

ABSTRACT

AN INVESTIGATION OF FACTORS LEADING TO DIVORCE
AMONG THE SEVENTH-DAY ADVENTIST COUPLES
IN KABWE EAST MISSION DISTRICT

by

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ABSTRACT OF POSTGRADUATE STUDENT RESEARCH

Master of Arts in Leadership Project

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Title: AN INVESTIGATION OF FACTORS LEADING TO DIVORCE
AMONG THE SEVENTH-DAY ADVENTIST COUPLES IN KABWE
EAST MISSION DISTRICT

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The Bible reveals that marriage was intended by God to be a lifetime relationship between husband and wife. Statistics from Kabwe East Mission District reveal that 19.3% divorces were recorded in 2006, while 23.5% divorces took place in 2007, and 26.8% divorces were recorded in 2008.

The soaring divorce statistics cited above motivated the researcher to examine factors that lead to divorce. This study began by laying the foundational statement on marriage which is in Genesis 1 and 2 of the Hebrew Bible and repeated by Jesus and Paul in the New Testament. Selected Biblical narratives throughout the Bible, and comments from Ellen G. White and other writers show that marriage meant to be monogamous,

heterosexual and life-long relationship between husband and wife. Moreover, this study also sought to get opinions from various stakeholders about the marriage and divorce situation in Kabwe East Mission District. Stakeholders had to indicate what they saw as causes of divorce and what could be done about them in order to minimize divorce.

The general and specific findings from this study reveal the following:

1. Grossly inadequate theology of marriage as God designed it to be monogamous, heterosexual, and life-long commitment to the spouse.
2. Unawareness and inability to constructively deal with specific factors that lead to divorce like: adultery, in-law conflicts, neglect, financial dislocations, drunkenness, cross-cultural (tribal) unions, disparities in age, education and economic status, spouse abuse and cruelty, early marriages, witchcraft and lack of interpersonal communication skills.
3. General lack of understanding of relational dynamics in a culture which is changing fast and forcing people to move around seeking education and work to earn a living.

The conclusion is that divorce can be minimized at Kabwe East Mission District if the married couples there and the whole church come up with appropriate strategies which are targeted at specific factors which undermine marriage. Such strategies need to be crafted and implemented without delay.

Adventist University of Africa

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DEDICATION

Dedicated to all Seventh-day Adventist families

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CHAPTER 1

INTRODUCTION

Background of the Study

The Bible indicates that from the very beginning when God created this world He also designed that human beings, created in His own image, be married. A man and a woman are to be married in order to experience community just like God exists in the community of Trinity (Gen. 1:26-28; 2:18-25). God is one God. For human beings the Bible clearly states that one man marries one woman and these are to be joined together in marriage. The two who are joined together are one and are obligated to maintain lifelong commitment to each other. Gross deviations, departures from God's design and distortions have come to render marriage a galling yoke that continually multiplies human misery. Some human beings opt out of marriage relationship (divorce) by severing this special relationship called marriage. This happens all over the world and it also happens in Kabwe East Mission District in Zambia which is now the concern of the researcher.

The available divorce statistics from Kabwe East Mission District also reveal that in 2006 there were 31 who married while 6 (six) couples divorced. In 2007 there were 51 couples who married while 12 couples divorced in this same year. And in 2008 there were 97 couples who married while 26 couples divorced. These statistics of divorce in Kabwe East Mission District reveal that divorce is escalating among believers.

Divorce leaves behind a trail of human misery. The couple itself suffers. Children, dependents, relatives and the whole society suffer. The researcher has also witnessed this suffering and misery in Kabwe East Mission District. In view of the prevalence of divorce in Kabwe East Mission District and the effects of divorce thereof, the researcher felt a need to craft a strategy which, when put in place in this area, may minimize the divorce. In order to uphold the values for which marriage was intended, the church needs to take up a new direction of helping married couples manage their marriages and save them from breaking down.

Statement of the Problem

Although marriage was intended to be a lifetime relationship between husband and wife, divorces among Seventh-day Adventist Church members in Kabwe East Mission District who are supposed to be custodians of God's oracles leave a lot to be desired. Escalating divorce statistics in Kabwe East Mission District reveal signal a negation of the purpose for which marriage was created by God to humankind. The prevalence of divorce among Adventist believers is cause for concern. It means that the Adventist Church has not been as successful in her mission of helping believers to establish stable marriage relationships. Divorce is an aberration and distortion of what God intended when He created marriage. This distortion (divorce) of the original intent of marriage so prevalent in Kabwe East Mission District is the concern of this research.

Purpose of the Study

The purpose of this study was to examine factors that lead to divorce in Kabwe East Mission District. Following this examination of factors leading to divorce, this project seeks to formulate strategies that may assist in minimizing divorce in the same district.

Justification of the Study

This study is justified because it is conducted from the church's perspective. The church is hope of the world and it exists to carry out an important mission of restoration of the image of God to humanity. Sin has come with brokenness that has also spelt havoc to the marriage institution and the church's restorative mission must lead out in restoring the marriage relationship to its dignity, beauty, and purity. It is vital for this research to be undertaken because many Seventh-day Adventist Church families are affected by divorce. Moreover, the strategies will assist in minimizing divorce in the church and the surrounding community. This will equally help prospective couples and those already married not to fall in the rut of divorce.

Limitations of the Study

The limitations are that some divorced members did not respond to the research questionnaire because of the sensitivity of the issue. Some couples could not respond freely depending on the nature and causes of divorce they went through.

Delimitations of the Study

Although divorce rates continue to escalate in many places and in sectors of society, this study was confined to Kabwe East Mission District.

The research among divorced couples was directed to baptized members of the Seventh-day Adventist Church in the same district.

Methodology of the Study

In order to explore the factors leading to divorce in Kabwe East Mission District, the researcher undertook the following steps:

1. Studied the Bible, Ellen G. White, and other Christian writers in order to build biblically-underscored platform for the ideal marriage relationship.
2. Described the Kabwe East Mission District to highlight more factors that militate against the marriage relationship.
3. Sought permission from Central Zambia Conference to conduct a research in marriage within Kabwe East Mission District.
4. Conducted a survey on divorced people as a way of finding out factors that led to their divorce by use of questionnaires.
5. Prepared and distributed questionnaires on divorce to Pastors in Central Zambia Conference so as to consolidate the research since pastors deal with church members on day to day activities. The survey was also given to the judiciary in order to get their opinion on the factors leading to divorce.
6. Crafted strategies that may be implemented in order to minimize divorce.
7. Formulated recommendations that could be used to minimize divorce.

Apart from the first introductory chapter, chapters two, three and four will cover what is listed above. The next chapter, which is Chapter

2, is foundational, for it lays the philosophical platform upon which the marriage relationship is built.

Definition of Terms

1. "Marriage" is a monogamous relationship between adult male and female.
2. "Divorce" refers to dissolution of marriage contract between husband and wife over irreconcilable issues.
3. "Church Manual" is a document that contains governing policies of the Seventh-day Adventist Church globally.
4. "Kabwe East Mission District" is a church territorial section in Kabwe town where the research was conducted.
5. "Pre-marital counseling" is the preparation done to man and woman who are about to be joined in marriage.
6. "Marriage enrichment" refers to activities or services rendered to married couples as a way of enhancing happy and successful relationships.
7. "Ordained ministers" are pastors who have been set aside for ministry by laying on of hands in the rite of ordination.
8. "Licensed ministers" are pastors who have served the church for less than four years and are awaiting their confirmation to ministry by ordination.
9. "Cohabitation" is a situation where unmarried male and female live together without parental consent or legal authorization.

10. "Remote Control marriage" refers to a marital relationship where spouses do not stay together due to education or economic demands.

CHAPTER 2

BIBLICAL AND THEOLOGICAL FOUNDATION FOR MARRIAGE

Marriage Relationship

The relationship of marriage may be considered under different categories in order to establish that it is important, sacred, and permanent as God designed and gave it to human beings when He created them. Two people, who are joined together as husband and wife, are to remain together as married couple as long as both live. Only death may separate them. For the sake of clarity, the marriage relationship is examined under the following subsections:

The Meaning of Marriage

Marriage may be defined as a legal relationship between a man and woman who come together, make solemn vows to love, cherish, and honor each other as long as they live. The collective decision which the two people make before a duly appointed marriage officer and witnesses is to be ratified by the declaration of the marriage officer (whether appointed by the Church or state) that the two from henceforth are husband and wife. Following the public solemnization of marriage the marriage officer facilitates the registration of the marriage at the central registry of the state or nation. The two who are married are to live together, serving each other and mutually meeting each

other's needs. In a Christian setting it needs to be stated that marriage is not just a legal contract; it is a covenant relationship which binds the two who are married by a bond that is beyond both of them. In Christian understanding, God is involved in establishing the marriage of the two. Marriage is not a private affair. It is an event that begins by coming before God publicly and declaring openly in the presence of witnesses who testify the legality of the marriage to be registered and recognized by all members of society at large.

Scripture teaches that marriage was intended by the Creator to be heterosexual, monogamous, and a lifetime relationship between husband and wife (Gen 1:26, 27; 2:18-25; Mat 19:4-6). The concise story of creation carries implications that bear upon the marriage relationship and what the Creator intends for it. This Creator's intention is that one man is joined to one woman. Apart from the specific definition of marriage; Scripture also teaches us that marriage originates with God.

Origin of Marriage

The origin of marriage is God Himself. He declared from the very beginning that a human being does not do well alone (Gen 2:18). After creating everything including human beings God gave two important institutions: the institution of marriage and the institution of Sabbath. Both of these institutions are for human beings. Jesus said the "Sabbath" was made for human beings (Mk 2:27). God Himself gave the Sabbath to human beings. In the same manner God also gave marriage to human beings. Moreover, Scripture also reveals that God has a supreme purpose for giving marriage to human beings.

The Purpose of Marriage

God had a supreme purpose when He gave human beings marriage. In the story of creation, “God blessed them and said to them, “Be fruitful and increase in number; fill the earth and subdue it” (Gen 1:28). God declared that human beings be "fruitful and multiply". In other words it means that human beings have a part in the creation of other human beings. This is spoken of as procreation. Human beings are given that power to procreate or populate the earth. When two people, man and woman, unite in intimate fellowship,

God may declare a new creation. The stated purpose of marriage as engaging human beings in the business of life-giving and life-making is a simple but profound assertion that marriage is a heterosexual relationship whereby the two complementary genders have the potential to be co-creators with God. One partner has to be a male, and another one has to be a female.

Today, it may even be asserted that this is the way “mother nature” has it.

Another reason why God gave marriage is that human beings experience the much needed companionship in the relationship of marriage. At creation God planned marriage to provide companionship between male and female. The Bible states: “But for Adam no suitable helper was found” (Gen 2:20). Therefore, God in His infinite wisdom, provided for a female companion. Eve was to be the helper for Adam. The provision of a male and female just meet the human need which is essential for holistic growth and development of a person, so it is the purpose of marriage to provide emotional nurture to a human being. Therefore, a married person has an obligation and responsibility to nurture his or her marriage partner so that the two may

experience mutual edification and fraternal correction (which means that the husband takes care of the wife's well-being and vice versa). With this, each depends on the other. This is as God designed.

Moreover, there is, inevitably, pair bonding process and merger of two personalities so that their relationship cements as time ticks on. Any rapture or breakdown between the husband and wife is life diminishing for both. The rapture may leave wounds which are difficult to heal.

More than that God gave marriage to human beings in order for human beings to understand God's relationship with human beings He has created and redeemed. Later on it will be shown that God considers Himself as a husband to people that He has redeemed. He establishes a covenant relationship with them. The same God wants His people to understand that marriage is not just a contract but a covenant. Samuele Bacchiocchi reveals: "An important factor contributing to the alarming escalation of divorce among Christians is the growing acceptance of the societal view of marriage as a social contract, governed by civil laws, rather than as a sacred covenant, witnessed and guaranteed by God Himself."¹ Marriage is not a contract because if it were, then people would dump it and pay for costs embedded in a contract. To the contrary, marriage is a covenant that binds two hearts to God. Those who are happily married may experience the presence of God in their relationship as married partners. Having established the purpose of marriage it is in order to examine some of the defining elements of marriage.

¹Samuele Bacchiocchi, *Marriage Covenant* (Berrien Springs, MI: Biblical Perspectives, 1991), 164.

Defining Elements of Marriage

People who are contemplating marriage or those who are already married need to understand the foundational elements of marriage as specified in scripture. The foundation passage itself reads as follows: “For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh”¹ (Gen 2:24; Mat 19:5; Mark 10:7 ; Eph 5:31).

If this statement is unpacked three key elements stand out distinctly. The three elements are leaving, uniting and becoming one flesh. This statement is significant, not only because it is repeated four times in the Bible, but also because the defining elements of “leaving”, “joining”, and “becoming one flesh” conceptually deepen and expand human scope in connection of what needs to be kept in view by those who are contemplating getting married and those who are already married. Three foundational elements emerge from this passage: There is an element of "leaving", before “joining” or “cleaving”, and “becoming one flesh.” First, it is significant that the person who is getting married has to leave parents or guardians in order to be united with the chosen spouse. The concept of leaving carries important pointers to the need of maturity and independence to cultivate a new attachment with another person who is different. This arrangement as designed by the Creator calls for detachment from parents in order to build a new attachment with the spouse. “Leaving” suggests that a person who gets married must be emotionally mature enough to lead and manage life in a responsible manner. “Joining” is also a loaded term: It is a merger of two personalities that is

¹Unless otherwise noted, biblical texts in this project are from *The New International Version Study Bible* (Grand Rapids, MI: Zondervan, 1995).

inexplicable. The joining of two persons in marriage is a process that continually glues the two together. “Becoming one flesh” is also a mysterious process. It is more than the sexual union. It entails coming together, not only physically, but also intellectually, emotionally and spiritually.

In his definition of marriage, Sakae Kubo says: “Marriage is a process by which two separate individuals come together and become one flesh, i.e., they stand together as one unit in contrast to the units of their parents.”¹ Therefore, the marriage relationship is a journey; a journey of restoration of the image of God to humanity. Furthermore, as this journey continues it needs to be borne in mind that the aspect of becoming one flesh includes pair bonding and enjoying a relationship in a conjugal manner and this implies permanence of the relationship. When the two people engage in a sexual encounter each does something to the other which cannot be eradicated. What the man does to the woman he cannot change and what the woman does to the man she cannot change. That is the major reason why divorce (legal dissolution of marriage) is not to be entertained. Marriage also calls for commitment and understanding of its privileges and responsibilities.

Commitment, Privileges and Responsibilities of Marriage

God intended that marriage be for two people who love and accept each other as Adam did when he was given a wife. Adam burst in joy when he said “This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man” (Gen 2:23). This is a profound

¹Sakae Kubo, *Theology and Ethics of Sex* (Washington, DC: Review and Herald, 1980), 16.

thought which expresses the oneness (*henosisin* Greek) of husband and wife. It is a “oneness” which does not allow separation of the two without seriously damaging both partners in the relationship.

Marriage was given to human beings so that human beings may experience joy and happiness. The happiness in marriage relationship depends on the commitment the couple has toward adhering to the principles from God’s word which regulate the marriage relationship. In a world of brokenness and broken relationships, the sacred relationship of marriage has become one of the major casualties. The piling human misery all over where human beings are found is result of attempts to violate principles which God put in place to regulate the marriage relationship. Principles are self-evident, universal and timeless and cannot be violated. Those who attempt to violate principles only manage to violate themselves. Norman H. Wright reveals: “The problem is not with the institution of marriage. The problem lies with the individuals within that structure and their attitudes toward it.”¹ Marriage is not about trying to enjoy personal rights. Marriage demands commitment of both husband and wife in order to grow. The couple has an obligation of commitment to each other regardless of the hurdles they may encounter in marriage.

Marriage has got its own unique privileges of enjoying conjugal rights and raising a family. However, these privileges carry responsibilities. Jeffrey and Pattiejean Brown say: “We live in an age of rights and demands, but marriage is not about rights. You can search through all the pages of

¹Norman Wright H. *Premarital Counseling* (Chicago: The Moody Bible Institute, 1981), 9.

scripture and you'll find nothing about your rights. The Bible doesn't talk about rights, it talks about responsibilities."¹ The marriage responsibilities are laid upon the shoulders of both husband and wife. In our times both husband and wife need to play their complementary roles fully and they must both work together to make sure that the needs of the family are adequately provided for.

The husband has unique responsibilities of protecting the family while the wife stands as a helper to the challenges the husband faces. She has more responsibilities too that are in line with her gender. For example, the nursing of the baby and meeting essential needs for human formation devolve upon the shoulders of the wife. In a nutshell, it can be stated that husband and wife roles complement each for mutuality and providing for their own needs as well as the needs of children who are given to them as a marriage couple. The relationship of marriage will be tested from time to time but it must withstand all the testing.

Marriage Stands the Test of Time

There may be serious challenges in connection with marriage especially in our contemporary society. There is a lot that happens in our society which is relationally hostile to the marriage relationship. Married couples have to be intentional about keeping their marriage no matter what happens in terms of testing the relationship itself. Marriage works even today regardless of the challenges people meet along the way. Carolyn Shealy Self

¹Jeffrey Brown and Pattiejean Brown, *The Total Marriage* (Granttham, England: Autumn House, 2007), 11.

and William L. Self explain: "Even when a marriage ends in a divorce, the participants are usually ready to try again. This is a tribute to the institution and to our expectation of happiness within a good marriage."¹ Regardless of the problems that are encountered in marriage, the institution in itself is a noble one. Kelvin Howse compares: "Marriage has been compared with a besieged fortress with those on the outside wanting to get in and those on the inside wanting to get out. The rise in the divorce rate has not meant that individuals are rejecting marriage. Many of those who experience divorce seek to remarry."²

There are relational laws which govern and maintain marriage. Marriage requires commitment to improve the quality of the relationship all the time and intentionality to maintain it. Jeffrey Brown says: "While marriage preparation is important, marriage maintenance is vital."³ The wedding ceremony is a mere event that comes to pass. What matters is the commitment to maintain and sustain a marriage relationship. Problems and challenges will always be encountered in a home. Not every challenge should push a couple to seek divorce. Some problems need to be discussed and resolved instead of rushing to divorce. Other problems need to be managed.

¹Carolyn Shealy Self and William L. Self, *Before I Thee Wed* (Nampa: Pacific Press, 1998), 16.

²Kelvin Howse et al. *Family Matters* (Alma Park, Grantham: Stanborough Press, 1997), 4.

³Jeffrey Brown, *Single & Gifted* (Grantham, Lincs., GB: Autumn House, 2001), 107.

Garry Chapman contributes: “In a perfect world, there would be no need for apologies. But because the world is imperfect, we cannot survive without them.”¹ He continues: “We each come to marriage with a different personality and history. We bring emotional baggage into our marriage relationship. We come with different expectations, different ways of approaching things, and different opinions about what matters in life. In a healthy marriage, that variety of perspectives must be processed towards harmonization and improving the quality of the relationship as time ticks on. Married couples need not agree on everything, but they must find ways of managing their differences in constructive manner so that the differences are not divisive.”² No testing or trial must be allowed to derail the marriage relationship.

Marriage as Mirror of God

God’s gracious goodness may be experienced in a marriage relationship where both husband and wife continually build their mutuality and intimacy. Marriage is supposed to reflect the love of God. Ellen G. White appeals: “The grace of Christ and this alone, can make this institution what God designed it should be—an agent for the blessing and uplifting of humanity. And thus the families of earth, in their unity and peace and love, may represent the family of heaven.”³ Both Old and New Testament affirm

¹Gary Chapman, *The Five Languages of Apology* (Northfield, IL: 2006), 17.

²Gary Chapman, 189-190.

³Ellen G. White, *Adventist Home* (Nashville, TN: Southern, 1952). 99.

marriage directly or indirectly. This unity of position on marriage institution by many Bible writers both in the Old and New Testament and also the repetition of principles on the issue of marriage relationship in most of the Bible books is an indication of the importance of marriage institution.

Marriage in the Old Testament

According to the Hebrew Bible marriage originated at creation. When God declared "Let us make man in our image" (Gen 1:26-28). He intended that human beings reflect His image in their relationship to each other. The whole Trinity, that is, God the Father, the Son and the Holy Spirit were involved in creation and the establishment of the institution of marriage. The words "Let us" imply plurality of characters involved in establishing marriage institution. The text states God created "male and female" and God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it" indicates that "male and female" were created with different sexes or gender for the plan of marriage. The terms "male and female" in this text indicate that this union of marriage is a heterosexual relationship. The creation story and the institution of marriage are further expounded in chapter two of Genesis. The Bible says: "Then the Lord God made a woman from the rib he had taken out of the man, and he brought her to the man. The man, Adam, expressed the exquisite relationship to the woman in a song that is recorded in Genesis 2:23 as follows: "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man." It is an expressive song. Narratives of selected passages of Hebrew Bible show the goodness of marriage when God's design for marriage is followed and ugliness and pain when His design is abandoned.

Selected Biblical Narratives on Marriage

Apart from the book of Genesis, the issue of marriage is re-echoed in most of the Old Testament books. In the book of Exodus God put up perimeters to respect and safeguard the institution of marriage by forbidding adultery (sexual relationship outside marriage bonds). The seventh commandment reads: "You shall not commit adultery" (Ex. 20:14). This restriction was to protect the sanctity of the marriage institution from abuse. Furthermore, this restriction was to preserve the monogamous relationship as God intended it to be. Adultery is an aberration that destroys marriage.

The Bible records marriages that were not ideal. Lameck got married to two women that is, Adah and Zillah (Gen. 4:19). Abraham also after going through childlessness got Hagar (Sarah's maid) as a second wife in order to have offspring (Gen. 16:1-6). Though the sexual union between Abraham and Hagar at first was supported by his wife, it turned out to be a bitter experience, not only for the immediate nuclear family of Abraham, but also for the children and descendants of Abraham even in contemporary society. The children of Sarah and the children of Hagar continue manifest hostilities between them even today. Samson is one of Bible characters recorded to have messed up the relationship of marriage. He decided to disappoint his parents when he married a Philistine woman in Timnah (Jud. 14:4) and also when he married Delilah (Judges. 16:1-3). When David committed adultery with Bathsheba (2 Sam. 11, 12), he, not only received stern rebuke from God through Nathan the prophet, but he also was to reap bitter harvest within his own family. Although David was a man after God's own heart, Scripture does not show that his marriage and family were happy. What comes out clearly is

that God did not condone David's adulterous and murderous acts. These few marriages which are alluded to here are among the many turned out to be a disappointment in relation to the divine plan. The reason they are recorded in Scripture is to show what happens when the marriage relationship is not handled according to God's design. They are just descriptions and not prescriptions for handling the marriage relationship. On the other hand, however, there are narratives which show that marriage can be good. Isaac's marriage is one of the good models of good marriage. Isaac heeded the advice from his father to marry a fellow Hebrew from the land of his father (Gen. 24) in order to preserve identity and purity of his offspring. There is, obviously, more than preservation of identity and purity of race here. God's ideal for marriage is that those who marry share same values which enhance their relationship with God as well.

As was mentioned earlier, marriage relationship is employed to represent the union between Christ and His wayward children. Ronald A.G. du Preez explains the symbolism of marriage: "In the latter part of the Old Testament, God's relationship to His people is often described in terms of family ties. He is called "Father" (Jer. 31:9), compared with a mother (Isa 49:15), and classified as a "husband" (Isa 54:5)."¹ It is written, "Return, faithless people," declares the Lord, "for I am your husband" (Jer. 3:14). In the Scriptures, God has compared His love for the erring believers and the church to that of marriage relationship. In the Book of Hos 1-3, God instructs Hosea to be married to a prostitute (Gomer) to demonstrate the love God had

¹Ronald A.G. du Preez, *Polygamy in the Bible* (Berrien Springs, MI: Adventist Theological Society Publications, 1993), 112.

for the wayward Israelites (Hos 14:1, 2). Isaiah makes the same analogy when he appeals: "For your Maker is your husband- the Lord Almighty is his name- the Holy One of Israel is your Redeemer; he is called the God of all the earth. The Lord will call you back as if you were a wife deserted and distressed in spirit- a wife who married young, only to be rejected," says your God" (Isa 54:5, 6).

According to the Book of Proverbs, the ideal marriage is between one man and one woman, and the relationship is an exclusive one. The two who have been joined in marriage may enjoy sexual love in the confinement of their marriage. Adultery or sexual intimacy outside marriage is forbidden in the Bible. The wise man declares: "Drink water from your own cistern" (Pro. 5:15). The Word of God continues: "May your fountain be blessed, and may you rejoice in the wife of your youth" (Prov. 5:18).

In these texts, the emphasis is to share conjugal privileges within the confinements of the legitimate relationship between husband and wife. This is a matter of protecting marriage institution from collapse. Adultery is contamination and pollution of the marriage relationship. Adultery is an aberration that destroys marriage. God places value on the marriage relationship as spelt out in the Decalogue (Deut. 5:18) and condemns anything that undermines it, including adultery (Ex. 20:14). It is unfortunate that the gift of sexuality has been distorted and abused so much that some people even wonder whether this gift was meant for good. On the other hand, the Bible is explicit on the beauty and pleasure of sexual love. The book Song of Songs displays in varied ways the joys and pleasures of marriage. Many

love expressions point to the marriage relationship that was intended by God when He gave human sexuality.

The importance of marriage is underlined by God himself as He dialogues with His people in the last book of the Old Testament. In the prophetic book of Malachi God speaks on the ultimate treachery that casts dark aspersions on the marriage relationship Malachi. Abuses and unfaithfulness (Malachi 2:10-16) even in the marriage relationship are considered treacherous. The Lord Himself declares: "I hate divorce" (Mal. 2:16). The narratives of the Old Testament affirm marriage and condemn anything undermines marriage. The God who spoke concerning marriage in the Old Testament continues to speak in the same vein in the New Testament.

Marriage in the New Testament

Beginning with Jesus teaching at the Mount of Blessing concerning marriage, and continuing throughout till the last book of the Bible, the book of Revelation, marriage is highlighted here and there. So Jesus taught on marriage. Jesus affirmed marriage. Jesus condemned violation of marriage including divorce. One of Jesus strongest statement concerning marriage and divorce may be read in His sermon on the Mount of Blessing. In this sermon He states a number of points: 1. He magnifies the commandments against adultery. The Bible says: "You have heard that it was said, 'Do not commit adultery.' But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart" (Matt. 5:27, 28). So the aberration of adultery is to be recognized as a violation of marriage relationship. 2. He specifically states that God affirms the dignity, purity, and sanctity of marriage.

3. He gives no room for divorce. Jesus teaches all of this in His Sermon on the Mount of Blessing.

Another significant passage which underlines or underscores Jesus' view of marriage is His attendance at the wedding Cana of Galilee. Jesus performed His first miracle there. At the wedding in Cana Jesus demonstrated that the marriage relationship is honorable enough to warrant His presence. It was also a statement of indispensability of the presence of Christ in the marriage relationship. Jesus, in parabolic act, communicated the message that marriage without Christ is marriage without wine and, therefore, marriage without joy or happiness that was intended for marriage (John 2:1-12). His presence at the wedding indicates that it was a noble program. His presence at the wedding is a sign that He sanctioned marriage institution as a divine institution.

Jesus and the Issue of Divorce

When it came to the question of divorce, Jesus spoke candidly and unequivocally to the Pharisees concerning God's position on marriage: Thus He stated, "Haven't you read," he replied, "that at the beginning the Creator 'made them male and female,' and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh'?" Divorce is a painful reality now in a sinful world, but Jesus emphasizes: "from the beginning it was not so..." (Mat. 19:8). "So they are no longer two, but one flesh. Therefore what God has joined together, let no one separate" (Matt. 19:4-6). The response Jesus gave ("Haven't you read.") challenged the Pharisees to read the Scriptures on the subject of marriage. Jesus refers them to creation or the beginning. The words echoed in Matt.

19:4-6 tally with those of Gen. 2:24. In Matt. 19 Jesus is also ascertaining the fact that the "Creator" established the marriage institution.

In the book of Mark, Jesus also eludes the cause of divorce to sin. Jesus pointed succinctly that "It was because your hearts were hard that Moses wrote you this law." (Mk. 10:5). In other words, divorce was never intended at the creation of marriage. The New Testament recognizes the solemnity of the marriage institution as a divine initiative that marriage may not be entered into or abandoned at leisure or personal convenience. The apostle Paul also had a lot to say about the marriage relationship.

The Apostle Paul and the Issue of Divorce

The apostle Paul counsels the Corinthian believers about marriage. The Bible states: "Now for the matters you wrote about: "It is good for a man not to have sexual relations with a woman." But since sexual immorality is occurring, each man should have sexual relations with his wife, and each woman with her own husband" (1 Cor. 7:1, 2). The apostle Paul continues to admonish the Corinthian believers on the issue of marriage: "Now to the unmarried and the widows I say: It is good for them to stay unmarried, as I do. But if they cannot control themselves, they should marry, for it is better to marry than to burn with passion" (1 Cor. 7:8, 9). The counsel that Paul gives in the above texts shows that marriage is an acceptable and noble institution approved by God.

Concerning interpersonal relationships between husband and wife Paul advises mutual submission between husbands and wives (Eph. 5:21). Today's instructors and counselors tend to omit verse 21 and begin with verse 22. This, obviously, is bordering on abandoning the whole counsel of God.

The whole passage puts the imperative on mutual submission (to submit themselves to one another). He continues to say that just as the church submits herself to Christ and so it should be between wives and husbands (Eph. 5:21-24). The modeling by Jesus' self-sacrificing and unconditional love clarifies what has become an issue in our times. It is not a matter one submitting and another one loving. They both must comply with the command to care for each other. Husbands are also advised to love their wives just as Christ loved the church. This admonition is not to be construed to mean that the wife does not have to love. She, too, must love her husband. Paul also compares the love of Christ for the church with that of the husband loving the wife. He, indirectly, underscores the need for faithfulness to the marriage partner (2 Cor. 11:2f). From this point of view, Paul is acknowledging the marriage institution as a sacred relationship comparable to the love of Jesus Christ for the church. In the letter to the Hebrews, the sanctity of marriage is upheld: "Marriage should be honored by all, and the marriage bed kept pure, for God will judge the adulterer and all the sexually immoral" (Heb. 13:4). In all the epistles of the apostle Paul, his stance on marriage is the same. That marriage is holy and that those who are adulterers will face the wrath of God.

Paul talks about the holiness of "marriage bed" or lovemaking in the confinement of marriage.

Moreover, Paul speaking to Timothy (the pastor), he advised him to select an elder who is "the husband of but one wife" (1 Tim. 3:2).

Furthermore, on the part of deacons, Paul advised Timothy to select a deacon who is "the husband of but one wife" (1 Tim. 3:12). The apostle Paul upholds marriage relationship in a monogamous relationship.

To further underline the beauty of the marriage relation the New Testament, and especially the Book of Revelation, portrays the second coming of Christ in the imagery of the contemporary culture of the bridegroom going to receive his bride. It was a glorious and beautiful event that called for celebration. In the same manner it is revealed to John the revelator that the Lamb (the Bridegroom from heaven) will celebrate His marriage to His bride (the Church) as is vividly portrayed in Revelation 19:6-10. With this, marriage is meant to be a relationship of intimate fellowship and love between husband and wife.

Marriage is a holy relationship that God holds in high esteem. Ellen White's numerous comments on marriage echo what the Bible teaches on the same subject. It suffices to state that Ellen White concurs with the Bible as has already been hinted.

Since Kabwe East Mission District is in Zambia, Africa, it may be helpful to briefly examine selected African aspects that bear upon marriage. Some of the issues that are connected with marriage in Africa contribute quite significantly to escalating divorce rates in Africa today.

Unique African Factors That Affect Marriage

There are unique issues that affect marriage in Africa which need to be kept in view when making a case for stable marriage that is not vulnerable to alien forces that threaten to undo the marriage relationship. This study sought to examine factors that contribute to divorce. Some of African issues are quite pertinent here. There are aspects of marriage which may be taken positively to enhance biblical undergirded high of marriage, or they may be ignored to the detriment of the marriage relationship in an African setting.

Although rapid social changes have impacted marriage in traditional Africa, it must always be borne in mind that the traditional African understanding of life still affects various aspects of life in Africa, including marriage.

For traditional Africans life is orderly with marked stages of growth and development. For example, it is counter-productive to ignore the rites of passage when helping Africans to appreciate the value of marriage. Marriage in Africa is tied to many other issues like initiation rites, engagement rites, bride wealth, infertility, virginity, marital roles and communal aspects of marriage.

Initiation

In traditional African society, men and women were initiated before getting married. This initiation gave an opportunity for those anticipating marriage to understand the importance and responsibilities that lied ahead of them. In Africa, most young people upon reaching puberty stage underwent some ceremonial rites to prepare them to meet the needs of adulthood. Mary

N.Getui says: “In the traditional African context, rites of passage are the practices through which members of a community are socialized to become full participants with specific roles and responsibilities. Each of these rites – birth, puberty; marriage; and death comprises practices through which members of the family are supported by the rest of the community.”¹ Boys and girls were initiated in many ways in order to manage their own homes.

Most men were inducted into meaningful activities like building houses, hunting, fishing, etc. Girls as well were taught domestic responsibilities, for

¹Mary Getui N. *Responsible Leadership in Marriage and Family* (Nairobi: Acton Publishers, 2008), 150.

example cooking, hospitality, and sex education. Lack of initiation to adulthood render a person vulnerable to confusions that lead to divorce that is so prevalent today. These are some of the practices and traditions which are connected with marriage and preparation for marriage. Some of these traditions and issues are among those that bring about misunderstanding that stress married couples.

The church can seize the opportunity here and help inject Christian principles in educating youth for married life. It is also an opportunity to eliminate distortions and aberrations like doing initiation rites under unsanitary conditions and bringing about life-threatening infections. Knotty problems like infibulations or female genital mutilation must be eliminated using instructions that are drawn from the provisions of the gospel. More opportunities for educating and preparing Africans for stable married life was engagement.

Engagement

There was a kind of research and counseling prior to engagement to weed out laziness, witchcraft, and other negative things. Engagement took place with much care. Family reputation was highly considered. A lazy family was never considered for a life companion. Families associated with witchcraft were completely avoided in marriage.

In all engagements, adults, especially parents, were involved. Their involvement was for making sure that the future spouse is the right one to be married to their child. The period of engagement was the time to do thorough work of ensuring that all glitches that militate against stability of marriage are eliminated. Africans also practiced giving bride wealth to parents of the bride as a token of value and appreciation.

Bride Wealth

A man was considered capable of marrying once he was able to pay the bride wealth. In most African societies, bride wealth was considered differently. Some paid cattle ranging from five to twenty according to different cultures. Others paid money, some did manual labor, etc. This is in line with Bible times when Jacob wanted to marry. Jacob was required to work for his father-in-law for seven years (Gen. 29:20) in order to marry Rachel. Ellen G.

White unveils:

In early times custom required the bridegroom, before the ratification of a marriage engagement, to pay a sum of money or its equivalent in other property, according to his circumstances, to the father of his wife. This was regarded as a safeguard to the marriage relation. Fathers did not think it safe to trust the happiness of their daughters to men who had not made provision for the support of a family.¹

This quotation presupposes that the prospective husband should be prepared for marriage life by being able to provide for the needs of the family. Poverty affects the happiness of marriage. A home without basic needs may fall prey to divorce.

Childlessness

Once marriage was consummated, it was expected that the couple should have a baby. Childlessness was not easily accepted in African culture.

In most cases, the wife was the one believed to be barren. John S. Mbiti

¹Ellen G. White, *Patriarchs and Prophets* (Mountain View, CA: Pacific Press, 1958), 188.

shares: "Childlessness is an extremely difficult reality to face. It sometimes leads to a complete breakdown of the marriage and in almost every case, in African societies; it leads to marrying a second wife (even if the husband is the partner who is sterile)."¹ Lack of a child in a home was a source of concern and sometimes led to divorce.

In some tribes in Africa, bride wealth was not charged until the couple was able to bear a child or children. In case a couple divorces due to childlessness, part of the bride price was returned to the husband.

Childlessness was a concern of the couple, the parents and the entire community. Elders did their best to test whether the problem was with the man or the woman. Frantic efforts were made by elderly to secure traditional medicine to try and help such couples. Lack of a child in a home even today may lead a marriage to be dissolved by family members. Issues of infertility posed serious challenges in an African setting and calling the church to provide more intentional marriage education. It is crucially important to educate parents, guardians and all those connected with marriage, including the marriage couple itself, that marriage is complete even without children.

Marriage Was a Community Affair

In Africa, marriage is viewed as a community responsibility. It is understood that two young people who are joined in marriage are not the only ones who are getting married. The two clans (one from the bride's side and another one from the groom's side) are getting married. The society in which

¹John S. Mbiti, *Love and Marriage in Africa* (London: Longman, 1973), 197.

one lived participated in the marriage affairs of anyone getting married. No individual ever married to himself or herself. The bride's family would boast and say we have gained a son while the bridegroom's side they would also say we have gained a daughter. Marriage was indeed a family and community affair. Andrew A. Kyomo and Sahay G. Selvan unveil: "An important part of the traditional marriage arrangements was that it was an affair of the whole community. Both families were involved and responsible for preparing the young couple for marriage."¹ Marriage being a community affair involved the community even from both sides of the family to help a new couple. Parents were involved in the selection of a marriage partner. Families that had bad reputation were avoided. This in a way minimized divorce. It means that whoever got married knew that before divorcing he/she the whole clan had to be considered. The secret of stable marriages in Africa depended mainly on the procedure, counseling and family involvement in the establishment of a new home. But due to globalization many cultural values have been adulterated.

More Views on Unacceptability of Divorce

The Bible is bold in speaking against divorce. Marriage was only to be enjoyed without pain and separation before sin entered into this world. After sin entered this world, the devil equally attacked the institution of marriage. Samuele Bacchiocchi emphasizes: "The Biblical record shows that, unlike marriage, divorce was not instituted by God. There is no indication in the

¹Andrew A. Kyomo and Sahay G. Selvan, *Marriage and Family in African Christianity* (Nairobi, Kenya: Acton, 2004), 33.

Bible which suggests that God introduced and institutionalized divorce after the Fall as part of His order for human society."¹ Indeed marriage was designed to be a permanent relationship between husband and wife. Doug Batchelor supports: "Though God never intended for humans to divorce, He has tolerated it under certain conditions."²Divorce during the Mosaic period had conditions attached to it as we progress in this project. Divorce is not the absolute answer to any marriage problem. Emonyi states: "Divorce is not necessarily the answer to a bad marriage."³Divorce was never initiated by God. God intended that husband and wife should live in matrimony forever as long as they shall both live. However, due to human failures, man is caught up in divorce. According to the Bible, "If a man commits adultery with another man's wife- with the wife of his neighbor- both the adulterer and the adulteress must be put to death" (Lev 20:10).

The law in Israel protected marriage. The adulterers and the adulteresses were stoned to death. The putting to death of the offender implied that the offence of adultery was heinous. The Bible says: "You shall not commit adultery" (Ex 20:14). The Bible forbids adultery for those who are married in order to protect the marriage relationship. This commandment equally condemns fornication and all other sexual vices. This commandment protected husband and wife from sexual intimacy outside marriage. This way

¹Samuele Bacchiocchi, *Marriage Covenant*, (Berrien Springs, MI: Biblical Perspectives, 1991), 165.

²Doug Batchelor, *Marriage, Divorce & Remarriage*, (Western Cape, South Africa: Africa Publishing Company, 2011), 18.

³Gilbert Emonyi, *Preparing for Marriage*, (Nairobi: Uzima Publishing House, 1997), 104.

the marriage tie was protected from abuse. Divorce was rampant in the times of Moses even on flimsy reasons as long as a certificate of divorce was granted by the husband (Deut. 24:1-4).

Divorce is never the intention of God. The Lord says: "I hate divorce" (Mal 2:16). The issue in Malachi 2 is about the unfaithfulness of Judah. The relationship between Judah and God was amiss. God talks to Judah about breaking faith with Him. Judah had apostatized by engaging herself in idolatry. The relationship is broken. In a way Judah had committed spiritual adultery and God calls out in clear terms that He hates divorce. He compares the apostasy to a woman or man who has broken a marriage vow.

Jesus Christ faced the issue of divorce in the New Testament era. The Pharisees decided to test Jesus by asking Him a question on divorce (Matt. 19: 4-6). In His discourse with the Pharisees, He challenged them by referring them to the Scriptures concerning the plan of God on marriage. He reminded them about the sacredness of marriage. Jesus in this text still upheld the marriage institution and disregarded divorce by referring the Pharisees to the original plan of marriage. Even if God did not initiate divorce, it is now a common practice for couples to divorce when they encounter problems. Steve Chalke states: "The words that Jesus did say- "let no-one separate" - do not mean, "It's not possible for you to separate," they mean, "It is possible to separate, but you should not....The Greek word he used for "separate" - *chorizo*- was the word usually used to mean "divorce"....It's therefore clear that Jesus was making a plea or a command against divorce rather than separation. He wasn't saying that divorce could not happen but

that it shouldn't happen."¹ One of the divorce factors during the time of Jesus and today lies in the issue of slighting the divine mandate about marriage.

In Matt 5:32 and 19:9 divorce was allowed on grounds of marital unfaithfulness by either spouse. The Greek word *porneia* which is translated as “marital unfaithfulness” is used in Matt 5:32 and 19:9 refers to sexual immorality. Jesus upheld the marriage position as intended in the beginning.

In 1 Cor. 7:1-38

The divorce issue did not originate with God (Matt 19:1-12). It came about because of the sinfulness of man. Divorce may only be acceptable in matters of unfaithfulness to the marriage vow and that involves adultery. For any and every reason such as financial misunderstanding, in-law interference, childlessness, and educational disparity cannot justify divorce. Of course, it is true, that marriage may face diverse challenges but God’s original plan is to have this institution last forever between husband and wife.

From the above principles and guidelines concerning marriage and divorce, it becomes evident that the marriage relationship is honorable and sacred and may not be cheapened by allowing any aberrations which are expressed or implied in this chapter. Even divorce is an aberration which many couples easily opt for when their marriages seem not to be working. The church must ever uphold God’s design and ideal for marriage and help all who are married to maintain their marriage relationship. The issue of divorce has got its effects on the couple, children, extended family and the

¹Steve Chalke, *Divorce & Remarriage in the Church* (Waynesboro, GA: Paternoster Press, 2003), 7.

community. Stormie Omartian lists 12 reasons why divorce is bad for any person:

1. It's something God hates.
2. It destroys what was once your dream.
3. You have to divide up your children between you.
4. Your children will suffer more than you know.
5. Many friends will desert you.
6. You won't feel as comfortable in the church.
7. You may lose your home.
8. There will be loss of income.
9. Family gathering will never be the same.
10. It takes a big toll on your health.
11. You will have to divide up all your belongings.
12. You will always have a sense of failure about it.¹

The next chapter describes the local setting of Kabwe East Mission District and depicts the status of marriage there. A number of factors that precipitate into divorces in this mission district are highlighted and analyzed to increase the awareness of what needs to be done to minimize divorce in Kabwe East Mission District.

¹Stormie Omartian, *Praying through the Deeper Issues of Marriage* (Eugene, Oregon: Harvest House Publishers, 2007), 201.

CHAPTER 3

DESCRIPTION OF LOCAL SETTING

This research was conducted in Kabwe East Mission District in Kabwe town in Central Province in the republic of Zambia. Kabwe East Mission District is in a peri urban area in Zambia Union Conference of Seventh-day Adventists. Information obtained from Central Statistics office of the Republic of Zambia, reveal that Kabwe urban has a population of 219,279 (See appendix C). Kabwe is a municipal town located centrally in the republic of Zambia. It is a provincial headquarters of Central Province. The town was mainly a mine area which employed over 80% of the people in the area, but due to the closure of the mines, many people lost their jobs. The other major employer is the government whose largest employees are civil servants.

Apart from the mines and civil service, Kabwe town is surrounded by a farming block. The economic status has been adversely affected due to closure of the prestigious Zambia Consolidated Copper Mines (ZCCM) which was the largest employer and coupled with the scanty rains in the farming block. The majority of members are peasant farmers who depend on rains for their farming. They have a seasonal income from farming activities. Kabwe has a mixture of tribes though the prominent ones are the Tonga, Bemba, Lamba, and Lenje.

Kabwe East Mission District is in Central Zambia Conference which was formed in 1988. It is Kabwe East Mission District that hosts the

administrative center of the Central Zambia Conference of the Seventh-day Adventist Church. Kabwe as a political district had only one District Pastor all along until in 2002 when the district was split and was given two district Pastors. Due to numerical and financial growth, Kabwe Mission District was divided into two in 2002 and named as follows: Kabwe West Mission District and Kabwe East Mission District. At the time of the research, Kabwe East Mission District had 11 churches with a membership of 4,834.

Although marriage is an honorable institution established by God, divorce seems to destabilize couples in the Seventh-day Adventist Church in Kabwe East Mission District. Information obtained from the Registry Clerk of Kabwe Magistrate Court Mr. Asford Muluka, Public Prosecutor of Kabwe Magistrate Court Mr. Owen Himweene, and Registry Clerk of Marriages Mrs. Chinyama Edna Mweene Habeenzu of Kabwe District Municipal Council, reveals that 119 marriages were registered in 2007. Out of these registered marriages 62 marriages were dissolved in 2007 through divorce by the Kabwe Magistrate court, while in 2008 marriages registered were 146, and 38 were dissolved by magistrates in 2008.

The research was conducted in Kabwe East Mission District in Central Province in the republic of Zambia which has 11 churches with a membership of 4,834. Out of this membership in 2008, there were 916 married couples in Kabwe East Mission District and as at December 2008 there were 105 recorded divorced individuals in the church.

Statistics from Kabwe East Mission District also reveal that in 2006 there were 31 who married while 6 (six) couples divorced. In 2007 there were 51 couples who married while 12 couples divorced in this same year. And in

2008 there were 97 couples who married while 26 couples divorced. It is worth noting that those who divorced are not necessarily those who married in that particular year. From this scenario, you have 19.3% divorces recorded in 2006 and 23.5% divorces recorded in 2007 and 26.8% of divorces were recorded in 2008 in Kabwe East Mission District. This poses a challenge to the marriage institution which ideally is supposed to be a lifetime relationship. With this information at hand a research was launched to find out the factors leading to divorce.

Research Findings on Causes of Divorce

In order to ascertain the reality on the ground, a survey was conducted among the divorced individuals to assist the researcher discover the factors that led to their divorce. One hundred questionnaires were prepared. Only 53 divorced individuals responded because some were out of Kabwe district and had not yet transferred their membership, while others did not participate.

Table 1 shows the study coverage of Kabwe East Mission District.

The Kabwe East Mission District has got 11 churches and its membership stands at 4,834, while total number of married couples is 916 as at December 2008 while the total number of divorced individuals in the church as at December 2008 were 105.

Table 1: Study coverage of Kabwe East Mission District as at Dec. 2008

Church	Membership	Married Couples	No. of Couples that divorced
1. Kabwe Central	1,551	429	18
2. Chowa	407	41	9
3. Kamushanga	173	32	6
4. Luanshimba	82	30	3
5. Katondo	207	66	18
6. Kohima	640	51	9
7. Lukanga	948	89	15
8. Muteteshi	250	86	6
9. Nabusanga	184	51	8
10. Nkrumah	121	18	7
11. Town Center	271	23	6
Total	4,834	916	105

Divorced Couples

The research was carried out among those who have experienced divorce in Kabwe East Mission District and the table below shows the participation of male and female as shown in Table 2.

Table 2: Gender participation in the questionnaire

Gender	Number of Participants	Percent
Female	35	66%
Male	18	34%
Total	53	100%

Out of 100 questionnaires, 18 men and 35 women participated in the survey. Other divorced individuals did not participate due to personal reasons while others had moved out of Kabwe town and at the time of research had not yet transferred their membership to congregations of their choice.

The survey (Table 3) shows how each church participated in the survey. The churches responded as shown above of individuals that went through divorce. All the 11 congregations participated.

Table 3: Respondents by churches

Church	Frequency	Percent
Kabwe Central	14	26.4%
Chowa	7	13.2%
Kamushanga	2	3.8%
Luanshimba	3	5.7%
Katondo	6	11.3%
Kohima	5	9.4%
Lukanga	6	11.3%
Muteteshi	2	3.8%
Nabusanga	1	1.9%
Nkrumah	5	9.4%
Town Center	2	3.8%
Total	53	100%

Statistics from Kabwe East Mission District (Table 4) reveal that in 2006 there were 31 who married while six (6) couples divorced. In 2007 there were 51 couples who married while 12 couples divorced in this same year. And in 2008 there were 97 couples who married while 26 couples divorced. Those who divorced are not necessarily those who married in that particular year. From this scenario, you have 19.3% divorces recorded in 2006; while 23.5% divorces recorded in 2007 and 26.8% of divorces were recorded in 2008. For the three years comparative report i.e. 2006 to 2008, the divorce rate is rising. This is a problem to the marriage institution which ideally is supposed to be a lifetime relationship. The trend of divorce seems to be going up annually in the past three years of this research.

Table 4: Comparative report on weddings and divorces

Year	Wedded Couples	Couples Divorced	Percent
2006	31	6	19.3%
2007	51	12	23.5%
2008	97	26	26.8%

Table 5 shows the range of age at the time of marriage as submitted by the respondents who were divorced. From the information above most divorced individuals married at the age when they were young. That is, 66% of those who divorced got married when they were below 25 years of age. At this age the individuals may not really have matured and may not have stable jobs. This may have a negative effect on the couple. Looking at the age

when some couples got married, it simply indicates that given the normal circumstances they were supposed to be attending secondary school or college studies. The statistics in Table 5 show that early marriages were rampant. In the data above, only 34% married when they were above 26 years of age.

Table 5: Age at the time of marriage

Age range	Frequency	Percent
0-16 yrs	6	11.3%
17-21 yrs	12	22.6%
22-25 yrs	17	32.1%
26-35 yrs	17	32.1%
36 yrs & above	1	1.9%
Total	53	100.0

Education levels in a way may have an impact in marriage. Deliberately the survey in (Table 6) desired to know individual levels of their academic attainments. In one way or the other, education can be an indicator of economic status. From the research, 58.5% of the divorced individuals only managed to reach primary and secondary level. This implies that most of those married at this level may not have meaningful jobs. 58.5% of the divorced couples had only gone up to primary and secondary level of education. At this stage, very few couples may get meaningful jobs.

Table 6: Educational levels of the respondents

Education	Number	Percent
Primary	10	18.9%
Secondary	21	39.6%
College	18	34%
Graduate	3	5.7%
Post Graduate	1	1.9%
Total	53	100%

Education keeps young people busy and focused. In the above research, many of those that married are young and not well prepared academically to acquire survival skills. At the end of the day, they fell into marriage relationships. Since marriage demands responsibility financially, most of those who married did not have any meaningful income. Hence working against their family welfare.

Table 7 shows the employment levels of the individuals who experienced divorce. The table above indicates that 47.2% of the divorced individuals were employed while 28.3% of the married individuals were unemployed. From the data above unemployment can threaten the welfare of the family. The figure 1.9% of the married individuals was students. This also can be a threat to marriage life. It is possible that the 28.3% unemployed and the 1.9% who are married but are students could have children thereby adding a strain on the livelihood of the family.

Table 7: Employment Status of the 53 Respondents

Status	Frequency	Percent
Business	11	20.8%
Employee	25	47.2%
Farmer	1	1.9%
None	15	28.3%
Student	1	1.9%
Total	53	100.0%

The information in Table 8 shows that out of the 45 individuals that divorced they had been in marriage for less than 20 years. This may attribute to couples failing to make some adjustments in marriage life and failing to endure its challenges. This also shows that nurturing of couples might not have been in place.

Table 8: Length of marriage

Years	Number	Percent
0-5	16	30.2%
6-10	14	26.4%
11-20	15	28.3%
21-30	6	11.3%
31-40	1	1.9%
Above 41	1	1.9%
Total	53	100%

From the data in Table 9, in-law interference ranks first (28.3%) in causes of divorce. In-law interference may involve parents and any other relative exerting influence on a married couple which ultimately push the couple to contemplate divorce. From the survey, most marriages were established immediately after high school level which seems to affect the economic aspect of the homes. It implies that these individuals went into marriage before they were capable of having meaningful income. This in turn could have an impact on young couples who depended solely on parents or guardians for support after marriage. It could also mean that these were being kept by parents or relatives who might have intruded in controlling these homes.

Table 9: Cause of divorce

Cause	Frequency	Percent
Adultery	14	26.4%
Children	5	9.4%
Alcohol	4	7.5%
Cruelty	1	1.9%
Education	1	1.9%
In-laws	15	28.3%
Money	4	7.5%
Neglect	5	9.4%
Tribal	3	5.7%
Witchcraft	1	1.9%
Total	53	100%

The second cause of divorce is adultery (26.4%). Most married couples divorced on issues of infidelity. Adultery or infidelity to marriage vow ranked next to in-law interference. Since there is no scientific evidence on the causes of adultery, it can only be assumed here that adultery may emanate from spiritual downfall of the couples. When couples fear God, they will equally fear to indulge in sinful practices like sex outside marriage. This unfaithfulness might also be due to lack of sexual satisfaction in the home. It can further be assumed that social changes of life may attribute to sexual unfaithfulness. Industrialization and urbanization may exert negative influence on marriage. Some go away from their matrimonial home in search of a living which makes them vulnerable to sexual misconduct. These social dynamics dictate to society the type of life people lead.

The third cause of divorce from this survey is childlessness (9.4%). In African culture, bearing children is a crucial matter. In a home where there are no children, relatives are likely to permit divorce to take its toll. Lack of children in most cases is blamed on the wife. It is possible that due to lack of modern medical facilities, the issue of childlessness may put couples in an awkward situation of failing to know how to handle childlessness.

The other factor leading to divorce which is at par with childlessness is neglect (9.4%). Neglect implies that married couples do not nurture their own homes. Once married they take things for granted. Family enrichment seems to be neglected. Those married seem not to have any obligation to maintain their homes. Neglect is at 9.4% cause of divorce. Economic demands may permit some couples to separate from each other for a long time in pursuit of a living.

The fourth cause of divorce is financial misunderstanding (7.5%). Most marriages were formed when the couples were not self-reliant. Couples may not have financial education on how to earn and manage finances. It could also emanate from a cultural perspective where men make financial decisions without consulting their wives.

Tribal differences stand as the fifth cause of divorce in homes. Tribal differences might have arisen from a situation where the couple married without parental consent. If one tribe is considered inferior or problematic, the entire family may use every other form of frustration to terminate such a relationship.

Educational disparity is number six cause of divorce (1.9%). Education imbalance can pose as a threat attributed by marrying a spouse who may be highly or lowly educated. This may be attributed to marriages that were consummated out of passion or mere infatuation without taking into consideration matters of compatibility.

The sixth factor at par with educational disparity leading to divorce is cruelty (1.9%). Cruelty in the home may include spouse battering or any form of abuse like emotional, physical and sexual.

Witchcraft is another cause of divorce which is also at par with educational disparity and cruelty (1.9%). In the event of one family to the spouse practices witchcraft, the other spouse may seek a divorce. Witchcraft instills much fear in lives of people who do not have a living relationship with God. It is possible that there are other factors leading to divorce which are not enumerated in this research.

From the information on Table 10, there are 53 couples that were interviewed in order to find out if at all they sought assistance in order to prevent divorce. 47.2% of the individuals that divorced involved relatives to resolve their differences. 35.8% of them sought counseling and 17% of them went to court to seek help. Every marriage experiences some turbulence in one way or the other. Some marriages resorted to court to settle their grievances while some involved relatives for intervention. Some sought counseling services. These avenues may be helpful depending on how far the issues have affected the couple and also if those providing counseling services are well equipped professionally in the area of marriage counseling. For an issue to reach the courts of law implies that it had gone out of proportion. It can also be assumed that probably the couples sought intervention in their marital problems when their differences were beyond redemption.

Table 10: Assistance rendered to prevent divorce

What	Frequency	Percent
Counseling	19	35.8%
Court	9	17.0%
Relatives	25	47.2%
Total	53	100%

From Table 11 on how to minimize divorce, many respondents agree that counseling facilities (41.5%) can reduce the rate of divorce followed by well-informed courtship practices (28.3%), marriage enrichment seminars (15.1%), parental help (9.4%) and sex education (5.7%). These intervention areas were given by those who experienced divorce as a one of the options that could minimize divorce.

Table 11: Minimizing divorce

Area	Frequency	Percent
Counseling	22	41.5%
Courtship	15	28.3%
Enrichment	8	15.1%
Parents	5	9.4%
Sex	3	5.7%
Total	53	100.0%

From Magistrates

The magistrates who are involved in day to day issues of divorce were given a privilege to assist on the possible causes of divorce in the society they live just to help broaden scope of understanding so as to design a program that can minimize divorce. The study area covered Kabwe East Mission District while a deliberate step to interview magistrates was extended beyond Kabwe East Mission District.

Table 12: Causes of divorce according to magistrate

Cause	Frequency	Percent
Adultery	19	47.5%
Alcohol	2	5%
Education difference	1	2.5%
In-law interferences	5	12.5%
Lack of children	5	12.5%
Poverty	2	5%
Sexual problems	5	12.5%
Witchcraft	1	2.5%
Total	40	100%

Out of the 40 magistrates interviewed (Table 13); the majority agreed that divorce is quite high among couples. The majority also agreed that the major causes of divorce are adultery (47.5%), in-law interference (12.5%), lack of children (12.5%), sexual problems (12.5%), alcohol (5%), poverty (5%), witchcraft and educational difference at (2.5%). From this scenario, adultery or sexual problems seem to be the major causes of divorce.

Table 13: Pastors participating

Class	Frequency	Percent
Licensed	10	33.3%
Ordained	20	66.7%
Total	30	100.0%

From District Pastors

Pastors are involved in day to day issues of divorce. They too were given a questionnaire to assist on the possible causes of divorce in the society they live just to help broaden scope of understanding so as to design a program that can minimize divorce. A deliberate step to interview Pastors in Central Zambia Conference was extended to them. This is so because the clergy in Zambia are given ecclesiastical and civil authority to solemnize marriages (Appendix D). Central Zambia Conference Pastors were interviewed to offer their opinion on the subject of divorce.

Out of 42 pastors (Table 14), 30 responded to the questionnaire on the issue of divorce. The licensed pastors are pastors who are not yet ordained while the ordained are pastors authorized by government to solemnize weddings in Zambia. Both the licensed and the ordained get involved in marriage preparations of couples. Furthermore, these ministers equally are involved in resolving marital issues affecting families.

Table 14: Causes of divorce according to Pastors

Areas	Frequency	Percent
Adultery	9	30%
Finances	3	10%
Immaturity	2	6.7%
Lack of Children	2	6.7%
Conflict Management	1	3.3%
Neglect	2	6.7%
Parental Interference	3	10%
Poor Communication	2	6.7%
Sexual	6	20%

Total	30	100%
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The pastors' response to the causes of divorce among married couples amounted to adultery (30%), sexual problems (20%), financial misunderstanding (10%), parental interference (10%), and immaturity (6.7%), lack of children (6.7%), neglect (6.7%), poor communication (6.7%), and conflicts (3.3%). Adultery ranks first and is at 30% of all the causes. It is seconded by sexual problems which are at 20% while financial issues and parental interference in marriage are at 10%. From the above data, 50% of factors leading to divorce revolve on sexual or adultery challenges. Other factors seem to be peripheral though real. Adultery may pose as an indicator to the spiritual problem among couples. In an environment where these couples are believers and yet fall into moral problems may presuppose that their spiritual commitment to God is lacking. There is a sin problem in this territory which requires the grace of the Lord to transform. It is significant that magistrates and pastors rank adultery as the highest cause of divorce. What is recorded by Matthew in his gospel tallies with what even contemporary people view adultery. God created human beings with revulsion against adulterous relationships.

The pastors suggested some measures that can minimize divorce among married couples. The pastors agree that marriage enrichment ranks first and is at 46.7% of all the ideas that can minimize divorce (Table 15). Marriage enrichment could be a helpful area where homes can be redeemed. Adequate pre-marital counseling ranks second. The couple needs to go through counseling before marriage. Through pre-marital counseling the couple will be enlightened on financial management and all the rites of passage in order to be well equipped for adult life. Financial management is

an important aspect in marital life. Lack of cooperation among couples in financial matters could be a challenge that might lead to divorce. Sex education and economic empowerment were also enlisted as means that can help minimize divorce.

Looking at the biblical foundations on marriage and comparing the causes of divorce, it is apparent that some causes of divorce do not guarantee divorce among couples. Issues like financial disagreements, witchcraft, in-law interference, alcohol, childlessness, and tribal differences could be resolved when professional advice is sought. From the biblical point of view, marriage is a permanent relationship which can only be annulled upon a death of a spouse or unfaithfulness to the marriage vow.

Table 15: Suggestions that may minimize divorce according to Pastors

Need	Frequency	Percent
Employment	1	3.3%
Enrichment seminars	14	46.7%
Money management	5	16.7%
Premarital counseling	8	26.7%
Sex education	2	6.7%
Total	30	100%

Divorce is an issue that cannot be completely eradicated as long as the devil is still alive. Divorce is a sin problem. However, with good intervention, divorce can be minimized. In as much as factors leading to divorce are numerous, it is also prudent to have several interventions that can try to curb the rate of divorce among Seventh-day Adventist couples in Kabwe East Mission District. The strategies that are proposed in this project are intended to assist the Seventh-day Adventist couples. Hence, the strategies are biased for and intended for this group of believers. The strategies enumerated here are not exhaustive but intended to minimize divorce among the Seventh-day Adventist couples in Kabwe East Mission District.

CHAPTER 4

STRATEGIES TO MINIMIZE DIVORCE

Divorce cannot be eradicated completely but can be minimized by being deliberate and proactive in putting in place interventional strategies. The factors leading to divorce among Seventh-day Adventist couples in Kabwe East Mission District need intervention in one way or the other. According to the research from those who divorced, the magistrates and pastors, the following in their highest rating were considered factors leading to divorce: in-law interference, adultery, sexual dysfunctions, childlessness, neglect, financial misunderstanding, tribal differences, education disparity, cruelty, poverty, communication, and lack of skills in managing differences, early marriages, and witchcraft interferences in the family. In fact, statistical information here indicates that while couples rank “in-law conflicts” as number one cause of divorce, magistrates and pastors rank “adultery” as number one cause.

Many couples need much professional assistance in order to minimize divorce. Couples have partial understanding of real marriage life when entering into marriage and yet there are many irreconcilable issues they face when they are finally in marriage. This can be done through nurturing couples. Moreover, marriage life goes through many phases like honeymoon, child bearing stage, grand parenting, menopause stage, some challenges of midlife crises etc.

In order to arrest this situation, strategies are being proposed as a way of minimizing divorce arising from the research. In order to minimize divorce in Kabwe East Mission District, the following are some of the strategies that could be employed:

Strategy # 1: In accordance with the biblical admonition of leaving and cleaving, Pastors and Family Life Councils at all the 11 local churches in Kabwe East Mission District provide regular and structured education for marriage for all those who plan to get married and those who are already married. Issues of in-law interference need to be dealt with in such a way that the married couples learn to be independent from in-law intrusion and that the in-laws themselves learn not to be "outlaws". Jesus stated the need not to interfere: "what God has joined together, let no man separate" (Matt. 19:6).

According to the factors leading to divorce among couples, it is discovered that in-law interference ranks first. In order to avoid marriages being dissolved by in-law interference, the following should be done:

- a) The Family Life Leaders should educate couples to detach themselves from parental dependence after marriage according to biblical admonition that says: " For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh" (Gen. 2:24). This biblical counsel assists couples to live independent lives from parental involvement in marriage life. Sakae Kubo says this concerning

couples when they marry” they stand together as one unit in contrast to the units of their parents.”¹

b) Couples should be assisted by local church to be self-reliant. Couples that depend solely on parents for their basic needs in running their day to day family affairs risk having intrusion from their parents.

c) Couples should be agreeable on the number of dependents they wish to keep. Dependents have the potential to divide the couple. The couple should agree who to keep in their home.

An understanding on the subject relating to relatives in a manner that builds harmony in marriage is important. In as much as marriage is a community affair, couples are encouraged to protect their sacred circle of matrimony without betraying each other to their relatives.

Strategy # 2: The Local Church Family Life Leaders should assist couples to understand the sanctity of sex in the confinements of marriage and assist couples enhance sexual satisfaction within marriage bonds.

This can be achieved by:

a) Promoting spiritual growth among couples. Prayer and studying of God's word are important in building spiritual growth among couples. Marriage is divine and requires divine intervention to safe guard it. The Bible says: "Unless the Lord builds the house, its

¹Sakae Kubo, *Theology and Ethics of Sex*, 16.

- b) builders labor in vain” (Psa. 127:1). Couples should be encouraged to pray, study the Bible, and do witnessing activities. Local church leadership should prepare activities that promote spiritual growth e.g. home visitation, Bible studies, witnessing, participating in Holy Communion service. The Seventh-day Adventist Believe that: “Marriage was divinely established in Eden and affirmed by Jesus to be a lifelong union between a man and a woman in a loving companionship.”¹ Marriage is holy and honorable (Heb. 13:4), and according to this, sexual intimacy outside marriage is adultery, contamination or pollution of the sacred relationship. Marriage can only thrive when God is at the center of the family.
- c) Marriage Counselors and Family Life Leaders should educate couples about sex in order to appreciate the gift of God. Deliberate efforts to understand human sexuality is important in lovemaking. The LaHaye put it this way: “God has never put a premium on ignorance, and that includes sex education.”² Sexual satisfaction is not automatic in marriage. It requires some basic understanding on intimacy. Dissatisfaction in sexual matters can frustrate a marriage and may lead spouses to find satisfaction outside marriage.
- d) Prospective couples should be counseled on sex matters so that they go into marriage life with positive attitude about sex. Marriage

¹General Conference of Seventh-day Adventists, *Seventh-day Adventist Believe* (Hagerstown, MD: Review and Herald, 1988), 294.

²Tim & Beverly Lahaye, *The Act of Marriage* (Vero Beach, FL: Christian Art Publishers, 1997), 44.

- e) counselors should be open to talk about sexual matters at the time of preparing couples for marriage regardless of the cultural barriers concerning sex.
- f) Sex education according to tribal understanding is vital. For instance, some tribes undergo rigorous sexual training before they are married. This must be encouraged among tribes so that couples enjoy lovemaking according to their tribal norms or expectation. For instance, if a husband is not circumcised, some women would resent lovemaking because it is expected of a man to be circumcised when it is not a big deal with other tribes. In some cultures, it is incumbent upon spouses to shave each other's pubic hair. It is considered uncouth for a married spouse to keep pubic hair. It is for this reason that couples respect their traditional culture in order to maintain understanding between them.
- g) Couples should be encouraged to talk about sexual matters between them so that they can enjoy the gift God gave them. There is something mystic among some couples not to openly talk about sexual matters and yet this is the source of pain and misery in marriage.
- h) Couples should be helped by Family Life Department in the church to initiate enrichment seminars where sexual related topics should be discussed according to age grouping so as to allow an atmosphere of free participation.

- i) Each local church needs to build a library of material resources which have vital information about human sexuality as God's gift which never be abused.

Strategy # 3: Couples should be assisted to understand the fact that children are a gift from God and that with or without children marriage is still binding between husband and wife.

The third factor that stands as a cause of divorce is childlessness. It is generally accepted that children are the fruits of marriage. However, it is among some factors that lead to divorce. John S. Mbiti reveals: "Childlessness is an extremely difficult reality to face. It sometimes leads to a complete breakdown of the marriage and in almost every case, in African societies; it leads to marrying a second wife (even if the husband is the partner who is sterile)."¹ Here are some of the possible solutions in handling childlessness:

- a) The couple should undergo medical attention to ascertain the cause of childlessness other than opting for divorce. There could be complications by the couple in having children due to health factors.
- b) In the event couples fail to have a child or children, they should decide to adopt a child or children to fill up the gap. Children indeed can be a source of happiness. It is natural for Africans to get children from within the family in order to maintain the

¹John S. Mbiti, *Love and Marriage in Africa* (London, UK: Longman, 1973), 197.

- c) symbol of parenthood without taking an adverse position of divorce. From the biblical point of view, lack of children should not be a cause for divorce.

Strategy # 4: Couples should strive to stay together as a family even in matters of educational pursuits and employment endeavors.

Ranking at par with childlessness as a cause of divorce is neglect. The church and the family should resolve to undertake the following as a measure to curb divorce arising from neglect:

- a) The church should discourage "Remote Control Marriages."

Couples that are likely to separate from each other in search of educational advancement for a longer period should be encouraged to go with their spouses.

- b) The church and civic authorities should enact laws to support working spouses from separating from their matrimonial homes at the expense of the family in order to maintain their jobs. It is equally a snare for spouses to be away from matrimonial homes for a longer time in pursuit for "bread and butter." The church should play a pivotal role in discouraging members from leaving their matrimonial homes for too long. The counsel to the church is: "Because marriage is a divine institution, the church has a unique and solemn responsibility both to prevent divorce and, should divorce occur, to heal as far as possible the wounds it

causes."¹As the old adage goes, "Out of sight, out of mind."

Families that are together may give checks and balances to their spouse thereby reducing on sexual temptation.

Strategy # 5: The Local Church should educate couples on how to earn and manage money as an on-going program.

Financial misunderstanding is another factor leading to divorce. The following assist couples handle finances:

a) Couples need to be transparent in handling family finances which sometimes is a source of discontentment among couples.

b) Moreover, couples should be industrious so as to help themselves

meet family needs. Each family should find something to do in order to sustain their homes.

Strategy # 6: Local churches should revitalize marriage enrichment seminars on quarterly basis in a year in order to assist couples nurture their marriages.

Local churches should take deliberate steps to plan on how they can enrich couples. Henry Cloud & John Townsend state: "A great marriage is an ongoing process, not a plateau of achievement."²Couples meet different

¹General Conference of Seventh-day Adventists, *Seventh-day Adventist Believe*, 338.

²Henry Cloud & John Townsend, *Simple Secrets of a Great Marriage*. (Nashville, TN: Thomas Nelson, 2006), 14.

challenges after wedding and it is necessary to plan for their growth after the wedding. The program should include important aspects of family life. Some of the topics for marriage enrichment may include but not limited to: managing conflict in marriage, family finances, dealing with in-laws and relatives, re-marriage, retirement, step-parenting, and lovemaking etc. Couples should be grouped according to their age brackets so as to encourage free participation on sensitive topics. For instance, in-laws and parents should not be in one class when discussing the topic of lovemaking as a matter of cultural etiquette.

Strategy # 7: The local churches should ensure providing holistic premarital counseling covering many areas of family life so that the prospective couple is equipped for family responsibilities.

Strategy # 8: Central Zambia Conference should develop marriage counseling guidelines for all credentialed ministers. This will assist ministers to be deliberate and constructive as they provide counseling services to members anticipating marriage.

Strategy # 9: Central Zambia Conference Family Life Director should prepare Marriage Handbook that can address contemporary issues affecting couples.

These strategies are not exhaustive but intended in a way to curb the escalating number of divorces among the Seventh-day Adventist couples in Kabwe East Mission District. The summary, recommendations, and the conclusion tie up the essence of this research.

CHAPTER 5

SUMMARY AND CONCLUSIONS

Summary

The escalating divorce rate in Kabwe East Mission District necessitated the research to be launched as a way of finding out factors leading to divorce. The literature review unveiled the truth that marriage is a lifetime relationship which can only be annulled upon the death of a spouse or unfaithfulness to the marriage vow. According to the research findings on factors leading to divorce in Kabwe East Mission District, the following are the causes: In-law interference, adultery (sexual problems), childlessness, neglect, financial misunderstanding, alcohol, tribal differences, education disparity, cruelty, poverty, communication, and witchcraft interferences in the family.

In view of the factors leading to divorce, strategies have been developed to assist minimize divorce among Seventh-day Adventists in Kabwe East Mission District.

Conclusions

The study concludes that marriage is designed to be a lifetime relationship between man and woman. Only death of the spouse and unfaithfulness to marriage vow could be the only legitimate reasons for the dissolution of marriage between husband and wife. Even though marriage is under attack from the devil, married couples, churches, and communities need to uphold marriage as the fundamental relationship for holistic human

formation and an avenue for human growth and development to full God-given potential. Divorce, though prevalent, does not abrogate God's original plan and design for marriage. Individuals, members, churches and communities should be intentional in supporting those who are married and help them to keep their marriage vows.

APPENDICES

APPENDIX A: CORRESPONDENCE

1st May 2008

Dear Friend, Sister, Brother, Mother or Father,

RE: SURVEY ON DIVORCE

I am carrying out a research on “**Investigations of Factors leading to Divorce among the Seventh-day Adventist Couples**” in order to fulfill the Masters Degree Course with Adventist University of Africa.

Your assistance in this matter shall be appreciated.

Your information without a name shall be kept in highest confidence.

Yours sincerely,

Daniel Chuunga

APPENDIX B
QUESTIONNAIRES

SURVEY INFORMATION ON DIVORCE

Kindly help me acquire information on Factors Leading to Divorce among Seventh-day Adventist Couples in Kabwe East Mission District.

NB:

1. Do not indicate your name.
2. Return this Questionnaire in a Sealed Envelope as provided.

Tick in the appropriate box or indicate by filling in.

1) Are you female or male? Male Female

2) Name of SDA Church

.....

3) What is your age?

- 0 – 19 Years
- 20 – 30 Years
- 31 – 40 Years
- 41 – 50 Years
- 51 and Above

4) At what age did you marry?

- 0 – 16 Years
- 17 – 21 Years
- 22 – 25 Years
-

- 26 – 35 Years
- Above 36 Years

5) At the time of marrying, how old was your spouse?

- 0 – 16 Years
- 17 – 21 Years
- 22 – 25 Years
- 26 – 35 Years
- Above 36 Years

6) Was this your first spouse?

- First spouse
- Second spouse
- Third spouse

Others

(specify).....

7) Was your spouse married before marrying you?

- Yes
- No

8) At the time of marrying, which denomination did you belong to?

- Seventh-day Adventist
- Roman Catholic
- Lutheran

Others

(specify).....

9) Was your spouse of the same faith?

- Yes
- No

Others

specify.....

10) What is your highest level of education?

- Primary
- Secondary
- College
- Graduate
- Post Graduate

11) What was the highest education level of your spouse?

- Primary
- Secondary
- College
- Graduate
- Post Graduate

12) What was your occupation before divorce?

- Student
- Employee
- Farmer
- Business
- None

Others

specify.....

13) How long did your marriage last?

- 0 – 5 Years
- 6 – 10 Years
- 11 – 20 Years
- 21 – 30 Years
- 31 – 40 Years
- Above 41 Years

14) Did you enjoy your marriage life?

- Very Happy
- Rarely Happy
- Not Happy

15) In your view what caused divorce with spouse?

- In-laws
- Money
- Neglect
- Adultery
- Education
- Lack of Children
- Sexual Problem
- Witchcraft
- Alcohol
- Tribal Difference

Others

(Specify).....

16) What did you try to do in order to prevent divorce?

Sought counseling

Called for Relatives

Went to Court

So Pastoral counseling

Others

(Specify).....

17) In your view, what should be done to prevent further divorces?

Need more time in courtship

Consult parents

Provide counseling services

Sex education

Attachment seminars

Others

(Specify).....

Thank you for responding faithfully!

FOR MAGISTRATES ONLY

Questionnaire

1) What would you say on the issue of divorce in this area?

- Very high
- High
- Low
- Very Low

2) What do you think are the causes of divorce?

- Adultery
- Sexual Problems
- In-lay Interference
- Education difference
- Lack of Children
- Witchcraft
- Alcohol
- Others

(specify).....

3) Does the current legislation uphold marriage institution?

- Yes
- No
- Other

(specify).....

FOR PASTORS ONLY

Kindly help me acquire information on “Factors Leading to Divorce” for the Masters Degree Research Program with Adventist University of Africa.

There’s no need for you to indicate your name. Return this Questionnaire in a sealed envelope as provided.

NB: Tick as appropriate

1) Are you ordained or licensed minister?

Ordained

Licensed (Not ordained)

2) How many years have you been a Pastor?

1 – 5 Years

6 – 10 Years

11 – 20 Years

Above 20 Years

3) In your experience, what could be the common causes of divorce?

Neglect.....

Adultery.....

Sexual Problems.....

Education Imbalance.....

Lack of Children.....

Parental Interference.....

Finances.....

Witchcraft.....

Others (Specify).....

4) What can be done to minimize divorce?

Premarital ounseling

Creating mployment

Money Magement

Sex Edation

Marriage Enrichent Seminars

Others

(specify).....

5) Do you have any program in your parish to meet couples who have experienced divorce?

Yes

No

6) What should be done to individuals experiencing divorce?

isit them

Help m be rehabilitated

bvide work

Prote self esteem

Others

(specify).....

Thank you for responding faithfully!

or of the Registrar or Registrars of any marriage district respectively, have and exercise all the powers conferred by this Act upon the Registrar-General and the Registrars respectively.

(No. 27 of 1930 as amended by No. 31 of 1941, No. 48 of 1953, G.N. No. 316 of 1964 and S.I. No. 72 of 1964)

Licensing of
places of
public worship

5. (1) The Minister may, by *Gazette* notice, license any place of public worship to be a place for the solemnisation of marriages and may at any time, by like notice, cancel such licence.

(2) The Minister may, by *Gazette* notice, appoint any minister of any church or religious body to solemnise marriages in Zambia and may at any time, by like notice, cancel such appointment.

(As amended by G.N. No. 316 of 1964)

PART II

PRELIMINARIES TO MARRIAGE

Notice of
intended
marriage

6. No marriage shall be solemnised unless notice of the intended marriage shall have been given in the prescribed form by one of the parties thereto to the Registrar of the district in which the marriage is intended to take place not less than twenty-one days before the date of solemnisation.

Signature of
notice

7. If the person giving such notice is unable to write, it shall be sufficient if he place his mark or cross thereto in the presence of some literate person who shall attest the same, which attestation shall be in the prescribed form.

Forms of
notice to be
supplied

8. Every Registrar shall supply forms of notice gratuitously to any persons applying for the same.

Entry in
Notice Book
and publica-
tion of notice

9. Upon receipt of such notice the Registrar shall cause the same to be entered in a book to be called the "Marriage Notice Book" which may be inspected during office hours without fee. He shall also publish such notice by causing a copy of the same to be affixed on the outer door of the office and to be kept exposed there until he grant his certificate as hereinafter mentioned or until three months shall have elapsed.

Issue of
certificate

10. (1) The Registrar, at any time after the expiration of twenty-one days and before the expiration of three months from the date of the notice, upon payment of the prescribed fee, shall issue his certificate in the prescribed form:

Provided always that he shall not issue such certificate until he has been satisfied by affidavit—

(i) that one of the parties has been resident within the

district in which the marriage is intended to be solemnised for at least fifteen days immediately preceding the granting of the certificate;

- (ii) that each of the parties to the intended marriage (not being a widower or widow) is not less than twenty-one years old or that if he or she is under that age the consent hereinafter made requisite has been obtained (which consent must be in writing and annexed to such affidavit);
- (iii) that there is not any impediment of kindred or affinity or any other lawful hindrance to the marriage;
- (iv) that neither of the parties to the intended marriage is married by African customary law to any person other than the person with whom such marriage is proposed to be contracted.

(2) Such affidavit may be sworn before the Registrar.

(3) The Registrar taking such affidavit shall explain to the person making the same what are the prohibited degrees of kindred and affinity and the penalties which may be incurred under the provisions of this Act.

(As amended by No. 48 of 1963)

11. If the marriage shall not take place within three months after the date of the notice, the notice and all proceedings consequent thereupon shall be void: and further notice must be given in accordance with section six before the parties can lawfully marry.

Marriage to take place within three months of date of notice

12. (1) The Minister or an authorised officer, upon proof being made to him by affidavit that there is no lawful impediment to a proposed marriage and that any necessary consent to such marriage has been obtained, may, if he shall think fit, dispense with the giving of notice and with the issue of the certificate of the Registrar and may, upon payment of the prescribed fee, grant a special licence in the prescribed form authorising the solemnisation of a marriage between the parties named in the special licence by a Registrar or by a licensed minister of some religious denomination or body and may further, if he shall think fit, authorise the solemnisation of a marriage at a place named in the special licence, not being a licensed place of worship or Registrar's office.

Issue of special licence

(2) In this section—

“authorised officer” means a public officer designated by the Minister as an authorised officer.

(As amended by No. 11 of 1937, G.N. No. 316 of 1964 and No. 21 of 1969)

Entry of
caveat

13. Any person whose consent to a marriage is hereby required, or who may know of any just cause why the marriage should not take place, may enter a caveat against the issue of the Registrar's certificate by writing at any time before the issue thereof the word "forbidden" opposite to the entry of the notice in the Marriage Notice Book and appending thereto his name and place of abode and the grounds upon or by reason of which he claims to forbid the issue of the certificate, and the Registrar shall not issue his certificate until such caveat shall be removed as hereinafter is provided.

Procedure on
entry of caveat

14. Whenever a caveat is entered against the issue of a certificate, the Registrar shall refer the matter to the High Court, and that Court shall thereupon summon the parties to the intended marriage and the person by whom the caveat is entered and shall require the person by whom the caveat is entered to show cause why the Registrar should not issue his certificate and shall hear and determine the case in a summary way, and the decision of the High Court shall be final.

Cancellation
(or otherwise)
of caveat

15. If the High Court decides that the certificate ought to be issued, the Judge shall remove the caveat by cancelling the word "forbidden" in the Marriage Notice Book in ink and writing in such Marriage Notice Book immediately below such entry and cancellation the words "cancelled by order of the High Court" and signing his name thereto. The Registrar shall then issue his certificate and the marriage may proceed as if the caveat had not been entered, but the time that has elapsed between the entering and the removal of the caveat shall not be computed in the period of three months specified in section *ten*.

Costs of pro-
ceedings

16. The High Court may, in its discretion if it shall consider that a caveat has been entered in any case without reasonable or probable cause, order the person entering the caveat to pay any reasonable costs incurred by either of the parties to the intended marriage by reason of the proceedings consequent on such caveat being entered.

PART III

CONSENT TO MARRIAGE IN CERTAIN CASES NECESSARY

When consent
to marriage is
necessary

17. If either party to an intended marriage, not being a widower or widow, is under twenty-one years of age, the written consent of the father, or if he be dead or of unsound mind or absent from Zambia, of the mother, or if both be dead or of unsound mind or absent from Zambia, of the guardian of such party shall be produced and shall be annexed to the affidavit required under sections *ten* and *twelve* and, save as is otherwise provided in section *nineteen*, no special licence shall be granted or certificate issued without the production of such consent.

(As amended by G.N. No. 316 of 1964)

18. (1) If the person required to sign such consent is unable to write, he shall sign such consent by placing his cross or mark thereto in the presence of one of the following persons: any Judge, District Secretary, Registrar of the High Court, Registrar of Deeds, Government Medical Officer, or minister of religion.

Signature to consent and attestation

(2) Such signature shall be attested by such person in the prescribed form.

(3) The provisions of section *two* of the Interpretation and General Provisions Act shall not apply to this section.

Cap. 2

(As amended by G.N. No. 493 of 1964)

19. (1) If any parent or guardian, whose consent to a marriage is required, refuses his consent, a Judge of the High Court may, on application being made, consent to the marriage, and the consent of the Judge so given shall have the same effect as if it had been given by the person whose consent is refused.

Consent in case of refusal or absence of parent or guardian

(2) If there be no parent or guardian of such party residing in Zambia and capable of consenting to the marriage, then any of the following persons, that is to say, the Minister, a Judge of the High Court, or a District Secretary may consent to such marriage in writing, upon being satisfied after due inquiry that there are no reasonable grounds in the interest of either party for withholding such consent, and such consent shall be as effectual for the purposes of this Act as if the father or mother had consented.

(As amended by No. 35 of 1947 and G.N. No. 316 of 1964)

PART IV

SOLEMNISATION OF MARRIAGE

20. Marriages may be solemnised in any licensed place of worship by any licensed minister of the church, denomination or body to which such place of worship belongs and according to the rites and usages of marriage observed in such church, denomination or body, or with the consent of a recognised minister of the church, denomination or body to which such place of worship belongs by any licensed minister of any other church, denomination or body according to the rites and usages of marriage observed in any church, denomination or body. Every such marriage shall be solemnised with open doors between the hours of six o'clock in the forenoon and six o'clock in the afternoon, and in the presence of two or more witnesses besides the officiating minister.

Solemnisation of marriage by ministers

(No. 11 of 1937 as amended by No. 48 of 1953)

21. A minister shall not solemnise any marriage if he knows of any just impediment to such marriage nor until the parties deliver to

Registrar's certificate or

special licence to be provided to minister him the Registrar's certificate or the special licence, as the case may be.

(As amended by G.N. No. 316 of 1964)

Marriage in licensed building

22. A minister shall not solemnise any marriage except in a building which has been duly licensed by the Minister or in such place as the special licence may direct.

(As amended by G.N. No. 316 of 1964)

Marriage books

23. The Minister shall cause to be printed and delivered to the several Registrars and to the licensed ministers of licensed places of worship books of marriage certificates in duplicate in the prescribed form with counterfoils. Such books shall be kept by the several Registrars and the licensed ministers for the time being of such places of worship under lock and key and be in the custody of such Registrars and ministers respectively.

(As amended by No. 11 of 1937 and G.N. No. 316 of 1964)

Completion of marriage certificate

24. Immediately after the solemnisation of any marriage by a minister, the officiating minister shall fill up in duplicate a marriage certificate with the particulars required by the said prescribed form and enter in the counterfoil the prescribed particulars.

Attestation of marriage certificate

25. The certificate shall then be signed in duplicate by the officiating minister, by the parties and by two or more witnesses to the marriage. The minister having also signed his name to the counterfoil shall sever the duplicate certificate therefrom and shall deliver one certificate to the parties and shall, within seven days thereafter, transmit the other to the Registrar for the district in which the marriage takes place who shall transmit the same to the Registrar-General within seven days of the receipt thereof.

Marriage before Registrar

26. After the issue of a certificate under section *ten* or *fifteen*, or of a special licence, the parties may, if they think fit, contract a marriage before a Registrar in the presence of two witnesses, in his office with open doors, between the hours of eight o'clock in the forenoon and six o'clock in the afternoon, in accordance with the prescribed procedure.

(No. 36 of 1950 as amended by G.N. No. 316 of 1964)

Issue of marriage certificate by Registrar

27. The Registrar shall then fill up and he and the parties and witnesses shall sign the certificate of the marriage in duplicate and the Registrar shall then fill up and sign the counterfoil as hereinbefore provided in the case of a marriage by a minister and shall deliver one certificate to the parties and shall, within seven days, transmit the other to the Registrar-General.

Marriage in building other

28. Whenever a special licence authorises the solemnisation of a marriage at a place other than a licensed place of worship or the

office of a Registrar, the minister or Registrar solemnising such marriage shall observe strictly all the formalities hereinbefore provided as to marriage in a licensed place of worship or Registrar's office, as the case may be. The minister who has solemnised any such marriage shall deliver one certificate to the parties as in section *twenty-five* provided and shall, within seven days thereafter, forward to the Registrar for the district in which such marriage has been solemnised the other certificate of marriage and also a copy of the special licence pursuant to which the marriage has been solemnised. Within seven days of the receipt of such certificate and such copy, the Registrar shall forward them to the Registrar-General.

than licensed
building or
Registrar's
office

(As amended by G.N. No. 316 of 1964)

PART V

REGISTRY AND EVIDENCE OF MARRIAGES

29. (1) The Registrar-General shall file in his office all certificates of marriage which shall be transmitted to him, and shall forthwith register in a book to be kept in his office for such purpose and to be called the "Marriage Register Book" in the prescribed form particulars of every certificate of marriage which shall be filed in his office, and every entry so made shall be dated on the day on which it is so entered and shall be signed by the Registrar-General, and such book shall be kept in such manner as is best suited for easy reference thereto.

Registration of
marriages by
Registrar-
General

(2) Upon payment of the prescribed fees, the Registrar-General shall at all reasonable times allow searches to be made in the Marriage Register Book and shall give certified copies therefrom.

(3) Every Registrar and the licensed minister for the time being of every licensed place of worship shall, at all reasonable times upon payment of the prescribed fee, allow searches to be made in the counterfoils of his marriage certificate books.

(As amended by No. 11 of 1937)

30. The Registrar-General may correct any clerical error in any certificate of marriage filed in his office and in the Marriage Register Book upon production to him of the certificate delivered to the parties, and shall authenticate every such correction by his signature and the date of such correction.

Correction in
Register of
clerical errors

31. Every certificate of marriage which shall have been filed in the office of the Registrar-General, or a copy thereof purporting to be signed and certified as a true copy by the Registrar-General for the time being, and every entry in a Marriage Register Book or copy thereof certified as aforesaid, shall be admissible as evidence of the

Certificate of
marriage to be
evidence

marriage to which it relates in any court of justice or before any person now or hereafter having by law or consent of parties authority to hear, receive and examine evidence.

Invalid
marriages

32. (1) No marriage in Zambia shall be valid—

- (a) which if solemnised in England would, under the law relating to prohibited degrees of marriage for the time being in force in England, be null and void on the ground of kindred or affinity;
- (b) where either of the parties thereto at the time of the celebration of such marriage is married by African customary law to any person other than the person with whom such marriage is had.

(2) A marriage shall be null and void if both parties knowingly and wilfully acquiesce in its solemnisation—

- (a) in any place other than the office of a Registrar or a licensed place of worship or a place authorised by the special licence; or
- (b) under a false name or names; or
- (c) without the Registrar's certificate of notice or special licence having been duly issued; or
- (d) by a person not being a licensed minister of some religious denomination or body or a Registrar.

*(As amended by No. 11 of 1937, No. 48 of 1963
and G.N. No. 316 of 1964)*

Void
marriages

33. (1) A marriage between persons either of whom is under the age of sixteen years shall be void:

Provided that this section shall not apply when a Judge of the High Court has, on application being made, and on being satisfied that in the particular circumstances of the case it is not contrary to the public interest, given his consent to the marriage.

Exemption of
existing
marriages

(2) Nothing in this section shall affect any marriage already solemnised or contracted before the 20th May, 1949.

(No. 12 of 1949 as amended by No. 6 of 1955)

Marriage
under African
customary law

34. Any person who is married under this Act or whose marriage is declared by this Act to be valid, shall be incapable during the continuance of such marriage of contracting a valid marriage under any African customary law, but, save as aforesaid, nothing in this Act contained shall affect the validity of any marriage contracted under or in accordance with any African customary law, or in any manner apply to marriages so contracted.

(No. 48 of 1963)

PART VI

VALIDATION OF MARRIAGES ALREADY SOLEMNISED

35. Every marriage solemnised in the portion of Zambia formerly known as North-Eastern Rhodesia before the 1st February, 1903, and every marriage solemnised in the portion of Zambia formerly known as Barotseland—North-Western Rhodesia before the 16th July, 1906, by any minister of any religious denomination or body, according to the rites in use by such religious denomination or body, shall be and shall be deemed to have been from the time of the solemnisation thereof, a legal and valid marriage:

Marriages
already
solemnised in
Zambia

Provided that nothing herein contained shall legalise any marriage which has, before the commencement of this Act, been declared invalid by any competent court, nor any marriage, either party to which had at the time of its solemnisation a lawful wife or husband living, nor any marriage which was void by reason of kindred or affinity or fraud or incapacity to contract marriage, nor any marriage otherwise invalid, either party to which shall, before the commencement of this Act and in the lifetime of the other party thereto, have intermarried with any other person.

36. Every minister of religion or other person in Zambia who has in his custody or control any register, record or paper purporting to be such of marriage solemnised before the 1st February, 1903, in the portion of Zambia formerly known as North-Eastern Rhodesia, and before the 16th July, 1906, in the portion of Zambia formerly known as Barotseland' North-Western Rhodesia, shall forthwith deliver or transmit to the Registrar-General the said register or official record or a copy thereof, unless a copy has already been transmitted pursuant to the provisions of the North-Eastern Rhodesia Marriage Regulations, 1903, or Proclamation No. 15 of 1906 omitting if desired any matter of a private nature with a certificate appended thereto in the following form:

Records and
evidence of
such
marriages

I, A.B., (here describe place of abode and position) do certify that the annexed written pages contain the true record (excepting matters of a confidential nature) of the marriages heretofore solemnised in (here name church).

Dated the day of 19

(Signed A.B.)

37. The Minister may defray out of the general revenues of the Republic all proper expenses connected with the transmission or delivery of the said registers or which may otherwise become necessary to be incurred in carrying out the provisions of this Act.

Costs trans-
mission of
records, etc.

(As amended by G.N. No. 316 of 1964 and S.I. No. 72 of 1964)

PART VII

OFFENCES AND PENALTIES

Contracting marriage under this Act when married in African customary law or contracting marriage in African customary law when married under this Act

38. Any person who—

- (a) contracts a marriage under this Act, being at the time married in accordance with African customary law to any person other than the person with whom such marriage is contracted;
- (b) having contracted a marriage under this Act, during the continuance of such marriage contracts a marriage in accordance with African customary law;

shall be guilty of an offence and liable on conviction to imprisonment for a period not exceeding five years:

Provided that this section shall not extend to any person who contracts a marriage during the life of a former husband or wife, if such husband or wife, at the time of the subsequent marriage, shall have been continually absent from such person for the space of seven years, and shall not have been heard of by such person as being alive within that time.

(No. 48 of 1963)

Accomplices

39. Whoever being unmarried goes through the ceremony of marriage with a person whom he or she knows to be married to another person shall be liable on conviction to imprisonment with or without hard labour for a period not exceeding five years.

False declarations, etc.

40. Whoever in any affidavit, declaration, licence, document or statement by law, to be made or issued for the purposes of a marriage, swears, declares, enters, certifies or states any material matter which is false shall, if he does so without having taken reasonable means to ascertain the truth or falsity of such matter, be liable on conviction to imprisonment with or without hard labour for one year or shall, if he does so knowing that such matter is false, be liable on conviction to imprisonment with or without hard labour for a period not exceeding five years.

False pretences in connection with consent to marriage

41. Whoever endeavours to prevent a marriage by falsely pretending that his consent thereto is required by law, or that any person whose consent is so required does not consent, or that there is any legal impediment to the performing of such marriage, shall, if he does so knowing that such pretence is false or without having reason to believe that it is true, be liable on conviction to imprisonment with or without hard labour for a period not exceeding two years.

Illegal performance of ceremony

42. Whoever performs the ceremony of marriage knowing that he is not duly qualified so to do, or that any of the matters required

by law for the validity of such marriage has not happened or been performed, so that the marriage is void or unlawful on any ground, shall be liable on conviction to imprisonment with or without hard labour for a period not exceeding five years.

43. Whoever, being under a duty to fill up the certificate of a marriage celebrated by him or the counterfoil thereof or to transmit the same to the Registrar, wilfully fails to perform such duty shall be liable on conviction to a fine not exceeding one thousand and five hundred penalty units or, alternatively or in default of payment of such fine or in addition thereto, to imprisonment with or without hard labour for a period not exceeding two years.

Failure to fill up and transmit certificates

(As amended by Act No. 13 of 1994)

44. Whoever personates any other person in marriage, or marries under a false name or description with intent to deceive the other party to the marriage, shall be liable on conviction to imprisonment with or without hard labour for a period not exceeding five years.

Personation

45. Whoever goes through the ceremony of marriage, or any ceremony which he or she represents to be a ceremony of marriage, knowing that the marriage is void on any ground and that the other person believes it to be valid, shall be liable on conviction to imprisonment with or without hard labour for a period not exceeding five years.

False representation

PART VIII

MISCELLANEOUS

46. The Minister may, from time to time by statutory instrument, make, alter, amend or repeal such rules as may be necessary for the proper carrying out of the provisions of this Act and more especially may prescribe—

Rules

- (a) the place or places at which shall be situate the offices of the Registrar-General and of the several Registrars;
- (b) the form and manner of giving any notice required by this Act and the particulars to be furnished;
- (c) the form of any attestation required by this Act;
- (d) the form of any certificate, licence, register or other document required for the purposes of this Act;
- (e) the conditions under which registers or other documents may be inspected;
- (f) the fees to be paid under the provisions of this Act in respect of anything required or permitted to be done or any document required to be executed and provision for their

remission or reduction on account of the poverty of the parties or for other good reason;

- (g) the procedure to be followed when a marriage is contracted before a Registrar.

(As amended by No. 36 of 1950 and G.N. No. 316 of 1964)

Ministers may receive fees

47. Nothing herein contained shall preclude a minister from receiving the fees ordinarily paid to a minister of his denomination for the solemnisation of marriage.

Notice when solemnisation intended in United Kingdom

48. Where a marriage is intended to be solemnised or contracted in the United Kingdom between a British subject resident in England, Scotland or Ireland and a British subject resident in Zambia, the latter may give notice of the intended marriage to the Registrar of the marriage district in which he resides and a certificate for marriage may be issued by such Registrar in like manner as if the marriage was to be solemnised or contracted in Zambia under circumstances requiring and authorising the issue of such a certificate by him.

Validation of certain marriages

49. Any marriage solemnised before the 23rd July, 1937, by a recognised minister, according to the rites and usages of marriage observed in the church, denomination or body to which he belongs, in any licensed place of worship not of the same church, denomination or body as that to which the minister belongs, shall be, and shall be deemed always to have been, as valid as if the minister belonged to the church, denomination or body of such place of worship, and had solemnised the marriage according to the rites or usages of marriage observed in such last mentioned church, denomination or body.

(No. 11 of 1937)

APPENDIX D
PREMARITAL DETAILS

PARTICULARS OF THE COUPLE

Names.....Telephone.....

...

Age.....

...

Condition (Single, Widow,
Divorced).....

Rank /

Profession.....

Residence.....

...

Tribe.....

.

Year Baptized.....

Length of Courtship.....

Payment of bride wealth?.....

Do you have a child outside wedlock?.....

Date of wedding.....

Where is your church membership?.....

Church Service Venue.....

Reception Venue.....

Your father's full names.....

Your Father's occupation.....

Who should sign on your certificates as witness.....

(NB: Fill in the information truthfully)

APPENDIX E

ENRICHMENT LESSONS

ENRICHMENT LESSON 1

Managing Conflict in Marriage

(Personal Notes)

Conflicts are expected in every marriage relationship because no two persons have the same personality. A successful Christian marriage is not necessarily one in which there are no conflicts, but rather one in which partners have learned to handle their conflicts in a mature way. Marriage was to be enjoyed without any conflict only before sin entered this world. Mrs. White states: "To gain a proper understanding of the marriage is the work of a life time. Those who marry enter a school from which they are never in this life time to be graduated."^{7T45} She continues: "However careful and wisely marriage may have been entered into, few couples are completely united when the marriage ceremony is performed. The real union of the two in wedlock is the work of the after years." MH p. 359,360

Be Open to each other: When couples get into a conflict with each other, it is vital for them to be open to each other. They should not pretend and behave abnormally. They must admit that things are not well in their own home and strive to remove this tension. Be frank with each other and free to talk the issue over. Create a good environment where both of you can express your feelings. Never speak to your mate with a knife in your hand. After being open to each other, then identify or define the problem. One way of solving a problem is to identify the problem itself. Identify the problem and then look at the alternatives in resolving the problem. Some conflicts just need an honest apology and then all is resolved. Some problems may need verifiable facts.

Timing: Right timing in identifying the problem is important. Know the mood of your mate. If the mood is not conducive, then adjourn the discussion. Find a better place where you can express yourself freely. If there are intruders to your issue, avoid talking in their presence. Get out of the presence of your friends or children. You need to have dignity for each other.

Respect your privacy regardless of how angry you may be. Never discuss any issue when both of you are in the tense mood. Select a convenient time.

Stick to the issue at hand: Put perimeters to your discussion. Stick to the issue at hand and restrain spreading yourselves to issues that are not related to your topic. Stick to the issue or agenda item. This principle is cardinal. Do not take advantage of a current issue as a way of bringing issues unrelated. Couples bring in forgotten issues or issues never disclosed to their mate after finding an opportunity to the current difference. Never harp on past offenses that have been confessed and forgotten. This also means that you should not bank differences.

Compromise: Compromise is a good attitude in resolving conflict. Sometimes it is difficult for a couple to admit their failures or mistakes. The only neutral way of letting life continue is to compromise. Both must be willing to compromise for the sake of peace. Just like Abraham and Lot had to separate in order to allow good relationship to continue (Genesis 13:1-18). Even if you have your right to insist on being right, please learn to submit in order to compromise and keep moving on.

Listen to your mate: Give chance to your mate to share his or her feelings. Do not talk at the same time. As your mate expresses the feelings on the issue, be attentive and allow your mate to talk. Depending on the issue, it is always good to talk face to face when the issue is sensitive. You may use the phone or email facilities but the best is to meet your mate eyeball to eyeball. Strive to understand your mate. No interruptions are required when the other is having the floor.

Respect your mate: Respect your mate as you resolve a difference. Resist the temptation to use vulgar language. The Bible declares: "A gentle answer turns away wrath, but grievous words stir anger." (Pro. 15:1). You may regret for what you may say rashly. Kindly respect your mate regardless of the problem.

Keep the issue to yourselves: Once a problem arises in a home, resist the tendency to project a problem to others. Do not shift your anger to your dependents, office mate, or your neighbors over a dispute with your spouse. Some couples go to extremes of extending their dissatisfaction with the spouse to people who may not be of help.

Invite Jesus Christ: We may use all the tactics in resolving conflict in marriage but the key in ending disputes is when we put Jesus Christ at the center of our lives.

Strive to be a peace maker for the Bible states: "Blessed are the peacemakers, for they will be called sons of God." Matthew 5:9.

ENRICHMENT LESSON 2
MANAGING FAMILY FINANCES
(Personal Notes)

Key thought: “Show me how you spend your money and I’ll show tell
your character”

Text: “To fail to provide for your own family is being worse than a
heathen.” 1 Tim 5:8.

Principles of Managing Personal Finances:

1. Always develop a financial plan
2. Do not spend before you earn
3. Plan for bigger expenses
4. Stop impulse buying
5. Save regularly and consistently
6. Strive to increase your current income. Someone said: “Two ways to
have enough money: “Increase your income or decrease your
expenses.”
7. Shun debts (except those for investment purposes)
8. Adjust your lifestyle to suit your financial strength
9. Be content with what you have
10. Let God be first in your management of finances Deut. 28:13, Matt.
6:33, Deut. 8:18

ENRICHMENT LESSON 3

SAVING

(Personal Notes)

Saving is putting some resources aside in safety for future use other than settling for instant gratification. You simply defer pleasure for the sake of a rainy day. When you save, it does not mean that you have no faith.

BENEFITS OF SAVING

1. Helps you to plan for bigger expenditures.
2. Helps you not to fall in debt unnecessarily.
3. Assists in emergencies.
4. Reduces impulse buying.
5. Helps in long range venture e.g. holidays, child expectancy, school, and wedding.
6. Gives peace of mind.
7. It enables you to support other people.
8. Saving develops character. It teaches you self- denial and patience.

ADMONITION ON SAVINGS

1. Save at least 10% of your income.
2. Save regularly. Make it a habit to save.
3. Save where you can get better returns.
4. Resist the tendency from withdrawing whatever you have saved.
5. Treat savings as a debt. Whenever you withdrawal, remember to deposit back the withdrawn amount. This will teach you financial discipline.
6. Save in stable banks.
7. Start small. Chinese proverb states: "**The man who removes a mountain begins by carrying away small stones.**" Furthermore, "There are two things to aim at in life: first, to get what you want; and after that, to enjoy it. Only the wisest of mankind achieve the second."
- Logan Fearsall Smith
8. It is better to put money in a bank than in your pocket.
9. Start now not tomorrow. The Bible reveals: "In the house of the wise are stores of choice food and oil, but a foolish man devours all he has."
Pro. 21:20.

ENRICHMENT LESSON 4

HOW TO BECOME SELF-RELIANT

(Personal Notes)

We are born to succeed. Success is the wish of every individual but a few achieve it. Some think if you attain the highest office in the land or in an organization then you have achieved your dream. Others feel the little they have achieved is the highest peak. However, success is basically achieving your dreams in your own capacity and level of life. Here are some tips:

1. **It begins with God:** God is the source of life. Without God we cannot have life. Success begins with God. When God is recognized as the Lord and Saviour of your life, then you have begun on the path of success. Academic attainments and economic status alone cannot grant us success. God is the source of success. He never fails in what He desires to do. He is omnipotent, omnipresent and omniscient. The Bible says: "...seek first the kingdom of God and His righteousness and all these things will be added to you." Matthew 6:33
2. **Dream:** You must have a dream for your life. What do you want to do and what do you want to be? Decide who you are and decide what you desire to be and decide the route to achieve that dream.
3. **Self-discipline:** Success requires self-discipline. You just need to be focused in life. Eliminate those things that may block you from attaining your dreams. Be self-disciplined not to chase every rabbit in life. Learn to say yes and no at the right time. Know when to act and when to wait. In your financial management, exercise restraint. Some individuals once they are blessed with money and position, they want to drive every car, they want to buy every latest mobile phone, they want to change residence and they even want to change a spouse. Well, some of the above may definitely need to change. But the question is, is there ethics and good motive for such a drastic change? Self-discipline is pivotal in achieving success in life.
4. **Be decisive:** Life is fast. Life is dynamic, it is not static. Whatever you desire to accomplish, you must move fast and steadily realizing that our life expectancy on earth is short. Do not keep on wishing and dreaming. You have to get to work. Never postpone that which is within your power to do. Move and act in good time. Opportunities come once. The wise man Solomon says: "Whatever your hand finds to do, do it with all your might, for in the grave, where you are going, there is neither working nor planning nor knowledge nor wisdom" (Ecc. 8:11).
5. **Think outside the box:** Do not be fixed. Learn to think and do things in your own way. Of course there is need to consult but you are the final person. No one says we should do the same things. We are

different and we must think differently for our plans. Thinking will help us do those things that are extraordinary.

6. **Learn from others:** See what others are doing. Be close and ask the secret behind their success
7. **Be creative:** Do not do what others are doing. Be your own. Refuse to be a copy right
8. **Start small in life:** Big things begin small
9. **Diversify:** Do not put all eggs on one basket. Try to do different things and you may hit success
10. **Be honest:** Success in life requires integrity. In all that you do, be transparent. Lying, pilfering office material or time, violating traffic laws, vulgar language, padding expense accounts, taking time off from work on pretense that you are sick, avoiding paying your bills, defaulting in loan repayments, sexual sin etc. are vices that drag our success in life. What is wrong is wrong and there is no better way of doing a wrong thing. Honesty is the motto for success. God will only bless our endeavors when our hands and hearts are clean. Remember character is made by many acts; it may be lost by a single one. Abstain from the appearance of evil is the biblical injunction- 1 Thessalonians 5:22.

11. **Manage your time:** Time is an asset given to all human beings. Successful people in life are associated with having value for time. You can be successful in life provided you realize that things can only happen when you manage your time effectively. Time in itself is not money but life. Time is an asset that God has given to humankind. Yes, you may not be a top executive but you are a manager of your own time. Knowledge alone about time management may not suffice. What is needed is to change our attitude to time and put principles into practice. Every individual can succeed. All that is needed is to be deliberate and strategic in life.

ENRICHMENT LESSON 5

LOVEMAKING IN MARRIAGE

(Personal Notes)

Text: Heb. 13:4

Here are the lovemaking tips for every caring spouse:

- Know how your body works
- Lovemaking begins in the mind and not on the bed
- Always initiate foreplay in order to prepare each other
 - Play with your mate
- Have lovemaking at the right time without interruption
- Lovemaking requires team work between husband and wife
- Respond to instinct of pleasure by either shouting or crying
 - Attract your mate when you need it
 - Go out of your bedroom sometimes
- Position yourself strategically to get the best out of it
- Do not starve each other intimately during and after pregnancy
 - Celebrate the joy of reaching the climax together

Group to discuss hindrances to lovemaking process

ENRICHMENT LESSON 6

(Personal Notes)

Secrets of Happy Couples

1. They make it a life commitment
2. They have respect for each other
3. They do not allow third parties to interfere
 4. They play with each other
 5. They manage finances together
 6. They use endearing terms
 7. They attract each other
 8. They plan for their families
9. They apologize when they make a mistake
 10. They pray together
11. They share intimate love (Hebrews 13:4)

ENRICHMENT LESSON 7

DEALING WITH IN-LAWS

(Personal Notes)

In the home of Mountain Phiri, whenever Kaswili, (the mother to the husband) visits, the daughter in-law suffers intimidation. Kaswili takes control of the kitchen affairs. She chooses what type of food to cook.

In another development, Mr. and Mrs. FolokoKalyabune suffer a "mini-divorce" whenever Mariana, (the aunt to Mrs. Kalyabune) visits them. Mariana claims to have brought up Mrs. Kalyabune when her mother died. And so, Mariana demands money to till the land every farming season.

In the home of Suspicious Sakala, not less than four visitors come when it is month end. These visitors come either for a mere visit or for school fees.

Whenever Washeni Malaya visits her mother, her behavior to the husband suddenly becomes negative and tense.

Is this what it means to have in-laws? Should in-laws be a burden or blessing?

HANDLING IN-LAWS

- 1. In-laws should regard the husband and wife as one flesh and not as separate entities.** Anything done to the wife affects the husband and vice versa. The Bible says, "Therefore shall a man leave his father and mother, and shall cleave unto his wife and they shall become one flesh" Gen. 2:24. The aspect of two people becoming one in marriage should be respected by all. Any sentiment to alienate the other from the spouse is not God's purpose.
- 2. The couple should not give wrong impressions to relatives so as to injure your spouse.** Such habits open the "doors and windows" for the in-laws to interfere because you are passing information against your spouse to them.
- 3. Do not create a safety zone.** Do not report any conflict to your parents or relatives. Of course parents also should endeavor to get a balanced reports from both husband and wife than to rush to defend their daughter or son because it calls for "two to tangle." Parents should not entertain their children's sentiments when they report to them about matrimonial issues. They should encourage their children to solve their own problems so that they grow. By all means, let couples learn to solve their own problems than running for safety zones.
- 4. In-laws should not demand support.** Even though you educated your son or daughter, once they are in marriage, you have no absolute right to demand support except to ask. Let couples develop a policy of how they want to support their in-laws without causing conflicts. It could be a problem if only one side is being supported at the expense of other in-

laws. Balance your support so that the other family members are not sidelined.

- 5. Have a deliberate decision on how to deal with dependents.** In the first place, the couple should agree on whom to keep in their home. Relatives should not just dump children at Mr. Kabiki's home because he is a manager. Couples should keep dependents they are willing and able to support. Never keep a dependent you are unable to control. It is very disappointing to see a couple threaten to divorce because of a dependent. Of course, it is common knowledge that "no man is an island." We need to keep other relatives because at one time or the other we might have been kept as well. There many sad situations of unemployment, harsh economic environment, death and many orphans are looking to someone for help. We must be open- hearted to be willing to help needy cases. There must be mutual consent on whom to keep in a home.

ENRICHMENT LESSON 8

STEP- PARENTING

(Personal Notes)

Step parenting can bring hell to a marital relationship if not well checked. Normally, step parenting comes about because of divorce or death of a spouse. So, all of us are potential men and women to be involved in such doldrums. No one is exempt even those that are single.

Suggestions for step parenting:

1. Accept the new situation. Differences and degrees of attention and love for your stepchildren may vary. Problems may arise with your stepchildren but be adaptable because you are now in a coalition government.
2. Learn to love your stepchildren and they will reciprocate. Do not sideline them.
3. Do not force your stepchildren to call you mum or dad but show them parental love and they will do likewise. Allow enough time for your kids to adjust.
4. Be united with your spouse in terms of discipline of your children.
5. Do not be jealous of your stepchildren when your spouse sticks to them anyway. They may still remember the old days. Moreover you both came into marriage with kids.
6. Do not intimidate and be one sided at the expense of the welfare of your children for the sake of your step- spouse. A missing parent can never be replaced. Even if there has been unpleasantness among the two parents, the missing parent is still a real parent.
7. Make a strong effort not to display favoritism in the treatment of kids. Associate with your spouse's kids equally. All the children must feel that they are special to both parents.
8. Focus on the good qualities in all your children. Do not be a faultfinder to your step kids.
9. Allow your kids to visit the real parent.
10. Stop using the word "step" when introducing your children. The word has a negative connotation.

All children live by what they see. They pick up our bad traits as well as our good habits. Just because a child did not come from your belly does not mean you cannot have the same feelings for your stepchild as you do for your biological children. Have fun and enjoy all your children. They have a lot of fun to share.

ENRICHMENT LESSON 9

RE- MARRIAGE

(Personal Notes)

A re-marriage is not as easy as the first marriage. The previous marriage always acts as a yardstick to subsequent marriages. You have a reference at least in some things with the previous relationship. Every married person is a potential candidate for remarriage in case of divorce or death of a current spouse. However, there is no guarantee that when you remarry you will be assured of a stable home. Sometimes remarriage can be more traumatizing than the first relationship. Hence, there is need on your part to heed the following counsel when seeking a remarriage:

1. **Consult God in the matter of remarriage.** God is able to help you get a replacement that can be a blessing to you. Never use the previous experience in securing a remarriage. This is another unique situation. Human judgment is deceitful. Ask God to guide you.
2. **Give yourself time.** Do not rush into a remarriage just because the Bible sanctions it after the death of a spouse. Take time to reflect on whether a remarriage is the best solution in your situation. You need to consider a lot of factors before you contemplate remarriage. Give yourself a grieving period but not too late lest you get tempted along the way. If you are divorced, do not go into remarriage as a way of showing off to your previous spouse.
3. **Consider the past record of your prospective partner.** Consider the previous relationships of the prospective partner. Take into account the number of children he or she has. Find out the grounds of divorce with the previous mate or the cause of death if widowed.
4. **It is prudent nowadays to think about health.** With the advent of HIV and AIDS, it is imperative to consider health. Do not entangle yourself with such a disease. The fact that someone was married, possibilities of contracting such a disease are rife. Both of you should go for HIV/ AIDS testing; just to be sure you are making a safe choice. Don't just close your eyes and pray. You need to take precautions concerning your own life. This, however, does not mean you cannot marry an HIV AIDS positive individual. It is a matter of choice and taking necessary medical precautions.
5. **Do not be revengeful.** Some people who have divorced their spouses quickly get into a remarriage so as to prove to their former spouses that they are still marketable. This is a wrong approach to the whole issue of remarriage. Do not remarry to prove a point to your former spouse.
6. **Consider age.** Do not remarry a lady who is an age mate of your own daughter or son; marry a lady of your own age group. Men who have divorced go to another extreme of marrying too young a lady as compared to their age. This is a snare that can create hardships in the

marriage. Women too should not marry men who are much younger than themselves. Either way, the marriage relationship should be enjoyed within a compatible age bracket between mates.

7. **Do not be historical.** Shun past references that may be offensive to your current spouse. Once you remarry, avoid mentioning the joys or sorrows of your late or divorced spouse. This has a negative impact on your current spouse. Shun any comparison that may injure your current spouse. As much as is possible, put away the pictures of your former spouse and put up pictures of your current marriage partner. Do not undermine the esteem of your current mate in preference to the old one. This can cause a potential conflict.
8. **Count the cost of having more children.** Ask yourself if you really need to have children with your current spouse or not. There is also a danger of believing that every remarriage should be cemented through having children. There are many marriages that are happy even though they are childless. In situations where your spouse has children from a previous marriage and you also have children from your previous marriage, by all means you need to discuss the issue of blending these two teams. In this matter, consider the ages of your children. Will your children accept the new parent and the other children from your spouse' side?
9. **Be mindful of rationalizing about sex.** It is better to get married than to burn with passion. Being widowed or divorced does not entail that sexual feelings will die. Temptations are high on your part since you are now on your own. Do not hide in the pretext of mourning your late spouse and yet you are privately enjoying sexual life. Be open and just decide to remarry to keep on enjoying the fruit of marriage.
10. **The Issue of property.** As you enter into remarriage, you will probably have acquired property from your first marriage. Upon considering remarriage, kindly discuss how you would manage the existing assets or property. If this area is ignored, relatives may intervene when death takes away your spouse. There are some people who want to get into remarriage purely with a motive to bargain from one who is rich. And to avoid such tension from family members, it is prudent to secure your property by writing a will.

Remarriage can bring more perplexities or blessings depending on how carefully you enter into it. Some have experienced great agony because of remarriage. Some children have been disowned while others have been neglected due to a remarriage. For this reason, take good time to think on remarriage if you have children or dependents.

ENRICHMENT LESSON 10

PREPARING FOR RETIREMENT

(Personal Notes)

Many people dread retirement. Retirement will catch up with almost everyone as long as we are not static but growing every day. The word “retirement” is not welcome to some who are nearing the retirement age. Retirement might mean no income anymore, no other related benefits, no more living in a company house and no longer driving the company vehicle. Many more incentives are withdrawn. It is for this reason that many workers today just fear to retire. Most retired individuals die prematurely because facilities they were enjoying while working have been withdrawn. Sometimes change of residence affect some who retire. On the other hand, retirement to the wise simply opens new doors to big income and comfortable life. With good planning retirement can just set you in realms of high attainment where you unleash your potential without limits. Here are some hits that can help you retire honorably:

Decide when to retire

The key factor in preparing for retirement is to know when you will retire. Each organization has got governing policies on retirement. You as an employee should have knowledge about when you should retire. If you know when to retire, it will ignite your planning. When the time to retire is known, your spending will equally be controlled in order to focus on retirement settlement.

Decide where to settle

As you plan to retire, decide where you will settle whether in town or in the countryside. This will help you to know what type of life to lead. The location will determine the type of house to build. If you will lead countryside living you will decide to locate yourself where there is electricity. If for over fifty years you have lived in an electrified house, it will be mockery for you in old age to settle in a village where there is no electricity. As you retire, there shouldn't be marked difference in terms of location and facilities. This will affect your health and die quickly. It is very unfortunate not to know where to go after retirement. Decide where to settle and this will give you direction of what to do in that environment.

Prepare now!

The preparations should be done while in your prime age of employment. Do not wait for your retirement package in order to start preparing for retirement. You start preparing now for all that you want to be in retirement period. Do not wait for a better pay or conditions of service to improve. Start now so that you reduce the retirement stress. Many people make mistakes to prepare for retirement when they have only five or less

years toward retirement. Retirement is beyond mere rhetoric allegories but real life situation.

Think of shelter

Shelter is basic need for every human being. Plan to have your own house as you look forward for retirement. You cannot afford to pay for accommodation when your strength has waned. There should be no anxiety for rentals for the retiree. Therefore, you can't assume that you will always have money to pay for rentals. Build a house where you plan to settle the rest of your life.

Think of an alternative income

Retirement may require maintaining the same standard of living. The exact amount will depend on your lifestyle choices. The choice of residence will to some degree affect your living expenses. There are so many things to consider about retirement- some of which you have no limited control over like health care costs, accommodation, insurance, transport, etc. Even a well-prepared retirement plan can become futile in a year or two if major changes occur in your life. As you plan to retire, think of what can give you some income.

Consult

Some retirees get overwhelmed when they receive their package to the extent that their first impression is to change their outlook altogether. Without restraint the retirement package can just go into the bottomless pit of personal pleasure. Seek advice from those who have attained success. Consult financial experts. Consult those who are doing the same type business to guide you. Otherwise it is dangerous to pursue a certain project which you are not sure of. Yes, life is about taking risks. At least take risks in a reasonable and well informed atmosphere and not from a reservoir of ignorance. When you consult, you lose nothing.

CONCLUSION

Retirement if well planned can be an exciting venture. Remember you cannot dodge retirement. It will catch up with you someday. Therefore, prepare for retirement now! The Bible says: "In the house of the wise are choice foods, but a foolish man devours all he has" (Prov. 21:20).

ENRICHMENT LESSON 11

CHOOSING A MARRIAGE PARTNER

(Personal Notes)

The Strength of any building depends on its foundation. The stability of a home may depend largely on the right choice of a marriage partner.

Choosing a marriage partner is a serious decision that one may need to venture in. Most divorces today emanate from poor foundations. Therefore, just as much care we give to the type of car we want to buy, those contemplating marriage should give careful thought to every step taken in the choice of a life partner.

Marriage is a holy institution. It came into existence before the entrance of sin. The Lord Himself declared right at the creation of this world, "It is not good for the man to be alone. I will make him a helper suitable for him" (Genesis 1:18). In as much as God has allowed men and women to marry, it requires wisdom in selecting a compatible mate. Ellen G. White (Adventist Home p. 43) points out that: "It is from the marriage hour that many men and women date their success or failure in this life... Marriage is something that will influence and affect your life in this world and in the world to come." Consider the following tips that can help you select a mate for marriage:

1. Age

Age is a vital component in the selection of a life partner. One must be mature spiritually, physically, and emotionally. The fact that one has breasts, pimples, pubic hair, or has wet dreams is not a sign of being ready for marriage. Anyone not out of teenage period is not fit for marriage. If you are in secondary or high school it is better you finish schooling than rushing into marriage. Great disparity between mates is an impediment to a relationship. Too young a man is unfit for marital duties. Don't marry someone older than your mother or father. Age will affect your sexual and social interest in marriage.

2. Marry a person who turns you on.

It is sin to marry a person you do not love. Never marry a person out of sympathy. Love is not a feeling but a principle. It is not true that love is blind but people involved are the ones that are blind. More also, 'love is in the eyes of the beholder'. Do not marry a person you do not love thinking that once in marriage your love may increase for your partner. Outside (physical) and inner beauty are both good to develop a health relationship. Marry a person who turns you on sexually but consider character as well.

3. Marry a friend.

Do not rush into marriage with a stranger. How do you propose love to a young lady when you have just met on a train or on a bus? Strive to fall in love with a friend than a stranger. This will establish your home. The devil you know is better than the angel you don't know. Endeavor to know the background of your mate. You may end up marrying a lady who has aborted four times or a young man who has divorced five times.

4. Compatibility.

Be compatible with the person you want to attach your life with. You must be compatible in education, career, social life, etc. If you like music, get into a relationship with a singer and so forth. This equally involves going out for someone who shares the same faith with you. If in your courtship you are always having sharp and irresolvable issues, it is probable that this behavior may continue even in marriage.

5. Consult God.

Prayer is imperative instrument in getting a life partner. God knows very well the rightful rib He created for you from the foundation of this world. Pray to God for guidance in this great matter. Don't just inform God to approve your decision or selection. Involve Him even before you take any advances to anyone. The Bible states: "Delight yourself in the Lord and he will give you the desires of your heart" (Psalm 37:4). It continues: "Unless the Lord builds the house, its builders labor in vain" (Psalm 127:1).

ENRICHMENT LESSON 12

Managing Sexual Pressure

(Personal Notes)

Human beings are sexual animals. Our bodies are wired in such a way that they respond to stimuli. God invented sex and it is only to be enjoyed in the confinement of monogamous relationship. The Psalmist David declares:

“I will praise You, for I am fearfully and wonderfully made...” (Psalm 139:14). Sexual pressure is manageable. This can only be managed if we are aware of what we are and how we behave towards the opposite sex.

The mind: The mind is a powerful machine. Deliberately disengage your mind from sexual impropriety. Just concentrate on positive things. The adage is true, “Garbage in and garbage out.” Human beings are capable of making positive decisions. Keep your mind busy with other activities and you will overcome sexual pressure.

Warming up: One way you can manage sexual pressure is to avoid “warming up.” There is no way you can control your sexual feelings if you get closer to the “fire.” As a man know that any attraction from the woman will stimulate your sexual organs and vice versa. Refrain from casual kissing, sensitive hugging, caressing etc. Create a distance from the center of attraction.

Suggestive talk: Mind your speech. Some discussions trigger emotions. For instance a woman should not challenge a man and say, “Are you really a man?” Or a man says, “Where is your husband? For how long has he been away? How do you manage? Have limits even when it comes to traditional cousinship. Remember actions speak louder than words. Do not engage in stimulating and enticing conversation.

Odd places and times: It is prudent to be with a fiancée or opposite gender at the right time and place. If you are with the opposite sex at 10pm and in your college room, this may be dangerous especially if your friend is a potential prey. Keep away from your mate at awkward time and place. You can help God to answer your prayers by keeping off from a point that can lead you into temptations.

Positioning: Deliberately position yourself in a way that you are not attracted sexually to each other. Do not sit on the laps of a man in the name of friendship. It just takes a moment to be electrified until you find your hand moving from the neck to a kiss and finally to the forbidden zones. Do not tempt yourself in the name of friendship. How to you sit opposite your mate and yet you displaying your thighs or your breasts? Even if you are baptized by the Holy Spirit you must know that some parts are not born again. Sexual feelings do not die even if you are a born again Christian.

Company: Bad Company corrupts. If you are always in the company of friends without morals and always talk about sex, you are likely to be tempted to try. Keep away from friends who may tempt you in this matter. If

you concentrate on looking at bad pornographic materials and eating wrong food that can increase sexual appetite, then you may fall into the rut of adultery or fornication.

Be focused: Strive to set your priorities right. Do not be pre-occupied with sex. This has its right place and time. Get busy and be focused in life. Define who you are and what you desire to be in life. Cherish virgin pride!

Pray: Prayer will help you overcome the sin of immorality but do not position yourself in a situation where you may be tempted. God has power to help you overcome the sin of sexual immorality but you have to cooperate with Him.

Young men and women should endeavor to keep themselves pure. Why should another "hyena" devour your virginity? Why not preserve your virginity to your rightful partner? Why should someone who did not even pay dowry be the one to have the cream? Won't you feel ashamed in your life to discover that a serious man comes your way only to get second hand offer when he has actually paid and he is even staying with you?

Protect yourself from sexually transmitted diseases and "cheap sex".

Protect yourself from unwanted pregnancy. Do not confuse sex with love. Protect your self-image and be an example to the world that God has enough grace to give to those who want a pure life.

ENRICHMENT LESSON 13

(Personal Notes)

TIPS FOR WEDDING PREPARATION

1. Be mature physically, emotionally, and spiritually
Marriage involves a lot of things apart from sexual activity. Grave responsibilities lie in the hands of married people. This is a time when two adults start a family and maturity is required.
2. Parents should give consent to your plans
Parents should approve marriage intentions. It is not safe to go into marriage that is not approved by your parents. You need blessings from your parents in order to go into the relationship with peace of mind.
3. Let the church leaders know your intentions for marriage.
You will lose nothing if the leadership of the church is informed. Even if there may be no church wedding, let the church leadership know of your plans.
4. Men should be self- supportive before they marry.
How do you get a wife when you are even unable to buy a bed? Men should create an environment where they are able to have few basic items for the home.
5. It is the privilege of the bride to choose a convenient wedding date and not the bridegroom, church or the Pastor. The bride knows very well when it is not a "rainy day" referred to monthly period. Therefore, committees should not impose a wedding date on the couple. The couple and especially the bride have this privilege.
6. Where possible, let bride wealth be paid in full before the wedding date. This will give the bridegroom great joy and satisfaction. This will give you confidence and security that indeed you are a man.
7. Seek marriage counseling before the wedding date.
Many counseling sessions that are undertaken just before the wedding do not yield good results. There is too much nervousness with the couple. Their interests are divided. They are thinking of the wedding steps and the vows etc. Seek counseling in advance so that you are not under undue pressure.

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