliament and became operational on 1st July 2010, following its separation from Mpigi District alongside the neighboring Gomba District. Before attaining district status, Butambala was one of the eighteen (18) counties that make up the Buganda Kingdom.

Geographically, Butambala District is bordered by Gomba District to the west and northwest, Mityana District to the northeast, Mpigi District to the east and south, and Kalungu District to the southwest. The district headquarters are located at Gombe Town Council, approximately 68 kilometers (42 miles) by road southwest of Kampala, Uganda's capital and largest city. According to the 2001 census, Butambala District had a population of about 86,600 people.

Time scope.

The period considered for this study was between the years 2023 – 2025, because it's within this period that the gap of polygamy contribution to social development was felt and identified.

Significance of the study.

With successful completion of the study, it will be helpful in following areas.

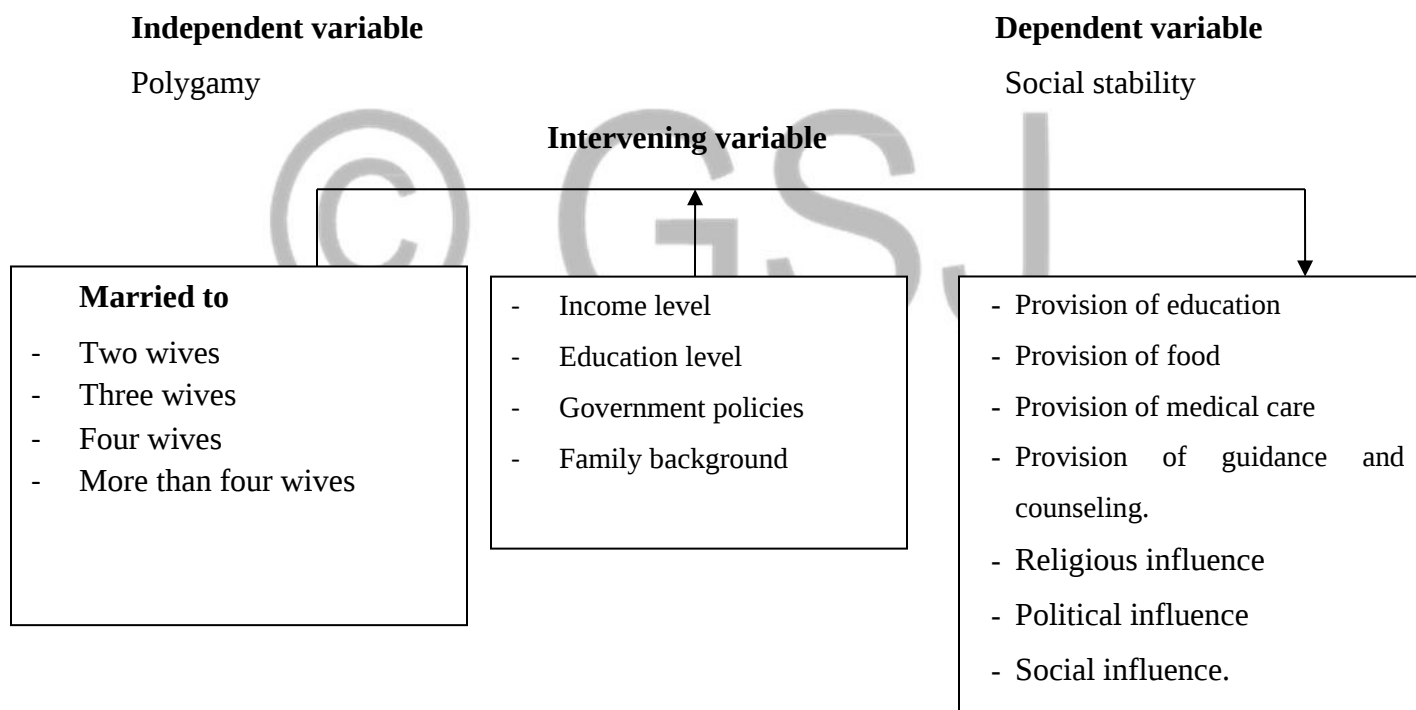
The study will dig out social, cultural, political, and economic causes and effects of polygamy, in kalamba sub-county Butambala District. Further, the study may also help in awakening of the Muslim community particularly in kalamba sub-county Butambala

District on the effects of polygamy and its contribution to social stability in kalamba sub-county Butambala District.

In addition, the findings may also help in drawing recommendations and suggestions on how best polygamy can lead to social stability.

1.7 Conceptual Framework

The conceptual framework will illustrate the cause-effect relationship between independent and dependent variables, as illustrated in the figure below.



Source: Researcher 2025

The conceptual framework above suggests that as far as the study is concern, polygamy, and the number of wives one has will form the constructs under independent variable. The study will be looking at the contribution of polygamy to social stability in Butambala.

Ideally the constructs under the independent variable will lead to social stability in kalamba sub-county Butambala District. (the dependent variable) through the forecasted activities like Provision of education, Provision of food, Provision of medical care, Provision of guidance and counseling, Religious influence, Political influence and Social influence.

However, there are other moderating factors like Limited finance, Land for expansion, Lack of Muslim teachers, Poor school administration, Government policies and Foundation body which could exert profound effect on the management of Muslim Founded primary Schools.

Definition of Key Terms:

Polygamy: is the practice and ethical principles of contemporary relationships of more than two people.

CHAPTER TWO

Literature review

Introduction

This chapter presents the review of the available related literature written by other authors in relation to the topic under study as follows

Polygamy

Polygyny is defined as “the state or practice of having more than one wife or female mate at one time” (Merriam-Webster, 2/14/03), and polygamy is defined as a “marriage in which a spouse of either sex may have more than one mate at the same time” (Merriam-Webster Online Dictionary, 2/14/03). Polygamous marriages can be practiced through three different methods: polygyny (more than one wife), polyandry (more than one husband), and polygynandry (a group marriage where more than one wife is married to more than one husband) (Al-Krenawi & Graham 2009). Polygamy is illegal in many states in America, meaning it is against the law for

one person to have more than one marriage license at the same time. For this paper, all references to polygamy are in the Hmong cultural context, meaning that there is usually only one marriage legalized, most often times it is the first marriage, and all subsequent marriages are not.

The first wife is often referred to as the elder wife, senior wife or first wife; while subsequent wives are seen as younger wives, junior wives, or second wives (Al-Krenawi, Graham & Al-Krenawi, 2007).

CAUSES OF POLYGAMY

The practice of polygamy is seen in many different cultures across the world (Al-Krenawi, Graham, & Al-Krenawi, 2009) and frequently occurs in societies which allocate social status based on heredity and inheritance. This particular marriage custom is most prevalent and accepted in Middle Eastern, Asian, African, and Oceanic cultures where “human resources” (Al-Krenawi, Graham & Al-Krenawi, 2007) are vital to sustainable living. Large, extended families, including polygynous household, are occur most often in societies which have to rely heavily on agriculture to provide subsistence. In agricultural societies, the additional labor supplied from the polygamous household lowers the number of outside employees needed to maintain a living and may further perpetuate the family’s wealth (Graham & Al-Krenawi, 2007).

Contrary to the above literature in Kabalamba most polygamous families are economically stable and more engaging in both farming and business. hence a need to research on the contribution of polygamy in social stability.

Nevertheless, there are societies in Europe and North America (Broude, 2009), such as the Mormons (Muncy, 2004), who practice polygamy as well. Polygamous relationships has always existed in the United States, but they have been frequently categorized as “extramarital affairs” or “illicit relations” (Scott, 2006), rather than polygamy. In America, polygamy among the black population has grown out of the increasing number of teenage pregnancies and the lack of fathers committing to marry the mother of their children.

The practice of polygamy is viewed differently from culture to culture and even within their own cultures, Some societies have made polygamy acceptable through the use of intense societal pressures, Many societies have given higher status to first wives, often designating them as a “senior wife” (Al-Krenawi, 2009) or elder wife. Often times, first wives may have more authority over the entire household, including more rights, power, and influence, Broude (2009) reiterated this finding in his study, describing the first wife as an executive, who administered and directed the other wives duties, activities, and resources. Several societies have demonstrated that polygamous wives benefit from the presence of each other by cooperating and working together to handle family, household and economic duties (Al-Krenawi, Graham & Al-Krenawi, 2007). In a study on African women, Anderson (2000) found that many women preferred polygamous marriages due to the additional support from another female, both economically and in child rearing, and the relational connections made with the second wife. Gwanfogbe et al. (2007) concluded that when husbands were unsupportive and uninvolved, many first wives become more satisfied when there was the addition of another wife. On the other side, research on polygamy among the Bedouin-Arab people has shown that first wives are inferior to subsequent wives, which causes them to suffer adverse effects from the polygynous relationship.

However in Kabalaba most first wives are accorded a lot of respect as senior wives by the husband, wives and the community hence the above literature leaves a gap to research.

Research has shown polygamous families to have many of their own distinctive problems, (Slonim-Nevo, 2010). Often, these problems arise from situational factors specific to polygamous household, such as a higher number of siblings, a higher number of parental figures, the absence of a father or an authoritative father, jealousy and competition of family members over resources and emotional relations with one father (Slonim-Nevo, 2011). Living areas are often crowded and economic resources taxed to the limit due to the higher number of dependants. Research on polygamy among the Bedouin-Arab people has shown that first wives are inferior to subsequent wives, which causes them to suffer adverse effects from the polygynous relationship (Graham & Al-Krenawi, 2009). Many junior wives are favored by their husbands, allowing them to obtain more economic resources and support. First wives often experience more economic hardship and less satisfying relationships with their husbands

(Izzeldin, 2001). has also noted polygamous marriages causing harmful psychological effects on a significant number of first wives causing many of them to seek psychiatric outpatient mental health treatment. Research has shown several of the psychological disorders seen widely among first wives have included depression, anxiety and somaticized symptoms (Al-Krenawi, 2008).

EFFECTS OF POLYGAMY

Relationships with husbands and fathers were described as neglectful by first wives and teachers, emphasizing a lack of interest and minimal interaction with them and their children. First wives have a higher risk of depression and a higher number of somatic complaints of aches, insomnia and fatigue, lower self-perceptions, anxiety, interpersonal sensitivity and phobias (Al-Krenawi, Graham & Izzeldin, 2011). The children displayed problems in two key areas, behavioral and academic problems both at home and at school. These included “disobedience... hyperactivity...repeated lying to a parent or other authority person...sibling fighting...enuresis... stuttering” (Al-Krenawi, Graham & Al-Krenawi, 2007) and below average levels of academic achievement. Children displayed an inability to concentrate, had low attendance, incompleteness of homework, peer and teacher relational problems and maladjustment to classroom procedures (Al-Krenawi, Graham & Al-Krenawi, 2008).

Gwanfogbe et al. (2007) found that within polygynous households, a wife’s level of life contentment was statistically correlated to her “wife-order” (p 62), her satisfaction with her marriage, and her socioeconomic level. Senior wives were significantly less happy and satisfied with their lives than junior wives. This was in large part due to their satisfaction with their marriage and the amount of support received from their husbands, which was minimal compared to those offered to junior wives. In addition, the younger the age of the senior wife, the less happy she was with the polygynous marriage her husband partook in. Something else worth noting was that the level of support by husbands was positively correlated with his age. Al-Krenawi and Lightman (2010) looked at the effects between children from polygamous families and children from monogamous families by comparing their levels of academic achievement, the amount of conflicts within the family and their ability to adjust to social situations. Children from polygamous families had lower levels of scholastic achievement,

more difficulty adjusting to the procedures and norms of the school and classroom, and a higher number of conflicts in their homes (Al-Krenawi & Lightman, 2010).

Children from polygamous families were found to have had a higher 16 number of problems in their home lives (Oyefeso & Adegoke, 2008) which in turn, affected their scholastic achievement. Similarities of polygamous families to large families were also noted; emphasizing the larger number of children probably caused a higher probability of conflicts between family members, such as sibling-sibling, parent-child and parent-parent, and dysfunction within the family as a whole (Al-Krenawi & Lightman, 2008).

Polygamy can also have detrimental impacts on the children. It was found that children from polygamous families have more negative perceptions of themselves as compared to those from monogamous families (Graham & Slonim-Nevo, 2012). After administering self-surveys and analyzing data, conclusions were drawn that the lower self-concepts could have been due to the fact that children from polygamous households struggle harder amongst other siblings to obtain a rightful place within the family (Owuamanam, 2014). These additional sibling competitions found in polygamous families to conclude that children from these types of families were more susceptible to drug use and abuse as well as lower levels of adjustment. In 1992, Oyefeso and Adegoke tested adolescents from polygynous and monogamous households for psychological adjustment. They found that adolescent males from polygynous families fared far worse at adjusting than those from monogamous families. They concluded that the maladjustments seen in the males may have been due to early exposure to a chaotic life where the child was responsible for protecting his mother and sisters from the dysfunctional stressors of living in a polygamous household (Oyefeso & Adegoke, 2012).

Within the Arab-Muslim population, children from polygamous families were found to have lower self-esteem and higher scores on all three subscales of the Brief Symptom Inventory (Al-Krenawi, Graham, & Slonim-Nevo, 2012). Authors found adolescents' scores on the Self-Esteem Scale to be significantly lower than those from monogamous families, while reports for "interpersonal sensitivity...depression...and paranoid ideation" were significantly higher. In addition, a statistical number of children from polygamous families reported lower levels of functioning on the McMaster Family Assessment Device (Al-Krenawi, Graham, & Slonim-Nevo, 2013). Another important aspect of the study was the finding that there was a relationship between lower parental education and polygamy. After careful analysis of data, it appeared that

polygamy affected the children through indirect means, such as lower socioeconomic status of the family and lower level of family functioning (Al-Krenawi, Graham, & Slonim-Nevo, 2012).

However there are many elites who are from polygamous families and they are polygamous themselves and they are economically stable. This brings the above argument into investigation.

Children may be defensive of their own families and display resentment and anger towards the other sub-family (Al-Krenawi, Graham & Izzeldin, 2011). In times of discord, many of the senior wife's children chose their biological mother over their father due to factors such as half-sibling rivalry, jealousy and loyalty for their own mothers. However, their fathers and the tribe would have expectations that they would side with them. This has caused many of the children significant confusions with their boundaries and loyalties (Lev-Weisel & Al-Krenawi, 2000).

Measures and programmes that could be implemented to enhance the contribution of polygamy to social stability

Modern societies regard democracy as a way of liberating individual self-expression. Freedom is claimed by all cultural groups and human rights are supposedly valued and observed in modern democratic countries. But, despite all the struggles for liberation, polygamy is a prevailing sign of male dominance in many African societies today and for personal or traditional reasons some women succumb to polygamy, thus perpetuating this inhuman practice. In most African societies, recognition brought about by wealth and a sense of authority is the most valued characteristic of manhood. For most polygamous men, polygamy is not only regarded as a type of marriage but as a value system by which they can attain a superior level of recognition in their societies:

In recent years, social scientists have increasingly emphasized the substantial impact of family structure on children's health (2004; Heaton, Forste, Hoffman & Flake, 2005). In general, children in nontraditional families have been found to have poorer outcomes compared with those in intact families with both biological parents. Differential resources have been identified as the main process through which family structure affects child outcomes (Ross,

Mirowsky, & Goldsteen, 1990; White and Rogers, 2000). With respect to child health and survival in particular, the presence of a spouse is believed to increase a family's resources necessary for optimal child outcomes.

Polygamy, the practice of having more than one spouse, is practiced throughout the world including western societies. Some studies have stated that nearly eighty percent of societies have polygamous marriages although the true percentage is unknown (Hassounah-Phillips, 2009). This is partially through the fact in many western societies, including the United States, do not recognize polygamous marriages as being legal which forces many polygamous families to remain silent of their practice. Polygamy is practiced in small groups through out North America and Europe but mostly practiced throughout the Middle East, Africa, Asia, and Oceania (Widyaningrum, 2005; Al-Krenawi, 2009). In fact, some studies have stated that polygamous marriages can be as much as 20-50% in some African countries (Slonim-Nevo, & Al-Krenawi, 2006).

There are several reasons proponents gives for practicing polygamy and, more specifically polygyny, one husband having two or more wives. One of which is allowing women, who would otherwise remain single, to get married. These would be single mothers, former prostitutes, and older women. Many religions which supports polygamy states that it would be unfair for these women to be without husbands. Articles have mentioned that some men prefer polygamy because it increases the number of children, specifically male children (Slonim-Nevo & Al-Krenawi, 2010).

Many religious proponents will bring up the fact that both Abraham and David had hundreds of wives and they were still favored by God. Also, many would say that there is no law within the Bible which specifically condemns polygamy. Because of the polygamous practices in the Old Testament, up to the eleventh century many Jewish sects would allow a man to have multiple wives. In fact, a few Rabbis in Israel will allow a man to take another wife if his first wife is unable have children (IslamReligion, 2008). As with Judaism, all three Abrahamic religions have, some still do, practice polygamy.

Along with a few sects of Judaism and Christianity, Muslims also practice polygamy to this day. Unlike the Church of Jesus Christ of Latter Day Saints (LDS) where polygamy is an intricate part of their spirituality, Muslims simply allow the practice and they do not rely on it spiritually. Unlike in Judaism and Christianity, polygamy in Islam is regulated stating how many women a man can marry and how they should be treated. In Islam, a man can marry up to four women and they must all be treated with equality. Also, a man is prohibited in marrying another woman if, in so doing, either wife would be treated unfairly. Marriage in Islam, unlike other religions, is secured with a contract between the couple and defines the responsibilities between both partners. Within this contract, the wife may be able to state that her husband cannot marry another woman (Badawi).

Although polygamy has been practiced by numerous religions and for centuries, the effects of the practice can be detrimental to women. Women in polygamous marriages are more likely to have psychological conditions than women in monogamous marriages (Al-Krenawi, 1999; 2011). These effects can be attributed to the practice of polygamy in general and not necessarily to one religion or another. Despite physical, psychological, and “religious” abuse, Islamic women find a great strength in their spirituality to cope and survive.

Often times in polygamous marriages, several harmful effects come from it including pitting co-wives against each other and various forms of control over the wives. Physical, emotional, and sexual abuse are found within polygamous marriages, as in monogamous marriages, although it is not the only negative effect wives suffer with. Often times the wives have to compete with each other just for attention from their husband and they often feel jealous when their husband is with one of the other wives (Widyaningrum, 2009).

Abuse comes in many different forms within a polygamous marriage as it does in a monogamous marriage. Also, it is often times used as a source of controlling wives within the marriage. Physical, psychological, “religious” abuse, or exploitation of religion, can be used by husband to control their wives. In polygamous marriages, abuse comes in many different forms and, often times, carried out by more than the husband. A study found that in a majority of cases where severe abuse occurred in polygamous marriages, the women often times entered into it unwillingly. Some husbands chose to keep subsequent marriages a secret from the senior

wives. Even when junior wives are known, the addition of wives causes significant stress as it means a change in family and economic structure (Hassouneh-Phillips, 2011).

Within Islam, men can marry multiple wives but they must treat them equally and this is where most of the abuse can stem from. Wives from abusive polygamous marriages have stated that it is the inequality within their marriage and not polygamy itself which caused the abuse (Hassouneh-Phillips, 2011). Jealousy and uncertainty basically runs the lives of women within polygamous marriages. Often times, wives feel jealous toward the other wife while the husband is with them. When the husband does return to the other wife, she is unable to be with him sexually as she is thinking of the time when he was not with her. This can lead to sexual abuse to the wife as the husband can force or coerce her into it (Widyaningrum, 2005).

Although Islamic women are allowed to work outside the home, women often times must receive permission from their husbands in order to work. As they need their husband permission, many women do not work which can create harder economic problems than a monogamous family has as their husband's must be divided between families. The addition of wives, abuse, and economic problems all can create emotional difficulties for the women involved. Many of these difficulties can be expressed through physical symptoms, as is expected and accepted in some Bedouin-Arab societies (Al-Krenawi, 2011). Al-Krenawi (2012) also discussed how senior wives, wives who were married longer, tended to have much lower self-esteem than do junior wives. This comes from how these terms are viewed in Bedouin-Arab society, generally senior wives are viewed as "old" wives while junior wives are considered "young" wives. Self-esteem can also be lower when senior wives view the addition of a wife is because they were unable to fulfill the duties of being a wife.

Women of Islam can and do have many rights granted to them and many of which are granted to them by the Qur'an. During marriage, both bride and groom agrees to a contract and if either side breaks that contract then divorce is allowed and expected. A spouse can ask for divorce if the other partner had become abusive and neglectful. Also, in regards to inheritance and property, an Islamic woman is under no requirement to share earnings or inheritance with any one unless she consents. Finally, according to the Islamic faith, God is the only master to women and if their husbands do not represent God then the marriage contract is broken (Maqsood).

Despite women being afforded rights and equality within the Islamic faith, religion can also become a form of abuse when the interpretation is used to control women. This is seen in most, if not all, patriarchal religions and not just Islam. Widyaningrum (2005) mentioned in their study that husbands have told their wives a verse which promises eternal life in heaven if they accept their husband's remarriage. The wife was originally unaccepted of her husband's remarriage until her husband coerced her into it by showing that Allah honors women in polygamous marriages. Abusive husbands, often times, manipulate religious texts in order to manipulate their wives into accepting the polygamous marriage and subsequent physical and sexual abuse.

Abuse and the mistreatment of women can be prevalent in polygamous marriages no matter the religious belief. The abuse and mistreatment can lead to question the purpose of living. The trauma of marital violence causes women to question their own safety, spirituality, the meaningfulness of life (Hassouneh-Phillips, 2013). Spirituality have been found to be both a source of strength and weakness among Muslim women who have been abused (Hassouneh-Phillips, 2009). For many women, spirituality was a source of hope, which allowed them to cope, and a source of despondence.

Islamic women's spirituality can give the women strength to cope with the inequality, abuse, and emotional difficulties which can arise in a polygamous life. There are several ways which Muslim women rely on their faith to help them cope. Many women rely on prayer, recitation of the Qur'an, and meditation to help them. Hassouneh-Phillips (2009) mentioned that women felt comforted when they prayed to Allah. They mentioned that they felt they could appeal to Allah directly through prayer and through this they felt that He was the only source of support. This has been supported by Widyaningrum (2009) who found that wives in polygamous marriage found a personal relationship with Allah through prayer. The wives in the study also stated they felt comforted through their prayers to Allah for help and guidance.

Another form of spiritual coping which Islamic women have found helpful, was Qur'anic recitation. This is a poetic and rhythmic recitations of verses from the Qur'an which can be listened to either in person or on tape. Many Muslims have stated that this can be a source of great inspiration and comfort (Hassouneh-Phillips, 2013). A Scriptural source of support and

comfort have been used by women in Judaism, and Christianity because it provides a source of comfort through knowing that others have felt this way and God has never abandoned them.

Another form of spiritual coping which Islamic women found helpful was meditations which is similar to Qur'anic recitation. Women would focus on repeating verses from the Qur'an or other religious verses to dissociate from immediate harm or to drown out suicidal thoughts. This form of coping was most common to try to protect themselves from an immediate threat (Widyaningrum, 2015).

Although spirituality can give a person a great strength to endure abuse, spirituality can also lead to a person questioning the purpose of living. As part of any religion, Muslim women are taught that they would be rewarded in heaven if they suffer in life. This, in part, can give strength but it can also send a message that life does not ultimately matter (Hassounah-Phillips, 2013). Also, as husbands manipulate the religious texts, women learn that it is useless to fight against the abuse which happens and it is their duty to accept what is given to them. Women then can enter a state of learned helplessness and give up hope.

Spirituality plays a vital part in the lives of women in polygamous marriages whether it is a way of coping or as a manipulated tool against them. It is important to understand the many ways in which spirituality can play a part not only for Islamic women but for women in general. Spirituality can supply a deep sense of support for women which may not be available any other way. Despite the possible negative effects of manipulation of religious texts, many Islamic women kept their faith either through believing in the ultimate good of their religious texts or developing their own interpretations of it.

CHAPTER THREE

Methodology

Introduction

These chapters present the methods that was used to enable the researcher gather data for the study. It consisted of the research design, research study area, study population, research sampling procedures, data collection instruments, validity and reliability of data, study procedure, ethical consideration and Data management.

Research Design

A research design is a plan of how the researcher was conducted the study (Kothari 2004). In this study, a both qualitative and quantitative research design were used. Qualitative method was used to collect, present, interpret and analyze verbal data (descriptive and narrative). The descriptive design for example was exhaustively provide a description of the existing relationship between the phenomena and the variables.

Study Population

Sekaran (2003) defines a population as the entire group of people, events or things that a researcher wishes to investigate. The study population comprised of elder (38), local leaders (4), religious leaders (4) and cultural leaders (4) totaling to 50 was chosen as shown respondents as shown on the table 1 below:

Villages	Elders	Religious leaders	Cultural leader	local leaders
Kasana	10	1	1	1
Nsozi bili	10	1	1	1
Kikunyu	10	1	1	1
kiyemba	8	1	1	1
Total	38	4	4	4

Sample Size

This section presented the sampling techniques and the sample size of the study.

Sample Size of the Study

A sample is part of the target population that has been procedurally selected as a representative of the whole population of the study Cronbach (1951) and in this case it was be 10 as categorized in the table below

Table 1: Sample Size of the Study and its categories.

Sample

Villages	Elders	Religious leaders	Cultural leader	local leaders
Kasana	8	1	1	1
Nsozi bili	8	1	1	1
Kikunyu	8	1	1	1
Kiyemba	8	1	1	1
Total	32	4	4	4

Source: Researcher2014

The above was Adopted from Krejcie& Morgan (1970). Determining sample size for research activities. Educational and psychological measurement. 30.608. Refer to appendices. The sample sizes of the study will be 10 respondents within the study area of Kasana, Nsozi bili, Kikunyu and kiyemba. Comprising of elder (4), local leaders (3), religious leaders (2) and cultural leaders (1) totaling to 10 respondents

The sample will comprise of these categories of respondents because they are resourceful people having information regarding the factors limiting Muslim participation in the management of Muslim founded primary schools.

Geographical Area of Study

The study was conducted in Kalamba Sub-County, Butambala District. Butambala is among the newer districts in Uganda, established by an Act of Parliament and officially operational since 1st July 2010 after being separated from Mpigi District alongside the neighboring Gomba District. Before attaining district status, Butambala was one of the eighteen (18) counties that make up the Buganda Kingdom. The district shares borders with Gomba District to the west and northwest, Mityana District to the northeast, Mpigi District to the east and south, and Kalungu District to the southwest. Its administrative headquarters are located at Gombe Town Council, situated approximately 68 kilometers (42 miles) by road southwest of Kampala, the capital and largest city of Uganda. According to the 2001 census, Butambala District had an estimated population of about 86,600 people.

Sampling Techniques

Sampling Technique is simply the process of learning about the population on the basis of a sample drawn from it. Under this method, a small group of the universe is taken as the representative of the whole mass and the results are drawn; Kotharin (2004). The sampling techniques was used in describing the selection of respondents that will participate in the study. Purposive sampling is also called “deliberate sampling” or “judgment sampling”. When the researcher deliberately selects certain units for study method there is a deliberate selection of certain units on the judgement of the researcher and nothing is left to the chance. But it must be kept representative of the universe. According to Adolph Jenson 2005, “Purposive selection denotes the method of selecting a field as nearly as possible the same averages or proportion as the totality with respect to these characteristics which are already a matter of statistical knowledge.” It’s basing on this that the researcher will decide to adopt this technique to purposively select elders, local leaders, religious leaders and cultural leaders; this is because they are few and knowledgeable about the subject under investigation.

Data Collection Methods and Instruments

This section presented the research techniques that were used in data collection.

Documentary Check List

This method enabled the researcher to obtain secondary information on the factors limiting Muslim participation in the management of Muslim founded primary schools. The researcher will review documents on the contribution of polygamy to social stability in Kalamba Sub- County Butambala District. Documentary review sources included text books, internet surfing, newspapers, articles, public or private recorded information related to the issues under investigation.

Questionnaire

The study used the questionnaire method to collect data. The questionnaire was used because it allows for the collection of data from a big group of respondents in a short period as suggested by Mugenda and Mugenda (1999: 107). The questionnaire was also be used because it allows busy respondents fill it at their convenient time. It also allows respondents

This was used for collecting data from local leaders.

Interview Guide

Enon (1996) defines interview guide as oral and vocal questioning technique or discussion. The interview guide was structured to comprise a set of issues on which the researcher wishes to draw data. In this method the researcher interviewed respondents face to face to obtain in depth information on the contribution of polygamy to social stability in Kalamba Sub- County Butambala District. Interviews with the target respondents will be conducted by meeting the respondents and asking them questions of which the researcher recorded all the responses by himself hence the researcher and the interviewer and the respondents were interviewed. Kakoza (2000) hold a view that an interview is a conversation in which the researcher tries to get information from the interviewee and codes it by him/herself. This instrument was used to collect data from elders, local leaders, religious leaders and cultural leaders. This instrument allowed the researcher to obtain information for example; information on the contribution of polygamy to social stability and so forth and it will also allow the researcher to gain control over the line of questions. on the contribution of polygamy to social stability inkalamba sub-county Butambala district. This was carried out on, local leaders (3), religious leaders (2) and cultural leaders (1).

Data Quality Control

Validity and reliability of the research instruments was measured as follows:

Reliability and Validity of Instruments

Reliability is the extent to which the measuring instruments produce consistent scores when the same groups of individuals are repeatedly measured under the same conditions (Amin, 2004) for the questionnaire, the researcher carry out a test and retest method where a respondent who will complete the question was asked to complete it again after two weeks and his or her choices were compared for consistency and to certain if the question is understood. According to Amin (2005), test retest or stability test provides evidence that scores obtained on a test at one time (test) are the same or close the same when the test is re-administered some other time (retested).

For consistency of research results from the study instrument, the researcher will use Cronbach coefficient alpha method so as to determine reliability of this instrument using the formulae below.

$$A = \frac{K}{K-1} \frac{(1-\sum SDi^2)}{SDt^2}$$

Whereby a is the alpha coefficient of correlation

K is the Number of Item in the instrument

SDt² are the variance of the scores of the total test

SDi² are the variance of scores on individual items

$\sum$ is the summation

According to Amin (2005), a perfect reliable instrument has a coefficient alpha of 1.00, meaning that all values close to 1.00 are reliable. Also according to Cothari (2004), if 10-20 items are used. The minimum reliability value should be between 0.6 – 0.80. The above formulae was used because according to Gay (1996), the formulae require less time than any other method of estimating reliability.

Validity of the Instrument

Validity of Instruments is the extent to which the instruments used during the study measure the issues they are intended to measure. To Ascertain the Validity, questions will be discussed with the supervisor, given to two independent lecturers, one from the centre of post graduate studies, Islamic University in Uganda and the other Dr. Amin from Makerere university for verification. This was done to clear any lack of clarity and ambiguity to assess the relevancy of the question with the objective of the study and the content validity index will therefore be computed using the formulae below.

$$\text{Content validity index (CVI)} = \frac{\text{No of items rated relevant}}{\text{Total Number of Items}}$$

The total validity index was calculated basing on the different sections of the questionnaire. This is supported by Amin (2005) who stated that for any instrument to be accepted as valid. The average index should be 0.7 and above.

Study Procedure

After the approval of the research proposal and data collection instruments, the researcher obtained an introductory letter from the Dean Faculty of Education introducing him to the authorities of Muslim founded primary schools in Teso sub region.

Thereafter he was permitted to conduct the study. He will then make prior arrangements to book the respondents meant to provide information for the study. The respondents of the study will mainly consist of school management committee, Muslim community, local leaders and opinion leaders.

Ethical Consideration

The researcher respected the dignity of the respondents and were treated the information given by them with uttermost confidentiality and for the research purpose only. The researcher was keen not to ask provocative questions to the respondents especially questions concerning private life and even those which degrade some body's dignity.

Permission was sought from the respondents before approaching their home and working premises and at their convenient times only.

Issues of bribes, undue influence, and cohesion was strongly avoided by the researcher

False and misleading information was critically subjected to validity test to check on the error rate in the research.

Data Analysis and Management

Data was analyzed qualitatively. The information that was obtained from research will be analyzed and described in relation to research questions and research objectives Mbabazi (2008) believes that the instruments used in data collection in research should be valid and free from bias and practical. Data collected with the use of interview schedules will be put into meaningful and exhaustive categories. Content analysis was the main method of analyzing the data collected. Miles & Huberman (2004). Data collected was categorized according to emerging variables from each question in the interview guide.

After the process of interviews, data has went coding, editing and classification.

3.12 Conclusion

This chapter analyzed the methods that were used to enable the researcher gather and analyze data for the study. It consisted of the research design, research study area, study population, research sampling procedures, data collection instruments, validity and reliability of data, study Procedure, ethical consideration and Data management.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION OF FINDINGS

4.1 Introduction

The study was set to examine the contribution of polygamy to social stability in Kalamba sub-county butambala district, this chapter presents, analyses and interprets findings according to the study objectives. It contains the response rate, demographic information of respondents, findings according to objectives of the study and research hypotheses. Results on objectives are presented using descriptive.

4.2 Demographic Information of Respondents

The researcher sought out to collect demographic information about the respondents. This information was about gender, age, education level of respondents.

4.2.1 Gender of respondents

The researcher requested the respondents to indicate their gender, and this was intended to find out whether the sample size was a fair representation of the population. The response was presented in Table 4.3

Table 2: Gender of respondents

Gender of Respondents	Frequency	Percentage
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Male	21	65
Female	11	35
Total		100.0

Source: Primary Data 2025

The results indicate that the majority of respondents were male (65%), while female respondents constituted 35% of the sample. This gender imbalance reflects the male-dominated nature of decision-making processes in many rural communities, where men are often regarded as the heads of households and key stakeholders in matters related to family structure, including polygamy. As such, their higher representation in the study ensures that the perspectives captured are strongly aligned with the experiences and justifications of men who are often the primary actors in polygamous unions.

4.2.2 Educational level of respondents

This section presents the findings on the educational level of respondents; this was done in order to understand the educational level of respondents.

Table 3: Table showing educational level of respondents

Educational level of respondents	Frequency	Percentage
Primary level	11	34.375
Secondary school level	7	21.875
Postgraduate	2	6.25
Bachelor's degree	1	3.125
Diploma	3	9.375

Certificate	8	25
Total	32	100

Source Primary Data

The findings in Table 4 reveal that the majority of respondents had attained education at the primary level (34.4%), followed by those with a certificate qualification (25%), and secondary education (21.9%). A smaller proportion reported holding a diploma (9.4%), postgraduate qualification (6.3%), and a bachelor's degree (3.1%). This distribution shows that most respondents had relatively low levels of formal education, with only a few attaining higher education qualifications.

4.3 To examine the causes of polygamy in Kalamba sub-county Butambala District

The findings of this objective were gathered from questionnaires administered to the respondents. The variables were measured using 5 items scored on a five-point Likert scale of 1=strongly disagree, 2= Disagree, 3=Uncertain, 4=Agree, 5= strongly agree.

causes of polygamy	Disagree	Not sure	Agree	strongly Agree	Mean	Std. Deviation
Poverty and economic hardship contribute to the practice of polygamy in this community	1 (2.4%)	-	5(15.9%)	26(80.5)	4.74	.602
Cultural traditions and beliefs encourage men	1 (2.7%)	8 (24.4%)	23 (72%)		4.64	.562

to marry multiple wives.						
Religious interpretations and practices influence the acceptance of polygamy.	1 (2.4%)	8(25.6%)	23 (72%)		4.70	.519
Infertility or lack of children in the first marriage often leads to polygamy.	2 (2.7%)	7 (22%)	24(74.4)		4.70	.545
The desire for social status and respect in the community motivates men to practice polygamy.	2 (4.9%)	5(15.9%)	10(32.9%)	12(46.3%)	4.23	.842

Source: Primary Data

The study sought to investigate the underlying causes of polygamy in Kalamba Sub-County, Butambala District. Data collected from respondents using a five-point Likert scale revealed several socio-economic, cultural, religious, and social factors that influence the practice of polygamy in this community.

The findings indicate that poverty and economic hardship are major contributors to polygamy, with 80.5% of respondents strongly agreeing that economic challenges drive

men to marry multiple wives. The mean score of 4.74 and a low standard deviation of 0.602 suggest a strong consensus among respondents. This aligns with studies that show men in economically constrained environments often marry additional wives to secure labor, domestic support, or family alliances, as a coping mechanism to manage household needs.

Cultural traditions and beliefs were also highlighted as significant determinants, with 72% of respondents agreeing that cultural expectations encourage men to engage in polygamous marriages. The mean score of 4.64 reflects that traditional norms still play a pivotal role in sustaining polygamy. In many Ugandan communities, polygamy is considered a socially acceptable practice, often tied to customary rites, inheritance patterns, and family lineage preservation.

Similarly, religious interpretations were found to influence polygamy, with 72% of respondents acknowledging that religious teachings or practices contribute to its acceptance. The mean of 4.70 and standard deviation of 0.519 indicate that religion is a notable motivator, though slightly less cited than economic factors. This suggests that certain local religious doctrines may provide frameworks that justify or permit polygamous unions.

Infertility or lack of children in the first marriage also emerged as a key factor, with 74.4% agreeing that the absence of children often leads men to take additional wives. The mean score of 4.70 highlights the societal pressure to produce offspring, which is deeply rooted in cultural and social expectations. Families may encourage polygamy as a solution to childlessness, reflecting the value placed on lineage continuity in the community.

Finally, the desire for social status and respect motivates some men to practice polygamy, with 46.3% of respondents strongly agreeing and 32.9% agreeing. While this factor had the

lowest mean score of 4.23 and a higher standard deviation of 0.842, it still indicates that polygamy can be associated with prestige and social recognition. In many traditional societies, having multiple wives is perceived as a symbol of wealth, power, and influence within the community, the discussion of these findings reveals that the causes of polygamy in Kalamba Sub- County are multi-dimensional, encompassing economic hardships, cultural and religious norms, reproductive expectations, and social status considerations. The high levels of agreement across most items indicate that polygamy is not driven by a single factor but by an interplay of socio-economic, cultural, and individual motivations. Understanding these causes is crucial for policymakers and social workers seeking to address the social and economic implications of polygamy in the region.

4.3.2 To investigate the effects of polygamy in kalamba sub-county Butambala District.

The effects of polygamy	Strongly Disagree	Disagree	Not sure	Agree	strongly Agree	Mean	Std. D
Polygamy has a negative impact on family cohesion and relationships in my community.	1 (2.4%)	5(17.1%)	7(25.6%)	10 (34.1%)	7(20.7%)	3.49	1.082
Children from polygamous families face more emotional and social challenges compared to those from monogamous families.		2(6.1%)	5 (15.9%)	13(41.5%)	12 (36.6%)	4.04	.889

Polygamy contributes to economic strain on households in Kalamba Sub- County.		1 (2.4%)	5(14.6 %)	11 (43.9%)	12 (39%)	4.14	.787
Polygamous marriages affect the education and well-being of children in the family.		1 (3.7%)	3 (8.5%)	14(43.9 %)	14(42.7 %)	4.21	.786
Women in polygamous marriages experience higher levels of stress and reduced decision-making power in the household.		2 (4.9%)	5 (14.6%)	11 (35.4%)	14 (45.1%)	4.14	.887

Source: primary data

Firstly, regarding family cohesion and relationships, the mean score of 3.49 indicates that respondents generally agree that polygamy negatively affects family unity. While 20.7% strongly agreed and 34.1% agreed, a combined 19.5% were either uncertain or disagreed, suggesting some variation in experiences. This aligns with previous studies indicating that polygamous households often face intra-family conflicts due to competition, jealousy, or unequal treatment among co-wives and children.

The emotional and social challenges faced by children in polygamous families were highlighted with a mean of 4.04, showing strong agreement among respondents. Approximately 78% of respondents agreed or strongly agreed that children in polygamous households' experience more emotional and social difficulties compared to their peers in monogamous families, this finding underscore concerns regarding emotional neglect, sibling rivalry, and limited parental attention, which may hinder children's social development and emotional stability.

Economic strain was another significant effect, with a mean of 4.14, indicating that polygamous households often experience financial challenges. Respondents agreed that supporting multiple wives and numerous children creates additional financial burdens, which can reduce household resources available for education, health, and other essential

needs. This finding resonates with prior research that links polygamy to poverty and limited household economic capacity.

Regarding children's education and well-being, a mean of 4.21 reflects strong agreement that polygamy adversely affects both areas. Nearly 86% of respondents indicated that children from polygamous families face challenges in accessing quality education and maintaining overall well-being. This may result from diluted parental attention, financial limitations, or emotional stress within the household.

Finally, the data reveal that women in polygamous marriages are more likely to experience stress and reduced decision-making power, with a mean score of 4.14. Approximately 80% of respondents agreed or strongly agreed with this statement. This suggests that polygamous women may have limited autonomy and encounter higher levels of domestic stress, which could affect their mental health and the overall family dynamics, the findings clearly indicate that polygamy in Kalamba Sub-County has multiple adverse effects on family cohesion, child development, economic stability, and the well-being of women. While some respondents were uncertain or disagreed with specific statements, the overall trend strongly supports the view that polygamous households face unique social, emotional, and economic challenges. These results provide a foundation for policymakers and community leaders to develop interventions aimed at mitigating the negative impacts of polygamy on families.

Objective three; To identify measures and programmes that could be implemented to enhance the contribution of polygamy to social stability

	Strongly Disagree	Disagree	Not Sure	Agree	Strongly Agree	Mean	Std. Devn
Establishing community awareness programs	1 (2.4%)	6 (18.3%)	7(24.4%)	12 (37.8%)	5(17.1%)	3.48	1.082

on family cohesion in polygamous households can enhance social stability.							
Government policies that provide support to polygamous families (e.g., financial, educational, or health support) can improve social stability.	1(2.4%)	4(13.4%)	12(40.2%)	7 (24.4%)	6 (19.5%)	3.59	1.065
Organizing counseling and mediation programs for conflicts within polygamous families can contribute to social harmony.	1 (1.2%)	9 (28%)	5 (17.1%)	13 (39%)	4 (14.6%)	3.38	1.113
Promoting equal treatment and rights of wives and children in polygamous families through legal and social programs can strengthen community stability.	1 (3.7%)	9 (28%)	17(19.5%)	12(34.1%)	4 (14.6%)	3.30	1.163
Implementing religious or cultural	1 (1.2%)	2 (6.1%)	4(14.6%)	16(51.2%)	9(26.8%)	3.95	.911

initiatives that encourage responsible polygamy practices can positively influence social stability.							
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Source: Primary Data

The findings on measures and programmes aimed at enhancing the contribution of polygamy to social stability revealed varied levels of agreement among respondents. The data indicates that community engagement, policy support, counseling, legal equity, and cultural initiatives are perceived differently in terms of their potential impact.

Community awareness programs on family cohesion recorded a mean of 3.48 and a standard deviation of 1.082, indicating moderate agreement among respondents. The majority of participants (37.8%) agreed that creating awareness programs could enhance family cohesion in polygamous households, while a smaller proportion (20.7%) either disagreed or strongly disagreed. This suggests that community education and sensitization campaigns are considered useful tools for promoting social stability, although there is some uncertainty among respondents regarding their effectiveness.

Government policies providing support to polygamous families, such as financial, educational, or health assistance, scored a mean of 3.59 with a standard deviation of 1.065. A combined 44% of respondents agreed or strongly agreed that such policies could improve social stability. The high proportion of respondents who were uncertain (40.2%) suggests

that while government intervention is seen as beneficial, its practical implementation and tangible impact may not be fully clear to the community.

Counseling and mediation programs for conflicts within polygamous families had a mean of 3.38 and a standard deviation of 1.113. About 53.6% of respondents agreed or strongly agreed that these programs could contribute to social harmony. However, a notable 29.2% either disagreed or strongly disagreed, indicating that some community members may perceive counseling as insufficient or culturally less relevant in resolving family disputes.

Promoting equal treatment and rights of wives and children through legal and social programs received a mean of 3.30 and a standard deviation of 1.163, reflecting a slightly lower level of agreement compared to other measures. While 48.7% agreed or strongly agreed with this measure, a significant proportion of respondents (31.7%) disagreed, highlighting possible cultural resistance or challenges in enforcing legal equality within polygamous settings.

Finally, implementing religious or cultural initiatives that encourage responsible polygamy practices was rated highest, with a mean of 3.95 and a standard deviation of 0.911. A majority of respondents (78%) agreed or strongly agreed that such initiatives could positively influence social stability. This suggests that culturally sensitive approaches that align with local norms and values are perceived as the most effective strategy for promoting harmony in polygamous households, the findings indicate that while various measures can potentially enhance the contribution of polygamy to social stability, initiatives that leverage cultural and religious frameworks tend to receive higher acceptance. Policy interventions

and legal programs are acknowledged as important but may require complementary awareness and educational strategies to achieve broader community support.

CHAPTER FIVE

DISCUSSION, CONCLUSION AND RECOMMENDATIONS OF THE STUDY

5.0 Introduction

This section presents the discussion, conclusion and recommendations of the study.

5.1 Discussion of the study

This section presents discussions inline with study objectives;

5.1.1 To examine the causes of polygamy in Kalamba sub-county Butambala District

The study's findings reveal that economic hardship is a predominant driver of polygamy in Kalamba Sub-County, Butambala District. The overwhelming agreement among respondents, with 80.5% strongly agreeing and a mean score of 4.74, underscores the role of poverty in influencing marital decisions. Men in financially constrained households may marry additional wives to obtain labor for farming, domestic chores, or to strengthen family alliances. This finding resonates with broader research suggesting that in economically deprived settings, polygamy often functions as a coping mechanism to manage household demands, distribute labor, and ensure economic stability. The low standard deviation

indicates a strong community consensus on this point, emphasizing the centrality of economic considerations in perpetuating polygamous practices.

Cultural and religious norms also significantly shape the prevalence of polygamy in the community. About 72% of respondents agreed that cultural traditions encourage men to take multiple wives, while the mean score of 4.64 suggests that these norms are deeply ingrained. In many Ugandan societies, polygamy is embedded within customary practices and is associated with family lineage, inheritance, and social cohesion. Similarly, religious influence, acknowledged by 72% of respondents with a mean of 4.70, demonstrates that certain local interpretations of faith provide legitimacy or endorsement of polygamous unions. These findings indicate that beyond economic necessity, polygamy is socially sanctioned and perpetuated by both tradition and religious beliefs, reinforcing its persistence in the community.

Reproductive expectations and the desire for social prestige further contribute to polygamy. Infertility or childlessness in a first marriage prompts 74.4% of respondents to agree that men may take additional wives, reflecting strong societal pressure to produce offspring and preserve lineage. While the pursuit of social status had the lowest mean score (4.23), nearly 79.2% of respondents agreed that polygamy can enhance a man's prestige, highlighting its symbolic value as a marker of wealth, influence, and respect within the community. Overall, the discussion underscores that polygamy in Kalamba Sub-County is multi-dimensional, influenced by the interplay of economic needs, cultural and religious norms, reproductive expectations, and social status considerations. Recognizing these interwoven factors is essential for policymakers, social workers, and community leaders aiming to design interventions that address the socio-economic and cultural implications of polygamy in the region.

5.1.2 To investigate the effects of polygamy in kalamba sub-county Butambala District.

The findings of this study indicate that polygamy in Kalamba Sub-County has significant implications for family cohesion and interpersonal relationships. With a mean score of 3.49, respondents generally agreed that polygamy negatively affects family unity. The combination of 20.7% who strongly agreed and 34.1% who agreed underscores that a

majority perceive polygamous households as prone to intra-family conflict. This is consistent with previous research, which highlights that competition among co-wives, unequal treatment of children, and jealousy can strain relationships within polygamous families. However, the presence of 19.5% of respondents who were uncertain or disagreed suggests that experiences may vary depending on household dynamics and individual coping strategies.

Children in polygamous households appear to face significant emotional and social challenges, with a mean score of 4.04 indicating strong agreement among respondents. Approximately 78% of respondents reported that children in such families experience more difficulties compared to those in monogamous households. These challenges may include emotional neglect, sibling rivalry, and reduced parental attention, which can hinder social development and emotional stability. The findings highlight the importance of providing targeted support to children in polygamous families to ensure their psychosocial well-being and developmental outcomes.

Economic strain emerged as another prominent consequence of polygamy, with a mean score of 4.14. Supporting multiple wives and numerous children places considerable pressure on household resources, limiting the ability to provide for education, health care, and other essential needs. Similarly, children's education and overall well-being were negatively affected, as reflected by a mean score of 4.21. These findings suggest that financial limitations, diluted parental attention, and emotional stress contribute to educational and developmental challenges among children in polygamous households.

Women in polygamous marriages were also reported to face elevated stress levels and reduced decision-making power, with a mean score of 4.14 and nearly 80% of respondents agreeing or strongly agreeing. Limited autonomy and higher domestic stress may affect women's mental health and overall family dynamics, further compounding the social and economic challenges faced by polygamous households, the study illustrates that polygamy in Kalamba Sub-County is associated with multiple adverse outcomes, including weakened family cohesion, emotional and social difficulties for children, economic strain, and reduced well-being of women. While some respondents reported neutral or differing views, the overall trend strongly supports the conclusion that polygamous households face unique

challenges. These findings provide a critical basis for policymakers, community leaders, and social support agencies to develop interventions aimed at mitigating the negative impacts of polygamy and promoting family stability.

5.1.3 To identify measures and programs that could be implemented to enhance the contribution of polygamy to social stability

Community awareness programs on family cohesion recorded a moderate level of agreement, with a mean score of 3.48. A significant proportion of respondents (37.8%) agreed that awareness initiatives could enhance cohesion, while 20.7% disagreed or strongly disagreed. This indicates that while education and sensitization campaigns are generally valued, there remains some skepticism about their effectiveness, possibly due to entrenched cultural norms or previous experiences where awareness programs did not produce tangible changes. These findings align with literature suggesting that community engagement is often essential for social change, but its impact depends on consistent, culturally tailored efforts.

Government support policies, such as financial, educational, or health assistance, were viewed positively, with a mean of 3.59. About 44% of respondents agreed or strongly agreed that these policies could improve stability, but 40.2% remained uncertain. The high level of uncertainty suggests that while the community recognizes the potential benefits of policy interventions, doubts remain about their accessibility, implementation, and actual impact on the everyday lives of polygamous families. This underscores the importance of not only developing supportive policies but also ensuring transparency, accessibility, and clear communication to enhance public confidence.

Counseling and mediation programs showed a moderate mean of 3.38, with slightly over half (53.6%) agreeing on their positive role, though 29.2% disagreed or strongly disagreed. This split may reflect cultural perceptions of counseling as either inadequate or culturally foreign, emphasizing the need to adapt such programs to local norms, possibly integrating respected community or religious leaders to mediate disputes.

Legal and social programs promoting equal treatment for wives and children scored slightly lower (mean = 3.30), with 31.7% of respondents disagreeing. This suggests that while legal equality is valued in principle, enforcing it in polygamous settings may clash with prevailing cultural or traditional practices. Therefore, legal initiatives may need to be reinforced with awareness campaigns and community dialogue to gradually shift perceptions and behaviors.

Interestingly, religious and cultural initiatives received the highest support, with a mean of 3.95 and 78% of respondents agreeing or strongly agreeing. This highlights the importance of culturally sensitive approaches in promoting social stability, suggesting that interventions rooted in local beliefs, norms, and religious guidance are more readily accepted and potentially more effective in harmonizing relationships within polygamous families, the findings indicate that a combination of culturally aligned initiatives, policy support, and education is likely necessary to enhance the contribution of polygamy to social stability. While legal and policy measures are important, their effectiveness may be amplified when implemented alongside culturally appropriate awareness programs and community engagement strategies that resonate with local values.

5.2 Conclusion of the study

The study investigated the underlying causes of polygamy in Kalamba Sub-County, Butambala District, revealing that the practice is influenced by a complex interplay of

economic, cultural, religious, and social factors. Economic hardship emerged as the most significant driver, with a majority of respondents indicating that poverty compels men to marry multiple wives to secure labor, domestic support, or family alliances. Cultural traditions and societal expectations also play a pivotal role, reinforcing polygamy as a socially acceptable practice linked to lineage, inheritance, and family continuity. Religious interpretations further contribute to the practice, as certain doctrines provide frameworks that justify or permit polygamous unions. Additionally, reproductive considerations, particularly infertility or the absence of children, were highlighted as strong motivators, reflecting the community's emphasis on lineage preservation. Social status and prestige, while less prominent than other factors, still influence some men to engage in polygamy as a demonstration of wealth and influence.

The study concludes that polygamy in Kalamba Sub-County has significant adverse effects on family cohesion, child development, economic stability, and the well-being of women. The data indicate that polygamous households often experience reduced family unity, as competition and unequal treatment among co-wives and children can lead to conflicts and strained relationships. Children from such families face heightened emotional and social challenges, including sibling rivalry, limited parental attention, and difficulties in social adjustment. Economic strain is also a major consequence of polygamy, with households often struggling to provide adequately for multiple wives and numerous children. This financial pressure negatively affects children's access to education and overall well-being. Additionally, women in polygamous marriages are more likely to experience stress and diminished decision-making power within the household, which can further exacerbate family tension and reduce household functioning.

The study concludes that several measures and programs have the potential to enhance the contribution of polygamy to social stability in Kalamba Sub-County, though their perceived effectiveness varies among community members. Community awareness programs on family cohesion, government support policies, counseling and mediation initiatives, legal measures promoting equal treatment, and religious or cultural interventions were all identified as important strategies. Among these, culturally and religiously grounded initiatives were viewed as the most effective, with the majority of respondents agreeing that promoting responsible polygamy practices within familiar cultural frameworks can strengthen social harmony. Community awareness and government support programs were moderately supported, suggesting that while they are considered valuable, there may be uncertainty regarding their practical impact. Counselling and legal equity measures were recognized as beneficial but faced some resistance, possibly due to cultural norms or challenges in implementation, the findings indicate that enhancing social stability in polygamous households requires a multifaceted approach that combines cultural sensitivity, community education, legal protections, and targeted policy support. Programs that align with local values and traditions are more likely to gain acceptance and contribute meaningfully to social cohesion, while complementary interventions in policy, counselling, and education can reinforce these efforts.

5.3 Recommendations

The study revealed that polygamy in Kalamba Sub-County, Butambala District, is driven by a complex combination of economic, cultural, religious, and social factors. Economic hardship emerged as the most significant motivator, with many men marrying multiple wives to secure labor, domestic support, or family alliances. Cultural traditions and societal

expectations reinforce the practice, linking it to lineage, inheritance, and family continuity, while religious interpretations provide frameworks that justify or permit polygamous unions. Additionally, reproductive considerations, such as infertility, and social status considerations contribute to the prevalence of polygamy in the community.

The research further found that polygamy has notable negative effects on family cohesion, child development, economic stability, and the well-being of women. Households practicing polygamy often experience internal conflicts due to unequal treatment among co-wives and children, leading to strained relationships and reduced family unity. Children face emotional and social challenges, including sibling rivalry, limited parental attention, and difficulties in social adjustment. Economically, the burden of supporting multiple wives and children creates financial strain, affecting access to education and overall household welfare. Women in polygamous marriages frequently encounter stress and diminished decision-making power, exacerbating household tension and reducing overall family functioning.

Despite these challenges, the study identified measures that could enhance the contribution of polygamy to social stability. Programs grounded in local cultural and religious norms were considered the most effective, promoting responsible polygamy practices that strengthen social harmony. Community awareness campaigns, government support policies, counseling and mediation services, and legal measures promoting equitable treatment were also recognized as important, though their effectiveness may vary depending on cultural acceptance and implementation challenges. Overall, fostering social stability in polygamous households requires a multifaceted approach that combines cultural sensitivity, community education, legal protections, and targeted policy support to ensure programs are both accepted and impactful.

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