AN INVESTIGATION INTO THE PROBLEMS OF INTERDENOMINATIONAL MARRIAGES AMONG MEMBERS OF ORTHODOX CHURCHES IN KADUNA STATE

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DECLARATION

I declare that the work in the thesis entitled "An Investigation into the problems of Interdenominational Marriages among members of Orthodox Churches in Kaduna State" has been performed by me in the Department of Education under the supervision of Dr. John Na'allah Kwasau and Rev. Fr. Dr. Peter B. Tanko. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this thesis was previously presented for another degree or diploma at any university.

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CERTIFICATION

This thesis titled "AN INVESTIGATION INTO THE PROBLEMS OF INTERDENOMINATIONAL MARRIAGES AMONG MEMBERS OF ORTHODOX CHURCHES IN KADUNA STATE" by Adamu, Isaac Luka meets the regulations governing the award of the degree of Masters of Education in Christian Religious Studies of Ahmadu Bello University, Zaria and it is approved for its contribution to knowledge and literary presentation.

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ABSTRACT

This study is an investigation into The problems of interdenominational marriages among members of orthodox churches in Kaduna State'. This study was occasioned by the increase of divorce and other related vices in marriage due to interdenominational unions among couples of orthodox churches in Kaduna State. A survey of the institution of marriage from the Biblical period to its practice among Christians today constitutes the background to this study. The prevalent cases of divorce among couples in interdenominational marriages constitute the problem of the study. Five objectives aimed at identifying the problems associated with interdenominational marriages were stated. Five questions were asked in line with the objectives of the study. Following the research questions, five null hypotheses were stated to free the study from preconceived results. A total number of 1080 copies of the questionnaire were administered to Christians in orthodox churches in nine local government areas covered by the study. Eight hundred and fifty (850) copies of the questionnaire were returned out of which seven hundred and fifty (750) were found useful for the study. The data collected with the questionnaire were analyzed with means, percentages, frequencies and two-tailed t-test statistics. The result of the study was presented in tables. The demographic variables of the questionnaire were analyzed with frequency and percentage statistics, while the hypotheses were tested with means, standard deviations, one way analysis of variance (ANOVA) and two-tailed t-test statistics. The conclusion from the study showed that interdenominational marriages often

have problems that could lead to the separation of the partners. Also, recommendations that suggest strict adherents to Biblical teaching, maintenance of marriage harmony, respect for the institution of marriage as ordained by God and a consideration of the problems associated with interdenominational marriages before going into it were made as solutions to the problem.

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OPERATIONAL DEFINITION OF TERMS

Some of the concepts which are central to the scope of the study are defined for clarification and precision.

1. In this study, marriage is seen as simply the unbreakable union between man and a woman as ordained by God.
2. Christological teaching. refers to the teaching that explains that Christ is both God and man. In simple terms, it means all the teachings about the person of Christ.
3. 'Christendom' means the entire Christian community or all the believers in Jesus Christ.
4. Interdenominational marriage in this study means a marriage contracted by partners from different denominations who still insist on remaining in their respective denominations after the solemnization of the marriage.
5. 'Inter-religious marriage' is a marriage contracted by partners from different religions who still insist on remaining in their respective religions after the solemnization of the marriage. For example a marriage between a Christian and Muslim partner who will still adhere to their respective faiths.
6. Interdenominational marriage problems refer to crises that generate as a result of the marriage union of partners from different denominations in Christendom.
7. 'Incarnate' refers to the teaching and belief that God in Jesus Christ became man and dwelt among us in order to save humanity.

8. 'Orthodox Churches' are mainstream churches like Roman Catholic, Anglican, Baptist, and Methodist. That is, churches introduced into the nation by foreign missionaries. They can be referred to as mainline churches

9. Infant Baptism means the administration of the Sacrament of Baptism to children born from two weeks to three years of age. The practice is common in the Roman Catholic and Anglican Churches.

10. In this study, doctrine is used to refer to the various beliefs upheld in any particular religion, denomination or sect.

11. Tradition as used in this study refers to passing from one generation to the other opinions, beliefs, practices, customs etc. It could be written, oral or practical.

CHAPTER 1:

INTRODUCTION

1.1 Background to the Study

Marriage as an institution is as old as man. It is an institution that was instituted by God Himself. According to the Bible, at creation, He said,

> It is not good that the man should be alone, I will make him a helper fit for him" (Gen. 2: 18). So the Lord caused a deep sleep to fall upon the man, and while he slept God took one of his ribs to make the woman and brought her to the man (Gen 2: 19 – 22). The man said, "this at last is bone of my bones and flesh of my flesh, she shall be called woman because she was taken out of man (Gen 2: 23). Therefore, a man leaves his father and his mother and cleaves to his wife and becomes one flesh (Gen 2: 24). God then told Adam and Eve to be fruitful, multiply and replenish the earth. Christ also taught that "a man shall leave his father and mother and be joined to his wife and the two shall become one flesh, so they are no longer two but one flesh" (Matt. 19:4–5).

Christian churches today have extensive teachings on marriage. For example, Christians believe that the concept of Christian marriage is derived from the scripture. Orgi (1976) submits that marriage is a gift of God in creation and a means of His grace, a holy mystery in which man and woman become one flesh. Christians also believe that it is God's purpose that, as husband and wife give themselves to each other in love throughout their lives, they shall be united in that love as Christ is united with his church. Husband and wife should comfort and help each other by living faithfully together in time of need and

in plenty, in sorrow and in joy. Hoffmann (2010) opines that the Christian marriage is the union of a man and woman who believe in God, who acknowledge Jesus Christ as lord and saviour and who join in the worship of the Church.

Marriage is given so that the couple may have children and be blessed in caring for them and bringing them up in accordance with God's will to His praise and glory. Marriage is a life time union; therefore, the scripture in Mark 10:9 says: what ever God has joined together, let no man put asunder". Looking round Christian families today, one wonders if God's purposes of marriage are still as they should be.

In the early Church, there were no interdenominational marriages because division had not taken place in Christianity. However, in the course of time, as the Church of Christ continued to expand to different territories, division also set in. The most outstanding division that led to interdenominational marriages today was the sixteen century Protestant reformation. The separation of the Lutherans from the Catholic Church created a problem in marriage relations. This problem became more pronounced with the birth of the Anglicans, Baptist, Methodist and other Protestant churches.

The issue of how marriage should be contracted and lived between couples from the different denominations has become a matter of concern to many Christians. The different Churches have their different legislations on interdenominational marriage, some object to it, while others accept it with many conditions. Even if the interdenominational marriage is contracted, intermittent conflicts sometimes set in between the couples. The conflicts can be attributed to different factors. It is this reality that constitutes the background to this study in Kaduna State.

1.2 Statement of the Problem

Marriage, as planned by God, is supposed to be a holy and peaceful institution. It is supposed to be free from violence and social anarchy. It is a life contract between couples. But in recent times, it has been observed that marriage has become more or less a short time contract between men and women especially in interdenominational marriages. Couples break their marriage promises at any little provocation. More often than not couples have had their marriages separated due to denominational differences (Kure, 2004). We notice some kinds of separation in Christian families despite the promise of being together "till death do them part". Could this breach of marriage vows be as a result of interdenominational marriage or non-challant attitude of Christians towards keeping to promises? This has not only left the homes broken, but also accounted for the children from such homes becoming hooligans and smokers (Burke, 2004). Some of the children do not receive proper home training and this has often made the children to develop non-challant attitude towards Christianity (Kure 2006).

In Kaduna State, it appears many marriages do not depict the true image of Christian marriage. Couples involved in interdenominational marriages have separated. Even if there is no separation, daily conflicts generate, paving the way for poor training of the children and the distortion of peace in the home. Sometimes the children in an interdenominational marriage take side with one parent and disrespect the other. Also, the relationship and commitment of each partner to his or her Church is sometimes viewed with suspicion by the other, leading to a tension in the home. Kure (2004) and Burke (2004) note several divorce cases due to interdenominational marriages and note

that divorce is an aberration of the Christian stipulations on marriage. These are the issues that constitute the problem to this study.

It is against this background, that the research investigates the problem of interdenominational marriages among members of orthodox churches in Kaduna State to establish the true nature of interdenominational marriages among members of the orthodox churches in Kaduna State.

1.3 Objectives of the Study

The objectives of the study are as follows:

1. To investigate whether and to what extent the continuous increase in broken homes is attributable to interdenominational marriages among Orthodox Church members in Kaduna State.
2. Find out the issues that can lead to separation/divorce of partners in interdenominational marriages.
3. To identify the different doctrinal beliefs and teachings that could be a hindrance to stable interdenominational marriages among members of the Orthodox Churches in Kaduna State.
4. To find out the cases of marriage breakages due to interdenominational marriages in Kaduna state.
5. To find out whether the behaviour of some Christian children towards their responsibilities could be attributed to the inter-denominational marriages of the parents.

1.4 Research Questions

The study is guided by the following research questions:

1. What are the opinions of the members of orthodox churches on the broken homes associated with interdenominational marriages in Kaduna State?
2. What are the opinions of the members of orthodox churches on the issues that can lead to separation/divorce of partners in interdenominational marriages?
3. What are the opinions of the members of the different denominations on the differences of doctrines among the orthodox churches on interdenominational marriages in Kaduna State?
4. To what extent do male and female members of orthodox churches differ on the causes of breakages of interdenominational marriages in Kaduna State?
5. What are the opinions of the male and females member of the different denominations orthodox churches in Kaduna state on the effect of interdenominational marriage on their children's behaviour?

1.5 Hypotheses

1. There are no significant differences in the opinions of orthodox church members on the broken homes associated with interdenominational marriages among their members in Kaduna State.
2. There are no significant differences in the opinions of orthodox church members on the issues that can lead to the separation of partners in interdenominational marriages in Kaduna State.

3. There are no significant differences in the opinions of Orthodox Church members on their doctrines in respect of interdenominational marriages in Kaduna state.

4. There is no significant difference between the views of male and female Christians on the causes of breakages in the marriage between members of different orthodox denominations in Kaduna State.

5. There is no significant difference in the opinions of male and female Christians with respect to the effects of interdenominational marriages on the behaviour of the children in Kaduna State.

1.6 Significance of the Study

This study is significant in the following ways:

The study will expose Christians to the different doctrinal beliefs and practices of the different orthodox churches on interdenominational marriages. It would help members of orthodox churches intending to engage in interdenominational marriage to understand the challenges associated with such marriages.

The findings of this study will help couples who are experiencing difficulties in their marriages as a result of interdenominational differences in resolving their problems. Furthermore, suggestions from the findings of the study will provide good grounds for solving problems arising from interdenominational marriages among the members of orthodox churches. Finally, this study would be a valuable contribution to knowledge and an important reference material for scholars.

1.7 Basic Assumptions

The following assumptions are made in this study.

1. That it is possible to obtain maximum cooperation from all respondents in most orthodox denominational churches.
2. That it is feasible to assess the problem of interdenominational marriages through the respondents of both the laity and the clergy of the various Orthodox Church denominations.
3. It is assumed that all the various Orthodox Church denominations accept interdenominational marriages.

1.8 Scope and Delimitation of the Study

The study covers married couples in the Orthodox Church in Kaduna state. There are twenty-three (23) local government areas in Kaduna State. The study covers only the Catholic, Anglican, Baptist and Methodist churches in nine (9) out of the twenty-three local government areas of Kaduna State. Kaduna State was chosen for the study because of its centrality and cosmopolitan nature where almost all groups of people in Nigeria are represented. The study was carried out in nine local government areas for easy coverage and time frame. Three Orthodox Church congregations each from the four Orthodox Churches in each Local government area were selected for the study.

CHAPTER 2:

REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter examines the concepts of orthodox churches; the concept of interdenominational marriages; and marriage as in the scripture. It also looks at the doctrines and teachings of each Orthodox Church. The chapter reviews the problems of interdenominational marriage among members of the orthodox churches in Kaduna state. The effects of interdenominational marriage on the upbringing of children of couples who intermarry is also reviewed in the chapter.

2.2 Concept of Orthodox Churches

The oxford dictionary defines orthodox churches as "any of several Christian churches with many members especially in the Eastern Europe and the Near East". This refers to the mainstream churches some of which are the Roman Catholic Church, Anglican Church, and the Baptist Church. Lossky (1989) says that the orthodox churches are churches that accepted the Christological teachings of the council of Chalcedon. According to him, these churches accept the Chalcedon formula of one person and two natures in Christ, that is Christ is both man and God. The churches affirmed the formula of Cyril of Alexandria, who spoke of the incarnate nature of the word of God. According to Microsoft Encarta (2006), the term Orthodox implies an established or traditional rule of a political or a religious belief, a philosophy or a way of life.

i. A Christian church that originated from the Byzantime Empire recognized the patriarch of Constantinople as primate rather than the pope.

ii. The orthodox church could also be seen as a group of Christian churches including the Greek Orthodox Church, the Russian Orthodox Church and also the National Churches of Bulgaria, Romania and Serbia.

From the various definitions of orthodox churches above, it could be seen that the Orthodox Churches are Churches that accepted the Christological teachings of the Council of Chalcedony which explain that Christ is both God and man. The definition also explains the position of the bishop as the highest rank in the church.

2.3 The Concepts of Interdenominational Marriage

There is no where in the scripture that interdenominational marriage is discussed, or was introduced. However, of recent, interdenominational marriage has become widespread among Christians. Interdenominational marriage has also come with its problems as far as marriage is concerned.

Hastings (1973) describes interdenominational marriage as a marriage between one denominational faith and another. That is a marriage that involves a couple who are of different church denominations. Similarly, Burke (nd.124) in his contribution on the concept of interdenominational marriage said that "interdenominational marriage is a marriage between a Catholic member and a baptized christian or any other denomination outside the Catholic Church". For instance, a marriage between a member of the Baptist Church and a member of the Roman Catholic Church is regarded as an interdenominational marriage.

Kure (2004) calls interdenominational marriage a mixed marriage and therefore defines it as a marriage between members of different denominational church backgrounds. This could be between a member of the Catholic Church and a member of the Baptist or Anglican Church. It is called interdenominational marriage because of certain differences in beliefs and teachings.

Kure (2006) again described interdenominational marriage as interfaith marriage. That is, a marriage between a baptized Catholic and a baptized non-Catholic person. According to him, this type of marriage requires the permission of the competent ecclesiastical authority for the lawfulness of the celebration. The competent ecclesiastical authority mentioned here is the local ordinary (Bishop) who is to grant the said permission of where the marriage is being celebrated. Kure also said that the granting of permission depends on whether the following conditions are met: (A) Religious maturity in the couple so that it is reasonably assured that they will be able to live with their religious differences; (B) Danger that the couple may celebrate a civil marriage and forget entirely about a religious celebration: (C) Reasonable hope of the conversion of the non-Catholic partner..

Furthermore, Kure (2006) stated that particular churches often provide convenient forms so that the minister needs only to check the appropriate reason or reasons for the marriage. Despite the routine granting of such permission, the minister should see to it that the couple has considered the implications for their marriage, particularly the disagreements or conflicts that may arise. That if such disagreements are serious and cannot be resolved, the minister should not proceed with the marriage or recommend that the permission of the local ordinary should not be granted.

From the explanations of the three scholars above, it is clear that interdenominational marriage is a practice that has come to stay in Christendom. It is also note worthy to say that there is no mention in the scripture as to when interdenominational marriage started, but could be safely argued that it has been in existence in the Christian community for a lone time by the different Christian denominational sects.

2.4 Marriage in the Scripture

There are various references from the scripture about marriage.

Quarcoopome (1985) stated that marriage is part of the original purpose of God for man. He cited the Gospel of Mark 10:6 to buttress this:

> For this reason, a man shall leave his father and mother and be joined to his wife and the two shall become one. So they are no longer two but one; what therefore, God joined together, let not man put asunder.

According to Quarcoopome marriage in principle is a life long union between a man and a woman and by implication divorce is ruled out. Judging from Quarcoopome's assertion, divorce is a human factor and therefore should not be accepted in any form by Christians.

Martins (2003) argued that there should be no divorce at all for whatever reason when marriage is contracted as this could give rise to adultery. In other words marriage is supposed to be a life-long affair; the couple are to remain together till death.

Denis (1992:120) agreeing with Quarcoopome stated that the idea of marriage in the scripture came into being when God planned to make man to have a helper. He maintained that "God created Adam with unmet need", that Adam was alone so that God

made Eve to be his helpmate (Gen 2:18). An understanding of Denis' view shows that the helpmate is supposed to be a permanent and not a temporary one that could be used and thrown away. Therefore any huddle that will not make marriage permanent should be avoided at all cost. Christian married couples in the orthodox churches should not take divorce lightly to the extent that divorce becomes an easy option at the slightest provocation in marriage. This is in line with the original scriptural conception of the helpmate. The scripture attributed the fall of man to the helpmate who was deceived by Satan and who extended the deceit to her husband (Gen. 3:1-6). However, the consequences of the evil deed did not lead to separation or divorce. Therefore, the problem of the Christian home could not be more than that of the first man and woman in the Bible. If divorce or separation was not contemplated in this Biblical situation, Christian couples should learn to live and cope with the challenges of marriage.

This is why couples should not look at their difference in doctrines and teachings when thinking about divorce as a solution to the problem at home. Edward (1994) shared Denis' (1998) view as he stated that marriage is found in the scripture when God brought man and woman together as husband and wife as partners in life. He maintained that both man and woman are created in the image and likeness of God. (Gen 1:27) "Therefore, they were to love, help one another and serve God their creator". Edward also asserted that the woman is similar to the man, "bone of his bones and flesh of his flesh". Therefore they are to be helpmates to each other and are to live and work together in carrying out God's will by worshipping Him together and to multiply and fill the earth.

According to Edward (1978), man and woman are created in the image and likeness of God. Therefore, divorce or separation is not an attribute of God. Thus man and woman who are created in the image and likeness of God should not contemplate divorce and separation in their marriage no matter what the challenges may be. Instead, they should strive to live according to the injunction of the scripture and not according to the teachings and doctrines of their individual churches which sometimes conflict with the scripture. Christians should be encouraged to get married to one another and should equally avoid anything that will destroy the good name of Christianity. The institution of marriage was established by God who is holy; for this reason anything that will stain the marriage institution should be protected and guarded against by all Christians. In this respect, divorce and other social vices that destroy the marriage institution as a result of interdenominational marriages should be avoided.

In the New Testament, evidence of God's sanction of marriage is seen where Jesus himself witnessed a wedding ceremony at Cana where he changed water to wine (John 2:1-2). Also, Jesus himself said that from the beginning of creation God made them male and female. "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh". (Mark10:6-7). Perkins (1982) in agreement with Edward stated that marriage was designed by God to meet the first problem of the human race, which is loneliness.

This means that the two individuals involved in the marriage are now one and not two individuals. Therefore their decisions in life should be those of one and not two people. Anything that they have to discuss concerning their marriage life should centre on

the scripture. This is because any thing that is from the scripture will only help in building and not destroying.

Burke (nd:10) stated that "marriage is found in the New Testament when God made marriage and endowed it with various values and purposes". Therefore, man and woman who by the conjugal pact are no longer two but one (Matt 19:6), are to help and minister to each other in an intimate linking of their persons and activities; they should continue to pray that God in his infinite mercy will continue to guide and protect their union forever. Burke also said that though Jesus remained unmarried himself, he upheld marriage as being a relationship founded by God. He therefore, taught that marriage is a permanent relationship (Matt. 19:6): "They are no longer two, therefore, but one flesh. So then, what God has united, human beings must not divide". However, Burke explained what marriage is from the scripture; but according to Burke even though Jesus Christ did not marry he held marriage in high esteem. Therefore Christians who are the followers of Christ should try as much as possible to keep what Christ taught in the scripture for the success of couple's marriage life. Problems come into our marriage life not because couples belong different denominations but as a result of lack of commitment to their Christian faith as well as lack of sincerity to one another in Christian homes. Furthermore, Chris (2008) opined that there is a great departure from the basic principles that God has set as a standard for the home today .If Christians are really committed to the faith no problem associated with interdenominational marriage will arise. Similarly, Kure (2004) described marriage as a covenant by which a man and woman establish between themselves, a

partnership of the whole life, which according to him is a union God ordered towards the good of spouses.

Both Kure (2004) and Burke (nd) see marriage as a union of persons, that is, a union that is permanent in life. In view of their opinion Christian couples are encouraged to live by this teaching of the church and not to allow anything that is not biblical to disrupt or destroy their married life.

2.5 The Teaching and doctrines of the Catholic Church on Marriage and Interdenominational Marriage.

The adult catechism book of the Catholic Church (1990) stated that the Catholic Church accepts the concept of marriage as it is written in the Bible. The Catechism book of the Catholic Church (1990) described marriage as:"A gift from God in creation which man and woman become one flesh" in the image and likeness of God, creates male and female, God blessed them and said to them be fruitful and multiply, fill the earth and subdue it" (Gen. 1:27-28). The catechism book of the Catholic Church further described man and woman as having the image and likeness of God. Thus since God is Holy, man who is made in His image and likeness should try as much as possible to be Holy even in his marital life so as to obtain God's mercy and blessing.

The Vatican II Document (1975), acknowledged the difficulties in interdenominational marriage between Catholics and non Catholics. The document stated that some canonical requirements have to be met before such marriages will be entered or solemnized in the Church.

Ralph (1970) described the Catholic marriage as an indissoluble union. In his view "a valid sacramental and consummated union is indissoluble". He further asserted that two

persons who are married in accordance with the law and whose union has been consummated are bound in an indissoluble union which has been made Holy by God until the death of one of the partners.

Kure (2004) described Catholic marriage as a covenant by which a man and woman establish between themselves, a partnership of the whole life, and that this union is ordered towards the good of the spouses and the procreation and education of their offspring. Kure also stated that this covenant between the baptized persons has been raised by Christ, the Lord to the dignity of a sacrament. The discernible features in the views above include: marriage is a life-long relationship (partnership) ordered for the good of the couple and the procreation and the education of the off-springs. This implies that marriage should be seen wholistically. It is an intimate commitment to life and love, anything contrary to which is to be avoided and resisted.

Burke (1997) stated that Jesus taught that there is to be no such thing as divorce, marriage between two persons is for life and nothing should change it. He added that the Vatican Council II Document "Gaudium et spes" (joy and hope) added and enriched the institutional aspect of marriage by stating that marriage is primarily a relationship based on a conjugal pact, an irrevocable personal consent, by which man and woman, who are no longer two but one (Matt 19:6). In a nutshell, the teaching of the Catholic Church states that all marriages are permanent.

On interdenominational marriage, Burke (1997) stated that the Catholic Church's stand on interdenominational marriage is that, it requires the permission of the Bishop of the Diocese where such marriage is about to take place and to have such a permission, a

member of the Catholic Church must make a declaration and promise, either in writing or orally before a witness, that he or she will remove all dangers to the practice of the faith, and will do all in his or her power to see that the children that are born in the marriage are baptized and raised in the Catholic faith. Burke also maintained that the non-Catholic party must be informed of the Catholic spouse's promise. If the permission is omitted the marriage is valid but unlawful.

Aligning with Burke, Okogie (1983) Burke argued that if a non Catholic has agreed to marry a Catholic member, he or she must declare in writing that he or she is prepared to avoid all things that would or could endanger his or her Catholic belief and practice and must sincerely promise to baptize and educate all children of the marriage in the Catholic Church. Also, the intending couples are to make promises in the presence of and with full knowledge of the non Catholic partner. Both of the intending spouses must attend full marriage course lectures, with absolutely no exceptions.

The position, which the Catholic Church has taken according to Burke (1997) and Kure (2004) on interdenominational marriages seem to have placed other denominations at a disadvantaged position as far as interdenominational marriages are concerned. If only Christians believe that they are brothers and sisters in Christ such discrimination should not arise especially on the issue of marriage which is for life. Thus, such teaching that will not bring about the unity of the entire Christians should be discouraged. Therefore, the Catholic Church should emphasize on issues that will bring about peace and harmonious coexistence between couples of different interdenominational religious faiths.

Both Burke (1997) and (2004) Kure agreed that the Catholic Church discourages interdenominational marriages on the ground that it places an added burden on the couple in addition to the every day burdens of married life. They also maintained that partners in an interdenominational marriage cannot share fully in many church celebrations, which could help to make married life happy and unite the couple.

2.5.1 The teaching of the Baptist Church on Marriage and Interdenominational Marriages.

The teaching and doctrines of every church denomination is supposed to depict what the scripture says or teaches. Unfortunately however many churches only teach, their members what they believe will bring more members and retain them in their respective churches. The spiritual development and upbringing of the members is always neglected.

Hobbs (1964), stated that "the Baptist Church does not recognize any baptism which is not by immersion". Therefore, a girl from another church who gets married to a Baptist member must undergo another baptism in the Baptist Church before she is finally accepted as a full member of the Baptist Church.

Powel (1996) agreeing with Hobbs, submitted that the Baptist church does not believe in baptizing infants because babies are not believers. Therefore, a girl who was baptized as an infant and who gets married to a Baptist member must be re-baptized in the Baptist Church before becoming a full member of the Church. This also poses a problem to the faith of the girl. And consequently if the girl is a strong believer in her former church, this will definitely affect her marriage.

The Baptist Church's teaching on interdenominational marriages is not very clear. It seems it does not accommodate couples living together and attending different

denominations. The Baptist Church engages in rebaptism of a partner coming to its church because of marriage. This shows that the church does not believe in baptism administered in other churches.

2.5.2 The Doctrines and Teaching of the Anglican Church on Marriage and Interdenominational Marriages.

The common prayer book and administration of the sacraments of the Anglican Church says that the idea of marriage is taken from the scripture. The book spells out that "marriage is a gift of God in creation and a means of His grace, a holy mystery in which man and woman becomes one flesh. It further explained that any member of the church intending to get marred in the church must be baptized in the church or in any Christian Church. This means that the Anglican Church does not put any huddle or obstacle on the way of any member who wishes to get married to any member of the church outside the church. It also means that once an individual is baptized in any of the Christian churches and married to a member of the Anglican Church the person immediately becomes a full member of the Anglican Church. However, the book further explained that before the marriage ceremony takes place in the Anglican Church, there must be marriage banns, which is prepared by the priest of the church and sent to the home parish of each of the intending couple, which will be announced in at least three to four consecutive Sunday worships. The announcement always goes as follows: "if any of you knows of any just reason in law why these persons may not marry each other, you are to declare it now". If an impediment to the marriage is alleged, the marriage may not proceed until the said

allegation is substantiated and the truth is established. This study aligns with the teaching and doctrines of the Anglican Church on marriage.

It is to be noted that the documents from the Anglican Church are not clear on the position of the Anglican Church on interdenominational marriage. This might be an indication that the Church does not have documented legislature on interdenominational marriage which makes reference to the position of the church on the issue problematic.

2.5.3 The doctrine and teaching of the Methodist Church on Marriage and Interdenominational Marriage.

David (2006) opined that "the constitution of the Methodist Church, spells out that the church accepts any form of baptism whether by immersion or by sprinkling of water. This means that the baptized person has the choice of every form of baptism one prefers to undergo. This also means that baptism in any form will not affect a couple from different denominations. To the Methodist Church what matters is not the symbolic aspect of baptism but the inward aspect of it. For the researcher other Orthodox Churches in Kaduna State should embrace the doctrine of the Methodist Church because the symbolic aspect of baptism will not lead Christians to salvation but their inward attitude.

Another commendable area of the Methodist Church is the area where intending couple for marriage, are invited by the Priest or Presbyter who is to act as the officiating Priest. The Priest invites the couple individually to find out from them of any hidden secret which if discovered after wedding may lead to problem in the home. If such a hidden

secret is revealed and made known to both and is accepted by both spouses, then the Priest can go ahead to join them in wedlock.

The literature reviewed on the Methodist Church showed that the church does not have a place for interdenominational marriage. This shows that the Church does not actually accommodate couples with different denominations living together. Thus, the marriage legislations of the Methodist Church seem to have no respect for the choice of different denominations by intending couples.

2.6 Similarities and Dissimilarities on the teachings and doctrines of the Orthodox Churches under discussion on interdenominational marriages in Kaduna State

There are undoubtedly, areas of similarity and dissimilarity in the teachings and doctrines of orthodox churches in Kaduna State. Some of which are enumerated as follows:

First and foremost the four orthodox churches have the same idea or explanation on marriage; they all derive their concept of marriage from the scripture. They all look at marriage as "a gift from God in creation in which a man and a woman become one flesh. In the image and likeness of God, He created man and woman. God blessed them and said to them be fruitful and multiply, fill the earth and subdue it" (Gen. 1:27-28). Secondly, the four orthodox churches consider 'marriage classes' which are instructional lessons in preparation for marriage as very important and very necessary before marriage is contracted. Intending couples must undergo a marriage class where they are taught on the responsibilities of married life. In addition, there is also what is called 'marriage bans' which is the announcement to the public of the marriage of the couple to ascertain their freedom from impediment to marry. This is prepared to inform the general public of the intention of the intending couple to wed in the church whether it is interdenominational

marriage or not. In addition, the marriage ban' is meant to ascertain that there is nothing which will not allow the couple to be joined in holy matrimony in the Church. Another common feature among the four churches for this study is 'Baptism'. That is the intending couple must be baptized before the wedding day whether their marriage is interdenominational or not. In addition, the four churches teach that 'marriage is for life'. In which case there is no such thing as divorce (Paul, 2004). Affirming this view, Benedict (1993), ascertained that all marriages are indissoluble. That is, man cannot divide what God has united (Matth. 19:6).

Dissimilarities

In view of the above statement the following are some of the dissimilarities on the doctrines and teachings of the four orthodox churches on interdenominational marriages among members of the Orthodox Churches in Kaduna State.

First and foremost, baptism seems to be the major area of disagreement among members of orthodox churches in interdenominational marriage. Some denominations accept baptism by pouring or sprinkling water on the baptized while others do not accept such a baptism (Paul, 2004). Some accept infant baptism while others do not (William J. nd). The church in which the children of the couple of interdenominational marriage are to be baptized is also a source of lack of agreement among the churches. It is this divergence in the understanding of baptism that sometimes creates friction between couples involved in interdenominational marriages.

Secondly, another area of difference among the orthodox churches is in the area of which church to be attended by the children of couples in interdenominational marriage.

The Catholic Church insists that the children should be brought up as Catholics, while other churches do not actually have standard legislation on the matter (Kure, 2004). However, other orthodox churches seem to imply that the Church of the husband should be the church of the children.

2.7 Perceptions on the problems of Interdenominational Marriages in Kaduna State

Hastings (1973) stated that, a large proportion of Christians delay the formalization their marriage in the church because of some strong opposition from members of their different families who belong to different church beliefs and teachings. Even couples who got married without being wedded in the church and later want their marriage blessed in the church of their choice are not given free hands to do so because of interference from the family of either the woman or the man. This is because of their different religious beliefs and doctrines. Hastings further said that there are cases where women do not accept interdenominational marriage because of fear of being converted to the man's denomination.

Burke, (nd : 126) also expressed a similar opinion with Hastings on some factors that could bring problems to interdenominational marriages. According to him, "Interdenominational marriages often end up in separation and divorce". His observation was based on the fact that the couple from an interdenominational marriage can not share fully in some activities of the church which can help to make married life a happy and

united one because of the differences in beliefs, doctrines and teachings of the different orthodox churches.

Kure (2004) observed that interdenominational marriage in Kaduna State is inclined to end up in separation and divorce than other marriages. Kure's problem on interdenominational marriages is that partners in such marriages can not share fully in many church celebrations particularly things that will make the partners' married life a happy and united one.

Kure (2007) explained the difficulty faced in pastoral care with interdenominational marriages in Kaduna State and Nigeria at large. He stateed that interdenominational marriages which are also known as mixed marriages are not only a difficulty in the area of pastoral work but also worrisome. He said that the difficulty is in the area of beliefs and practices of the partners involved. According to him, when it comes to the issue of reconciling religious differences in interdenominational marriages it becomes a very "hard nut to crack". He maintained that many times attempts to reconcile partners involved in interdenominational marriage often lead to separation and divorce, leaving their children at the care of one partner.

Kure advocated that intending couples should see the need and the importance of being fully aware of what these differences really mean to the spouses and to the children of the union. He also pointed out that in the Nigerian society, in addition to the burden of interdenominational marriage, there is also the burden whereby a woman is not considered to have a religious commitment of her own, until she is married, and as a consequence she must follow the religion or Christian church of her husband. If she refuses to commit

herself to the religion of her husband, she puts the unity of the family at risk in addition to being made to feel that she has in some way, grievously offended her husband and his family. Thus in Nigeria which is dominantly a male chauvinist society, this is no light burden to a woman to bear. With all these identified inhibitions of interdenominational marriage, Kure still said that the Catholic Church discourages interdenominational marriages because of the danger it poses to the faith of the Catholic partner. Kure also said that the Catholic Church has a divine obligation to preserve the Catholic faith at all cost and against every danger including the danger that interdenominational marriages may pose to it.

Kure also went further to say that the heart of marriage is the relationship of the couple, therefore, anything that can disrupt this relationship should be avoided. He concluded that there is the need for couple to understand what interdenominational marriage means and the responsibilities it entails.

Kure (2007) submitted that among the 70% cases that led to broken marriages in Kaduna State and in the world, interdenominational marriages were responsible for 40% in the catholic churches. He therefore, said that this kind of situation is not a healthy development in the history of the Catholic Church in Kaduna State and in Nigeria at large. He therefore advocated the need for serious reflection before our young men and women go into contracting interdenominational marriages. This is because of the possibility of deceit on the part of the non-Catholic partner. From the above, it would seem that Kure did not accord much prominence to the faith and spiritual development of the couple but he rather focused on faith of the Catholic partner. The unity of the couple and

their spiritual development should be paramount in his counseling objectives. It could be argued that if all leaders of all the orthodox churches in Kaduna State concentrate on the unity and spiritual development of the entire Christendom, it will reduce the problems faced in interdenominational marriages in Kaduna State and else where.

Similarly, Malaviya (2010) stated that children bear the heaviest burden of interdenominational marriages. According to him, one's faith is one's way of life. If one's life partner shares the same faith, it entails that one shares a common philosophy in which one can bring up one's children. Citing his personal experience, he went on to say that he had many friends that were involved in interdenominational marriages which broke after ten or twelve years. Their children did not know who or what they were. He added by saying that besides material wealth and education, the greatest asset parents could give to their children is religion. Therefore he advised that if Christians must practice interdenominational marriage, they must be prepared to join a particular denominational faith and bring up their children in that denomination for the spiritual development of the children and for peace and harmony to reign in the home.

Nwabude in Kure (2007) importantly observed that the idea of interdenominational marriage should first be acceptable by the various Christian religions before it can be implemented and applied using the method outlined by Pope Paul VI. He argued that acceptance of interdenominational marriages by all Christians is necessary because at the moment there is excessive proselization especially among the new generation churches and the evangelical churches all in the name of winning more members to their

churches. If this suggestion is accepted by the entire Christian community then the problems of interdenominational marriage will be a thing of the past.

2.8 The up-bringing of children by Christian parents who are interdenominationaly married.

Children are gifts from God and the blessing that follows marriage of any kind. This gift of children to a couple by God is usually received with joy and happiness and above all with thanksgiving by the couple. This special gift cannot be quantified or compared with any other gift from God. Therefore a child should not be played with but should be held with great care and concern. Unfortunately, parents do not demonstrate sufficient care and commitment to the well being of these special gifts of God. , this special gift of God to all mankind which is not even given to all mankind because so many couples today are not privileged to have this special gift of children from God. This is because of the selfishness and irresponsible attitude of some parents as a result of which some children are sometimes abandoned and neglected for flimsy excuses. Kure (2007) argued that the upbringing of children in an interdenominational marriage is always very difficult. According to him, there were instances where non-Catholics would pledge to allow their Catholic partners freedom of worship and for the children to be baptized in the Catholic Church. But as soon as such marriages are contracted, the pledge was violated. According to Kure, the violation of the marriage pledge has led many marriages to divorce and separation leaving the children under the care of other persons or at times nobody seems to be responsible for the up bringing of the children. This is an abuse to this special gift of children from God. In view of the numerous problems noticeable with interdenominational marriages, this study notes that Church leaders should always preach

the message of Christ; that is the message of salvation as an effective way to strengthen Christian marriages. They should preach Christ and not denomination. When they do this, couples will always see themselves as one and not two denominations. The issue of divorce and separation will also not arise as a result of interdenominational marriages leaving children without proper care by both parents.

2.9 Summary

The chapter started with the concept of the orthodox church' as well as the concept of interdenominational marriages. The Oxford Dictionary defines an Orthodox church as "any of several Christian churches with many members especially in the Eastern Europe and the near East". While interdenominational marriages are marriages between partners of more than one denominational church. It is a marriage that involves spouses from different church denominational backgrounds.

The scriptural conception of marriage has also been highlighted; the teachings and doctrines of all the orthodox church involved in this research work have also been highlighted. The meaning of interdenominational marriage has been discussed. Also, in the chapter; are some expressions and opinions of some Christian writers about the topic. Some social vices such as divorce and separation, broken homes and poor upbringing of children that are associated with interdenominational marriage are discussed.

CHAPTER 3:

RESEARCH METHODOLOGY

3.1 Introduction

This chapter explains the methodology and procedure used in the study. The main focus of the chapter includes: the research design, research procedures, population for the study, sample and sampling procedure, the instrument and validity of the instrument. Other areas of focus are reliability of the instrument, pilot study, administration and collection of data, statistical analysis and summary.

3.2 Research Design

Research design is a procedure of solving research problem. Based on the fact that this study is an investigation and considering the very number of the orthodox churches in Kaduna State, an investigation using some selected orthodox denominational churches across the area of study was considered adequate. In this study, the survey research design was adopted and used because of its adequacy in getting information on the opinions, feelings and attitudes of respondents towards interdenominational marriage.

3.3 Population

Kaduna State has twenty three (23) local government areas. The population of this research includes all the ministers and laity of the Mainline Churches (Catholic, Anglican, Methodist and Baptist) in Kaduna State. That is, churches established in Nigeria by foreign missionaries. The population of the four orthodox churches for the study in Kaduna state is as follows:

i. Roman Catholic Church: 47,588 (Catholic church directory, 2006-2007)

ii. Baptist Church: 15,224 (Baptist Church registration book, 2006-2007)

iii. Anglican Church: 10,345 (Anglican registration book, 2006-2007)

iv. Methodist Church: 4,786 (Methodist registration book, 2006).

The total estimated population of the four orthodox churches is seventy seven nine hundred and forty-three (77,943) of clergy and married laity.

3.4 Sample and Sampling Procedure.

The population is too large to be effectively managed. Therefore, a sample size of one thousand and eighty (1080) respondents was selected for the study. This is in line with Krejcie and Morgan's (1970) recommendation of three hundred and eighty four as the sample size of one million subjects.

Kaduna State has a total number of twenty three (23) local government areas. The local governments were stratified randomly by zoning the state into three senatorial zones to select the local governments needed for the study. The zoning is presented as follows:

Table 3.1 shows the distribution of number of local government areas for each zone

Zone A	Zone B	Zone C
Kachia	Kajuru	Zaria
Zango Kataf	Chikun	Sabon Gari
Kaura	Kaduna South	Soba
Jema'a	Igabi	Makarfi
Sanga	B/Gwari	Ikara
Jaba	Lere	Kubau
Kagarko	Kaurua	Giwa
	Kaduna North	Kudan

For the purpose of this study, in each of the zones (A-C), three local government areas were selected for the study. The local government areas selected are: Zango Kataf, Kachia, and Jema'a from zone A, Chikun, Kaduna South and Kaduna North from Zone B,

while Zaria, Sabon Gari and Soba was selected from Zone C.These local government areas were selected in the belief that they have the required number of respondents.

Four of the orthodox churches in each of the local government areas were sampled for the study. Three churches were picked from every orthodox church marked for the study. That is, random sampling was used in selecting the churches that were involved in the study in each of the local government areas. To do this, the list of churches under each of the orthodox denominations selected for study in each local government were written on pieces of paper and dropped in different baskets representing each local government area. Three people representing the local government areas were asked to pick from the baskets. The papers picked were unfolded and the churches whose names were written on them were used for the study. A total of one hundred and eight (108) churches emerged.

To select ten (10) respondents from each church without any bias, the researcher was in the church as early as possible on the day of their worship service with the questionnaire for distribution. The first ten respondents including the ministers that were in the church early were served with the questionnaire to fill. Therefore, one thousand and eighty (1080) respondents filled the questionnaire.

3.5 Instrumentation

The researcher adopted the use of questionnaire to collect his data. The questionnaire was designed and used by the researcher specifically to gather information from the respondents. The questionnaire started with a note of appeal to respondents. Secondly, it was divided into two sections.

Part one sought for information on the bio data of respondents. The items in this part were six in number. They dealt with the sex, age, marital status, denomination, years of marriage, and occupational status of the respondents. Part two examined items on interdenominational marriages. It was divided into five sections. Section 'A' dealt with broken homes associated with interdenominational marriages in Kaduna State. The items in this section were sixteen in number. Section 'B' examined the issues that can lead to separation/divorce of partners in interdenominational marriages in Kaduna State. The items in this section were seven in number. Section 'C' focused on differences in doctrines on interdenominational marriage among orthodox churches in Kaduna State. Ten items were presented in this section. Section 'D' dwelled on causes of marriage breakages of interdenominational couples in Kaduna State. This section carried thirteen items. Lastly, Section 'E' centered on the effects of interdenominational marriages on the behaviour of children of such unions in Kaduna State. Six items were presented in this section.

A five point likert scale range was used. That is, Strongly Agree (SA) Agree (A) Strongly Disagree (SD) and Disagree (DA). The questionnaire started with an introduction and a request to the respondents to freely respond, for their responses were treated or used strictly for the purpose of this study only.

3.6 Pilot Study

A pilot study was conducted. Fifty (50) copies of the questionnaire were administered to the four Orthodox Church members involved in the study. However, only 46 of them were returned. The administered copies of the questionnaire were filled by the respondents. The filled copies of the questionnaire were then coded and subjected to

statistical analysis in order to determine the reliability coefficient of the instrument as well as the internal consistency of the items within the instrument. To achieve this purpose the split half method within the statistical package for the social sciences was selected. The observed reliability coefficient for the test was 0.829, while the internal consistency coefficient for the items was 0.709.

3.7 Validity of the Instrument

Validity is defined as the degree to which a test measures what it is supposed to measure (Gray, 1987). To establish the validity of the research instrument which was a questionnaire, copies were given to the two supervisors and a statistician for vetting. With their input, the face and content validity of the instrument were established.

3.8 Reliability of the Instrument

Reliability is the consistency to which an instrument measures what it is meant to measure (Gray, 1987). From the result of the pilot study, the observed reliability coefficient for the test was 0.829, while the internal consistency coefficient for the items was 0.709. When both are approximated, each is equal 1. By this coefficient, the instrument could be said to be reliable and internally consistent for the study.

3.9 Administration of the Research Instruments

In the administration of the instrument, the researcher sent a letter of introduction from the Department of Education ahead of time to the leadership of each church for their permission and information. The researcher then administered the questionnaire with the help of two trained research assistants. They were instructed on what to do and how to do it. The researcher equally visited each of the zones to administer the questionnaire to some

of the respondents. Eight hundred and fifty (850) copies of the questionnaire were recovered out of which seven hundred and fifty (750) of them were found useful for the study.

3.10 Method of Statistical Analysis

Data collected in this study were subjected to statistical analysis using descriptive statistic. This includes frequency and percentages, mean and standard deviation. The hypotheses were tested with inferential statistics. Specifically Hypothesis One was tested with one way analysis of variance. The one way analysis of variance was also used for hypotheses two and three. This is because the independent variable involved has more than two levels and the measurements of the respondents' opinion were quantified by the five point likert (0-4) scale used in the study. Hypotheses Four and Five were tested with two-tail t-test. Roscoe (1975) observed that when working with samples of the same size, all assumptions concerning the use of the t-test may be ignored. This is because the independent variable that was used here has two categories (male and female) and the dependent variable quantified. All hypotheses were tested at 0.05 level of significance.

3.11 Summary

This chapter explained the procedure for collecting and analyzing the data for the study. The research is a survey study; therefore the instrument for the study was questionnaire. The researcher used stratified random sampling technique. In view of this, Kaduna State was divided into three zones for the purpose of the study. Thirty six orthodox church congregations were selected from each zone, for the study. This gave a total of 108 orthodox church congregations. Ten (10) respondents from each of the

sampled Orthodox Church congregations filled the questionnaire. This gave a total of one thousand and eighty (1080) respondents. The researcher employed the services of research assistants for effectiveness of the work and for time saving. The researcher was also involved in the administration of the research questionnaire. A pilot study was conducted to determine the reliability of the instrument. The method of statistical analysis using descriptive statistic was adopted. This includes frequency and percentages, mean and standard deviation. All hypotheses were tested at 0.05 level of significance.

CHAPTER 4:

RESULTS AND DISCUSSIONS

4.1 Introduction

The opinions of members of orthodox churches on the problems of interdenominational marriages are analyzed statistically in this chapter. Among the major variables are: the doctrinal bases for interdenominational marriages, the differences in orthodox doctrines and their effect on harmony of marriage couples, behaviour of children within interdenominational marriages and factors attributable to the increase in broken homes among couples. The first part of the chapter is made up of the analysis of the demographic characteristics of the couples. The measurement of the opinions of the respondents on the items was carried out with a five point interval scale. The mean for agreement is 3.5 and above while disagreement starts from 3.4 and below. The second and third sections of the chapter proffer solution to the research questions and test the hypotheses raised in the study. The findings from the analyzed data are presented at the end of the chapter.

4.2 The demographic characteristics of the Respondents

The respondents involved in the study were at one time or the other married and selected from four orthodox churches in Kaduna state comprising Roman Catholic, Anglican, Baptist and Methodist. Seven hundred and fifty copies of the questionnaire from the orthodox churches selected for the study were satisfactorily completed. Their demographic characteristics selected for the study were age, sex, marital status, denomination, duration of marriage and occupational background. The classifications of the respondents by their different denominations are presented in Table 4.1

Table 4.1: Classification of the Respondents by their denominations

Denomination	Frequency	Percentage
Roman Catholic	257	34.2
Anglican	152	20.3
Baptist	231	30.8
Methodist	110	14.7
Total	750	100.0

The table revealed that 257 or 34.2% of the respondents were from the Catholic denomination while 152 or 20.3% were from the Anglican denomination. Those from the Baptist were 231 or 30.8% while the couples from Methodist were 110 or 14.7% of the total respondents.

The classification of the respondents by their age range is presented in Table 4.2

Table 4.2 classification of the respondents by their age range

Age Range	Frequency	Percentage
18-25	48	24.2
26-33	163	21.7
34-41	172	22.9
42 years and above	367	48.9
Total	750	100.0

The classification of the respondents in the table revealed a progressive increase in the number of the couples as their ages increased. The respondents above 41 years were more in number and accounted for 48.9% of the total respondents. Those between 34 and 41 years were 22.9%. Those

between 26 and 33 years were 21.7%, and couples below 26 years were relatively few and accounted for only 6.4% of the total respondents. However, the classification implied that all age groups of the respondents from orthodox churches within the state were represented in the study.

In order to balance the expressed opinion on the issues raised concerning the problems of interdenominational marriages, both males and females were selected for the study. Table 4.3 shows the classification of the respondents by sex.

Table 4.3: Classification of the respondents by sex.

Sex	Frequency	Percentage
Male	512	68.2
Female	238	31.8
Total	750	100.0

The table revealed that both males and females were involved in the study. The males accounted for 68.2% while the females accounted for 31.8% of the respondents. The distribution of the questionnaire did not target gender equally. However the expressed opinions were based on mean which eliminated any bias that would have been attributed to inequality in the number of sexes.

The current marital status of the couples is presented in Table 4.4 in frequencies and percentages.

Table 4.4 Classification of the respondents by marital status.

Marital status	Frequency	Percentage
Married	625	83.3
Separated	74	9.9
Divorced	51	6.8
Total	750	100.00

At the time of this survey, 625 or 83.3% of the couples were married as revealed in Table 4.3. 74 or 9.9% of them were separated from their spouses while 51 or 6.8% claimed to have obtained complete divorce from their marriages. This means that both sides of the issue would be addressed based on the different opinions from the individuals concerned.

The duration of marriage was considered to be a salient factor in the investigation. In Table 4.5, the respondents were classified along the duration of their marriage.

Table 4.5 Classification of the respondents by duration of marriage.

Duration of Marriage	Frequency	Percentage
Below 5 years	110	14.7
6-15 years	171	22.7
16-20	182	24.3
21 and above	287	38.2
Total	750	100.00

The table revealed that 287 or 38.2% of the respondents had been married for more than 20 years. Respondents who had been married for between 16 and 20 years in the study were 182 or 24.3% of the total respondents and those who had only been married between 6 and 15 years were 170 or 22.7% of the respondents. Only 110 or 14.7% of the respondents had less than 6 years of marriage experience as indicated in the table. From this classification, the respondents were therefore expected to have given valid information in relation to the objective of the study.

Occupational background was considered here because of the possible effect it could have on stability and harmony in marriage. In Table 4.6, the respondents were classified along their occupation in frequencies and percentages.

Table 4.6 Classification of the respondents by their occupations

Occupation	Frequency	Percentage
Unemployed	57	7.6
Self employed	80	10.7
Private sector	118	15.7
Civil Servant	428	57.1
Pastor/Rev./Priest	67	8.9
Total	750	100.00

The classification in the table revealed that 428 or 57.1 of the respondents were civil servants. Others who were engaged in the private sector were 118 or 15.7% of the respondents. 80 or 10.7% of the respondents were self employed. Only 67 or 8.9% of the couples claimed they were involved in Church ministrations as pastors, priests and similar officials in the churches.

4.3 Assessment of problems associated with Interdenominational marriages.

One of the main objectives of this study is the identification of the problems associated with interdenominational marriages among members of orthodox churches within Kaduna State. To effectively investigate this problem, the doctrinal basis for interdenominational marriages, causes of separation among couples, and reasons for divorce were assessed. Among the questions raised to aid the investigation are:

1 What are the opinions of the members of orthodox churches on the continuous increase in broken homes associated with interdenominational marriage in Kaduna State?

The continuous increases in broken homes as caused by interdenominational marriage were examined here in terms of how the different orthodox groups perceived them. Issues raised include disagreement of couples leading to their separation, lack of proper training of the children doctrinal arguments, disagreement over the interpretation of some bible passages, conflict on the modes of prayers and attendance of church programs. The opinions of the couples on these issues and other associated problems were expressed in frequencies and percentages in Table 4.7.

Table 4.7 Respondents' opinions on increases in broken homes due to interdenominational marriage in Kaduna State

	SA	A	U	D	SD
1. Marriage of couples from different					
Denomination leads to increasing	84	226	47	284	109
divorce	(11.3)	(30.2)	(6.2)	(37.8)	(14.5)
2.The disagreement of couples who are in					
Interdenominational marriage on the					
Religious training of their children can be a	100	319	45	232	54

Reason for broken marriage.	(13.3)	(42.5)	(6.0)	(31.0)	(7.2)
3. Doctrinal arguments by couples					
Who are married from different					
Denominations can lead to broken	102	209	110	190	139
Homes.	(13.6)	(27.9)	(8.0)	(25.3)	(18.5)
4. Disagreement of couples in					
Interdenominational marriage on the					
Interpretation of some bible passages	83	261	104	232	70
Can be a reason for divorce	(11.1)	(34.8)	(13.9)	(31.0)	(9.3)
5. Conflict on the different modes of prayer					
By couples in					
Interdenominational marriage can	91	279	88	246	46
Lead to a broken home	(12.1)	(37.2)	(11.7)	(32.6)	(6.2)
6. Conflict between couples in interdenominational					
On attending their church	116	337	88	175	34
Programs can lead to divorce	(15.5)	(44.9)	(11.7)	(23.3)	(4.6)
7. Crisis on financial contribution to					
the different churches of couples in					
interdenominational marriage often lead	106	314	98	190	47
to broken homes	(41.1)	(41.9)	(12.5)	(25.4)	(6.2)
8. Doctrinal differences between the					
couples are sources of displeasure in	118	250	49	286	47
the home programs	(15.7)	(57.1)	(6.6)	(16.7)	(6.2)
9. Suspicions arising from attending	112	428	50	125	35
church programs	(14.9)	(57.1)	(6.6)	(16.7)	(4.6)
10. Suspicions arising from their					

relationship with their different church	113	290	80	232	34
members	(15.1)	(38.6)	(10.7)	(31.0)	(4.6)
11. Loyalty over church membership to	243	276	68	125	38
the neglect of their marriage union	(22.4)	(36.8)	(9.1)	(16.7)	(5.0)
12. Financial donations to Church	75	406	59	145	65
projects	(10.0)	(54.1)	(7.8)	(19.3)	(8.7)
13. An attempt by a partner to draw					
or convert the other to his or her					
denomination by all means can lead	104	415	62	121	48
to divorce	(13.9)	(55.3)	(8.2)	(16.1)	(6.4)
14. Taking of marriage problem to their					
different churches to seek solution	97	274	62	285	32
independent of each other	(12.9)	(36.6)	(8.2)	(38.0)	(4.2)
15.Incitement by parents of the					
couples who are from different	80	303	76	252	39
denominations	(10.7)	(40.40)	(10.1)	(33.6	) (5.2)
16.Incitement by Church members of	65	302	73	279	31
the couples lead to divorce	(8.7)	(40.2)	(9.7)	(37.2)	(4.2)

From the percentage score on item 1, it is a consensus opinion that interdenominational marriage has the potentials of breakage. Some of the factors advanced for this development include the suspicion of spouses and differences in the practices of the different denominations. In Item 2, 42.3% agreed and 13.3% strongly agreed that disagreement over the religious training of children could be a source of problem. The respondents were more equivocal of doctrinal differences as the source of such problem. In all, 41.5% of them agreed and 43.8% strongly agreed that doctrinal

arguments could be a major source of problems to couples from different denominations. Items 4, 5 and 7 indicated that this could arise from the interpretation of some Biblical passages, attendance of their respective church programs and crisis arising from their financial contribution to their different churches.

Other sources of problems are suspicion arising from the individual's relationship with the respective church members and loyalty to church at the detriment of their marriage union. In items 10 and 11 of the table, the respondents were of the opinion that these factors could be some of the major problems of interdenominational marriages. Loyalty to and financial donation to church projects over and above domestic responsibility as indicated in item 11 could be a strong problem that could lead to divorce.

Another aspect of these associated problems with interdenominational marriages acknowledged by the respondents is the attempt by one of the partners to draw or convert the other to his or her denomination by all means. Closely related to this problem is the practice whereby one of the partners takes the marriage problems of the couple to his or her church to seek solution independent of the other.

There are some external factors also identified by the respondents which could constitute major problems to interdenominational marriages. These are incitement by parents of the individual couples who are from different denominations and members of the different churches who would be playing the role of alignment to the detriment of the harmony of the marriage. In items 15 and 16 of the table, the respondents were of the opinion that these could be major problems of interdenominational marriages.

2 What are the opinions of the members of orthodox churches on the issues that can result to the separation/divorce of partners in interdenominational marriage?

To address this problem, the different opinions of members of the orthodox churches in relation to inter denominational marriage resulting to separation/divorce were examined in table 4.8

Table 4.8: Orthodox Church members' opinion on issues in interdenominational marriage that can result to the separation/divorce of the partners

	SA	A	U	D	SD
1. Disagreement on the church denomination on where marriage will be conducted can lead to endless grudges that might affect the union of the partners later in life.	136 (18.1)	335 (44.7)	76 (10.1)	176 (23.5)	27 (3.6)
2. Disagreement on the roles of the different Church members of the partners during the marriage ceremony may cause hatred.	104 (13.9)	310 (41.4)	92 (12.3)	214 (28.4)	30 (4.0)
3. Disagreement between the partners on the denomination to bring up their children can lead to separation/divorce.	72 (9.5)	304 (40.6)	89 (11.9)	249 (33.2)	36 (4.8)
4. Conflict emerging from the time each partner gives to his or her church program could lead to suspicion that may result to separation or divorce.	73 (9.7)	264 (35.2)	154 (20.5)	220 (29.4)	39 (5.2)
5. Financial contribution in their Different denominational churches Can raise a conflict.	91 (12.1)	302 (40.2)	116 (15.5)	201 (26.8)	40 (5.4)
6.Baptism of children in the wife	65	273	125	231	56

former Church is seen differently	(8.7)	(36.4)	(16.7)	(30.8)	(7.4)
7. Wife commitment in her church activities to the detriment of her matrimonial home activities may generate a conflict that can lead to separation or divorce	93 (12.5)	294 (39.2)	103 (13.7)	216 (28.8)	44 (5.8)

The response to Item 1 in the table revealed that 44.7% of the total respondents agreed while 18.1% strongly agreed that the disagreement on the church denomination where marriage will take place could be a problem to the future of the union of the partners. The respondents (41.4% agreed and 13. 9% strongly agreed) that disagreement on the roles of the church members of the partners can create a crack in their relationship that can gradually lead to separation. The responses to the Item on the upbringing of children showed that 9.5% strongly agreed, 40.6% agreed, 11.9% were undecided, while 33.2% disagreed and 4.8% of the respondents strongly disagreed.

Other aspects of marriage that could be sources of conflict include the financial contribution of partners to their different denominational churches and places of worship. In item 5, 40.2% and 12.1% of the respondents claimed that financial contribution by the individual partners to their denominations can create serious problems in their marriage. In the same vein, 39.2% and 12.5% of the respondents agreed and strongly agreed respectively that the financial commitment of individuals could be a source of problem in such marriages.

3 What are the opinions of the members of the different denominations on the differences of doctrines among the orthodox churches on interdenominational marriage?

The different denominations generally have their different doctrines. The effect of those doctrines and the perception of the members on the doctrines with respect to their effect on

interdenominational marriages were examined in this section. Among the doctrines examined were those of the Holy Communion, Baptism and worship service. The opinions of the respondents on the effects of these doctrinal differences on the marital harmony of couples who are married from different denominations are expressed in frequencies and percentages in Table 4.9

Table 4.9 Churches opinions on doctrinal differences with respect to interdenominational marriages

		SA	A	U	D	SD
1.	Doctrinal belief on Holy Communion differ between Churhes with respect to how it Shoud be received	79 (10.5)	323 (43.1)	71 (9.5)	226 (30.2)	51 (6.8)
2.	Rebaptism after marriage is a major Doctrinal problem of interdenominational marriage	112 (14.9)	309 (41.2)	92 (12.3)	198 (26.4)	39 (5.2)
3.	Argument during family worship or prayer meeting could be a result of doctrinal differences.	115 (15.3)	279 (37.2)	128 (17.1)	173 (23.1)	55 (7.2)
4.	Couples have differences on doctrinal beliefs on the sacrament of penance	56 (7.4)	173 (23.1)	77 (10.3)	200 (26.6)	244 (32.6)
5.	Couples could have differences in doctrinal beliefs on Baptism	130 (17.3)	320 (42.7)	74 (9.9)	175 (23.3)	51 (6.8)
6.	Baptism of children in the					

	wife's or husband church could	65	273	125	231	56
	be a major source of conflict	(8.7)	(36.4)	(16.7)	(30.8)	(7.4)
7.	Marriage to a denominational					
	church either than their own could	106	338	101	165	40
	be seen as unbelief	(14.1)	(36.4)	(16.7)	(30.8)	(7.4)
8.	Rebaptism after of a partner could					
	Be a major source of conflict in	128	317	68	195	42
	Interdenominational Marriage	(17.1)	(42.3)	(9.1)	(26.0)	(5.6)
9.	The denominational venue where					
	marriage ceremony will take	121	326	70	195	38
	place could generate conflict	(16.3)	(43.5)	(9.3)	(26.0)	(5.0)
10.	The denominational church					
	which children will be brought could	82	322	73	234	39
	generate crisis in the marriage	(10.9)	(43.1)	(9.7)	(31.2)	(5.2)

The doctrine on Holy Communion is a major point of difference as indicated in Item 1 in the table. Most (43.1% for agree and 10.5% for strongly agree) of the respondents were of the opinion that denominational differences on Holy Communion could be a major problem to couples of inter denominational marriages. Another doctrine of importance is the doctrine on Baptism. In Item 2, 41.2% of the respondents agreed and 14.9% of them strongly agreed that the doctrine of Baptism could be a serious point of crisis between couples of interdenominational churches after marriage. Part of this crisis could arise as indicated in items 6 and 8 of the table when the issue of the children's Baptism arises and when one partner would wish that the other partner should be re-baptized. Though the issue of children's Baptism was not seriously contented in Item 6 of the table, the problem of re-baptism was viewed very seriously as indicated in Item 8 where 42.3%

agreed and 17.1% strongly agreed that re-baptism could be a serious problem in interdenominational marriages.

In Item 3, 37.2% and 15.3% of the respondents agreed and strongly agreed respectively that argument during family worship or prayer meeting of couples from different denominations could be a serious crisis in the home. In Item 9, 43.5% of the respondents agreed while 16.3% of them strongly agreed that the problem could even start with the venue in which the marriage ceremony will take place. A further extension of the problem is when the denominational church in which the children will be brought up, have to be determined. In Item 10, 43.1% of the respondents agreed and 10.9% of them strongly agreed that the denominational church in which the children will be brought up is a major problem of interdenominational marriage. The differences in doctrines between churches could therefore be seen as one of the major problems of couples from different denominations.

4 Do male and female members of orthodox churches differ in their opinions on the causes of breakages of interdenominational marriages in Kaduna State?

The causes of breakages in interdenominational marriage were discussed in Table 4.7. The major items scored by the respondents to be associated with breakdown of marriages between couples of interdenominational marriage were selected here for assessment. The mean scores of the items were used along the observed t-value to determine possible difference between the male and female respondents on the factors as indicated in Table 4.10.

Table 4.10 Respondents opinions on causes of breakdown of interdenominational marriages.

		Male Mean	Female Mean	T-Value
1.	Disagreement of couples who are in interdenominational marriages on the religious training of their children can be a reason for broken marriage	3.14	2.94	.084
2.	Disagreement of couples who are in interdenominational marriages on the interpretation of some Biblical passages can be a reason for divorce	3.15	3.19	.711
3.	Conflict on the different modes of prayer by couples in interdenominational marriage can lead to a broken home	3.45	3.50	.652
4.	Conflict between couples in interdenominational marriage on attending their church programs can leads to divorce	3.38	3.19	.088
5.	Crisis on financial contribution to the different churches of couples in interdenominational marriage can lead to broken homes	3.17	3.08	.432
6.	Doctrinal differences between the couples sources of displeasure in the home.	3.58	3.67	.385
7.	Suspicion arising from attending church programs	3.33	3.20	.286
8.	Suspicion arising from their relationship with their different church members.	3.70	3.86	.160
9.	Loyalty over church membership to the neglect of their marriage union	3.39	3.35	.715
10.	An attempt by a partner to draw or convert the other to his or her denomination by all means can lead to divorce.	3.51	3.60	.412
11.	Taking of marriage problem to their different churches to seek solution independent of each other	3.20	3.08	.326
12.	Incitement by parents of the couples who are from different denominations	3.21	3.11	.180
13.	Incitement by Church members of the couples lead to divorce	3.16	3.02	.180

The mean scores in the table and their corresponding t-values all indicated no significant difference (P> 0.05) between the male and female respondents of the different denominations on the factors responsible for breakdown of marriage among members of different denominations. From the mean scores on items 6, 8 and 10, the major causes which the respondents agreed are responsible for breakages of marriage between members of different denominations boarder on doctrinal differences, suspicion and attempt by one partner to convert the other to his or her denomination. All the other items listed in the table were not considered as major causes of marriage breakdown by the respondents. In the overall assessment both male and female from the different denominations all have the same opinion on the factors that could lead to breakdown of marriage between members from different denominations in Kaduna state as indicated in the table.

5 What are the opinions of the members of the different denominations on the effects of interdenominational marriage on their children in Kaduna state?

The perceived effect of inter denominational marriage was another factor that could be a source of crisis among couples from such unions. In Table 4.11, the respondents' opinions on the possible effects of interdenominational union on children are expressed in frequency and percentages.

Table 4.11 Respondents opinions on effects of interdenominational marriage on the behaviour of children

		SA	A	U	D	SD
1. They do not attend church services/ masses regularly	73	294 (9.7)	175 (39.2)	166 (23.3)	42 (22.1)	(5.6)
2. They do not carry out their family Functions at home	80	161 (10.7)	57 (21.5)	389 (7.6)	63 (51.9)	(8.2)
3. They do not participate actively in morning devotion	79	231 10.5)	67 (31.0)	323 (8.9)	50 (43.1)	(6.6)

4.	They have no respect for parents and others elderly people outside the home	70	161 (9.3)	67 (21.5)	192 (8.9)	260 (25.6)	(34.8)
5.	They engage in social vices outside the home	62	222 (8.2)	58 (29.6)	172 (7.8)	236 (22.9)	(31.4)
6.	They indulge in drinking and Smoking	56	173 (7.4)	77 (23.1)	200 (10.3)	244 (26.6)	(32.6)

The respondents' opinions in the table did not seem to connote adverse spiritual impact of interdenominational marriages on the children of such union. In Item 1, there was no unanimous opinion among the respondents that inter denominational marriage could affect the children's attendance of church services/ masses regularly. Of all the respondents, 51.9% disagreed, while 8.2% strongly disagreed with the item. This means that interdenominational marriages cannot affect family functions of such children in the home nor have effect in their prayers related to routine as indicated in item 3.

Other areas of children's characters in which the respondents do not agree could be affected by inter denominational marriage are respect to elders and other societal obligations and responsibilities. In Item 4, 34.8% and 25.6% of the respondents strongly disagreed and disagreed respectively that children of inter denominational parents have no respect for their parents and other elderly people outside the home. In Item 5, 31.4% and 22.9% of the respondents strongly disagreed and disagreed respectively with the opinion that such children usually engage in social vices outside the home. In Item 6, 32.6% and 26.66% of the respondents strongly disagreed and disagreed respectively that such children usually indulge in drinking and smoking.

4.3 Test of Hypotheses

Five null hypotheses were raised in this study. The hypotheses were aimed at giving statistical validation to the solutions proffered to the research questions raised in the study. The hypotheses are as follows:

Hypothesis I: There is no significant difference in the opinions of orthodox church members on the broken homes associated with interdenominational marriages in Kaduna State.

This hypothesis was tested with **couples' opinions** on the broken homes associated with interdenominational marriage assessed in Table 4.7. The one way analysis of variance was used for the test because of the multiple levels of the independent variable (orthodox churches) involved in the test. The analysis of variance model in Table 4.12 revealed significant differences in the perception of the problems of interdenominational marriages by the four orthodox churches.

Table 4.12 Analysis of variance on increase in broken homes associated with interdenominational marriage between members of orthodox churches.

Source	Sum of squares	DF	Mean Square	F	Sig	F-cretical
Between Groups	8.492	3	2.831	6.661	.000	3.00
Within Groups	317.302	746	.425			
Total	325.794	749				

The observed f-value (6.661) in the table is greater than 3.00 which stands for the critical value at 0.05 level of significance. The observed probability level in the test is 0.005 ($P< 0.05$). This means that the null hypothesis which states that there is no significant difference among orthodox churches on the problems of interdenominational marriages between members of the different churches in Kaduna State cannot be retained. Thus, there is significant difference in the opinions of the respondents.

The post hoc test performed on the mean scores using scheffe procedure in Table 4.13 revealed that the opinions of members of the Roman Catholic Church were significantly different from the opinions of the members of the Methodist and the Anglican Church.

Table 4.13 Result of scheffe procedure

(I)Denomination	(J)Denomination	Mean Difference (I-J)	Std. Error	Sig
Roman Catholic	Anglican	.30142(*)	.10079	.031
	Baptist	.21867	.08940	.114
	Methodist	.31247	.11226	.053
Anglican	Roman Catholic	-.30142(*)	.10079	.031
	Baptist	-.08275	.10285	.885
	Methodist	.01104	.12324	1.000
Baptist	Roman Catholic	-.21867	.08940	.114
	Anglican	.08275	.10285	.885
	Methodist	.09379	.11412	.879
Methodist	Roman Catholic	-.31247	.11226	.053
	Anglican	-.01104	.12324	1.00.
	Baptist	-.09379	.11412	.879

- - Significantly different at 0.05

The result in the table revealed that respondents from Roman Catholic and Anglican Church significantly differ in their opinions on the causes of divorce. No significant difference was observed between the Baptists members and those from Roman Catholic Church and members from the Methodist Church. Between the Methodist and the Baptist, no significant difference was

observed and between the Anglican and the Baptist members no significant difference was observed in their opinions on the causes of divorce among couples of interdenominational marriages in the Kaduna State. Therefore, the null hypothesis was confirmed.

Hypothesis II: There is no significant difference in the opinions of members of the orthodox churches on the issues that can lead to the separation of the partners in interdenominational marriages in Kaduna State.

The test of this hypothesis was based on the scores of the respondents on the possible issues that can damage the harmony of interdenominational marriages in Kaduna State. The orthodox churches were used as the independent variable in the test. The statistical procedure used was the one way analysis of variance (ANOVA) because of the levels of the independent variable as indicated in Table 4.14.

Table 4.14 One way analysis of variance on the doctrines on interdenominational marriage by orthodox churches.

Source	Sum of Squares	DF	Mean Square	F	Sig
Between Groups	10.374	3	3.458	10.231	.000
Within Groups	251.944	746	.338		
Total	262.318	749			

The result of the test in the table revealed significant difference between the churches on the issues that can lead to separation of partners in interdenominational marriages. The observed p-value (0.000) is lower than the fixed value of 0.05 ($p<0.005$). This means that the Null hypothesis that there is no significant difference between orthodox churches on the issues that can lead to the separation of partners in interdenominational marriages in Kaduna State cannot be retained.

A post hoc test was carried out on the mean scores of the different churches to determine the denomination that significantly differed from the others in their doctrines on interdenominational marriages. The Scheffe procedure was used in the test as indicated in Table 4.15

Table 4.15: Result of the Scheffe Procedure

(I)Denomination	(J)Denomination	Mean Difference (I-J)	Std Error	Sig
Roman Catholic	Anglican	.19482	.08981	.196
	Baptist	.33417(*)	.07966	.001
	Methodist	.31029(*)	.10003	.023
Anglican	Roman Catholic	-.19482	.08981	.196
	Baptist	.13934	.09165	.511
	Methodist	.11547	.10982	.776
Baptist	Roman Catholic	-.33417(*)	.07966	.001
	Anglican	-.13934	09165	.511
	Methodist	-.02387	.10169	.997
Methodist	Roman Catholic	-.31029(*)	.10003	.023
	Anglican	-.11547	.10982	.776
	Baptist	.02387	.10169	.997

* Significantly different at 0.05

The result of the post hoc test revealed that the opinions of members of the Roman Catholic were significantly different from those of the respondents from Baptist and the Methodist on the teaching regarding interdenominational marriages. Between the Roman Catholic and the Anglican members, no significant difference was observed, just as no significant difference was observed among the Anglican, the Baptist and the Methodist. Between the respondents from the

Anglican Church, the Baptist and the Methodist, no significant difference was observed in their opinions on the teaching of the orthodox churches on interdenominational marriages.

Hypothesis III: There is no significant difference in the opinions of orthodox church members on their Doctrines guiding interdenominational marriages in Kaduna State.

Issues of doctrinal guide, as they affect interdenominational marriages were examined in Table 4.9. In the test of this hypothesis, the orthodox churches were compared with the aid of one way analysis of variance. The result is presented in Table 4.16

Table 4.16: Analysis of variance on doctrinal guides on interdenominational marriage by churches.

Source	Sum of Squares	DF	Mean Square	F	Sig f-cretical
Between Groups	14.361	3	4.787	11.237	.000 3.00
Within Groups	317.780	746	.426		
Total	332.141	749			

The result in the table revealed significant differences in the doctrinal guides of the orthodox churches on interdenominational marriages between members in Kaduna State. The observed p-value (0.000) is lower than the fixed value of 0.05 ($P<0.05$) and the observed f-value is greater than the critical value of 3.00 at the same degree of freedom. This means that the null hypothesis that there is no significant difference among orthodox churches on the doctrines guiding interdenominational marriage between members of the different churches in Kaduna State cannot be retained.

To test for the church denomination that is significantly different from the others, a mean separation test was conducted using the Scheffe procedure. The result as indicated in Table 4.17 revealed that the doctrines of the Roman Catholic Church on interdenominational marriages were

significantly different from those of the three other (Baptist, Methodist and Anglican) orthodox churches.

Table 4.17: Result of the Scheffe Procedure

(I)Denomination	(J)Denomination	Mean Difference (I-J)	Std Error	Sig
Roman Catholic	Anglican	.29398(*)	.10086	.038
	Baptist	.39259(*)	.08947	.000
	Methodist	.34163(*)	.11235	.027
Anglican	Roman Catholic	-.29398(*)	.10086	.038
	Baptist	.09861	.10293 .	821
	Methodist	.04765	.12334	.985
Baptist	Roman Catholic	-.39258(*)	.08947	.000
	Anglican	-.09861	.10293	.821
	Methodist	-.05096	.11421	.978
Methodist	Roman Catholic	-.34163(*)	.11235	.027
	Anglican	-.04765	.12334	.985
	Baptist	.05096	11421	.978

As indicated in the table, no significant difference was observed between the Baptist, Methodist and the Anglican churches on the doctrines guiding interdenominational marriages within them in the state.

Hypothesis IV: There is no significant difference between male and female with respect to the causes of marriage breakages between members of different denominations in Kaduna State.

The opinions of the individual members based on sex were tested with the two sample t-test. The use of the t-test was informed by the involvement of two levels in the independent (sex) variable as indicated in Table 4.18.

Table 4.18 Two Sample t-test on causes of Marriage Breakages among Members of different Orthodox Church Denominations

Variables	Mean	SD	SE	DF	t-value	P	t-critical
Male	3.0088	.64025	.03477	748	0.242	0.809	1.96
Female	2.9944	.57739	.04593				

Note; SD= Standard Deviation, SE= Standard Error, DF= Degree of Freedom, P=Observed level of significance

The result of the test did not reveal significant difference between the male and female respondents. The observed t-value in the test is 0.242 compared to the critical value of 1.96. The observed level of significance (0.809) is higher than the fixed value of 0.05 P>0.05). This means that the null hypothesis that there is no significant difference in the opinions of males and females with respect to the causes of marriage breakages between members of different denominations in Kaduna State can not be rejected.

Hypothesis V: There is no significant difference between male and female with respect to the effects of interdenominational marriage s on the behaviour of the children.

The effects of interdenominational marriages on the children were discussed with respect to question 5 in Table 4.11. In the test of this hypothesis the opinions of the male and female respondents on those effects were tested with the two sample t-test because of the two independent groups (male and females) involved in the independent variable as indicated in Table 4.19.

Table 4.19 Two Sample t-test on effect of interdenominational marriages on children

Sex	N	Mean	SD	SE	t-value	DF	P	t-critical
Male	339	2.7724	1.02197	.05551	.898 748	370	1.96	
Female	158	2.6846	1.00028	.07958				

The observed t-value in the test is 0.898 compared to the critical value of 1.96 and the observed P-value (0.370) is higher than 0.05 (P>0.05). This means that there is no significant difference between the males and the females on the effects of interdenominational marriages on the children. Therefore, the null hypothesis which stated that there is no significant difference in the opinions of males and females with respect to the effects of interdenominational marriages on the behaviour of the children could be retained.

4.4 Summary of Findings

This study has made some revelations that can be summarized as follows:

a) Interdenominational marriages are associated with problems such as conflicts from doctrinal differences of couple, disagreement on the church of the children, differences on the nature of the prayers to be carried out in the home, differences on the interpretation of Biblical texts, suspicion on their relationship with the members of their churches and conflicts generated as a result of couples attending different church programs. These could lead to broken homes if not well handled.

b) Some of the causes of separation in interdenominational marriage are arguments on the different doctrines of the couple, disagreement of the couple on financial contribution to their respective churches, attempt to convert the other partner by all means, taking of marriage

problems to their different churches for solution and incitement by members of their respective Churches.

c) Children from interdenominational marriage could lack basic Christian teaching due to the denominational differences of the parents. They might be floating from one church to the other without any sense of direction. As a result, they can become very rude and irresponsible.

e) Different doctrinal beliefs and teachings on interdenominational marriage, re-baptism of couple, the church for the solemnization of the marriage and castigation of the practices of the respective churches of the couples can be a hindrance to interdenominational marriages.

4.5 Discussions

Among the major objectives of this study is the identification of the problems of interdenominational marriages in Kaduna State. From the analysis of the data collected for this study some factors responsible for breakdown of interdenominational marriages have been identified. Among these factors are differences in the denominational doctrines of the partners in such unions. These differences revolved round the concept of baptism held by different denomination and the interpretations of some of the doctrines enshrined in the Holy Bible. This finding is corroborated by the findings of Hasting (1973) where it was reported that a large proportion of Christians usually delayed the formalization of their marriages in the church because of some strong opposition from members of their different families who belong to different denominations with different beliefs and teachings. Hasting (1973) and Kure (2004) observed that inter denominational marriages tended to be more inclined towards divorce than other marriage because of these interdenominational differences.

The doctrinal differences were observed to have significant influence on the harmony that could be achieved in such union. Part of the crisis that could be engendered in the marriage of couples from different denominations arises from argument on the Biblical interpretation of the doctrines and adherence to such doctrines. This factor could have significant impact on the union and non-conformity could lead to marriage break-up. In the test of the first hypothesis, a significant difference was observed among members of the different denominations on the causes of the problems of interdenominational marriages. It was observed that part of this difference revolved round the doctrines of the different denominations.

Another factor of significant impact on the marital harmony of partners from different denominations identified in this study is crisis on the financial contribution of partners to their respective churches. As observed in the study, respondents were of the view that financial contribution by individual partners could be a source of disharmony among partners of interdenominational unions. The respondents were of the view that some partners could be so devoted to their church that their financial contribution to the church could be detrimental to the family. These teachings were tested in hypothesis II and the result revealed differences based on church denominations.

Suspicion of partners on their relationship with their different church members is another factor that can generate conflict. The respondents were of the view that such relationships could be sources of envy to the other partners who are not members of the church, especially where such relationships are between the opposite sexes. Respondents were of the opinion that this could lead to disharmony in the marriage.

There are some external factors which the respondents were of the view could be associated with the problem of interdenominational marriages. Such factors included the incitement of families of the different partners against each other due to denominational differences. This incitement, according to the respondents is not restricted to the parents of the individual partners but could even extend to the members of the different denominations who do not want the inter-denominational marriage. This finding is consistent with Kure (2004) where it was pointed out that some churches usually insist that their female members must be wedded in their church denomination and that the officiating priest must be that of the church which she attends. In the report, it was stated that if this procedure is not followed, the parents of the bride would face a disciplinary action in the church.

Another problem of the union is the attempt by the individual partners to convert the other into their own denominations. Often, this attempt results in problem or crisis in the family. Part of this problem comes from some Church practices. For instance, a partner may insist that the other should be re-baptized. Refusal to fulfill such a demand can result in crisis as observed from the respondents. Disagreement can also arise on the baptism of the children of such a union. The misunderstanding could relate to whether to baptize them as infants as practiced in the Catholic Church or as grown ups as it is the case in the Baptist Church

Though the place of the children in terms of the denomination to which they should belong was not seen as a significant problem, some of the respondents were of the view that this aspect of the marriage between couples belonging to different denominations could be a source of crisis because of the denominational interest of the partners. It was observed that the respondent

did not agree that the union of couples in interdenominational marriage is detrimental to the children.

CHAPTER 5:

SUMMARY, CONCLUSION AND RECOMMENDATION

5.1 Summary

This study investigated the problem of interdenominational marriages among members of orthodox churches in Kaduna State. Among the variables investigated were; broken homes associated with interdenominational marriages, issues that can lead to divorce of couples in interdenominational marriages, doctrines and practices of orthodox churches on interdenominational marriages and the effects of interdenominational marriages on the behaviour of the children of such unions. Four orthodox churches, namely the Catholic, Anglican, Methodist and Baptist churches were involved in the study. The study was structured into five chapters. Chapter One gives an insight to the background of the study. The statement of the problem and the objectives of the study were given within the chapter. The research questions, the hypotheses tested, significance of the study, basic assumptions and scope of the study were all indicated in the chapter.

The related literature to the study were reviewed in Chapter Two focusing specifically on the concepts of Orthodox Churches, Interdenominational marriage and the concept of marriage in the scripture. Other related topics reviewed within the chapter were the teaching of the various churches and the similarities between different churches on marriage. The opinion of interest groups on interdenominational marriage and the upbringing of children from such marriages were also reviewed within the chapter.

The design of the research instrument and the mode of data collection for the study were given in Chapter Three. The chapter specified the population used for the study and how the sampled population was taken from the entire population on which the study was based. The validity of the instrument and the result of the pilot study conducted before the main study were all indicated in Chapter Three. The result of the pilot study gave the reliability of the instrument used in the study. The procedure for data analysis was also specified in the chapter.

The statistical analysis and interpretation of the findings from the analyzed data were presented in Chapter Four. The chapter is made up of the description of the demographic variables of the respondents as well as the analysis of the items used in assessing the problems of interdenominational marriages among members of the different churches involved in the study. Five null hypotheses were tested in the chapter.

The first hypothesis tested the opinions of the members of the orthodox churches on the broken homes associated with interdenominational marriages. The one way analysis of variance was used in the test. The result revealed significant differences between the orthodox churches. The hypothesis was rejected.

In the second hypothesis tested significant difference on the issues that can lead to separation/divorce of partners in interdenominational marriage. The result revealed that significant differences exist in the opinions of members of the different orthodox churches. The null hypothesis was rejected.

The third hypothesis tested the doctrinal differences among the orthodox churches on interdenominational marriage. Significant difference was observed among the churches on their doctrines on interdenominational marriages. The null hypothesis was rejected.

Hypothesis four tested for difference of opinions between the males and the female members of the different denominations on the causes of breakages in interdenominational marriages. The result did not reveal significant difference in the opinion of the male and female members of the different churches on the problems of interdenominational marriages in Kaduna State. This hypothesis was therefore confirmed.

The fifth hypothesis tested for significant differences between the male and female members of the different denominations on the effect of interdenominational marriages on the children. The result did not reveal significant difference in the opinion of the members. Most of the members did not agree that interdenominational marriages could have significant effects on the children. This hypothesis was therefore retained.

5.1 Conclusion

Considering the findings made in the study on the problems of interdenominational marriages among member of orthodox churches in Kaduna State, it is pertinent to make the following comments by way of conclusion.

1. Interdenominational marriages are associated with problems which often lead to crisis in the family.
2. That most of these problems arise from the disagreement of couples on a wide range of issues.

3. Doctrinal differences related to baptism and other practices in the churches could be major sources of conflict in interdenominational marriages.
4. The devotion of partners to their individual churches in terms of time, financial contribution and other related activities are often a source of suspicion by the other partner and this often leads to crisis in the family.
5. Outside influence from parents and church members of the partners in interdenominational marriages can create a major crack in the relationship of the partners.
6. Crises from interdenominational marriages have serious negative effects on the behaviour of children from such unions.
7. Both male and female members of the different denominations all agreed that these problems are common in interdenominational marriages in Kaduna state.

5.3 Recommendations

Based on the findings in this study, the following recommendations are made.

1. Christians should abide by their marital vows as in the Bible. Christ said that our 'yes' should be 'yes' and our 'no' should be 'no.' Where a prospective partner has promised or pledged the liberty of worship to the other partner, such promise should be kept.
2. The different denominations should work and direct their teachings towards the achievement of marital harmony between couples of interdenominational marriages instead of embarking on teachings that tend to split them apart.
3. All denominations should accord respect to marriage as ordained by God. Anything concerning marriage should be guided by scripture and not doctrinal teachings of the denominations.

4. In preparing couples for interdenominational marriages, pastors should emphasize the unity of all churches in the person of Jesus Christ. This will reduce denominational sentiments that can destroy marriages.
5. Couples should be well instructed on the problems associated with interdenominational marriages before they enter into such a union. This will help them to decide better and guard against conflict areas in their marriage.
6. Marriage is a union of two or more families. As such, the parents of a couple in interdenominational marriages should not interfere in the affairs of the couple on individual basis, rather, when the need arises, the two or more families of the couple should come together and resolve possible differences. As Christians, the Bible and not denominational teaching should always be the point of reference.
7. Orthodox church leaders should always come together and take binding decisions on the nature of interdenominational marriages. This will reduce conflict situations that may arise due to difference of denominations between married couples.
8. Interdenominational marriage seminars could be organized to sensitize young boys and girls from different denominations.

Suggestions for Further Research

1. The global nature of the world makes marriage to be contracted by people of different religions. In Nigeria, Christians and Muslims are sometimes faced with the desire to marry. Studies should be carried out on the problems that are associated with inter-religious marriages.

2. Monetary interest of couples seems to be the problem of many marriages. Studies in that aspect should be carried out to proffer solutions on how to handle financial issues that might lead to separation of Christian couples.

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APPENDIX

QUESTIONAIRE FOR CHURCH LEADERS AND MEMBERS

Dear respondent,

The researcher is carrying out a study on the problems of interdenomination marriages among members of the orthodox churches, in Kaduna State. He is soliciting fo your kind assistance in filling this questionnaire as honestly as possible.

Please do not write your name on the paper. Your response will be treated a confidential and will be used strictly for the purpose of this research.

Sign.....

Part A: Biodata

Instruction: Please tick ( ) in the appropriate box that applies to you

1. Your sex: Male ( ) Female ( )

2. Your age:

   18 – 25 years ( )

   26 – 33 years ( )

   34 – 41 years ( )

   42 Years and above ( )

3. Your marital status

   Married ( )

   Separated ( )

   Divorced ( )

   None of the Above ( )

4. Your Denomination

   Roman Catholic ( )

   Anglican ( )

   Baptist ( )

   Methodist ( )

5. How long have you been married?

   Below 5 years ( )

   6 - 10 years ( )

11 - 15 years ( )

16 – 20 years ( )

21 and above ( )

6. Your occupational status

Unemployed ( )

Self employed ( )

Private sector ( )

Civil Servant ( )

Pastor/Reverend/Priests ( )

Part B

INSTRUCTION: Pleas tick () in the appropriate column that suits your assessment. They key to the columns are as follows: Strongly agreed (SA), Agreed (A), strongly disagreed (SD), Disagreed (DA) and Undecided (UD).

Section A: Interdenominational Marriage among Orthodox Churches the reason for the increase in broken Home.

Do you agree that the increase in broken homes in Christianity is caused by the following?

	SA	A	SD	DA	UD
1. Marriage of couples from different Denominations.					
2. Disagreement of couples in interdenominational marriage on the religious training of their children					
3. Disagreement of couples in interdenominational marriage on the doctrines of their churches.					
4. Disagreement of couples in interdenominational marriage on the interpretation of some Bible passages.					

5. Conflict on the different modes of prayer by couples in interdenominational marriage.
6. Conflict between couples in interdenominational marriage on attending their church programs.
7. Crises on financial contribution to the different churches of couples in interdenominational marriage.

Section B: Issues that can lead to Separation and Divorce of Couples in Interdenominational Marriage.

Can the following between couples of interdenominational marriage lead separation and divorce?

		SA	A	SD	DA	UD
1.	Doctrinal differences between the couples					
2.	Suspicion arising from attending church programs					
3.	Suspicion arising from their relationship with their different church members.					
4.	More submission to their Church membership to the neglect of their marriage union.					
5.	Making financial donations to Church projects while neglecting marriage responsiblilities.					
6.	An attempt by a partner to draw or convert the othber to his or her denomination by all means.					
7.	Taking of marriage problems to their different Churches to seek solution independent of each other.					
8.	Incitement by the parents of the couples who are from different denominations.					
9.	Incitement by the Church members of the couples.					

Section C: Different Doctrinal Beliefs by Orthodox Churches as a Hindrance to Interdenominational Marriage.

Do you agree that the doctrinal beliefs on the following by Orthodox Churches can be a hindrance to interdenominational marriages?

		SA	A	SD	DA	UD
1.	The doctrinal beliefs on *interdenominational marriage*					
2.	The doctrinal beliefs on the *baptism of the couples*					
3.	The teaching on the venue and the Church in which the marriage will take place.					
4.	The teaching on the officiating pastor during an interdenominational marriage.					
5.	The teaching on the Church of the Children of the couples in an interdenominational marriage.					
6.	Castigation of each others Churches by pastors of Orthodox Churches.					

Section D: Causes of breakdown of interdenominational marriages in Kaduna State.

Do you agree that the following are the causes of the breakdown of interdenominational marriages among orthodox church members in Kaduna State?

		SA	A	SD	DA	UD
1	Disagreement of couples where are in interdenominational marriages on the religious training of their children can be a reason for broken marriage					
2	Disagreement of couples who are in interdenominational marriages on the interpretation of some Biblical passages can be a reason for divorce					
3	Conflict on the different modes of prayer by couples in interdenominational marriage can lead to a broken home					
4	Conflict between couples in					

	interdenominational marriage on attending their church programs can leads to divorce					
5	Crisis on financial contribution to the different churches of couples in interdenominational marriage can lead to broken homes					
6	Doctrinal differences between the couples sources of displeasure in the home.					
7	Suspicion arising from attending church programs					
8	Suspicion arising from their relationship with their different church members.					
9	Loyalty over church membership to the neglect of their marriage union					
10	An attempt by a partner to draw convert the other to his or her denomination by all means can lead to divorce.					
11	Taking of marriage problem to their different churches to seek solution independent of each other					
12	Incitement by parents of the couples Who are from different denominations					
13	Incitement by Church members of The couples lead to divorce.					

Section E: Non-Challant behaviour of Some Children from Interdenominational Marriage towards Responsibilities.

Do you agree that Children from an interdenominational marriage can behave as follows?

		SA	A	SD	DA	UD
1.	Any member of your Church denomination who wants to get married to someone in a different denomination must wed in your Church.					
2.	The pastor of your Church must be the officiating minister at the wedding					
3.	Your partner is free to continue in her Church denomination after the marriage.					
4.	Children born to a couple who are of					

different denominational background must follow the female partner to her Church denomination.

5. The male partner in an interdenominational marriage has an upper hand in the upbringing of the children.
6. The children of an interdenominational married couples are free to choose their own denomination.
7. The pastor from the bride Church going out to another Church should serve as witness during the marriage vows