

DISSERTATION ABSTRACT

Doctor of Ministry
Emphasis in Marriage and Family

Adventist University of Africa

Theological Seminary

**TITLE: A PREMARITAL FAMILY LIFE ENRICHMENT CURRICULUM
FOR ADVENTIST YOUTH EDUCATORS IN KASAMA
CENTRAL, LUALUO AND NEW TOWN CHURCHES
OF KASAMA WEST MISSION DISTRICT, ZAMBIA**

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A problem and concern within the Seventh-day Adventist Church is that many young people are getting married without having sufficient knowledge about marriage before they get married. This lack of information may lead to problems later in the marriage. Kasama Central, New Town, and Lualuo Churches do not have an intensive preventive premarital family life program, no qualified personnel and inadequate family life materials dedicated to helping young people through the personnel who would be trained to handle issues of marriage. Therefore, there is need to develop a premarital family life curriculum and enrichment seminars for Adventist youths in these targeted churches.

The purpose of the dissertation was to develop, then implement and evaluate family enrichment seminar materials and training of premarital Family Life Educators to help youths benefit from preventive premarital family life education.

The method used was the closed questionnaire. The approach used was qualitative so that the information helped in achieving workable solutions and helped the researcher to understand the problem from the point of view of the people who responded to the questionnaire. The researcher used the logframe matrix to map out the study aim, goal and objective that verify the key assumptions of the premarital family life education activities. Then the Gantt chart was used to map out the project over time and the project implementation.

The results and findings of the research revealed that though there is normalcy in Kasama Central, New Town and Lualuo Church with regard to marriage but the influence of modernity and postmodernity is influencing marriages negatively.

Thus, the conclusion show that if there is an emphasis on the family life education, some young people would be reclaimed so that they have better marriages and families other than following the evasion that is not according to God's will. The programs could act as preventive measures towards the negative vices that affect young people. Therefore, if the unique work of premarital family life education which deals with prevention therapy would be implemented it could reduce the crucible that the youths would get involved if taught before they enter into marriage. It would help those who want to marry to understand the strength and weakness found in each partner.

The recommendation is that there be an intense training of trainers who can help train the personnel who, in turn, would train others so that young people can be prepared to meet the challenges found in marriage. Another recommendation is to also provide materials that can be used by marriage educators.

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A dissertation

presented in partial fulfillment

of the requirements for the degree

Doctor of Ministry

by

Willard Sichilima

August 2016

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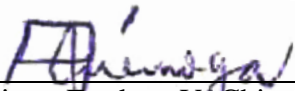
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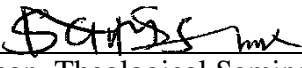
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This dissertation is dedicated to my wife Elizabeth Chanda, Chisoso, my son Kavwa Willard Sichilima, my daughters Kai Miriam Nachilima, Kutemwa Joy Nachilima, Kalinda Grace Nachilima, and my grandson Amani Kombe and the leadership of North Zambia Field for inspiring me to fulfill my dreams of pursuing this doctoral study. May this instrument be one of the precious documents for helping those who want to experience happiness in their marital preparation and in marriage.

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LIST OF ABBREVIATIONS

ATR	African Traditional Religion
DRC	Democratic Republic of the Congo
FLE	Family Life Education
IPPF	International Planned Parenthood Federation
IPV	Intimate Partner Violence
Km	Kilometer
KWMD	Kasama West Mission District
NET	New English Translation
PFLE	Premarital Family Life Education
SID	Southern Indian Ocean Division
SOP	Spirit of Prophecy
Sq.	Squared
UNICEF	United Nations Children's Emergency Fund

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CHAPTER 1

INTRODUCTION

Statement of the Ministry Context

The ministry context where the dissertation was implemented was in Kasama Central, Lualuo and New Town Churches of Kasama West Mission District (KWMD) in Zambia. These churches comprise a total membership of 1,161 with Kasama Central Church having the largest membership of 589, Lualuo 313 and New Town Church 259. According to the 2013 field secretary's report, the three churches accounted for 23% of the total membership of KWMD which was 5,015. It was estimated that 71% to 77% of the total membership of KWMD attended church every Sabbath, with 95% of the total membership having been baptized and 5% attending the baptismal class.¹

At the time of the exercise, Pastor Godwin Kafuta, the pastor for Kasama West Mission District indicated that most of the membership in these churches lived in urban areas, with the rest based in the peri-urban areas. Additionally, the youth comprised approximately 70% of the total church membership, while the adults comprised 30%.²

Kasama Central Church is in Kasama town while New Town Church is about three kilometers from Kasama Central Church and Lualuo Church is seven kilometers

¹Isaiac Kaputo, *Field Secretary's Statistical Report* (North Zambia Field of Seventh-day Adventists, December 31, 2014).

²Godwin Kafuta, "Membership of Kasama West Mission District," interview by author, January 24, 2015.

away from Kasama Central Church. These churches collaborate from time to time in church matters that include district meetings like district council and camp meetings. The members of these churches are noted for their active participation in various programs, hence, their selection as the study population.

At the time of the study the researcher, a member of Kasama Central Church, had been serving as the education director of North Zambia Field, for a period of five years. As a church member, the researcher participated in various church programs as well as ministerial work that included, family life studies, weeks of prayer among elders, family life leaders, and youths. It was during this time that the researcher developed the desire to contribute to KWMD agenda for better marriages.

The researcher particularly had the desire to nurture young people through the provision of premarital family life education on marriage and family life issues that had hitherto been inadequate or absent altogether. This desire stemmed from the facts that some of the newly married couples with whom he associated were experiencing conflicts in their homes. Further investigation by the researcher revealed that the couples facing conflict in their homes hadn't had the benefit of premarital family life education by professional personnel. This was unfortunate situation since God desires that His followers establish their marriages on biblical principles, to ensure the stability of their marriages. The researcher felt it was his duty to take initiative as gospel minister to offer this service through the preparation of adequate material on the matter of premarital family life education for the youth trainers and also for the youths.

Statement of the Problem

Ever since 1984 when the General Conference of the Seventh-day Adventist Church Annual Council voted to adopt a premarital family life education, the young people at Central, New Town and Lualuo Churches have had no trained personnel who would direct the youths in the premarital family life education and also in the preparation of the premarital curriculum for the education of the young people in the interest of helping sustain stable their marriages.³ As a result of this, few premarital seminars are conducted. Furthermore, even the couples that are counseled find the knowledge on family matters inadequate in that they still are unable to handle the challenges of marriage and family when they arise. Hence, the choice of this study, to help examine the impact of family life education enrichment on marriage and family for Adventist youth in these targeted churches with a view of developing appropriate curriculum to assist equip them with skills and competencies to uphold their marriage relationships and families.

Statement of Purpose

The purpose of this study was to develop, implement and evaluate the premarital family life education curriculum, train the premarital family life educators and preparation of the materials to be used in seminars to facilitate the understanding of family issues not only in the present time but also in future when young people get married.

³Roger H. Ferris, "Premarital Preparation: An Educational Content Design for Seventh-day Adventists in the United States" (Doctoral Dissertation, Andrews University, 1985), <http://digitalcommons.andrews.edu/dissertations/363/>.

Justification for the Dissertation

Prior to the study implementation, there was no specific church program in place to address the premarital family life issues among the three targeted churches. In addition, there was a paucity of research on premarital family life education at Kasama Central, Lualuo and New Town Churches. Hence the need to provide evidence for preventive and intervention seminars, where the youths could be assisted by professionals and other family life personnel. It was hoped that these efforts would effectively aid in the preparation of the youths for marriage and help them stabilize their relationships in marriage.

Delimitation of the Dissertation

This study focuses only on three churches namely; Kasama Central, Lualuo and New Town Churches in Kasama West District; urban churches considered to be the best in Northern Zambia Field that comprises other urban and rural churches. This study covers neither the rural area nor other urban area churches in Kasama West Mission District but targets only the three churches within the urban area, Kasama Central Lualuo and New Town of out the six urban and four rural churches which are within a short distance from the Central Church. This is informed by accessibility and financial concerns, especially with regards to access to church members as well as the implementation of the seminars.

The participants comprised the youths, professionals, elders and family life leaders. This diversity in participant brought about holistic information because of the age difference as well as different perspectives on the issues surrounding marriage and family.

Methodology

This study was conducted as explained hereunder. Chapter 1 of the dissertation gives an introduction to the ministry context to elucidate the situation of the churches under study. It permits the discernment of the setting where the research was carried out. It further describes the environment of the churches and explains the motivation behind the researcher's desire to undertake the research on the subject matter.

Chapter 2 describes the biblical concepts of premarital, marriage and family life. Theological and exegetical methods have been used to provide a basis for premarital family life education. Drawing from the bible, bible commentaries, the Spirit of Prophecy (SOP) and Seventh-day Adventist authored books and Christian authors; this chapter seeks to enhance the spiritual perspective on premarital and marital issues.

Chapter 3 comprises a review of contemporary literature on the subject of premarital family life. It examines various arguments by authors who have commented on the premarital and marital family life education. In addition, there will be an exposition of the complementary and discordant views on premarital family life education. It includes an analysis of the scope and arguments, a comparison of themes, as well as the approaches and controversies brought out by the authors on the premarital family life education.

Chapter 4 describes the macro and micro ministry context as well as the development, implementation, and evaluation of the initiative to address the problems of premarital family life education. The study log frame and Gantt chart are also provided. This research used a mixed methods approach. Discussion groups were used to derive an in-depth understanding of marriage and family life issues in KWMD. Quantitative approaches through the use of questionnaires, among purposively

sampled respondents, were then utilized to provide a descriptive qualitative analysis of the problems. On the basis of the data analysis, the researcher developed the curriculum on PFLE. The researcher then trained the professionals and church leadership to implement the developed curriculum through seminars. The effectiveness of the seminars was evaluated qualitatively based on participant feedback.

Chapter 5 describes the program implementation and evaluation process in the three churches. It explains and defines the role of the work team of trainers in enhancing the premarital family life education. The final reflections on the seminar come from the feedback from the members of the churches where the project was conducted. A summary of the lessons learned and the challenges faced is provided.

Chapter 6 gives the summary and conclusions from chapter 2 to chapter 5. It provides a concise overview of the dissertation and evaluation of the information gotten from interpretation and conclusion from the data. Finally, it gives recommendations for further actions that need to be taken as far as premarital family life education in KWMD, the wider church, and secular community is concerned.

Expectation from the Dissertation

At the end of the program, the church members of Kasama Central, New Town, Lualaba Churches were informed on the issues surrounding premarital education, guidance in family matters that helped in the knowledge of family life issues and so on. They were able to identify the causes of confusion in marriages, as well as the resultant conflicts, separation and ultimately divorce. The youths, family life leaders, and other professionals would gain skills in teaching lessons on family life enrichment through their involvement.

Other people to benefit from the research were youths from North Zambia Field where the three churches are based. The seminars dealing with premarital family life education also facilitated Christian maturity and growth of members in Kasama Central, Lualuo and New Town first. Further, the lessons learned via the seminars would start trickling down to members in other churches who would come into contact with those trained as they continue conducting the ongoing family life education programs. Since the studies deal with issues that help stability in marriages, couples who are already married would also benefit from the lessons.

The feedback from the program is expected to inform the administrators of the church and help them to continually develop seminars to deal with PFLE. It is hoped that the in-built flexibility in the project would make it possible for it to be replicated in other congregations and communities that are not part of this pilot project. The research and project implementation skills gained from the premarital seminars would strengthen the spiritual, mental and physical development of the researcher.

Definition of Terms

Education is about the teaching of knowledge and skills and ability to think and reason critically and it can be formal or informal and is the process of learning something new.⁴ Wood added that education must impart moral values and it helps an individual to distinguish between right and wrong and in the end, choose what is right.⁵

Family Life is defined by the International Planned Parenthood Federation (IPPF) as “an educational process designed to assist young people in their physical,

⁴Kay Wood, *Education: The Basics*, 1 edition (New York, NY: Taylor and Francis, 2012).

⁵Ibid.

emotional and moral development as they prepare for adulthood, marriage, parenthood, [and] ageing, as well as their social relationships in the socio-cultural context of the family and society.⁶

Marriage is the union of a man and a woman who makes a permanent and exclusive commitment to each other of the type that is naturally (inherently) fulfilled by bearing and rearing children together.

Premarital Family Life Education is defined as education that focuses on healthy family functioning within family systems view and provides a mainly preventive approach.⁷

⁶WHO and UNICEF, "Family Life, Reproductive Health, and Population Education: Key Elements of a Health-Promoting School," 2003, accessed July 25, 2016, http://www.who.int/school_youth_health/media/en/family_life.pdf.

⁷"What Is Family Life Education," *National Council Family Relations*, last modified 2016, accessed July 28, 2016, <https://www.ncfr.org/cfle-certification/what-family-life-education>.

CHAPTER 2

THEOLOGICAL REFLECTIONS

This chapter deals with biblical reflections on premarital family life education. This is cardinal as the bible teaching forms the basis of premarital education to those intending to marry. This education helps the young people appreciate each other's expectations in marriage, and it also acts as a preventive measure towards the challenges encountered in marriage. It is, therefore, imperative that the knowledge is imparted to them as soon as they reach a marriageable age.

This theological reflection of premarital family life education for the young people encompasses preparation towards their marriage, transition in marriage and while in marriage. The material herein answers the following question, "Faced by realities of troubled marriages today, how can a premarital family life educator respond to this crisis today among the young people within the thought of the biblical reflection?"

The Theology of Marriage and Family

Nancy Van Pelt states that the source for "strong churches, societies or communities" is the strong family.¹ The theological reflection on the importance of family began with God in the Garden of Eden when He declared that it was not good

¹Nancy L. Van Pelt, *To Have and to Hold: A Guide to Successful Marriage* (Nashville, TN: Southern, 1987), 13.

for Adam to be alone (Gen 2:18), thus He set upon making a helpmate suitable for him.

This theological reflection is brought out in this chapter using the themes that include; the goodness of marriage, leaving and cleaving, followed by the examination of various issues surrounding marriage that include, the evasion and pervasion of marriage, biblical analysis on the education of young people, causes of conflict in marriage, differentiation and equality in marriage, forgiveness in marriage, money challenges, in-law adjustments, domestic violence, conflicts resolution, the premarital family life education in the Seventh-day Adventist Church. Furthermore, an Ellen G. White counsel on marriage is that it includes marriage preparations.

The Goodness of Marriage

Cynthia and Robert Hicks reflect that everything about God's creation was good (Gen 1:31) except that Adam was lonely and it was then not good (Gen 2:18a). They reason that lack of goodness was because Adam had no wife and it is this that had made him lonely, hopeless and unworthy as a person.² This was so because Adam noted that he was different from the other creatures.³ Then Warren W. Wiersbe goes further to say that God declared that there and then that Adam needed a companion created in the image of God who would partner with him in his affairs and in the procreation of the human race that would live on earth (Gen 2:18, 22). He explains

²Cynthia Hicks and Robert Hicks, *The Feminine Journey: Biblical Identity for Women's Life* (Spring, CO: NavPress, 1994), 32, 33.

³Ibid.

further that as Adam and Eve lived together, there would be a unity that would bring dignity upon the earth.⁴

Kelly and Delitzsch Commentary on Genesis 18:18-22 state that Adam was to be made a helpmate that Adam would identify with as “a help of his like” and according to Hebrew term (*ezerkeneghdo*), Eve was to be a person with a relationship to sex.⁵ The *NET Bible* defines the Hebrew term (*ezerkeneghdo*) as “according to the opposite of him.”⁶ Francis D. Nichol brings out thought in Genesis 2:24 and says that God gave Eve to Adam for the purposes of complementing each other.⁷ John Franklin Genung adds that the term helpmate (*ezerkeneghdo*) meant “help answering to him” which implied that Eve was to be a companion who would reason with Adam.⁸

Wiersbe in explaining Genesis 2:29, states that the dignity of a woman was evident when Eve was created in the image of God and her dignity was equal to that of Adam, in view of that, she was in no way less than him.⁹ The image of God in Genesis 2: 1-25 is explained by *The Teacher's Commentary* by use of the Hebrew word *imago Dei* (God's image) which means that God's reflection is upon man giving him the reasoning ability as well as the power to have dominion over the creation. Jesus also affirms the gift of *imago Dei* in Matthew 19:21-24 and Mark 10:7 as

⁴Warren W. Wiersbe, *Wiersbe's Expository Outlines on the Old Testament: Strategic Chapters Outlined, Explained, and Practically Applied* (Wheaton, IL: David C. Cook, 1993), np.

⁵C. F. Keil and Franz Delitzsch, *Commentary on the Old Testament* (Peabody, MA: Hendrickson, 1966).

⁶“NET Bible : The Biblical Studies Foundation,” accessed March 19, 2017, <https://bible.org/netbible/index.htm?pre.htm>.

⁷Francis D. Nichol, *The Seventh-day Adventist Bible Commentary (SDABC)* (Hagerstown, MD: Review and Herald, 1978), 1:226.

⁸John Genung, “Job in the International Standard Bible Encyclopedia.,” *International Standard Bible Encyclopedia Online*, accessed January 3, 2015, <http://www.internationalstandardbible.com/J/job.html>.

⁹Wiersbe, *Wiersbe's Expository Outlines on the Old Testament*.

revealed in Genesis 2: 21-24 because in the beginning He was involved in shaping him so that he could reflect God.¹⁰

According to *Easton Bible Dictionary*, Adam's generic name means two individuals or species created in the image of God.¹¹ This is affirmed by N. Vorster who said that human beings were dignified. They were made in the image of God and this dignity is also extended to their children, following the anthropological order, because they were also made in God's image.¹²

Matthew Henry adds that though Adam was Lord over creation, there was no creature in the world that could be a suitable helper for him. Henry adds that during creation the difference of gender was made known as noted from the term (*'ishshah*) which means taken from me (*'ish*).¹³ In view of these, the Hebrew literature confirms that at creation, there were two individuals created in the image of God (Gen 1:27).¹⁴

Dale M. Wheeler then clarifies that the Greek connotation indicates personal masculine gender which has a plural of man and female.¹⁵

Nichol elaborates that goodness was not completed when God created the earth because Adam had no wife. He adds that this is noted in Adam's poetic celebration when he saw Eve and said that she was bone of his bones and flesh of his flesh, expressing the view that Eve was equal to him. The Hebrew term that signifies

¹⁰Wiersbe, *Wiersbe's Expository Outlines on the Old Testament*.

¹¹"Eastons Bible Dictionary Online," *Bible Study Tools* (Grand Rapids MI: Zondervan, 2006), accessed March 23, 2017, <http://www.biblestudytools.com/dictionaries/eastons-bible-dictionary/>.

¹²Nico Vorster, "Human Dignity and Sexual Behaviours-a Theological Perspective," *Verbum et Ecclesia* 26, no. 3 (2005): 891-911.

¹³Matthew Henry, *Matthew Henry's Concise Commentary on the Whole Bible* (Nashville, TN: Thomas Nelson, 1997), 4.

¹⁴*Strong's Concordance with Hebrew and Greek Lexicon*, 119, 120.

¹⁵Dale Wheeler, *Wheeler's Greek Syntax Notes* (Pennsylvania, MA: Wheeler, 1905).

this thought is *'ishshah*, “woman,” formed from *'ish*, “man” which has the feminine ending. The authors compare the term to the Anglo-Saxon and other languages where the comparison is compared to “man.”¹⁶ Thomas L. Constable adds that this relationship showed that there was a close union between Adam and Eve.¹⁷ Then the *Interlinear Transliterated Bible*, states that the Hebrew word *'adaam* is a term that brings out the idea of the totality of humanity. Following the above comments, God planned to have man and woman in the Creation when He began creation and man as the climax of that.

The Wilmington in his commentary brings out the view that when God decreed man and woman to be husband and wife, it became the foundation of marriage. In this case, divorce had no place in the design of God in relationship to marriage.¹⁸

From the above views, man and woman together form the crown of God’s creation. Therefore, the right conclusion is that when there is separation, caused by whatever reason, between man and woman, creation misses its crown. In addition to this, the partnership of man and woman earns God’s highest approval in the expression “it is very good.” Furthermore, the views above reveal that man and woman complement each other. Therefore, it does not matter how much each of them accomplishes in their singleness because whatever is achieved, has a missing link such that it is not complete because some element would be missing. Last but not least, God created male and female as equals. They were to be partners helping each

¹⁶Nichol, *SDABC*, 4:225-227.

¹⁷Thomas L. Constable, “Notes on Genesis,” *Sonic Lights*, last modified 2009, accessed February 4, 2015, <http://www.soniclight.com/constable/notes.htm>.

¹⁸Harold L. Willmington, *Willmington’s Guide to the Bible*, 30th Anniversary, Revised, Updated, Expanded edition (Wheaton, IL: Tyndale House, 1981).

other out as they governed the earth. Then they would make things better and this is why both had to leave and cleave together in the covenant relationship to create a special unity in their marriage.

Leaving and Cleaving and the Covenant Relationship

G. L. Royer states that when the man left his father and mother to unite with the wife it was to be an example of a divine pattern for permanence. Cleaving was not to be a casual or temporal link but marriage for life as affirmed by the love between Christ and the church.”¹⁹ This is realized through a covenant relationship. This covenant according to K. and R. Flowers stipulate that marriage is made between husband and wife when they make an oath before the minister and the congregation.²⁰ Karen Holford states that love gives the loved ones a sense of safety and security and it keeps away any threat within and without the relationship.”²¹

In addition to the above, a couple must have privacy and openness as revealed in Genesis that the husband must leave the parents and cleave to the wife (Gen 2:24).²² Walter Trobisch's asserts that in no way should there be interference irrespective of how well-meaning the kin's intentions. The couples need space to plan for their finances and make independent decisions for the new family without

¹⁹Gary Luther Royer, *Models for Fulfilling Missions - Discovering Strategies for Passing on the Bread*, 2nd edition (Waxahachie, TX: ICI University, 2000), 201.

²⁰Karen Flowers and Ron Flowers, *Human Sexuality: Sharing the Wonder of God's Good Gift With Your Children* (Silver Spring, MD: General Conference of Seventh Day, 2004), 41.

²¹Karen Holford, *The Family Book: Creative Ideas for Families* (Silver Spring, MD: Stanborough Press, 2004), 79.

²²Raoul Dederen, ed., *Handbook of Seventh - day Adventist Theology* (Hagerstown, MD: Review & Herald, 2000), 724 -729.

influence from friends, especially of the opposite gender.²³ The spirit of openness in a relationship on the other hand, according to Bob and Jan Horner demonstrated that when husband and wife are said to be naked and not ashamed of each other. They further state that a couple's intimacy includes sexuality towards the partner.²⁴ Nichol adds that marriage was created for an intimate relationship between the husband and wife.

McCormick and Connors state that sexuality is not only about the physical features that allow productive functions, but it has a deeper implication.²⁵

Köstenberger states that sex was a gift from God and was supposed to be kept pure and honorable in a monogamous and heterosexual relationship (Eph 5:22-25; 1 Chr 7:1-7).²⁶ He still affirms that marriage is honorable and is supposed to be erotically kept pure in a monogamous and heterosexual relationship (Heb 13:4-5; Gen 1:26, 27; 5:2; 8:21; Deut 8:3).²⁷

Dan Scott adds and says that sex is not about the thoughts of the individual but God's command and is erotically revealed in the Song of Solomon.²⁸ In view of that, Wiersbe asserts that a marriage union should be about enriching the couple as they desire to respect one another. He adds that no perversion existed in the institution of

²³Walter Trobisch, *I Married You* (Bolivar, MO: Quiet Waters, 2003), 23-28.

²⁴Bob Horner and Jan Horner, *Resolving Conflict in Your Marriage* (Loveland, CO: Group, 2000), 28-31.

²⁵P. T. Mc McCormick and Connors, R B, *Facing Ethical Issues, Dimensions of Character, Choices and Community* (New York, NY: Paulist, 2002), 170.

²⁶Andreas J. Köstenberger and David W. Jones, *God, Marriage, and Family: Rebuilding the Biblical Foundation*, 2nd edition (Wheaton, IL: Crossway, 2010), 31, 61.

²⁷ Ibid.

²⁸Dan Scott, *Naked and Not Ashamed: How God Redeems Our Sexuality* (Eugene, OR: Harvest House, 2008), 9-23.

marriage and those who bring this vice, the so-called adulterers, will be judged by God because they distort the design of marriage that He established (1 Cor 7:1-7; Rom 1:24-27).²⁹ Köstenberger states that this monogamous and heterosexual relationship in couples reflects the Creation in the Garden of Eden and was to be a pattern to be emulated by all generations to come (Gen 1:26, 27; 5:2; 8:21; Deut 8:3).³⁰

The above was noted by Hebrew society where marriage was considered as a way of life such that everybody was expected to marry unless there was a problem that would hinder marriage.³¹ The *International Bible Encyclopedia* says that a man who did not marry was not considered as a man and explanations had to be given as to what caused failure towards it. On the hand, it was considered a shame to the family, and the woman who failed in marriage was not considered. She was sent back to her ancestral home because her failure affected the relatives and the tribe.³² In view of reasons above, Stott summarizes that marriage is:

The exclusive heterosexual covenant between one man and one woman, ordained and sealed by God, preceded by a public leaving of parents, consummated in sexual union, issuing in a permanent mutually supported partnership, and normally crowned by the gift of children.³³

²⁹Wiersbe, *Wiersbe's Expository Outlines on the Old Testament*.

³⁰Köstenberger and Jones, *God, Marriage, and Family*, 23-25.

³¹Geoffrey Bromiley, ed., *The International Standard Bible Encyclopedia*, vol. 4 (Grand Rapids, MI: Eerdmans, 1988), accessed March 7, 2015, <https://www.christianbook.com/the-international-standard-bible-encyclopedia-vols/9780802837851/pd/81602>.

³²Ibid.

³³John R. W. Stott, *Involvement: Social and Sexual Relationships in the Modern World*, vol. 2 (Old Tappan, NJ: Fleming H. Revell, 1985), np.

Evasion and Perversion of God's Intent for Marriage

God created marriage for procreation and mutuality. Stott states that the couple is a supposed collaborative unit but still there is independence in marriage such that marriage is enjoyed both in permanence and exclusivity. However, there is evasion and perversion in marriage as portrayed in the world today. Nichol clearly notes these various vices from the Bible as follows.

Evasion and Perversion of God's Intent for Marriage Due to Polygamy

Nichol notes polygamy as the first committed by Lamech who indulged himself to polygamy by marrying two wives was not righteous in doing so because he went against God's intentions. Other than becoming a polygamous person, he was also a murderer.³⁴

Evasion and Perversion of God's Intent for Marriage Due to Homosexuality

The second evil in marriage according to Nichol was homosexuality. This was committed in Sodom and Gomorrah as noted at the time when the angels visited the cities where sodomy was practiced. The *Net Bible* explains that the wickedness of the people of Sodom was homosexuality which they wanted to commit upon the angels and upon Lot when he refused to release the visitors to them. The sin of homosexuality was a demeaning act of self for those who indulged in it.³⁵

This indulgence of homosexuality, Rice advances, is noted in the contemporary world through the push for gays and lesbians to be recognized as

³⁴John R. W. Stott, *Involvement* (Old Tappan, NJ: Fleming H. Revell, 1985), np.

³⁵W. Hall Harris, ed., *New English Translation Bible* (Garland, TX: Biblical Studies, 2005), accessed March 3, 2015, <http://www.bible-researcher.com/net.html>.

ascribing to an alternative sexual orientation to heterosexuality. It is noted by some Christians as an abomination in that it is a negation of morality.³⁶ David Penno points to the philosophy of Hedonism where people want personal self-fulfillment thus promoting homosexuality. They advance that since marriage between man and woman brings satisfaction, homosexual marriages bring more satisfaction between man to man and woman to woman. They claim that they should not be denied of that right.

However, Morris argues that there is no fulfillment that can be attained at the expense of violating the relationship with Jesus Christ. As revealed in the Bible.³⁷ Nichol confirms by Leviticus 18:22 which state that lying with a man as a woman is an abomination. The only punishment decreed to them is death according to Leviticus 20:13 which states that this manner of people who brought abomination upon the land was to be put to death.³⁸

Roy E. Gane strongly argues that according to the Mosaic Law God did not condone homosexuality but He also put the tough sanctions for those who practiced homosexuality.³⁹ Jeffrey Brown comments on 1 Corinthians 6:9-11 that homosexuality is not above other sins, a person can change.⁴⁰

³⁶Richard Rice, *The Reign of God: An Introduction to Christian Theology from a Seventh-day Adventist Perspective* (Berrien Springs, MI: Andrews University, 1997).

³⁷Derek Morris J., "Personal Happiness, Self- Fulfilment, and Homosexuality in the Church," *Ministry Magazine*, June 2016, 25, 26.

³⁸Nichol, *SDABC*, vol. 4.

³⁹Roy E. Gane, Nicholas P. Miller, and H. Peter Swanson, *Homosexuality, Marriage, and the Church: Biblical, Counselling, and Religious Liberty Issues* (Berrien Springs, MI: Andrews University, 2012), 14, 15.

⁴⁰Jeffrey Brown, *Single and Gifted: Making the Most of Your Singleness* (Lincolnshire, England: Autumn House, 2001), 34, 35.

Evasion and Perversion of God's Intent for Marriage due to Adultery and Fornication

The third evil perverting marriage is adultery and fornication. Nichol quotes Exodus 20:14, and says that the sin of adultery includes fornication. This includes impurity of any and every kind, both in action, word, and thought (Matt 10:28). The author emphasizes that the marriage bond must be respected because it is where the family is built and it is, therefore, precious as life itself (Heb 13:4).⁴¹

R. Carlson gives caution and says to avoid infidelity men and women should avoid situations of close friendship so as to avoid physical attractions that affect them.⁴² Wilbur O. Donovan groups premarital sex among young people with this vice, and he says that it, too, violates God's commandment (1 Cor 6:18; 1 Thess 4:3-4).⁴³ H. Bosman indicates that adultery interferes with having obedient relation with God and other human beings.⁴⁴

Evasion and Perversion of God's Intent for Marriage Due to Rape

The fourth Evil is that of rape. Baswick mentions that rape was another evil as can be revealed from the abuse that Tamar suffered at the hand of Ammon (Gen 4:19; Gen 6:1- 4; 19: 4, 5; 2 Sam 13:1-20; Rom 12:27; Prov 5:3ff; 1 Cor 6:9ff).⁴⁵

⁴¹Nichol, *SDABC*, 1:606.

⁴²Randy Carlson, *Starved for Affection* (Wheaton, IL: Tyndale, 2005).

⁴³Wilbur O'Donovan, *Biblical Christianity in African Perspective*, 2nd edition (Carlisle, UK: Paternoster, 2001), 80.

⁴⁴H. Bosman, *Adultery, Prophetic Tradition and the Decalogue*, in W. P. Brown, *The Ten Commandments: The Reciprocity of Faithfulness* (London: Westminster John Knox, 2004).

⁴⁵Judith K. Balswick and Jack O. Balswick, *Authentic Human Sexuality: An Integrated Christian Approach*, 2nd edition (Downers Grove, IL: Intervarsity, 2008), 171.

Evasion and Perversion of God's Intent for Marriage due to Cohabitation

There is a fifth vice of cohabitation which J. Teachman compares it to that of premarital intercourse.⁴⁶ Jack O. and Judith K. Balswick explain that cohabitation is a situation where couples live together before they are officially married. They add that these may even have children out of wedlock.⁴⁷ Studies by Stafford revealed that the level of conflict in cohabiting partners is higher and can linger for about the 5th year if partners finally get married.⁴⁸

Waite and Gallagher said that sexual satisfaction can only be realized more among the monogamous married couples than cohabiting or dating couples.⁴⁹ Julian and Jack O. Balswick portray that in the 1990s the research showed that those who cohabited did not have a satisfactory higher marital adjustment.⁵⁰ They state that there is no need to cohabit because it is not a foundation for that makes a strong marriage but a predictor of future failure in a relationship due to lack of commitment in couples and parent's need to be with children who are committed to each other.⁵¹

⁴⁶Jay Teachman, "Premarital Sex, Premarital Cohabitation, and the Risk of Subsequent Marital Dissolution among Women," *Journal of Marriage and Family* 65, no. 2 (2003): 444–455.

⁴⁷Jack O. Balswick and Judith K. Balswick, *The Family: A Christian Perspective on the Contemporary Home*, 3 edition (Grand Rapids, MI: Baker, 2014), 80.

⁴⁸L. Stafford and C. T. Rankin, "Married Individuals, Cohabitors, and Cohabitors Who Marry: A Longitudinal Study of Relational and Individual Well-being," *Journal of Social and Personal Relationships* 21 (2004): 231-248.

⁴⁹Linda Waite and Maggie Gallagher, *The Case for Marriage: Why Married People Are Happier, Healthier and Better Off Financially* (New York, NY: Random House, 2001), np.

⁵⁰Balswick and Balswick, *The Family*.

⁵¹ *Ibid.*

Evasion and Perversion of God's Intent for Marriage Due to Divorce

The sixth evasion and pervasion of marriage is divorce. According to Matthew 19:19 divorce was only allowed in the event of infidelity and the innocent person was allowed to marry. However, on condition that the innocent partner would remarry or when the unbelieving spouse does not agree with the believing partner, the person could stay without entering into marriage life because of the trying time.⁵²

During the time of Moses, the regulation of marriage consisted of many immoral vices that included prohibition related to incest, bestiality, homosexuality, polygamy and divorce (Lev 18; 20:17-2; Deut 27:20-23). From the above views, it is not right for a person to have contact with someone else outside marriage other than their spouse. This is because marriage is sacred and the consequences of adultery and fornication are severe.

According to the Bible, they lead to negative vices such as “lying, anger, disrespect, jealousy, guilt and self-depreciation and can bring in various diseases that affect the person because of failure to keep the law. Marriage was for couple’s protection from all these hazards of negative life (Exod 20:14; Prov 6:24-32; Matt 5:27-30; Rev 22:14, 15).

The Bible confirms that man was not created to be alone. This did not allow for waywardness but companionship was to be enjoyed in a matrimonial environment. However, even in the case of infidelity, there is a chance for things to be made right. Reconciliation could be achieved to allow for new beginnings in the Lord (Rom 7:1-3; 1 Tim 5:14; Matt 19:1-9; Deut 22:22-24; John 8:3-7; 1 Cor 7:1, 8 - 9, 28, 29;

⁵²Dederen, *Handbook of Seventh-day Adventist Theology*, 724-729.

7:15).⁵³ However, Dederen confirms that the virtue of endogamy and monogamy is the ideal among those who marry fellow believers because they have similar beliefs and lifestyle.⁵⁴

Biblical Analysis on the Education of Young People

The Adventist Church reports that there are challenges in the Seventh-day Adventist families as discussed in a study conducted in North America by Sahlin. It revealed that although Adventists had the lowest divorce rate in Northern America; 27% of married couples were found to have been divorced. Additionally, 8% were single due to divorce with 16% having been divorced and remarried and 3% having been divorced twice and remarried. At the same time, out of every first four marriages, one ended up in divorce.⁵⁵

In view of the problems that couples are facing, J. Richard Udry asserts that the education of youths should be taken seriously by the church by preparing family life education enrichment programs for those who wish to marry. This is because some youths miss out on these vital lessons by virtue of the fact that their parents are nonbelievers and are, therefore, not in a position to execute that God-given responsibility of teaching the lessons to their children.⁵⁶

In Genesis 18:19, the general perspective is that of parents directing the young people to follow the right way of God as they grow up. Nathan E. Han as he parses

⁵³Dederen, *Handbook of Seventh-day Adventist Theology*, 724-729.

⁵⁴Ibid.

⁵⁵Monte Sahlin, *Divorce in Adventist Families in North America* (Milton-Freewater, OR: Center for Creative Ministry, 2010), np.

⁵⁶J. Richard Udry, *The Social Context of Marriage* (Philadelphia, PA: J. B. Lippincott, 1974), 157.

the Greek reveals that education of the young people is training in order to direct the youths early so that they remain stable in the truth even when there are older.⁵⁷

The Hebrew word train which is connected to the verb *chanakhin* in Proverbs 22:6 means to “educate.” However, in Genesis 14:14 and 1 Kings 10:2 the words *chanikh* means “to force” an army. Training of a child signifies teaching and it also covers all things that appertain to child development that is moral and spiritual in nature. Giles posits that the wording in Deuteronomy 6:4-9 shows that Israel had a cooperative responsibility to teach their children. This was done in public as depicted by the term gates.

The training enabled the young people to gain respect because it made them appreciate the principles of living as laid down from the Bible like Timothy (1 Tim 3:15). It is this in view that Dederen adds that children are an inheritance from the Lord. Thus, parents will be held accountable for what they do to their children if they do not put a barrier of faithfulness around them (Ps 127:3; Jer 13:20; Neh 13:24-27).⁵⁸

The description above indicates that the training of the youths is important because it sustains them through life up to old age. Saustin Mfuné the General Conference of the Seventh-day Adventist Children’s Ministry Director asserts that it is better done when they are young as depicted in his saying, “*kutola Khobwendim ’mawa*” from Malawi which gives a vivid imagery of how training child early is important.⁵⁹ The saying means “picking cow peas is in the morning.” The implication is that one loses the peas when harvesting takes place in

⁵⁷Nathan E. Han, *A Parsing Guide to the Greek New Testament* (Scottsdale, PA: Herald Press, 1994), 110.

⁵⁸Dederen, *Handbook of Seventh-day Adventist Theology*.

⁵⁹Saustin Sampson Mfuné, *Parenting for Heaven* (Western Cape, South Africa: Africa, 2012), 8, 58-61.

the afternoon because at that time they are dry. When the stalks are removed from the ground, the pods pop open and the peas fall out and scatter easily. Therefore, the advice is to harvest peas in the morning when they are still wet and not scorched by the sun. It is at this time when a person gets more yield because there is still less scattering of the peas because they are still held up in a tight wet pod.

Training of the youths is also for purposes of raising their self-esteem to enable them to stand challenges in life. Mfuno again compares the trained youth a house that was built on a rock which stood during the storm while those not taught are likened to a house that was built on sand and could not stand during the storm (Matt 7:24-27).⁶⁰

Nichol brings out the need for training of children in Malachi 4:6 that when the young people are trained, there will be reconciliation between parents and their children. This will help the young people to uphold the better Christian values that will prevent them from going but uphold the faith of the parents.⁶¹

Causes of Conflict in Marriage

Marriages become unstable when conflicts are not handled properly. Van Pelt says that if conflicts are not handled well, they become a hindrance to those who wish to be married. She adds that it is imperative for them to be aware of the conflict that would militate against them.⁶² The conflicts are varied and they include matters concerning, communication in marriage, servant leadership, submission and humility, differentiation and equality, forgiveness, money, in-laws, domestic violence and conflict resolution.

⁶⁰Saustin Sampson Mfuno, *Parenting for Heaven* (Western Cape, South Africa: Africa, 2012), 8, 58-61.

⁶¹Nichol, *SDABC*, 4:1134.

⁶²Nancy L. Van Pelt, *Highly Effective Marriage* (Hagerstown, MD: Review and Herald, 2008), 17.

Communication in Marriage

Julian and Annette Melgosa state that communication has pleasures and pains as well as security or insecurities due to the varied forms of communication that include, any body language covering looks, gestures, tones, and feedback. This is based on what the receiver considers as important depending on the way they listen to the message.⁶³ In view of this, Van Pelt says the happiness of a couple can be identified and measured by how they communicate. At the same time, communication also determines their success or failure in their relationship.⁶⁴ Roger Hernandez affirms that lack of trust affects communication between the partners because conversation usually ends in accusation.⁶⁵

Miguel Angel Nunez describes that communication is mostly about listening as opposed to talking; unfortunately, however, people prefer the latter. This is in spite of the fact that listening carries the act of loving that seeks to understand the thoughts and behavior of the other partner. This helps in giving them a chance to be understood as they respond to them positively.⁶⁶

Julian and Annette Melgosa add that communication should be shown in all aspect of people's lives irrespective of the form because when handled right, it assists many of them to acquire stability in their marriages.⁶⁷ They further state that in

⁶³Julian Melgosa and Annette Melgosa, *Positive Mind: A Practical Guide for any Situation* (Madrid, Spain: Safeliz, 2013), 44.

⁶⁴Nancy Van Pelt, *Heart To Heart: The Art of Communication* (Miami, FL: Inter-America, 1997), 13.

⁶⁵Roger Hernandez, *7 Enemies of the Family and How to Conquer Them* (Western Cape, South Africa: Africa, 2012), 83.

⁶⁶Miguel Nunez, *111 Tips For Engages & Newly-Wed Couples* (Western Cape, South Africa: African, 2010), 64.

⁶⁷Julian Melgosa and Annette Melgosa, *To Couples: Enjoying a Stable, Lifelong Relationship* (Madrid, Spain: Safeliz, 2013), 62-69.

listening, the listener finds benefits of support from the partner. He avoids distractions that bring astray thoughts, improved concentration on the matter at hand, and allows seeking of clarification when in doubt or if the matter is not quite understood. It enables one to find out about the feelings of the other and to establish the mood to tailor the correct message. Other benefits include the offering of help so that communication can be meaningful. However, they say that the most important is how the message is sent and has clarity irrespective of the circumstances.⁶⁸

Brian Craig affirms that it is only through communication that couples can resolve conflicts in their marriage. As such they must be good listeners so that they can identify each other's problems. This is with regard to their feelings and emotions, which would lead to defense mechanisms.⁶⁹ Oliver says that when people get married they need to take the time to talk to each other until they reach the agreements on their expectation. They must be committed to each other so that there is no interference from anything.⁷⁰

Leadership in Marriage

God created man and woman so that they both enjoy their mutual relationship. They were to live together and reason together in a joyous atmosphere. However, what God gave man and woman to be their strength has since become a source of conflict and violence between them and their children in some families.

⁶⁸Melgosa and Melgosa, *To Couples*, 62-69.

⁶⁹Bryan Craig, "Developing Greater Intimacy in Marriage," in *Celebrate Marriage* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2004), 44-49.

⁷⁰W. Oliver and E. Oliver, "From this Day Forward," presented at the Journey toward Intimacy in Marriage (Silver Spring, MD: General Conference of SDA, 2003).

Distortion of servant leadership in relation to dominion. When sin entered the world, the idea of dominion came into play. This is revealed in the way some men showed brutality in society and the family and wives were dictated upon the view that man was the head of the home.

In addition to that, children were brutalized and they could not enjoy the freedom of speech while in some families. Wives and children experienced excruciating pain from their husbands and fathers respectively. However, when Jesus came into this world, it was the opposite as He eliminated all the activities that led to the vice of superiority and dominion within the society. Nichol points out that the concept of superiority could be seen even among the disciples.

This is noted in Mark 10:35-45, Matthew 20:20-28 and John 13:1-17 where the mother to James and John the sons of Zebedee brought the request to Jesus to consider placing the sons to His right or the left. This is when Jesus introduced to them the issue of servanthood when he explained that great people embrace service to others just like Jesus came to minister so that he could give life and ransom for all but not to exercise dominion or lordship over them.⁷¹

Likewise, Nichol counsels that the husband, as the head of the family must not use his authority to lord over his wife and children because this always creates a vicious cycle where the oppressed respond likewise to those below them. For example, the mother lords over the children, then amongst the children, the elderly one lords over the younger ones. He further advises that Christian authority can only be used to serve others and not to oppress them. This he was emulating the example of the life of Jesus where he just served and had no inclinations towards being a boss

⁷¹Nichol, *SDABC*.

to humanity. He also alludes to the ambitions of James and John in Matthew 20:20-28 that their request of being first in the kingdom was based on selfish motives and not from the love of God.

Garland agrees and adds that the thought from the evangelical conservatives reveals that the leadership of man is based upon decision making other than domineering. He also refutes the idea that Adam was superior because He was created from dust while Eve was created from his part of the body.⁷² He also says that the concept of hierarchies as viewed in the New Testament must be understood to rules of admonition of “wives and husbands, children and parents, and slaves and masters” with regard to the conformity of the conventional ideals of the ancient patriarchal world as seen from the following quotations (Col 3:18-19; Eph 5:21-33; 1 Pet 3:1-3; Titus 2:5).⁷³

In like manner, Köstenberger asserts that Eve was to be a helper. Eve would cooperate in non-conditional covenant love relationship with the husband. He views that when the term helper (Heb. *ezer*) is used, it does not mean that Eve is inferior to Adam because the same term was used when God being a helper in the Old Testament (Exod 18:4) and the Holy Spirit too. He argues that the thought of dominion was realized after sin. He says also that the confusions of brokenness in a marriage like divorce and remarriage and others came because of sin.⁷⁴

Servanthood and humility. The word servant is a Greek and also Hebrew word which Siegfried analyses and defines as a person giving voluntary service to

⁷²Diana R. Garland, *Family Ministry: A Comprehensive Guide* (Downers Grove, IL: IVP Academic, 1999), 93-94.

⁷³Ibid.

⁷⁴Köstenberger and Jones, *God, Marriage, and Family*, 23-25, 78.

another person. The servanthood element is fully expressed through the Holy Communion symbolism in the gospels when Christ washed the disciples' feet in John 13:1-17. Jesus was God the Creator but He showed His humility among the disciples as He stooped down to the position of the work that was done by servants and washed the disciples to demonstrate the example of service to the disciples.⁷⁵

Bell says the importance of this servanthood was demonstrated practically by Jesus instead of just giving a command. Skip Bell further adds that Jesus showed them the willingness element in a leader to the service by humbling himself to the point where He washed their feet, choosing to do servants' work.⁷⁶ This connotation is taken from the courts officials who considered themselves inferior as they addressed their superior such as the king or any person superior to them in a way of expressing submission (Gen 41:10; Ezra 7: 10, 20; Dan 1:12, 13; Gen 50: 18; 2 Kgs 1:13; Luke 2:29; Acts 4:29).

However, Constable does not agree with those who claim that a woman is inferior because she was taken from man. He argues that Adam would then be inferior to the ground because he was taken from the ground.⁷⁷ Jon Byle asserts that a servant leader is one who pleases the people as well as follows the principle of Jesus Christ. Luke 22:27 says the result of servant leadership is giving. He adds that this is further amplified in John 13 where Jesus washed the disciple's feet. His humility led him to give His life for humanity as He got crucified on the cross. He analyses that this was the very reason why Jesus appealed to the disciples to carry the cross if they loved

⁷⁵Köstenberger and Jones, *God, Marriage, and Family*, 23-25, 78.

⁷⁶Skip Bell, *Servants and Friends: A Biblical Theology of Leadership* (Berrien Springs, MI: Andrews University, 2014), 154, 155.

⁷⁷Constable, "Notes on Genesis."

him. He asserts that the revelation that was told to Peter of taking care of the flock, was based on caring and giving (Luke 9:33-36).⁷⁸ Jon Fedler extends the same view with regard to children that they were created by God and should not be used as a means to attain some other goals because children are not considered as disposables.⁷⁹

Submission and humility. Nichol brings out the principle of submission and humility that husband and wife must submit to each other. This is where wives submit to their husbands in the Lord in willingness without any implication of inferiority just like the church submits to Christ. Nichol then says that the man, in the same way, loves his wife just like Christ loved the church and was ready to die for it (Eph 5:21-25).⁸⁰ Van Pelt notes that due to complexities of the family the father takes charge of the family by meeting their needs in the spirit of servant leadership and not in a domineering spirit.⁸¹

Dominion and Violence

Felicia Cohn and others begin by stating that family violence is a serious problem such that both the children and the adults suffer abuse, neglect, and harm when it occurs. They state that that currently men, women, and children are affected by the intimate partner violence (IPV). The author observes that in the United States

⁷⁸Jon Byler, *The Art of Christian Leadership: Developing Skills to Lead God's People* (Darya Ganj, New Delhi: OM, 2008).

⁷⁹Kyle D. Fedler, *Exploring Christian Ethics: Biblical Foundations for Morality* (Louisville, KY: Westminster John Knox, 2006).

⁸⁰Nichol, *SDABC*, 5: 453-455.

⁸¹Nancy Van Pelt, *Train Up a Child: A Guide to Successful Parenting* (Grantham, UK: Stanborough, 2014).

of America about 25% of the population are affected which consists of millions of children, women, and men.⁸²

In a study by Lalasz that covered nine developing countries included Cambodia, Colombia, Dominican Republic, Egypt, Haiti, Nicaragua, Peru, and Zambia. The magnitude differed on the recipients depending on their background. The study showed that violence was twice more to women whose fathers abused their wives.⁸³ According to Rafael, in a study done in England and the United States of America, only men abused the women. However, according to Hamel, it is true that most violence is caused by men, but recently women also perpetuate the same (IVP).⁸⁴ According to DeKeseredy men use violence as a tool to control their spouses.⁸⁵ (See the Power and Control Wheel in Appendix B.)

Rein Nauta concurs with the above view and says violence in the family has no meaning and serves no useful purpose. This is due to that it is antisocial as it ignores the individuality of the victim, creating fear and is also depressing.⁸⁶ In recounting the story of 1 John 3:12, he reflects that the nature of Cain was evil because a person who kills is from the evil one. Mel Lawrenz says violence is done by

⁸²Felicia Cohn, Marla Salmon, and John Stobo, *Confronting Chronic Neglect: The Education and Training of Health Professionals on Family Violence* (National Academies, 1996), 120.

⁸³Robert Lalasz, "Domestic Violence in Developing Countries: An Intergenerational Crisis," last modified September 2004, <http://www.prb.org/Publications/Articles/2004/DomesticViolenceinDevelopingCountriesAnIntergenerationalCrisis.aspx>.

⁸⁴John Hamel, "Toward a Gender-Inclusive Conception of Intimate Partner Violence Research and Theory: Part 1 - Traditional Perspectives," *International Journal of Men's Health* 6, no. 1 (May 1, 2007): 36–53.

⁸⁵Walter S. DeKeseredy and Martin D. Schwartz, "Measuring the Extent of Woman Abuse in Intimate Heterosexual Relationships: A Critique of the Conflict Tactics Scales" (1998), accessed April 2, 2015, <http://stoprelationshipabuse.org/wp-content/uploads/2013/06/A-Critique-of-the-Conflict-Tactics-Scales.pdf>.

⁸⁶Rein Nauta, "Cain and Abel: Violence, Shame and Jealousy," *Pastoral Psychology* 58, no. 1 (February 2009): 65–71.

persons closest to the victim and is caused by jealousy and anger due to rejection. He expresses that violence against another human being is wrong due to the fact that man was created in the image of God and is supposed to be respected and dignified and not the opposite.⁸⁷ Hence the Bible states that “Whoever sheds the blood of another man, shall his blood be shed; for in the image of God has God made man” (Gen 9:6).

Violence in the home and church has become common in marriage and that is the reason why the subject is important to young people so that they are able to know and avoid the same. In 1 Peter 3:7, the husband is encouraged to live with their wives in an understanding manner. This will assist to avoid consequences of their prayers being hindered.

On the same note, Romans 12:17-21 verifies that taking revenge against the one who has done evil to someone is also discouraged but it instead encourages doing well to that person who has erred to overcome evil. In addition, Colossians 3:21 discourage the father not to act in the way of annoying children. The Seventh-day Adventist agrees that there is violence against women in the church. These acts include threats that are physical and sexual, deaths, mutilation, and rape or psychological harm that is not promoted by biblical ethics of morality.

In view of the above trend, the Seventh-day Adventist Church joined the promotion to end violence and adopted the slogan, “end the violence now.” The church in doing so acknowledges the fact that the body of any individual represents the image of God and is also the temple of the Holy Spirit and must be protected from victimization from all forms of violence. It is believed that this collaboration to address the global issue would form a collective voice to save tens of thousands,

⁸⁷Mel Lawrenz, “What Does the Bible Say About Violence?,” *THE BROOK NETWORK*, last modified April 10, 2013, accessed June 4, 2015, <http://www.thebrooknetwork.org/bibleviolence/>.

particularly women and girls, from the harm and suffering inflicted by abuse and violence. The church use the following verse to support the fight against violence (John 3:16; Gen 1:26; Isa 61:1-3; Eph 5:2-3; 1 John 3:10, 15-18, 4:11; 3 John 1:2; 1 Cor 3:16-17,6:19; Rom 12:1-2.⁸⁸

Violence and parental education. In addition to the above, the Seventh-day Church also places priority on church-based parental education that helps parents develop the skills necessary for a redemptive approach to correction. This was started when it was noted that parents failed to correct their children in a redemptive way.

This resulted in many of them experiencing harsh punishment in the name of a biblical approach to discipline that characterized by severity, punitive and dictatorial control. This led to resentment and rebellion that was even counterproductive as the harsh discipline led to heightened risk of physical and psychological harm to children. This also led the creation of a syndrome where the youth resorted to same violent means to resolve their differences with others.⁸⁹

Even when it comes to the discipline of children, the Seventh-day Adventist Church advocate for gentle forms. They view that scripture and a large body of research accepts that gentle forms of discipline allow children learn to reason and experience consequences of their choices. These milder measures have been demonstrated to increase the likelihood children making life-affirming choices and espouse better parental values as they mature.⁹⁰

⁸⁸General Conference of Seventh-day Adventists, “Ending Violence Against Women and Girls,” last modified June 24, 2010, accessed March 7, 2015, <https://www.adventist.org/en/information/official-statements/statements/article/go/-/ending-violence-against-women-and-girls/>.

⁸⁹Ibid.

⁹⁰This statement was approved and voted by the Executive Committee of the General Conference of Seventh-day Adventists on June 23, 2010, and released at the General Conference Session in Atlanta, Georgia, June 24-July 3, 2010.

Differentiation and equality in marriage. According to Van Pelt, the issue of differences and equality in couples has been a source of marital challenges. She views that this is due to the fact that conflicts arising as couples fail to acknowledge each other's difference and yet as equals in marriage. It's true that God made man and woman different in body structure and other components but they were not to be a source of conflict. This would instead help them complement each other in fulfilling the tasks and roles that were intended for them at Creation as noted in Genesis 5:2. Van Pelt asserts that the difference in man and woman was done so that they could be attractive to each other.

They were even to celebrate it because the difference was for the betterment of the couple. For example, God created man with more red blood cells with more physical strength for the protection of his wife as when working continually without tiring. Whereas, the woman is emotional, sensitive and requires the logical and analytical caring husband who brings security and fits things around the house. So, these differences are to be appreciated the way God intended and not to be made a point of contention.

In view of this, Brown says that the couples need to be friends and rate each other as number one after God. For this reason, Brown asserts that a spouse should never be substituted by anything or place taken by anyone irrespective of whether it's their own child.⁹¹ Priscilla and Greg Hunt reveal that the similarities and differences are benefits when the good qualities are passed to the partner but it is the opposite when they become a source of conflict.⁹²

⁹¹Brown, *Single and Gifted*, 96.

⁹²Priscilla Hunt and Greg Hunt, "Better Marriage: Educating Couples -Building Relationships," last modified 2010, accessed March 6, 2015,

Forgiveness in Marriage

Enright Robert defines forgiveness as “the readiness to forsake one’s right to bitterness, unconstructive reasoning, and uncaring behavior towards those that unfairly hurt us while nurturing the unmerited qualities of empathy, kindness, and love towards them.”⁹³ The author states that if the offender admits having committed the wrong and is willing to make restitution and vows not to repeat the same act, they deserve forgiven from the person wronged to foster reconciliation.⁹⁴

Julian and Annette Melgosa states that the partners will always make mistakes. Therefore, the best option is forgiveness other than rivalry.⁹⁵ In view of the above, Jullian and Annette Melgosa say that forgiveness is important because it brings healing to both the offender and the victim. Seeking for pardon and reconciliation is the desire of the offender to be free from guilt and to gain purification from sin.⁹⁶

Money Challenges

Diane Franklin states that finances have become a source of conflicts in homes today if couples do not agree on how it should be managed. Studies reveal that money is the primary source of arguments between couples compared to household chores, children, and sex issues because arguments about money bring in other issues.⁹⁷

<http://www.bettermarriages.org/professional-members/greg-and-priscilla-hunt-certified-specialists-in-marriage-enrichment/>.

⁹³Robert D. Enright, *Forgiveness Is a Choice: A Step-by-Step Process for Resolving Anger and Restoring Hope* (Washington, DC: American Psychological Association, 2001), 154.

⁹⁴Ibid.

⁹⁵Melgosa and Melgosa, *Positive Mind*, 111, 217, 312, 314.

⁹⁶Julian Melgosa, *Less Stress* (Madrid, Spain: Safeliz, 2015), 66-67.

⁹⁷Diane Franklin, “How Couples Can Manage Their Money and Avoid Conflict,” accessed August 28, 2015, www.forbes.com/sites/jpmorganchase/.

Walter Moodie and Glen Hoos reveal that the management of money depicts total home management. It also reflects spiritual status in the home. They advise that when there is tension within the family due to money issues, couples must undertake three things namely; start returning tithe to put God first, save regularly as a priority to meet the basic needs and reduce borrowing and spend the rest on what they need. As couples discuss money matters together, it is imperative for them to identify who between them is the expert in handling money and if all fails then the couple should seek professional help.⁹⁸

Gottman adds that people have got a conflict on money because it is a source of emotional needs that include security and power. This can be resolved on when the couple sees money as a core in the family. Financial issues are mostly a challenge during early marriages because the couple has not yet known how to handle financial matters.⁹⁹

In addition to the above, Julian and Annette Melgosa recommend a detailed joint budget between husband and wife. This budget, the authors say, must include contingency fund for unforeseen expenditure every month.¹⁰⁰ According to Hernandez better financial management tips can be found in the Bible.¹⁰¹ For example in the book of Proverbs 21:20, it says those who are wise save the treasures at home. On the contrary, the foolish spends it all.

⁹⁸Walter Moodie and Glen Hoos, "Money Management for the Christian Family," *FamilyLife*, accessed June 5, 2015, <http://www.familylife.com/articles/topics/marriage/challenges/finances/money-management-for-the-christian-family>.

⁹⁹John M. Gottman and Nan Silver, *The Seven Principles for Making Marriage Work: A Practical Guide from the Country's Foremost Relationship Expert* (New York, NY: Three Rivers, 1999), 194.

¹⁰⁰Melgosa and Melgosa, *To Couples*, 71, 72.

¹⁰¹Hernandez, *7 Enemies of the Family and How to Conquer Them*, 95-99.

The second tip is that there must be a budget (Prov 21:15). The diligent planner profits while the one who plans hastily is led to poverty. The third one is Proverbs 22:26-27 that cautions people on signing surety for other people who are in debt because things could turn against them.

The fourth tip, according to Hernandez, is that couples should avoid borrowing and live within their means (Prov 22:7, 26-27).¹⁰² An indicative budget is shown in Table 1.

Table 1. A Simple Budget

Category	Percentage of Salary
Tithes and Offerings	10% Tithes, 5% Offering
Rent/House Repayments	20%-35%
Food	15%-25%
Transport	10%-15%
Clothes	5%
Medical Expenses	5%
Savings	10%-15%
Entertainment/Recreation	5%-10%
Debts	0%-10%
Unexpected Expenses	3%-5%

In-law Adjustments

Marriage brings two people together with different background to unite and leave together in harmony yet they have different likes and dislikes. Forming part of the new family are in-laws who seem to have a hand in a couple after marriage. Hernandez views that whenever marriage is formed, there are mixed emotions, motives, and tears especially in connection with in-laws. Regarding marriage, the couple has to find a place to stay other than with their parents.

¹⁰²Hernandez, *7 Enemies of the Family and How to Conquer Them*, 95-99.

The independence allows the couples to adjust in their lives but their expectations are sometimes interfered with when parents interfere. In addition, when the in-laws get involved in providing finances to the couple, it robs the couple from learning how to survive on their own. This normally spreads to other decision-making on other aspects of their married life thereby creating Messiah Syndrome where the couple relies on their parents to help them resolve all their problems.

This dependency on parents disturbs couple's emotional aspect because they do not learn to depend on each other but upon the parents in conflict resolution. This causes resentments and sadness in other partner and puts the marriage on shaky ground. Hernandez advises that the in-laws should not interfere in their children lives for the rest of their lives but should give them room to grow in their marriage on their own.¹⁰³

From the above assertion, it noted that couples should be on their own away from interference from their parents although it does not mean that they forget them. Parents should also accept that the young people are grown up must be given space to establish themselves.

Conflict Resolution

The Seventh-day Adventists understand that conflict occurs when there is a perception of one trying to use power to control others in a selfish way. This power is defined as "the capacity to act effectively and ability to influence." In this case, how power is used plays a big role in whether a person is trying to manipulate others for

¹⁰³Hernandez, *7 Enemies of the Family and How to Conquer Them*.

his gain or trying to help others gain an advantage.¹⁰⁴ Ken Sande states that since man and woman were created for relationship, the conflicts should not deny them having a better association with the family members.¹⁰⁵

The Process of Conflict Resolution

In the book of James, fighting comes from the passion within the members of the body and that is why both Matthew and James state that reconciliation and peace are virtues that Christians must seek to achieve. Garland describes that for conflicts to be resolved the following must be followed. The conflicts should be identified and a proper place selected for conflict resolution. He says that the discussion should begin in a positive manner without striking and remembering the past. He adds that the partner must be serious without attacking emotionally or expressing anger in an abusive manner. Then, they should be passively aggressive and avoid asking for explanations of behavior. They should not feel like a play game and avoid triangles way of solving a conflict.¹⁰⁶

When Jesus came into the world one of the areas that he needed to direct was on resolving conflicts. Jesus gave the formula for conflict resolution and said that the first step was to have both parties dialogue on the issue and try to solve it. If it was still not sorted out, then the next step was to take along one or two witnesses to the same person. Still, if the wrongdoer failed to adhere to reconciliation efforts, Jesus

¹⁰⁴Lowell C. Cooper, "Leadership Principles for Conflict Resolution" (General Conference of Seventh-day Adventists, January 2010), accessed April 7, 2015, moneywise.adventist.org/files/Conflict_Resolution_Principles.pdf.

¹⁰⁵Ken Sande, *The Peacemaker: A Biblical Guide to Resolving Personal Conflict* (Grand Rapids, MI: Baker, 2007), 11.

¹⁰⁶Balswick and Balswick, *The Family*, 258-261.

advised that he be dropped from church membership to become a gentile or tax collector.¹⁰⁷

To reduce stress in resolving marital conflicts, the Melgosa say that the process that leads to the decision should not be ignored. They advise that the couple shouldn't try to avoid the issues but face them.¹⁰⁸ Van Pelt reveals that this is the right way of coping and resolving the conflict and done in the following way. The first one is that the best time should be chosen when there is no interference from anybody or anything.

The second one is that an isolated location where conflicts are supposed to be handled is the best. The third one is a time limit is supposed to be chosen for the scheduled meeting. The fourth one is that ground rules for resolution of a conflict are supposed to be set. The fifth one is that when discussing the couple must remember to stay on the subject at hand until it is resolved. The sixth one is that the couple must be based on a "put a share care plan into use" thus not putting the partner down until the resolution is realized.

The seventh is that after the couple has discussed they must list all possible solutions and view the alternatives after the evaluation is done. The eighth one is that the couple should then choose the most acceptable solution without thinking of winning the friend. The ninth one is that they must hang on the conflict without frustration until the right solution is reached. Then the tenth one is re-establish touch that leads to closeness as couple complements each other.¹⁰⁹

¹⁰⁷Matthew 18:15-18.

¹⁰⁸J. Melgosa, *Less Stress*, 66, 67.

¹⁰⁹Van Pelt, *Highly Effective Marriage*, 122.

Premarital Family Life Education in the Seventh Day Adventist Church

The Seventh-day Adventist Church treasures information that deals with marriage issues. The church realizes that marriages are faced with various challenges and not to meet these challenges as they come could be disastrous.

The Seventh-day Church Preparation of Family Life Educational Materials

The Seventh-day Adventists in the Southern Indian Ocean Division (SID) have realized that failure of marriages is now a worldwide problem and it is caused by young people getting into marriage without proper premarital education on how to handle marital issues because they have not been thoroughly taught.

This was noted by the SID (Southern African Indian Ocean Division of the Seventh-day Adventist Church) to weaken the families. Due to this concern, the (SID) purposed to follow the preventive marriage education to become a standard of premarital education with the most effective methods to inform those engaged as they get ready for marriage to attain couple's satisfaction in marriage.¹¹⁰

To succeed, the SID noted that premarital counseling needed to take long before marriage from a minimum of four to six months which it established would enable the young couples to get the opportunity to make a commitment to each other following God's Biblical principles of Christian marriage. In addition, it was noted that the early education would help the couples to develop skills on how to handle marriage issues and evaluate their decisions logically.¹¹¹

¹¹⁰Leslie Parrot, "Premarital Guidance: A Premarital Preparation Quick Reference Guide," in *Saving Marriages before They Begin* (Lincoln, NE: North American Division of Seventh-day Adventists, 2005).

¹¹¹Ibid.

Ron Flowers, D. W. Holbrook, and Betty Holbrook in collaboration with the three conferences namely, Allegheny East, Chesapeake, and Potomac undertook the project to prepare the premarital materials in 1977. In 1980, these materials were to be used by pastors and other professionals who needed to educate the youths before they got married. After two years, they prepared the manuscript kit material which included a three-ring binder with three cassettes.

This had an element of Marriage Prediction Schedule by Ernest Burgess and resource materials for seven sessions with a couple. Six sessions were to be for seven sessions before the marriage of a couple and one after the wedding. The manuscript kit material was completed within a period of two years and it had a three-ring binder with three cassettes.

In 1984, materials were prepared, tailored to couples requesting to be married. The 1984 Annual Council voted and adopted the plan for premarital education to be done by the Seventh-day Adventist ministers to couples requesting to be married. The education was still to be done in several counseling sessions, plus materials for the couples to do a self-study in the event pastoral guidance was not available. Currently, the General Conference Home and Family Service has prepared Marriage Education program which includes study guides, cassettes, background reading material, tests and other pertinent information, which is an enhanced version as a commitment to the spirit of the General Conference call for the premarital guidance of 1984.

In April 1999, the premarital guidance task force met at the GC in Silver Spring, Maryland, in collaboration with the Adventist Chaplaincy Ministries, the Ministerial Association, the Department of Education and the Youth Department reviewed the progress of the program. Their recommendations were made to advance ministry throughout the world field through cooperative efforts among the several

departments of the world church. This led to the production of a one-hour leadership video that included how to prepare couples for marriage.

From the above actions adopted by the annual councils and action taken by the General Conference of the Seventh-day Adventist and also by other Christian groups, there has been an emphasis on the premarital education of the young people before marriage.¹¹² From the views above, it is noted that the Seventh-day Adventist Church has the desire to strengthen marriages and families by rightly preparing the couples and using the right personnel so that marriages are optimal.

However, it is noted also that the preparation of the premarital life education materials was necessitated by the study that was earlier developed as early as 1970's. The early research on family issues was done by Dr. Claude Gulder and Edward Bader in Toronto who noted that there was a need for well-designed materials to be used for premarital counseling.

Biblical Guidelines on Selection of a Partner

The choice of a partner in marriage is crucial to an individual because once a mistake is made the repercussions are normally severe later when it is too late because marriage would have taken place. For this reason, the young people are directed to follow the right principles when it comes to marriage.

Principles on Selection of a Partner

Thus, there are principles laid down as guidelines to the selection of a partner. Brian C. Thomas states that the Holy Spirit must lead a person to choose the mate in a

¹¹²Leslie Parrot, "Premarital Guidance: A Premarital Preparation Quick Reference Guide," in *Saving Marriages before They Begin* (Lincoln, NE: North American Division of the Seventh-day Adventist Church, 2005).

committed manner in the same way God is committed to us because many young people have been disappointed when they end up with the wrong mates.¹¹³

Robert Wieland reveals the principles on the choosing of the life partners as follows: The first one is that Isaac was not to marry one who does not worship God in truth and spirit (Gen 24:1, 2, 3). He views that they could have been some beautiful ladies among the Canaanite people who were intelligent and having good character as well but they were worldly and not having the faith of Isaac. They worshiped idols and believed in false doctrines.

Therefore, one could not be yoked with unbelievers because there was no harmony between a believer and unbeliever (2 Cor 6:14-17). If Isaac had married the woman of Canaan, he would not have fulfilled the mission that the Lord had called him to do. He views that this was the mistake that Samson made when he married a Philistine woman just because she pleased him (Judg 14:3). The controversy between Samson and his father over marrying an unbeliever ended with Samson's eyes being plucked out (Judg 16:21).

The second principle was that God would send the angels to help Isaac choose the wife (Gen 24:7, 8, 40). God had already chosen a girl who would come and give about 1800 liters of water since each camel drunk about 10 liters of water. In addition, the second principle, the third principle is that lady was courteous and has a kind heart (Gen 24: 11-14). That was proved when Rebecca tirelessly gave water to all the camels to drink. This became a sign that God had chosen her to be Isaac's wife. He advises that those who are not yet married should be patient and pray for the partner who shall be joined to them even if they do not know who the partner would be.

¹¹³Brian C. Thomas, "Bible Guidelines for Choosing a Mate," accessed July 29, 2016, <http://www.god1st.org/Bible-Guidelines-for-Choosing-a-Mate>.

The fourth principle is that those to get married should be virgins (Gen 24:18-20). Though Rebecca was beautiful, the Bible reports that she was a virgin. But many men would have desired her but she had faith in God who helped her to remain pure.

The fifth principle was that marriage need not be taken hastily but with certainty that the Lord is leading (Gen 24:21). Eliezer was patient as he watched how the lady was serving the camel (Gen 24:21, 30, 31). The sixth principle is that there must be peace and agreement when the Lord is leading. The father-in-law, Laban, and Rebecca were happy. They acknowledged that the matter was coming from the Lord (Gen 24:50, 51, 60) Rebecca also believed that God was leading her to be joined to Isaac.

The seventh principle is that Isaac loved Rebecca (Gen 24:67). The Bible records do not report quarrels between Isaac and Rebecca after their marriage.¹¹⁴ From Wieland's revelation of how the choice of the mate was done, the researcher views that a person wanting to marry could learn those principles and get the blessings that were intended for marriage.

D. B. Larson and J. P. Swyers say that there is better adjustment and satisfaction if a person marries a believer as compared to non-religious individuals.¹¹⁵ Mark too expresses that the activities of particular religions help marital stability and liking which leads to closeness and bonding.¹¹⁶ Therefore, Genesis 2:18-24 and Genesis 24, give principles that that the young to follow before they choose partners

¹¹⁴Robert J. Wieland, *Will Marriage Work in Today's World* (Accra, Ghana: All-Africa, 1987).

¹¹⁵D. B. Larson and J. P. Swyers, *Do Religion and Spirituality Contribute to Marital and Individual Health?* (Grand Rapids, MI: Eerdmans, 2002), 283-304.

¹¹⁶Loren Marks, "Sacred Practices in Highly Religious Families: Christian, Jewish, Mormon, and Muslim Perspectives," *Family Process* 43, no. 2 (June 2004): 217-231.

for lifetimes. Julian and Annette Melgosa reveal that young people must know the following virtues before they get married. They must understand the similarity in age, social class, academic achievement, race, and religion. They must use the elimination process where the filter is used to choose the options until the partner of choice remains. Then they need to develop values after the stimulus has taken root in a partner as they view the differences and similarities in the way of thinking and lastly analyze the roles to be carried out if the two were to live together.¹¹⁷

Ellen G. White Counsels on Marriage

Ellen G. White has given youth's premarital guidelines on marriage to help them attain better understanding in family matters. These come in the form of relevant statements on marriage and in her marriage books on the same matter. In one of her major books on marriage, the *Adventist Home*, White brings out some motivational statements that encourage family living. Some of the statements are shared in this study as follows.

Marriage Preparations

In marriage preparations, White states that it is imperative that young people note that marriage is a lifetime affair and as such, they should be careful in the choice they make for a partner to unite within marriage.¹¹⁸ White adds that the basis for marriage lies in its preparation; which if well done will hinder divorce and enhance marital relationship. The author cautions that passion alone is a weak link in the engagement of those who want to marry because there comes a time when it wears off

¹¹⁷Melgosa and Melgosa, *To Couples*, 30, 31.

¹¹⁸Ellen G. White, *The Adventist Home* (Nashville, TN: Southern, 1952), 340.

and reality sets in. The declension of passion in life can be as short as six months when imperfections of the partners get realized.¹¹⁹

White asserts that the consequences of a hasty marriage even among Seventh-day Adventists are "separation, divorce and great confusion in the church."¹²⁰ The author affirms that challenge is in the minds of the youths who think marriage is covered with passion and they miss out on gravity that lies within the responsibilities enshrined within the vows. This due to that marriage continues until the couple is separated by death.¹²¹

In addition, that White counsels the couple who marry to realize that in marriage, they have entered into a school that requires no graduation. She amplifies that and says, "To gain a proper understanding of the marriage relation is the work of a lifetime." In view of this, she states that couples that wish to enter into marriage must completely be united when the marriage ceremony is performed and realize that the union is forever.¹²² White reflects that many couples because of "lack of patience in the selection of mates, have regretted to undertake the issues that they were not supposed to be experiencing in their marriage."¹²³ In this case, the young people got married without understanding the dangers that they would encounter because of disregarding God's principles.

¹¹⁹White, *The Adventist Home*, 340.

¹²⁰Ellen G. White, *Messages to Young People* (Washington, DC: Review & Herald, 1930), 457.

¹²¹White, *The Adventist Home*, 340.

¹²²*Ibid.*, 105.

¹²³Ellen G. White, Manuscript Releases, vol. 8, nos. 526-663, 1900, Ellen G. White Estate, Silver Spring, Maryland.

White further states that ill-timed marriages bring curses upon their couples due to lack of commitment to each other. She gives the reason for this occurrence as a refusal by young people to seek advice but just rely on their experience. Most of the times they want to have a full inappropriate connection with unbelievers which the bible does not support. White observes that the young people need sound judgment because the subject of marriage needs to be considered with calm reason and impassionate judgment. She views that lack of which brings great misery that is brought that only God knows.¹²⁴

White states that many people have failed, to be honest and made fearful mistakes in the choice of a partner. They gave into human feeling and impulses and disregarded to their relationship with God on this subject because the devil sways them away from a better marriage relationship.¹²⁵ She emphasizes that impulse marriages end up with confusion in their marriage. Both partners, she says, must involve God prayerfully so that the marriage should be a healthy one.

She observes that there is a danger when some youths compare marriage to a lottery and declares that they do not want interference from their parents during their courtship time. This has brought a lot of “distresses, estrangements, separation in marriages yet the couples find themselves “bound by the laws of marriage vow with the chain of misery that they cannot break.”¹²⁶

In view of that, White advises that apart from getting the principles as outlined by the bible and Spirit of prophecy, the youths should get counsel from God-fearing

¹²⁴Ibid.

¹²⁵White, *Messages to Young People*, 444-447.

¹²⁶Ellen G. White, "Miscellaneous Diary Entries," Manuscript 1329, Ellen G. White Estate, Silver Spring, Maryland.

parents by opening to them their hopes and plans. They must learn from the life experiences that the parents went through in order to protect themselves from a lot of heartaches. The author states that prayer is important to help enable the young people to endure the challenges until the right time when the mate is found.¹²⁷

In the search for a mate for the woman, White says there is need to seek to know the man's past record, his purity status, the nobility of the love he expresses. There is need to understand his character to establish if he could make the lady happy, and find out if she would find true peace and joy in his affection. Furthermore, the lady is advised to find out if the man will allow her to preserve her individuality or she would be forced to surrender her judgment and conscience to the control of her husband.¹²⁸

White continue to advise that the young ladies who want to marry to understand if the partner will help them in the spiritual aspect as well as be committed to sharing every burden in love. This partner must have the ability to help the friend to look to God and think of inheriting the kingdom. White adds that the woman should find out about the character of the mother and whether the man respects the mother. If he does or not respect the mother it would be a determinant of how he may love and respect her.¹²⁹ White says it is important for the partners who want to marry to know their companion well and the partners' family because the family environment tells more of the lifestyle of the family and their apparent behaviors.

¹²⁷Ellen G. White, *Letters To Young Lovers* (Mountain View, CA: Pacific Press, 1893), 25.

¹²⁸Ibid, 440.

¹²⁹E. G. White, "Guidelines for Choosing a Life Companion; How to Have a Happy Marriage," Manuscript 1347, Ellen G. White Estate, Silver Spring, Maryland.

Concerning the young man, White says that he must seek a partner to stand by his side. “She must be fit to bear her share of life’s burdens and whose influence will ennoble and refine him as well as make him happy in her love.”¹³⁰ She adds that the young person who desires a happy marriage should weigh every emotion that leads to developing of character and pleasant marriage. ¹³¹

She asserts that God’s intention was that those marrying should have happy marriages. She adds that those wanting marriages must have a reflection on marriage and “make it a subject of serious, earnest reflection now.”¹³² She reveals that if this step is not taken wisely, it is one of the most successful means of destroying the usefulness of youths.¹³³ She says that “character building is the most important work ever entrusted to human beings, and never before was its diligent study as important as now.”¹³⁴

Summary and Conclusion

Willie and Elaine Oliver identify that the challenges affecting families include high poverty rate due to single families, change in social conditions resulting in high stress in marriage, increased violence in children, theft, sexual crimes, poor self-esteem, childlessness. They add that there are social and emotional disturbances, depression, substance abuse and increased domestic violence.¹³⁵ However, the desire

¹³⁰Ibid., 436.

¹³¹ Ibid.

¹³²White, *The Adventist Home*, 43.

¹³³ Ibid.

¹³⁴Ellen G. White, *Education* (Mountain View, CA: Pacific Press, 1903), 225.

¹³⁵ Willie and Elaine Oliver, *A Winsome Plan to Help Families Witness in their Communities* (Lincoln, NE: Department of Family Ministries, General Conference of Seventh-day Adventists, 2013), 70-90.

of premarital family life education is that all married people enjoy optimal happiness life in their families. Thus, this work must be spearheaded in the churches vigilantly make family life preventive appropriate programs to enrich the young people before they get married.

This should be done even before they reach the time of serious engagement towards marriage amidst the contemporary global culture that is deep in crisis regarding marriage and family today. While marriages have political, social, and economic implications, the final analysis is the spiritual return to the biblical foundations that will help address the root issue of the current crisis. This requires the intervention of God to help solve the marital difficulties affecting marriages. Youths must continually pray and lean upon the dictates of Jesus Christ the founder of marriage in partnership with their parents as their guardians.

CHAPTER 3

REVIEW OF LITERATURE

Recent research has shown an increase in the desire to have premarital family life education (PFLE). However, the principles that sustain marriage were instituted by God in the Garden of Eden. The chapter begins by looking at the contemporary views of marriage and then goes on to examine the empirical review of the subject under study. It starts with the concept of marriage and premarital family life education. The research next examines the guideline and qualities on the selection of a mate by young people. It is followed by an investigation on the lack of premarital education and preparation of the young people towards marriage. Furthermore, the chapter reviews the disparity in social, cultural and economic factors that enhance the reduction of values in the kinship administration. It ends with the analysis of the themes on conflicts resolution in areas like differentiation, communication, domestic violence and boundary in marriage.¹

Marriage and Premarital Family Life Education

Marriage has been discussed by many scholars and writers. It has been defined according to how they understand it to be. The truth about the family is that investigation on marriage issues is an ongoing one up to this time.

¹In this study the research uses premarital education interchangeably with premarital counselling.

Marriage and Family

Stephen Duncan views marriage as the first bond of society and in marriage, as shown by scientific studies, benefits accrue to couples, children, and society as a whole that includes; social, physical, sexual as well as economic. However, they point out that the institution of marriage is currently in trouble and not thriving as expected.² Then Tugba Yilmax and Melek Kalkan state that marriage involves two different persons who have no knowledge of each other.

Nevertheless, they are required to nevertheless know, appreciate, and create attachments of love for each other. This attachment of love is a prerequisite for living together and this makes a marriage.³ The most unfortunate reason is that some society accepts divorce as a normal occurrence. However, this goes against God's instructions as viewed in Matthew 19:6. It was God who affirmed that the two were one and no person could separate what God had joined together.⁴

Stephen W. Cornel agrees that marriage is in trouble and that many marriages are weak because of lack of meaningful relationship due to the current selfish culture in the world.⁵ He recommends that success in marriage requires commitment, time and effort to take care to avoid the social issues in the relationship that divide the families. The author states that commitment and teamwork should be the only priority in marriage. The couples must use at all costs and anything to do with individuality to

²Stephen F. Duncan and H. Wallace Goddard, *Family Life Education: Principles and Practices for Effective Outreach* (Thousand Oaks, CA: SAGE, 2010), np.

³TugbaYilmax and Melek Kalkan, "The Effects of a Premarital Relationship Enrichment Program on Relationship Satisfaction," *Educational Sciences: Theory and Practice* 10, no. 3 (2010): 1911–1920.

⁴Love Obiani Arugu, "Social Indicators and Effects of Marriage Divorce in African Societies," *The Business & Management Review* 4, no. 4 (2014): 374-383.

⁵Steven W. Cornell, "Guidelines for a Successful Marriage," accessed July 15, 2016, www.millersvillebiblechurch.org.

disturb the relationship. In addition, the author recommends that couples must retain and continue to practice the virtues that attracted them to each other at the beginning. This would sustain interest in each other's affairs to minimize weaknesses in their marriage.⁶ The above is confirmed in a study by Brent J. Atkinson in their study conducted in 1980, which revealed that capabilities and interpersonal habits can result in success or failure in marriage. The author gives some points to marriage success.

The first one is that couples must avoid having a judgmental attitude because it results in the other partner developing defense mechanisms. This leads to anger in the person in addition to that he adds that couples must practice equality irrespective of existing differences. The second one is that couples must avoid degrading the opinion of their partners and instead consider their views as better than theirs. The third one is that the couple must take criticisms positively.

The partners must avoid defensiveness by hitting back at the partner. Thus, they should instead reason in a smooth manner to achieve mutual understanding. The fourth one is that the changing environment for the couples affects marriage. Research has proved that 67% of marriage satisfaction fails just after the first-born child as compared to 33% who succeed. The author attributes this to the failure of couples to understand their changing environment. This hinders the expectations of their partners to know how to meet each other's needs for a satisfactory marriage.⁷

Christopher C. Robert asserts that for equality to be understood, the analyzer must view the passages in the Bible both from the Old Testaments and the New Testament. From there, the reader will understand that the inequality and superiority

⁶Steven W. Cornell, "Guidelines for a Successful Marriage," accessed July 15, 2016, www.millersvillebiblechurch.org.

⁷Brent J. Atkinson, "Ten Habits of Successful Intimate Partners," accessed June 30, 2015, thecouplesclinic.com/pdf/ten_habits.pdf.

are not according to the world interpretation which according to Barth it is based upon a “rebellious self-emancipation” but looks to the connection that Christ has with the church. He adds that Genesis 2:24 must be connected to Ephesians 5 where Christ as the head of the church is self-giving other than being identified by the power he possesses. Barth points out that “reciprocal subordination” in Ephesians 5:22-33 is where man and woman belong to each other.⁸ In this view, man and woman may be different but they must act in the free equal atmosphere as they perform the duties due to them.

Premarital Family Life Education (PFLE)

The concept of family life education is based upon bringing the awareness on the perception of population concerning behavior that the people have so that they can attain marriage and family life. As John Osaigbovo Erhatiemwononm and John Osaremwindanda Ehigie revelation, this is with regard to the study of “skills related to dating, marriage, parenting, family health and life of the family as a socio-cultural and economic unit in the society.”⁹ The National Council on Family Relations (NFCR) defines premarital education as “any organized effort done before marriage that provides family members with information, skills, experiences, or resources to enable them to strengthen, improve or enrich their family experience.”¹⁰

The Family Life Education programs, according to Smock, were practiced as early as 1930, although the first formal program was formulated at the Merrill-Palmer

⁸Christopher Roberts, *Creation and Covenant: The Significance of Sexual Difference in the Moral Theology of Marriage* (New York, NY: T&T Clark, 2007), 158, 159.

⁹John Osaigbovo Erhatiemwononm and John Osaremwindanda Ehigie, “Family Life Education: A Vital Tool for Reducing Marital Instability (Divorce) Among Youths in Nigeria,” *International Journal of Humanities and Social Science* 5, no. 2 (2015).

¹⁰National Council on Family Relations.

Institute in 1932. This was followed by another in 1941 at the Philadelphia Marriage Council founded to establish consistency in the counseling to young people during premarital education.¹¹ Smock says that the strategies that were put in place had a positive impact in that they have helped mitigate the negative impact of social trends on the contemporary marriages. They address the problems through the program used that are able to support marriages and in the process, minimize disputes and break-ups.¹² This was implemented to help the youths that were becoming weary of marriage and also believed that marriage does not work, despite their desire to marry. Then those who enter into marriage also feel overwhelmed by marital issues.¹³

Premarital family life education and couple relationship skills. Duncan and Goddard add that it was not until in the 1970s that the awareness of premarital education took root. The earlier encounters between the clergy and couples prior to the wedding had no marriage preparation element unlike three decades ago when clear strategies were in place to guide the process of marriage preparation.¹⁴

Julie Fickel stresses that any person who desires marriage must seek advice from a counselor because premarital counseling assists couples succeed in marriage.¹⁵ This process has other several labels according to Carroll and Doherty, such as, “premarital education, premarital counseling, premarital therapy, premarital educative

¹¹Pamela J. Smock, “The Wax and Wane of Marriage: Prospects for Marriage in the 21st Century,” *Journal of Marriage and Family* 66, no. 4 (November 1, 2004): 966–973.

¹²Ibid.

¹³Ibid.

¹⁴Duncan and Goddard, *Family Life Education*.

¹⁵Julie Fickel, “Benefits of Premarital Counselling,” accessed July 30, 2016, <http://m1psychology.com/benefits-of-premarital-counselling/>.

counseling, and marriage preparation.”¹⁶ He also states that “those who participate in the premarital instruction gain up to 30% increase measures resulting in the success of marriage. This is due to the fact that these programs equip them with immediate and short-term gains in interpersonal skills. It as well also supports the overall relationship quality, unlike the couples that do not use the program.”¹⁷

A study by Amy Olson-Sigg also exposed that premarital programs gave students a chance to make concerted effort to have meaningful relationships. It provided a formula on how to build up, support and terminate the same. It also provided preventive and corrective mechanisms in the relationships.¹⁸ However, Sigg posits that a successful program must be evaluated on its effectiveness. It must have an inbuilt mechanism to measure both the pre and post marital elements concerning general attitude and behavior change. This evaluation of relevance and value, Sigg adds that the PFLE must be done for the various people as affected by ethnic groups, the level of income, education to enable development of appropriate models to suit each group.¹⁹

Premarital education or counseling thus imparts practical skills and promotes a conceptual understanding of marriage. For instance, it enables the couples to deal with issues arising in marriage. Some of the issues include understanding their partner, appreciating their expectations in marriage both in the present and future. Then there

¹⁶Jason S. Carroll and William J. Doherty, “Evaluating the Effectiveness of Premarital Prevention Programs: A Meta-Analytic Review of Outcome Research,” *Family Relations* 52, no. 2 (April 1, 2003): 105–118, accessed January 1st, 2016, <http://onlinelibrary.wiley.com/doi/10.1111/j.1741-3729.2003.00105.x/full>.

¹⁷Ibid.

¹⁸Amy Olson-Sigg, “Premarital Education Programs for Youth: Investing in Prevention,” *Marriage and family: A christian journal* 7 (2004): 123-129.

¹⁹Ibid.

are discussions of home economics. Research done deduces that there has been a problem in premarital family life education (PFLE) because of the many dysfunctional marriages. It is with this view that the young people are advised to get proper information when they marry.

Mashudu J. M. Ravhengani discloses that marriages are in trouble as most married couples have lived miserably for a long time. Furthermore, they have no hope that the situation will improve due to troubles they undergo. Accordingly, couples must go through premarital education just like other professions, who train thoroughly to get the appropriate competencies and skills before deployment, to navigate married life. They realize that failure to do so results in problems in future which they would be avoided easily with the training.²⁰ T. K. Bowling and friends emphasized that the curriculum must target the PFLE enrichment programs that involve communication and relationship skills to the young people preparing for marriage.²¹

Kinship, Social, Cultural and Economic Disparities Challenging Marital Stability

Kasama family system was based on the kinship administration. However, there are some disparities that have been brought with regard to social, cultural and economic factors. These have adversely affected the foundation and long-term sustainability of the marriage institution.²² These disparities taking place in developed countries are affecting the developing countries as well. It is with this view in mind

²⁰Mashudu J. Ravhengani, *Unleashing the Potential: Proven Principles for Building, Restoring and Sustaining Marriages in the 21st Century* (Gauteng, South Africa: Living Power, 2014), 16.

²¹T. K. Bowling, Carmella M. Hill & Marty Jencius, "An Overview of Marriage Enrichment," *The Family journal* 13 (2005): 87-94.

²²R. B. Karney and T. N. Bradbury, "Attributions in Marriage: State or Trait? A Growth Curve Analysis," *Journal of Personality and Social Psychology* 78 (2000): 295-309.

that the Seventh-day Adventist youths in Kasama West Mission Districts are being affected negatively.

The Significance of the Kinship System, its Tradition, and Culture

The Bemba tribe just like other African tribes kept the extended family several generations identified through the clans. They held the descent through the genealogy path. Their structure was based on the social life organization. An African marriage was not only about the two individuals but a union of the two extended families and their genealogies.²³ Then Edward Kutsoati and Randall Morck view that in the Sub-Saharan Africa marriage family goes beyond the matrimonial associations but to the common ancestors of the members of the family.²⁴

The member of the Bemba tribe shared items like food, gifts, money, and other material items. In the extended family system, a person could have many mothers and several fathers as well as many sons and daughters. But when Christianity and modernization came, this culture was weakened.²⁵

The above discussion as viewed from the literature of African culture verifies that African, cultural values consisted of a sense of participation within the community life. They had a sense of good human relations where there was the better interaction of individuals. There was also the sense of the sacredness of life where human beings were considered sacred. In this case, violence and murder could not be tolerated

²³Brian Siegel, "African Family and Kinship" (1996), *Anthropology Publications* 3, <http://scholarexchange.furman.edu/ant-publications/3>.

²⁴Edward Kutsoati and Randall Morck, "Family Ties, Inheritance Rights, and Successful Poverty Alleviation: Evidence from Ghana," Working paper in *African Successes, Volume II: Human Capital*, 2012, <http://www.nber.org/chapters/c13378.pdf>.

²⁵Marriage and Family Encyclopedia, "Zambia - The Structure Of The Zambian Family, Family Formation, Socialization, Beliefs, Urban Families," accessed January 1st, 2016, <http://family.jrank.org/pages/1785/Zambia.html>.

among the African tribes within the family unless someone was not considered to be worth of living in the community. They also believed in some symbolism like the blood of the virgin that could stand for the preservation of the family. There was also a sense of hospitality where the strangers were incorporated within their community. When a visitor came into the village, they would be welcomed with drinks and food. Then there was a sense of the sacred and of religion where there was no atheist because religion was incorporated into a culture which could not be separated.²⁶

Furthermore, there was the sense of time where the African people did not see time as an issue of understanding the cardinal basic religion and philosophical concepts. They did many things simultaneously. The sense of respect for elders was paramount where the young people identify that the old people had the right to courtesy and politeness. The elders needed to be admired due to their age and the counsel of an elderly person was taken as wisdom. These were used as advisors to the young people on matters of conducting the community. There was also the sense of language and proverbs where language as the tool for the transmission of thought and culture within the tradition could determine how issues were viewed.²⁷

The research conducted in the Bemba territory showed that the kinship family system which was matrilocal and having the matrilineal structure kept the family intact.²⁸ The husband lived in the homestead of the wife and helped the in-laws with work.²⁹ There were some virtues that writers bring out from kinship systems.

²⁶“African Cultural Values,” accessed July 18th, 2016, emeka.at/african_cultural_vaules.pdf.

²⁷Ibid.

²⁸In some countries, matrilocal is compared to Beena marriages where the man goes to live in the wife's village.

²⁹David M. Gordon, “Bemba,” *Encyclopedia of World Cultures Supplement*, accessed July 18th, 2016, <http://www.encylopedia.com>.

Bigombe and Khadiangala reveal that education of the young people is done by adults within the village system. The Bemba emphasis on marriage is that there must be stability in marriage so young people are taught to have optimal marriages very early.

However, the intensity of education leans more on the female while the young men are just instructed for some few days before marriage. Traditionally, the Bemba's who live in Kasama and also in other parts of Zambia have a saying that "*Umukashi eupangainganda*" literally translated that it is the wife who makes a home."³⁰ So when there is a problem in the home to the point leading to separation or divorce, the community laughs at the wife because they consider it to be the duty of the wife to keep the marriage intact as instructed from childhood.³¹

The training of the children in the Bemba land was known as socialization.³² Bonnet, Jones, and others state that in African traditions, the distant cousins married to keep the family and marriage stable.³³ Bigombe and Khandangala did not just have a linkage in teaching but also agree that the family that used to be composed of the kinship and extended family made a decision within the family context. According to Katebe and Chalwe, the Bembas had customs that would strengthen the family starting from engagement and marriage that led to acceptance and stability of the couple living together. They revealed *cisuminansalamu* as a gift which showed that a

³⁰Betty Bigombe and Gilbert M. Khadiangala, "Major Trends Affecting Families in Sub-Saharan Africa," *Science* 42, no. 4 (1990): 489.

³¹Ibid.

³²Marriage and Family Encyclopedia, "Zambia - The Structure Of The Zambian Family, Family Formation, Socialization, Beliefs, Urban Families," accessed January 1st, 2016, <http://family.jrank.org/pages/1785/Zambia.html>.

³³Tony Bilton et al., *Introductory Sociology* (New York, NY: Palgrave Macmillan, 2002), 230, 231.

bride and family had accepted the proposal. Then *insalamu* was a token to show that the man loved the woman.

Then *ichilangamulilo* (showing fire) was a meal prepared by the bride family to permit the bridegroom freedom to eat in the bride's family through tasting the food prepared by the family. Then the groom appreciates through giving of money as he returned the empty plates. Then *amatebeto* (thanks, offering), was a meal prepared to appreciate the groom by the parents for having been a blessing by taking care of the daughter peacefully. There is also (*ukukonkola*) which means granting authority, which was a meal that was prepared for the groom to be eaten in the bride's parent's home without consultation from the in-law.³⁴

Bigombe and Khadiangala say that the African lifestyle has been affected negatively due to the failure to understand the Kinship extended structures. This is because there is a failure to identify the traditional kinship and extended family structures that long ordered the family and sustained them. Actually, traditionally, the kinship family structure and its components were favored because some tribes wanted their lineage to be continued.³⁵

Lewanika of the Lozi royal establishment in Zambia reveals that earlier on during a time of crisis, the family members came together to solve the problems. However, as far as the 1960s, the kinship family relationship was already under destruction to the point where there could be no redemption.³⁶ Following the above

³⁴Richard Katebe, "Zambian Marriage Traditions: The Symbolic Banquets of the Bembas," accessed January 17, 2015, <http://kitweonline.com/kitweonline/discover-kitwe/culture/ceremonies/zambian-marriage-traditions.html>.

³⁵Bigombe and Khadiangala, "Major Trends Affecting Families in Sub-Saharan Africa."

³⁶Inonge Mbikusita-Lewanika, "Kinship Terms and Family Relationships: The Case of Buluzi-Zambia," accessed July 31, 2016, <http://unesdoc.unesco.org/images/0005/000590/059016eb.pdf>.

view, there is an analysis that even among the Bemba where the research has been undertaken the following interference that disrupted the family noted as follows.

Migration from Rural to Urban Areas and Urbanization

According to the United Nations Children Fund (UNICEF), migration has brought about disruption in families caused by people who moving from the rural areas to urban ones. UNICEF asserts that migration leads to loss of human capital. Furthermore, relationships are affected due to social networks falling apart and the long-term migration becomes a hindrance to relationships between spouses, parents, and children.³⁷

Wahyuni states that Migration, whether permanent or temporary, affects the way the family functions. This begins taking place with role redistribution where the absence of the husband results in the wife taking over several of his roles to ensure the survival of the family. These roles include headship of the family and doing agricultural tasks.³⁸ There are various structures that result from migration. Wahyuni also views that these include children leaving to stay with relatives or friends or alone in urban areas. Due to husbands staying away most of the year in urban centers from wives and children, children are left with grandparents.³⁹

The effect of migration and family economy. Literature from the report from the United Nations describes that people who are living from their countries of origin have increased dramatically in recent decades. It is estimated that those migrating to

³⁷UNICEF, “The Impact of Migration and Remittances on Communities, Families and Children in Moldova,” accessed July 31, 2016, <http://www.unicef.org/socialpolicy/files/Moldova.Pdf>.

³⁸Ekawati S. Wahyuni, “The Impact of Migration on Family Structure and Functioning: Case Study in Jawa,” *Poster Session 5* (2005), http://demoscope.ru/weekly/knigi/tours_2005/papers/iussp2005s52424.pdf.

³⁹Ibid.

work in another region are about 232 million. He shows further that 763 million people live their homes to go and work in other towns within their countries. In spite of Demurger postulating that migration has some advantages due to the fact that those who migrate bring addition funds to meet the school fees but there are also burdens left behind. They are forced to make up for the lost employment and spending more times on household chores. In addition, the report says, leaving of children to the caregiver has higher possibilities of them dropping out of school or delays their progression.

Furthermore, the diet of the remaining family deteriorates with additional increased of psychological problems.⁴⁰ Fukuyama argues that the problem of reunification because of immigration problems can cause "depression, anxiety, and other mental health concerns among the children."⁴¹ Wahyuni debates that the consequences of migration reveal that there is splitting of the family into two or more households and economic situation.⁴²

Caul Haub and Diana Cornelius expresses that the economic situation within the family environment in some countries kept the family intact. The kinship and extended family were for purposes of taking care of the economic welfare of the family to cushion certain anticipated hazards. This is the reason why they treasured the big families that they did not even use contraceptives but emphasized that it was a

⁴⁰Sylvie Démurger, "Migration and Families Left behind," accessed July 31, 2016, <http://wol.iza.org/articles/migration-and-families-left-behind>.

⁴¹Ibid.

⁴²Wahyuni, "The Impact of Migration on Family Structure and Functioning."

violation of natural procreation. The only family planning for spacing of children which was permissible was breastfeeding and absence of the postpartum.⁴³

Disruption brought by an imbalance of poor and wealthier countries

Imbalance of development between the wealthier and poor countries has been perceived to be the cause of immigration because people in the world moved in search of employment. This phenomenon came with changes in the socio norms like individualism and self-interests viewed to have been copied from the developed countries to achieve the socially optimal production and distribution of goods. According to Hannah C. Williamson and friends Benjamin R. Karney and Thomas N. Bradbury, marriage is affected by economic and financial factors positively or negatively, depending on how the couple addressed the matters. They revealed that lack of prevention of the marital dissatisfaction from financial stress and other factors that trouble and strain marriages leads to deterioration in family affairs.⁴⁴

Research has shown in the same migration brought disruption in families in the developed countries, this has been realized in developing countries like Zambia. This has brought about disparities resulting in increased poverty levels on the households. The CSO report confirms that Zambia's economic growth for the past six years has grown at an average of 6.5%. This has not been in tandem with the level of "poverty, inequality and malnutrition" reduction in the rural and peri-urban areas. The analysis is that though there has been a reduction of poverty in Zambia due to increased facilities in urban areas, but the proportion of rural Zambians are living in

⁴³Caul Haub and Diana Cornelius, Population Reference Bureau, 1997.

⁴⁴Hannah C. Williamson, Benjamin R. Karney, and Thomas N. Bradbury, "Financial Strain and Stressful Events Predict Newlyweds' Negative Communication Independent of Relationship Satisfaction," *Journal of Family Psychology* 27, no. 1 (February 2013): 65–75.

extreme poverty has increased. The poverty level is noted to be 57.7% compared to 13.1 % in the urban areas which are four times higher than the urban areas.

Disruption brought by migration upon the family. Betty and Gilbert M. Khadiagala when husbands migrate and go to look for employment, the family gets disturbed in many ways. The single women parents are forced to leave and go to towns to look for food to feed the family. This comes with a challenge of cohabiting so that they make ends meet and raise enough funds to remit home. It is noted that at times the jobs are not available leading to the negation of foster families.

Thus, the children are left with the grandparents or elder brothers or sisters. This means also that the aging parents are left alone as they lose the opportunity of staying with their family members. The husbands who leave for larger economies heighten the bad situation to the family economy increasing poverty in the family.⁴⁵

Tyas Prevoo and Bas ter Weel, also agree that family has been disrupted due to circumstances of work resulting in new family patterns like one where children live with one parent at one time then switch to another at another time. They add that children coming from disrupted families have less favorable characteristics like low self-esteem as compared to those from intact families.⁴⁶

This separation between couples becomes a temptation to husband, wife and family members as some get involved in mischievous activities which bring even more problems and shame upon the family. HIV/AIDS and other sexual transmitted diseases invade the family making it even more vulnerable as it brings problems.

⁴⁵Bigombe and Khadiagala, "Major Trends Affecting Families in Sub-Saharan Africa."

⁴⁶Tyas Prevoo and Bas ter Weel, "The Effect of Family Disruption on Children's Personality Development: Evidence from British Longitudinal Data," accessed July 31, 2016, <http://ftp.iza.org/dp8712.pdf>.

These problems affect the finances and health status of the family which may finally end up in divorce.

When all the crucibles above are taking place the young women belonging to these vulnerable families are forced into marriages as seen among the Kenyan Pokotitribe.⁴⁷ In Appendix B, the woman is being forced to be married without her consent leading to untold misery because she will not enjoy the marriage knowing she was sold without her consent.

This is the reason Cutrona affirms that people without money are not satisfied because they lack in basic needs.⁴⁸ Some quotation above and especially those revealed below though having no reporter's names are relevant to the context of the research, thus the need to use them. Furthermore, according to the literature viewed above, there are problems arising from all spheres of life due to changes occurring in the society. This has adversely affected the family structure hence the need for knowledge of the same.

The report continues to say that the economy reports that only 10 % of the Zambians share more than half of the national income while the bottom share 60 % and others share 14 % of total income.⁴⁹ In addition, the report says that the urban area towns are Lusaka and Copper belt which are concentrated around the expanding industrial areas and the provinces that are rural and need more poverty reduction

⁴⁷Lindsey Bever and Nick Kirkpatrick, "The Heartbreaking Moment a Kenyan Girl Is Sold into Marriage," Washington Post, last modified 2014, accessed December 17, 2015, <https://www.washingtonpost.com/news/morning-mix/wp/2014/12/11/heartbreaking-photos-capture-moment-kenyan-girl-is-sold-into-arranged-marriage/>.

⁴⁸Carolyn E. Cutrona et al., "Predicting Relationship Stability among Midlife African American Couples," *Journal of Consulting and Clinical Psychology* 79, no. 6 (2011): 814–825.

⁴⁹CSO Poverty Trends Report 1996-2006 and LCMS 2010.

strategies are “Western, Luapula, Eastern, and Northern.”⁵⁰ He states that only those who have migrated from the rural to the peri-urban areas have realized reduction of poverty because they are close to the economic opportunities in the cities. However, this has shown indication of poverty gap ratio to be very wide.⁵¹

In this same case, Pope Francis argues that that the change of structure in Zambia occurred after independence when the gap between the rich and the poor noticed as families fell into crisis because of the modern and post-modern views. He says that marriage has been a victim to all these challenges experienced from all sides due to modern and post-modern views concerning marriage and family which have left it wounded and bleeding.⁵²

This problem is bound to continue as noted that urbanization is on the increase and in the sub-Saharan Africa where the Bemba’s are found urbanization is projected to increase to 62% in 2025. It is noted that urbanization in the sub-Saharan territory is the highest among other African territories.⁵³

It is recorded as having been at 2.8% per annum in 2000-2010 and up to 2.4% during 1990-2000. Furthermore, the growth occasioned by progression towards the achievement of the millennium development goals put pressure on public expenditure creating challenges for the public services to be able to match the population growth. In view of this, the disparity of population growth in relation to the economy has

⁵⁰Ibid.

⁵¹*CSO Poverty Trends Report 1996-2006 and LCMS 2010.*

⁵²Matt Hadro, “Marriage Is Key to ‘Culture of Encounter,’ Archbishop Cordileone Stresses,” *National Catholic Register*, accessed September 27, 2015, <http://www.catholicnewsagency.com/news/how-marriage-is-key-to-a-culture-of-encounter-25643/>.

⁵³United Nations Dept of Economic and Social Affairs Population Division, *World Urbanization Prospects, the 1996 Revision: Estimates and Projections of Urban and Rural Populations and of Urban Agglomerations* (New York, NY: United Nations, 1998).

worsened the poverty levels. It is realized too, that some of those who migrate and go to town, have very little or no education at all and they end up owning small shops or do manual work.⁵⁴

Fukuyama compares the disruption of cultural social and economic order to what happened during the industrial revolution due to modernization. He says that they were the advancement of technology in relation to steam power, mechanization in the textile industries and railroads. This led to transforming agricultural societies into urban industrial ones. This also impacted greatly on cultural norms, habits, and customs of the village to those factories and city and habits leading to the demise of traditional societies, especially as men left the rural areas to seek for the jobs in the factories in the cities during the post industry societies.⁵⁵ Then Bardbury and Karney reveal that the economic factors must be considered for marriage to be sustained because they determine the lifestyle of the families. In their analysis, they noted that the richer families were more stable than the poorer ones. The economic disruption has invaded the family such that those who do not have money avoid marriage. They are afraid of failure to take care of the family needs that include medical care for the children and spouses, house rents plus food and school fees and other extended family needs. The family is noted to have failed when the children discontinue from school. This also affects the children socially and emotionally. This causes children fail to

⁵⁴United Nations Dept of Economic and Social Affairs Population Division, World Urbanization Prospects, the 1996 Revision: Estimates and Projections of Urban and Rural Populations and of Urban Agglomerations (New York, NY: United Nations, 1998).

⁵⁵Ibid.

socialize well as they fail to mix well with the friends in the community because of segregation due to their poor status.⁵⁶

Factors Affecting the Fiber of Africa's Culture and Her Structures

Families are now affected by some factors that militate against the policies of those structures that have destroyed some positive virtues that promoted the fiber of African culture and structures which sustained families. It is noted for example that the trend towards modernity has gradually transformed African marriages from extended to nuclear families and due to economic growth. As there were already traces of families that had decided to be nuclear, single-parent families (where there was one parent living with children), family units with one or more step-parents that had undergone divorce and now married again to form a family and there were kingship groups where the family consisted of members who were related through blood marriage.

The trend towards modernity has gradually transformed African marriages from extended to nuclear families. Due to economic growth Balswick a senior lecturer and professor of Iowa University, dealing with sociology and family developments to reveals that there is a decrease in traditional agriculture system of production and increasing of ownership of land by women in the peri-urban areas.⁵⁷

Balswick adds that the Africans have lost their cultural lifestyle with regard to selecting of the mate. He says that the Western Culture has exposed the young people towards being independent in choosing a mate to marry to an extent that the

⁵⁶Karney and Bradbury, "Attributions in Marriage: State or Trait? A Growth Curve Analysis," *Journal of Personality and Social Psychology* 78 (2000): 295-309.

⁵⁷Balswick and Balswick, *Authentic Human Sexuality*, 63-68.

involvement of the parents is just a formality, negating the traditional way of viewing couple's engagement connected to the extended family. Most of the young people wanting to marry depend upon romantic and courtly love as viewed from the Western Countries as copied from internet revelations.⁵⁸

Declension of Better Marital Values in Marriage

S. Coontz in his writings expresses concern that there has been a continuous decline of marital values as revealed the abundant information on marriage connected with social historical marking as “a world-historical transformation of marriage and family life.”⁵⁹ He also shows an apprehension that starting from ancient Egypt and classical Rome, the generation that followed complained about the loss of the better marital values. He warns that the later generation will be catastrophic because virtues in marriages are becoming worse as noted below.⁶⁰

Declension due to diverse interpretation on marriage issues. Liberal columnist Kingsley's view is that marriage should be abolished and that the government should not interfere in it and must be kept out of the bedroom because marriage is a private affair and the government should not monopolize.⁶¹ He suggests that there should be no problem if a person becomes a polygamist or even marry

⁵⁸Balswick and Balswick, *Authentic Human Sexuality*, 63-68.

⁵⁹Stephanie Coontz, “The World Historical Transformation of Marriage,” *Journal of Marriage and Family* 66, no. 4 (November 2004): 974–979.

⁶⁰ Ibid.

⁶¹Michael Kinsley, “Abolish Marriage,” *Slate*, July 2, 2003, http://www.slate.com/articles/news_and_politics/readme/2003/07/abolish_marriage.html.

himself and call any person to marry. However, Joe Carter says that putting the government out of marriage could be a bad idea.⁶²

Thus James Dobson says that “American marriages have not only been slandered but slaughtered.”⁶³ Judith Levine continues to argue that when there is a group wedding it does not matter whether those who are marrying belong to the same gender or different genders.⁶⁴

Literature from Kaiser Family Foundation that provides information on health sex admits and adds that oral sex is being promoted as part of dating. They view that this helps in avoiding sexual intercourse by some who are not religious.⁶⁵ J. P. Roche and T. W. Ramsey brought out the shocking information that as early as 1993 majority of the male and female had been involved in oral sex and premarital sex behavior by engagement time.⁶⁶ Waruta mentions that the declension of moral issues surrounding sexuality is also escalating in Malawi a neighboring country to Zambia. He portrays that sexual immorality has increased even among Christian communities.⁶⁷

Nevertheless, Allison Claive Rayburn analyzed on family issues that the low premarital intercourse amongst college and high school students was attributed to the

⁶²Joe Carter, Get the Government out of Our Bedroom: That is a Terrible Idea, Washington Post, 24th July 2015, p. 23.

⁶³James Dobson, “Homosexuality Activists Plan to Destroy Marriage” VII, no. 43 (October 26, 2003).

⁶⁴Judith Levine, “Stop the Wedding!” *Village Voice*, July 29, 2003, accessed September 27, 2015, <https://www.villagevoice.com/2003/07/22/stop-the-wedding/>.

⁶⁵Henry Kaiser, “Henry Kaiser Family Foundation: Seventeen Survey” (Barbara Jordan Conference, 2016).

⁶⁶J. P. Roche and T. W. Ramsey, "Premarital Sexuality: A Five-year Follow-up Study of Attitudes and Behaviours by Dating Stage," *Adolescence* 28 (1993): 67-80.

⁶⁷D. W. Waruta, *Pastoral Care in African Christianity: Challenging essays in Pastoral Theology* (Nairobi: Action Publishers, 2000), 109, 112.

participation in their religion.⁶⁸ Greeley agrees and adds that those young people who belong to the same faith and had prayer together had strong marriages as compared to those who didn't. He argues that those who do not have religious principles would have their marriages likely to end up in divorce.⁶⁹ J. C. Abma and others, however, notes that while many female adolescents did not have premarital sex due to their religion and morality, a few of them were only hampered by fear of pregnancy.⁷⁰ Cohabiting is also on the rise, though according to Mahoney, those who cohabit do not have a satisfying "marriage" as compared to people of same religion who marry through the church.⁷¹

Declension due to developed countries policies. The conservatives have identified some incentives by the wealthier countries as a contributing factor towards the weakening of the family ties. Mahoney and others note that the enactment of policies by developed countries are aimed at freeing those considered to be marginalized groups like the "restraint of women, minorities, gays, the homeless, people accused of a crime" so that they could be involved in their activities. In this case, they say that there could be a disturbance in moral and social values due to the evolution of political institutions leaning towards liberal democracy.⁷²

Declension due to disruption of the family and increase of divorce.

⁶⁸Allison Claire Rayburn, "The Relationship between Premarital Sexual Behaviours and the State of the Marriage" (MA thesis, Louisiana State University, Louisiana, 2007), 20.

⁶⁹A. M. Greeley, *Faithful Attraction: Discovering Intimacy, Love, and Fidelity in American Marriage* (New York, NY: Doherty, 1991).

⁷⁰J. C. Abma et al., "Teenagers in the United States: Sexual Activity, Contraceptive Use, and Childbearing, 2002," *Vital Health Stat* 23, no. 24 (2004): 1-48.

⁷¹Annette Mahoney et al., "Religion and the Sanctification of Family Relationships," *Review of Religious Research* 44 (2003): 220-236.

⁷² *Ibid.*

Changes were brought about by development affected the families adversely as noted by increased divorce. Ted Cunningham the founder-pastor of Woodland Hill Family Church points out that this impacted marriage vows where the saying "till death do us apart" is no longer mentioned. He states that there are more divorcees than widows in among the Americans aged 50 years and above.

She views that only 2.8 % of couples older than 50 years divorced in America a century ago. She notes that the Census carried out by Green State University in Bowling Green Ohio discovered that in 1990 divorce in America had doubled and that 1 out of 10 of those who divorced were 50 or older. She reports further that from the American Community Survey of 2011 that more 28 % who divorced in the previous 12 months were 50 or older.⁷³

Popadit says the research has noted that there seems to be a repeat of the tendencies of the developed countries happening in the developing countries. This is also noted in the activities prevalent in Kasama. The people in Kasama are in the urban areas like Lusaka, Kitwe, and Ndola and they left the rural areas in search of greener pastures in town but most of are still unemployed.⁷⁴ In this case, the ceremonies were teaching values, and were considered as a blessing has been affected negatively as can be viewed from the Akan tribe.⁷⁵

Thus the summary of what is affecting marriages and families can be noted by John Osaigbovo Erhatiemwononm and John Osaremwinda Ehigie state that marriage

⁷³Ted Cunningham, "6 Cultural Trends Impacting Marriages and Families in the Church," accessed April 8, 2016, www.thrivingpastor.com/why-does-you.

⁷⁴"Marriage and the Family in Africa: Position Papers, April 1988," accessed October 29, 2015, www.cormacburke.or.ke/node/288.

⁷⁵ Sednak Kojo Duffu Asare Yankson, *Africa's Roots in God: The Knowledge of the Creator Embedded in the Indigenous African Culture* (Hempstead, NY: Sakofa Heritage, 2010), 74.

and family from the developed countries have been beset with problems coming from the industrial countries which has been caused by rapid change in technology and speedy growth rate which the developing countries cannot cope with. They create a new set of social problems to add the problems of the existing ones. These include “family separation, high rate of divorce, terrorism, food crisis” leading to the degeneration of the family values.⁷⁶

The Theology of Marriage and Family

The theological reflection of marriage has been discussed in Chapter 2 using the Bible commentaries, some Christian writings and the writing of Ellen G. White. In reviewing the literature on the theology of marriage, Christian schools of thought and other disciplines, it came out clearly that for young people to marry and be safe in their marriages the Christian values must be followed.

John Piper, chancellor of Bethlehem College and Seminary in Minneapolis, Minnesota, asserts the young people who want to marry must be acquainted with marriage. They must understand that marriage was made for the beauty and the glory of God. He emphasizes that the young people should not view marriage in a microscopic manner because microscopes magnify the small things to look bigger. He recommends that they use a telescopic view to understanding marriage because a telescope makes the bigger things appear normal. This he equates to the theology of God and says it makes marriage appear normal according to God’s intention concerning marital matters.⁷⁷ Mike Masson, a professor in the Biology Department at

⁷⁶John Osaigbovo Erhatiemwononm and John Osaremwinda Ehigie, “Family Life Education: A Vital Tool for Reducing Marital Instability (Divorce) Among Youths in Nigeria,” *International Journal of Humanities and Social Science* 5, no. 2 (2015).

⁷⁷John Piper, *Preparing for Marriage: Help for Christian Couples* (Minneapolis, MN: Desiring God, 2012), 8-14.

Santa Barbara City College adds that the theology of God that marriage and family have some components that make it easy to understand marriage and family and that is to view marriage as “the love of God in and through the form of another human being.”⁷⁸

Andrew J. Köstenberger, a senior research professor of New Testament and biblical theology at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, points out that the creation order and the foundation of marriage and family have the biblical sense. Thus, the structure of the family and what determines family life by religious people is found in Genesis 1-3 becomes the model of marriage as described by bible revelation. The order of creation of family and marriage should be a test of the relationship.⁷⁹

The literature on the subject of marriage is viewed as the basis for the family and the foundation of all human civilizations. They also assert that marriage is the basis for the family. However, they regret that the institution that was designed for the goodness of the individual and family well-being is under attack. They state that there is a rise in the rates of “divorce and cohabitation, unwed child-bearing and the push for so-called same-sex "marriage" and civil union, putting the marriage in a state of crisis. The focus literature states that what is causing these problems in marriage are historical cultural changes in America that indicate that the marriage institution could be redefined and disposed of.

Besides, the historical events have brought recent cultural changes that have also influenced an increasing number of Americans to view the marriage institution as

⁷⁸Mike Mason, *The Mystery of Marriage 20th Anniversary Edition: Meditations on the Miracle*, 20th Anniversary ed. (Sisters, OR: Multnomah, 2005).

⁷⁹Köstenberger and Jones, *God, Marriage, and Family*, 31, 61.

optional, disposable should be redefined. Despite the war on marriage that is going on, the marital decline continues in the background both politically, ideologically and theologically. Some people have argued that marriage was invented by man and it must pass away. They state that these very people who want to do away with marriage feel that it does not fit in the flourishing civilization.⁸⁰

Others, on the other hand, argue that all social structures where civilization thrive well, it depends on the family that provides commitment that enables men and women to live together and even in raising their children. In view of that, they say better families lead to better societies that are founded upon families. The writers argue that redefining and discipline of the family will make it be lessened leading to disintegration which will result in confusing the society. In this context, issues that are challenging the family today such as divorce, cohabitation, out-of-wedlock births and fatherlessness are very costly to the society as noted in one study done in the United States of America. It was discovered that the nation spent about \$112 billion dollars on “divorce and unwed childbearing alone” per annum.⁸¹ They contend that in the entire history of marriage it has been man and woman in the heterosexual marriage relationship that comprised the unit within the society.

The Incomplete Marriage Couple as a Disturbance to the Children

In this research, the term complete marriage is used where there is a presence of the father, mother, and children. One gift that God gave man and woman is the gift of procreation. This means that there were to be a father, mother, and children with

⁸⁰Institute for American Values, “Focus on the Family,” accessed July 24, 2016, <http://www.americanvalues.org/search/item.php?id=52>.

⁸¹Institute for American Values, “Focus on the Family,” accessed July 24, 2016, <http://www.americanvalues.org/search/item.php?id=52>.

their responsibilities that were given to them, especially the parents. In the *Focus and Marriage* literature, the writers contend that if families disintegrate, the children would be disturbed. They contend that according to the social scientists, families that have a father and mother and are involved in raising children, are better and they thrive as compared to those where the father and mother break up.⁸² Popenoe states that the view that says that the unit of the family consisting the father, mother and children is not important is misplaced because this is what fosters unity in the family.⁸³

Wade Horn, the editor of *Father Facts*, the social scientist researcher, viewed that the mothers' contribution is to the growth of children is necessary and that the absence of a father in the family is like a car without one of the front wheels; which can still be driven, but would be very hard to steer. He also agrees with those who say that the family flourishes better where there a father, mother, and children are present and adds that children excel when they exist in an environment that has a warm relationship with both the biological father because of it. This is due to the fact that that when they live together with both the father and mother they have friend warmth from their relationship.

According to Walter G. Vaux, the father must be recognized in the family because he complements skills of the mother's contribution bringing about completeness.⁸⁴ Wade F. Horn as a clinical child psychologist and president of the

⁸²Focus on Family, "Marriage: Cause for Concern," accessed June 6, 2016, <http://thefamily.com/socialissues/marriage/marriage/marriage-cause-for-concern>.

⁸³David Popenoe, *Life Without Father: Compelling New Evidence That Fatherhood and Marriage Are Indispensable for the Good of Children and Society* (New York, NY: Freepress, 1996).

⁸⁴Walter G. Vaux, "Are Fathers Really Necessary?," November 1, 2005, <http://www.childsupportrelief.com>.

National Fatherhood Initiative as far as 1997, concurs with this and states that research has proved the importance of the father in the family is that children grow well because the combination of both parents gives emotional warmth and behavior control that results in better nurturing, control and discipline of the children.⁸⁵ Wade suggests that the ideal family pattern for children is one where both parents are happily married, loving and actively involved with their children.⁸⁶

Biological fathers contribute emotional and social guidance that is distinct from that of a mother, who is the mentor or someone who replaces the father. He responds that the biological father's contribution to his child is exceptional and cannot be replaced.⁸⁷

The conference of researchers affirms that a home without a father affects the existence of the children gravely among all the ethnical groups in every race. They state that the neglect of the children has been condoned in entire communities throughout the world across the social divide and in nearly every ethnic group.⁸⁸ Therefore, it must be understood that the absence of any parent brings a devastating effect upon the poor and the richer and families.

The Equality and Differentiation of the Couple

The trace of the explanation with regard to equality can still be noted to the Kibbutz society which lives in Israel, the former territory for the Jews. Not all has

⁸⁵Wade F. Horn, "You've Come a Long Way, Daddy" (Policy Review, July 1997), accessed March 3, 2015, <http://www.dadsnow.org/essay/HORN1.HTM>.

⁸⁶Ibid.

⁸⁷Wade F. Horn, "You've Come a Long Way, Daddy" (Policy Review, July 1997), accessed March 3, 2015, <http://www.dadsnow.org/essay/HORN1.HTM>.

⁸⁸Morehouse Research Institute and Institute for American Values, A Statement from The Morehouse Conference on African American Father (Atlanta, GA, 1999), 6.

changed but there could be some highlights on what was happening there. Judith Buber Agassi says that according to the Kibbutz society, differentiation should not be entertained and that the roles of a woman should be a biogrammar.⁸⁹

The *Psychological Lexicon* defines biogrammar as “inherited structure that predisposes organisms toward certain kinds of social activities according to the Socio-Biologists.”⁹⁰ She adds that in the Kibbutz society some men argue that the roles of woman cannot change because they are inherent in them. Agassi adds that the work of women has always been associated with “maternal-domestic.”⁹¹ According to the understanding of the relationship in Kibbutz society, the women were to take care of children and as such, they married early and had many children. However, the Kibbutz society promoted heterosexual marriage and denied the extramarital and homosexual marriages. Agassi indicates that the structure for marriage for the Kibbutz was not individualism and or liberalism but, collectivism.⁹²

Nevertheless, Yael Azimon and Dafina Israel say that women currently participate in the labor force and they are of the view that though the women could be restricted by some domestic duties, they should be encouraged to work outside home.⁹³ The researcher views that the Kibbutz people are found in the land of Israel and some of the traditions are similar to what is found in the Bible. Thus, the analysis

⁸⁹Judith Buber Agassi, “Theories of Gender Equality: Lessons from the Israeli Kibbutz,” accessed September 1, 2016, Kibbutz <https://www.tau.ac.il/~agass/judith-papers/gendereq.pdf>.

⁹⁰*Psychological Lexicon*, “biogrammar,” accessed September 1, 2016, www.psychology-lexicon.com/.../35-glossary-b/7022-biogrammar.html.

⁹¹Agassi, “Theories of Gender Equality: Lessons from the Israeli Kibbutz.”

⁹²Ibid.

⁹³Yael Atzimon and Dafina Israel, *Women In Israel* (New Brunswick, NJ: Transactional, 2009), 69.

on equality is that it has significance in marriage and for that reason, it should be maintained.

They argue that the status in the society showed that the women were considered to be inferior. However, there seem to be different views pertaining to equality between men and women. Scholars believe that what is underplayed is the clash between egalitarianism which is full of individualism and conversion that fight for the good virtue of conventional family life. A research done by Muni Aloni affirms that of the 40% of the girls, 32% thought that there was need to uplift the status of women in their society and 13% of the boys believed that there would be a struggle to change the status of the girls and that the struggle would never be accomplished.⁹⁴

Robert gives the conclusion on the discussion that has taken place that “From Augustine to the Reformation, there was a consensus that God created human being in sexual differentiation, that Christian social life will affirm this difference through marriage and the regulation of erotic life, and the sexual difference will be redeemed in the eschaton.”⁹⁵ The above discussion shows that even if there is understanding that God created marriage for the benefit of man but there have been a controversy on its status in society. In addition, there has been a problem in the interpretation of the status of man and woman too in the society.

⁹⁴Atzimon and Israel, *Women In Israel*, 69.

⁹⁵ Roberts, *Creation and Covenant: The Significance of Sexual Difference in the Moral Theology of Marriage*, 8.

The Gift of Sex and Procreation

Garland says that the ability to procreate was extended to mankind so that through Adam there would be a multiplication of races and also the enjoyment of sex.⁹⁶ However, there are arguments against this from scholars and church fathers. This is noted from the review of the literature by St Augustine who stated that sex was evil because when Adam and Eve sinned God punished them for it arguing that sex represented the tree of knowing good and evil.⁹⁷

He adds that people who want to become righteous must refrain from having sexual relations because it could bring shame and guilt on the biological drive. This belief is what governs the doctrine of celibacy in the Roman Catholic Church. However, Jerome argues that though this rule was forced upon the leaders of the church and it was one of the first doctrines that Martin Luther reacted when he married a nun and forced others to leave the monasteries. However, Jerome confused himself as he said all sex is impure and therefore dirty if connected to the view of the body of Christ.⁹⁸ On the contrary, S. Hauerwas says that sex makes partnership fulfill their sexual desires.⁹⁹

Stewardship Responsibility

When Garland wrote, he asserted that though God gave man and woman dominion over the other creatures they needed to identify him as the owner of all the

⁹⁶Garland, *Family Ministry*, 93, 94.

⁹⁷“Deception Exposed – The Church Fathers: Jerome on Marriage and Sex,” accessed June 5, 2015, www.patriarchywebsite.com/bib-patri.

⁹⁸“Deception Exposed – The Church Fathers: Jerome on Marriage and Sex,” accessed June 5, 2015, www.patriarchywebsite.com/bib-patri.

⁹⁹S. Hauerwas, *The Hauerwas Reader* (Durham: Duke University press, 2002), 484.

property and that they would be his steward.¹⁰⁰ Diane Franklin says that the couple must always agree how money is supposed to be handled so that in their stewardship should not be a source of conflict due to different priorities.¹⁰¹ For this to take root, Walter Moodie and Glen Hoos say that it must be understood as a spiritual issue. God must be recognized first before other things.¹⁰²

Conflict Resolution

There are many areas that cause conflict in marriage as brought out by various writers. Garland begins by saying Adam and Eve were created differently by God as male and female showing different individuals (Gen 5:2).¹⁰³ However, Priscilla and Hunt viewed that the differences of man and woman roles are not for dictatorial tendencies but for the supporting each other in the areas where the other partner cannot manage. However, Priscilla and Greg Hunt viewed that conflicts can bring bonding to the family other than separation if handled rightly by the couple.¹⁰⁴ Balswick attests to the fact that there must be unity between the couple in the same way God the father, the son, and the Holy Spirit are united in their Trinitarian

¹⁰⁰Garland, *Family Ministry: A Comprehensive Guide*, 93, 94.

¹⁰¹Diane Franklin, "How Couples Can Manage Their Money and Avoid Conflict," accessed August 28, 2015, www.forbes.com/sites/jpmorganchase/.

¹⁰²Walter Moodie and Glen Hoos, "Money Management for the Christian Family," *FamilyLife*, accessed June 5, 2015, <http://www.familylife.com/articles/topics/marriage/challenges/finances/money-management-for-the-christian-family>.

¹⁰³Garland, *Family Ministry*, 93, 94, 374.

¹⁰⁴Walter Moodie and Glen Hoos, "Money Management for the Christian Family," *FamilyLife*, accessed June 5, 2015, <http://www.familylife.com/articles/topics/marriage/challenges/finances/money-management-for-the-christian-family>.

relationship.¹⁰⁵ If the family on earth is connected to God, then the family must be connected to Jesus through the Holy Spirit.¹⁰⁶

Successful Communication in Marriage

G. M. Spies defined communication as the way of a person sending the clear message to another person that he/she gets affect to the point of sending back the feedback to the sender. He states that communication is a significant tool in marriage in that "all behavior is communicative. He further emphasizes that communication occupies a large space in a person's life and it can be achieved when clarity, harmony, and agreement exist.¹⁰⁷ In view of the above, communication is said to be taking place when the message from the sender reaches the receiver, who also gives a feedback in spite of the disturbance fromthe distraction of the environment.

Dimension of Forgiveness in Marriage

In marriage, each partner is prone to making mistakes as long as they are still on earth. Marks says that in view of that the offender must admit the pain caused to the partner and need to make restitution and also to apologize. He further says that the offended must on also acknowledge the pain allowing them to feel disrespected as he gives up his right in the spirit of working towards reconciliation.¹⁰⁸

Some writers in on this subject of forgiveness say that forgiveness is the source of restoration, healing, and mending of a disrupted relationship. Byle reiterates that forgiveness should lie at the heart of every Christian who must be willing to

¹⁰⁵Balswick and Balswick, *The Family*.

¹⁰⁶Ibid.

¹⁰⁷G. M. Spies, *Marriage Guidance & Counseling* (Pretoria, South Africa: University of South Africa, 2000), 112.

¹⁰⁸Richard D. Marks, "Marriage for Life."

forgive in the same way Jesus forgave humanity. He states that in forgiveness one gains reconciliation with God, reconciliation with others, Christian growth, strengthened prayer life as well as freedom from negative emotions.”¹⁰⁹

Johnson gives the 5Rs of an effective authentic apology when done reveal Recognition of the identity of the specific offence committed, Responsibility for the offence avoiding blaming and making excuses or defending of self, Remorse from the offender as the offence is regretted and the offender apologizes, Reinforcement of nonverbal cues that manifests sadness and remorse, Restitution where the victim is restored to the original position and returning benefits to the offended and finally, Repetition where comes the signal of the promise not to repeat the offensive act.¹¹⁰

The researcher likes the process of forgiveness where the one wronged forgets the past but does not condone the wrong. It means this person does not take advantage of the person who did the wronged in that he yields power to control the offender. Furthermore, the researcher also likes response from the offender has no defense mechanism, but the avenue to seek forgiveness so that recovery is attained. Having observed the issue of forgiveness, the researcher understands that there are some factors that are detrimental to marriages and families. If the issue of wrong and forgiveness is not handled properly particularly when the pride of self is at the forefront, marriages could break down.

But of importance is that happiness is achieved in act of forgiving others because in it, self-interests, and the other partner's interests are given priority. This means that a happy marriage can be attained as the couple submits to each other's priorities

¹⁰⁹Byler, *The Art of Christian Leadership*, 16.

¹¹⁰Craig E. Johnson, *Meeting the Ethical Challenges of Leadership: Casting Light for Shadow*, 5th ed. (Washington DC: SAGE, 2015), 129-135.

and expectations. On the other hand, those who fail to reason together remain slaves of anger and hurt which may lead to health problems due to negative emotional and psychological disturbances caused.

The Education of Youths

Pope Francis states that the Christian marriage and family are under siege today. He states that that it is the time the family wounds and families were restored. He recommends that the prevention of all marriage problems begins with marriage preparation. In view of this, the young people must know in advance of what they need to do before they enter into marriage and avoid the pattern of the many young people who entered into marriage without knowing its meaning.¹¹¹

H. Norman Wright concurs and says that this education of young people before marriage must be taken seriously even before they think of marriage and he apportions responsibility of the same to the church and the parents who must take note that some youths may come from the homes of unbelievers thus must also be included in the reparations.¹¹² Giles adds that this education of children is to help them to follow the right way. It is also to enable them to have stable marriages even when they grow older according to Genesis 18:19. He continues and says that this education is a command recorded by Moses in Deuteronomy 6:4-9 which, if taken seriously will make the young people responsible in life.¹¹³

¹¹¹Pope Francis, "Audience: A Culture of Encounter Is a Covenant Culture, And this Creates Solidarity," Pope Francis' Message to the Schoenstatt Apostolic Movement, October 25, 2014, accessed August 28, 2015, <http://www.schoenstatt.org/en/audience-culture-of-encounter/>.

¹¹²H. Norman Wright and Marvin N. Inmon, *Preparing Youth for Dating, Courtship and Marriage* (Eugene, OR: Harvest House, 1978), 445.

¹¹³Glenn W. Giles, "The Shema!: the Faithfulness of God as the Ground for the Faithfulness of Man: An Exegetical Exposition of Deuteronomy 6:4-9" (Doctor of Arts Degree Program, Trinity Theological Seminary, Newburg, Indiana, 2005).

Garland views that the education of youths must be done even on the selection of the partners to marry following the example given in Genesis where the partner is guided to marry a Christian who has integrity, accommodative, hardworking, kind and who can communicate well.¹¹⁴

Education of Young People on the Selection of a Mate

Richard J Gehman views that in the African setting, marital affairs are considered to be very important. In addition, the children's relationships were cardinal within the family.¹¹⁵ In a review of the above, Garland acknowledges the instruction on how to select a mate from has been given in the Bible as given by Abraham's instruction to Eliezer to find a wife for the son Isaac in Genesis 24. In it are instructions that one is supposed to marry a committed hard working believer withan upright character who would help the church and the family. The woman must have time to communicate by being a willing listener and speaker (2 Cor 6:14; Gen 24:23).

The partner chosen must be honest and kind, a hard worker who is not selfish and one who calls upon the name of the Lord for help. The person must also have a common philosophy of finances, family and family training which must be taken seriously or marriage could be a myth. Finally, a partner must listen to the instructions of the parents because they are able to see good and bad qualities in the person they wish to marry.¹¹⁶

¹¹⁴Garland, *Family Ministry*.

¹¹⁵Richard J. Gehman, *African Traditional Religion in Biblical Perspective* (Wheaton, IL: Oasis International, 2016), 61.

¹¹⁶Richard J. Gehman, *African Traditional Religion in Biblical Perspective* (Wheaton, IL: Oasis International, 2016), 61.

Balswick agrees that partner must have the spirit of understanding and care and sharing intimately.¹¹⁷ Gehman reaffirms that the young people in the African setting entered into marriage only with the agreement of both parents.¹¹⁸ Nara Tyler insists that youths must be directed on the qualities that a partner is supposed to possess and asserts that the husband must be trusted and supportive financially and without being defensive when things go wrong.¹¹⁹

Family Boundaries

The writers and analysts on family life matters have realized that there is a way the family is supposed to function. They have come up with the revelation on some areas on how a family is understood in term of it being functional or dysfunctional.

The Family Functioning and Competences

The *Journal of Family Therapy* states that in the Beavers family system there are two families functioning, the centrifugal and the centripetal system. The Beavers system is characterized by competencies in the family being understood in terms of flexibility and rigidity. When there is rigidity in the family function, the family faces problems, but flexibility encourages freedom as family members are allowed to speak freely. The observation is that where restrictions exist in the family setup, members do not develop due to fear of pursuing their goals.

However, the flexible family that allows its members freedom develops as they venture into what they are supposed to do without fear. This is also true during

¹¹⁷Balswick and Balswick, *The Family*, 56.

¹¹⁸Gehman, *African Traditional Religion in Biblical Perspective*, 62.

¹¹⁹Mara Tyler, "Qualities of a Good Husband," accessed September 15, 2015, http://www.Ehow.com/list_7649315_qualities-good-husband.html.

problem-solving where flexible families' problems are resolved with ease due to the open atmosphere unlike those in the rigid family who fail to reason together and end up having pending issues in the family due to fear of intimidation. This situation normally builds up to catastrophic levels when members cannot take anymore thus resulting in tragedies.

The journal explains the central petal family functioning system is where the aspect. They believe the satisfaction towards their families' happiness comes from the immediate family members. On the contrary, there are centrifugal families who seek relationship from the outside the family. Beavers and Hampson assert that the excessive centripetal and centrifugal dimensions must be removed so that ways of meeting family needs are found.¹²⁰

I. D. Glick says the disengaged families experience unreasonable rigid boundaries. On the other hand, the flexible families have clear boundaries which are noted to be the most functional."¹²¹ In this regard, the centripetal family relationship is looking for satisfaction within the family while the centrifugal family is looking for satisfaction from outside the world relationships as promising in their relationship.

In view of this, families live longer together and they reason together having a better past experience and also support each other. The members also have needs and expectation but these do not force them to make rapid changes as they have the mechanism to resolve issues in a stable manner. They create sustained equilibrium that cautions them against severe or rapid change maintaining relatively stable state as

¹²⁰Robert Beavers and Robert B. Hampson, "The Beavers Systems Model of Family Functioning," *Journal of Family Therapy* 22 (2000): 128–143.

¹²¹I. D. Glick et al., *Marital and Family Therapy*, 4th ed. (Washington, DC: American Psychiatric, 2000), 63.

they also give feedback that restores the equilibrium when major changes take place.¹²²

It is with this in mind that David Mace who has been an educational expert and who championed education programs feels that there must be a study of the successful marriage to analyze the perspectives leading to better family matters. Then the strength learned in these marriages would be helpful to the young people contemplating marriages and also help them to face challenges when they get married.¹²³

Summary and Conclusion

The contemporary culture is in a deep crisis regarding marriage and family today. While the crisis has important political, social, and economic implication, in the final analysis, it is only the spiritual dimension that has the winning formula. In view of this, families are advised to return to the biblical foundations that have the capacity to address the root cause of this crisis. It requires divine intervention and human effort to build the optimal marriages.

The good news is that God is on the side of those who want to cleave one to another. Amidst the marital difficulties, the couples must lean upon the everlasting arms of Jesus Christ for building and correcting of their marriages. If the youths would follow the right principles during courtship and engagement prior to marriage more would succeed in having stable marriages.

¹²²I. D. Glick et al., *Marital and Family Therapy*, 4th ed. (Washington, DC: American Psychiatric, 2000), 63.

¹²³International Encyclopedia of Marriage and Family, "Family Strengths," accessed April 7, 2016, <http://www.encyclopedia.com/reference/encyclopedias-almanacs-transcripts-and-maps/family-strengths>.

Therefore, the work of premarital and family life education is unique because if implemented, it would reduce the crucible that the youths would get involved in if they receive it before they enter into marriage. It would help those who want to marry to understand the strength and weakness found in the partners, understand the type of partner they would wish to marry before they even think of marrying. And they would build upon the education they would have passed through to build up better virtues and aspire to have optimal marriages other than the dysfunctional ones. They would also understand how to depend upon Jesus as they pass through the transitions in their marriage from single life to married life.

The education will be applicable to all couples irrespective of their stage on the marriage continuum that is wishing to court couples, engaged, and newly wedded or those married for a long time. Thus, even the curriculum must be tailored to helping the young people understand the perspective of building a strong healthy marriage within their situation which is better and satisfying. The premarital education should harness all the skills and competencies to help build healthy relationships for life.

CHAPTER 4

DESCRIPTION OF THE INITIATIVE

This chapter reflects on the theological and biblical foundation of Chapter 2. Then it builds on the literature review presented in Chapter 3. The territory where this research is being conducted is in Kasama of North Zambia Field. The tribe where the research is being done is occupied mostly by the Bemba tribe which is the largest tribe in Zambia. The Bemba's cover Copper belt, Muchinga, Luapula and Northern Provinces of Zambia. Nevertheless, the native Bemba's are found in some parts of Northern and Muchinga the provinces that make North Zambia Field. However, the major town of the Bemba's is Kasama where the research was undertaken. The Chapter is divided into the macro and micro ministry contexts, field research design, rationale of the research, appropriateness of the study, instruments used, data analysis, and development of the intervention.

A Concise Profile of the Ministry Context

The profile of the Ministry context describes the macro and micro context in relation to what was happening around Zambia, and specifically Kasama West Mission District respectively. The macro context will give an overview of the current Zambian society. Then the micro context will give a profile of Kasama District, the three churches, and the Bemba people who occupy the area. The social traditions of the Bemba surrounding marriage and family will also be mentioned as these are still vital in understanding the context where the research was done. Indeed, the teaching of the family life affairs within the African tradition in Kasama and other areas in

Zambia are reflected in some teaching within Kasama Central, New Town, and Lualuochurches too.

The Macro Context

Kasama Central, New Town, and Lualuo Churches, in Kasama West District, are among the 156 organized churches in the 13 districts located in North Zambia field. This field is among the latest organized fields. It was organized in 2007 and it had a membership of 33,930. This field was hived off from Luapula Field whose membership was 71,820 with 211 organized churches. Luapula and North Zambia Field belonged to what was then known as Old North Zambia Field since 1972 with the head office in Mansa, which has been the provincial capital of Luapula province. North Zambia Field is referred to as unentered area because the larger portion of this vast Province has not been fully evangelized.

North Zambia Field did not benefit from the missionaries' initiatives in schools and hospitals as instrument for evangelism in Africa and those people who wished to obtain true Seventh-day Adventist education went to Southern province that hosted Rusangu Secondary, Western province with Sitoti secondary school, Luapula province that hosted Chipempe secondary school and Eastern province that hosted Mwami secondary school. This made the field to be ineffective in most church activities which included family life. In addition, the field had few pastors as one pastor would oversee a territory of over 500 square kilometers. In view of this, 90% of the work was done by untrained church members who were deployed as Bible workers to oversee the districts. The challenges in this new field were compounded by virtue of the fact that, the province was mostly saturated with the Roman Catholic Church influence through many schools built by missionaries.

The Bemba occupies the northeastern part of Zambia and practice matrilineal family system. They belong to the larger ethnic group called the Central Bantu who earlier lived in the Congo Basin now known as Katanga province in Southern Congo-Kinshasa (DRC).¹ They migrated to Zambia in the sixteen and seventeen centuries. Their system of administration then was a loosely united government headed by Chitimukulu (the great tree) as a paramount chief, served by the sub chiefs from the royal crocodile clan (Bena Ngandu).² In Bemba tradition, a clan is a grouping of several families, descendant from common ancestry.³ The Bemba is a big ethnic group that constitutes 36% of Zambians and their language is Bemba which is a Bantu language.⁴ There are seven languages in Zambia that have been orthographically approved. Then out of those and according to the latest Zambian report, she has a population of 13,459,000 and out of these, 3.7 million speak Bemba. The indigenous Bembas living in Kasama district alone total up to 91,063 people.⁵The neighbors to the Bemba's are Mambwes and Lungus of who some have intermarried with them.⁶

Kasama District is the Provincial Administrative and commercial Centre of Northern Province and is located 852 km from Lusaka. It has an area of 10,788,000

¹Andrew D. Roberts, *A History of the Bemba: Political Growth and Change in North Eastern Zambia Before 1900* (Madison, WI: Univ. of Wisconsin Press, 1973).

²Ibid.

³Chalwe Lombe, "Southern African Development Community: Towards a Common Future, Lusaka, Zambia: Ministry of Home Affairs," accessed April 7, 2016, <http://www.sadc.int/member-states/zambia/>.

⁴David M. Gordon, "Bemba," *Encyclopedia of World Cultures Supplement*, accessed July 18th, 2016, <http://www.encyclopedia.com>.

⁵"Population Statistics and Location," accessed June 7, 2015, <https://www.citypopulation.de/php/zambia-admin.php>.

⁶David M. Gordon, "Bemba," *Encyclopedia of World Cultures Supplement*, accessed July 18th, 2016, <http://www.encyclopedia.com>.

sqkm and is located in zone III of the five ecological farming zones of Northern Province known as the central plateau. The district lies on longitude 30 degrees and 32 degrees east and latitude 9 degrees and 11 degrees south. It has a moderate temperature ranging between 15 and 35 degrees centigrade.

The district is situated in the high rainfall zone of Zambia with average annual rainfall of 1200mm though it has poor soil that has a pH of less than 4.5. It is surrounded by Mbala in the north, Mungwi in the north-east, Chinsali in the southeast, Mpika in the south, Luwingu in the southwest and Mporokoso in the North West. Only Mbala is occupied by the Mambwe tribe but other districts are occupied by Bemba tribe. Below are the maps of Zambia, the Northern Zambia province and the location of Kasama District.



Figure 1. Map Showing Kasama and environs



Figure 2. Terrain of Kasama Province

The Micro Context

Kasama West Mission District (KWMD) where the three Seventh-day Adventist Churches of Kasama Central, New Town, and Lualuo are located is the heartland of the Bemba (BEM-bar) people. The Bemba's have a rich culture of training the young people; especially the girls concerning premarital family life matters. The training normally starts from puberty stage. During this time the girls are taught how to handle family virtues. They are taught how to be loyal to their husbands in marriage. The purpose of education is to ensure that marriages remain stable because divorce was never encouraged among the Bemba people.

Traditional premarital family life education. The teaching is done during initiation ceremonies called *chisungu* (when the girl reaches puberty). During the rite for adolescent girls, they are instructed on the roles of women in marriage. This is followed by the right into adulthood where the girls get the lessons which include cooking, gardening, mothering and how to be a good hostess. During the seclusion of these ladies, the lessons are accompanied with drums, dancing, singing and drama.

However, another lesson taught to both girls and boys is about differentiating boys and girls. This is done during adolescence when the young boys and girls who used to play together are separated and advised not to have sexual contacts. When the girl matures, she is forbidden to have sexual contact with any man until marriage.

Unfortunately, the boys do not have such rigorous training up to this stage because it is assumed that they do not have time to be taught how to handle marriages and other rites of passage. According to the Bemba people keeping the family intact is considered to be the preserve of the woman.

Kinship in traditional Bemba society. Kinship of the Bemba people is matrilineal with the extended family system. The system is also built around the clans. In the past, marriage was to be done from known clans. Marrying in some clans would not be accepted if some peculiar behavior is identified. First cousins were also not permitted to marry but cross cousinship was permitted to strengthen the bond between the families.⁷

On marriage, it is a requirement by the Bemba African Tradition Religion that, the man is incorporated into the wife's family. The husband moved to stay in the village of the wife's family and worked for her parents. This prevented large payment, of bride price, but the man only presented a gift to the parents as a sign of engagement and an appreciation of a gift to the in-laws. The man's appreciation of a gift was an affirmation of his commitment to the wife and the family. Ceremonies were conducted to welcome the husband to the wife's family.⁸

⁷J. J. Corbeil, Margaret Plesner, and Moto-Moto Museum, *Mbusa, Sacred Emblems of the Bemba* (Mbala, Zambia: Moto-Moto Museum, 1982).

⁸Sheryl Paul, "All-in-One Marriage Prep," accessed May 26, 2016, www.allinonemarriageprep.com.

In addition, the understanding of marriage and family is taught within the context of the Bemba culture. In this culture, the older person is respected by the younger one. Relationships are identified through clans (*imikowa*) which are groups with the lineage coming from a common female ancestor.⁹ When the missionaries came, some Bemba's were converted to Christianity though there was syncretism amongst what they believed and the doctrines of the missionaries. The Bemba's could not leave their ATR beliefs completely even after becoming Christians.¹⁰

Project Design Methodology

This study made use of the logical framework approach (LFA) to plan and achieve the initiative objectives. The LFA has long been used as a planning, monitoring and evaluation methodology for development projects since its adoption by the US military 30 years ago.¹¹

In essence, the LFA seeks to summarize in matrix (table) format, the project objectives and the means for achieving the stated objectives. The tabular output from the LFA is known as the logical framework matrix or log frame. The vertical logic of the logical framework matrix seeks to hierarchically list the project objectives (with associated activities and outputs). The horizontal logic, on the other hand, seeks to demonstrate the achievement of the stated objectives (through means of verification and stated indicators). Furthermore, it has as well as external influencing factors that may promote or hamper the achievement of the project objectives. An exposition of a typical logical framework matrix is shown in Table 2 below.

⁹Corbeil, Plesner, and Moto-Moto Museum, *Mbusa, Sacred Emblems of the Bemba*.

¹⁰ Ibid.

¹¹Oliver Bakewell and Anne Garbutt, "The Use and Abuse of the Logical Framework Approach," accessed August 30, 2016, <http://www.mande.co.uk/docs/LFA%20Review%20final.doc>.

Table 2. A Typical Logical Framework Matrix

Narrative summary	Objectively verifiable indicators	Means of verification	Assumptions
<i>Goal – the overall aim to which the project is expected to contribute Outcomes (or objectives) The new situation Which the project is aiming to bring about</i>	Measures (direct or indirect) to show the project's contribution to the goal	Sources of information and methods used to show fulfillment of goal	Important events, conditions or decisions beyond the project's control necessary for maintaining the progress towards the goal
<i>Outcomes (or objectives) – the new situation which the projects is aiming to bring about</i>	Measures (direct or indirect) to show what progress is being made towards reaching the objectives	Sources of information and methods used to show progress against objectives	Important events, conditions or decisions beyond the project's control, which are necessary if achieving the objectives is going to contribute towards the overall goal
<i>Outputs – the results which should be within the control of the project management</i>	Measures (direct or indirect) to show if project outputs are being delivered	Sources of information and methods used to show delivery of outputs	Important events, conditions or decisions beyond the project's control, which are necessary if producing the outputs is going to help achieve the objectives
<i>Activities – the things which have to be done by the project to produce the outputs</i>	Measures (direct or indirect) to show if project outputs are being delivered	Sources of information and methods used to show that activities have been completed	Important events, conditions or decisions beyond the project's control, which are necessary if completing activities will produce the required outputs
<i>Inputs</i>	Resource – type and Levels Finance – Overall budget Time – Planned start and	of resources needed for end date	the budget

Logical Framework Matrix

The researcher applied the LFA to the map out the study objectives. A logical framework matrix (Table 3) has been used to demonstrate a concise summary of the objectives, measurable indicators, the means of verification and the researcher's key assumptions, goals, purpose and outputs and activities.

Table 3. Logical Framework Matrix

Objectives	Measurable Indicators	Means of Verification	Key Assumptions
GOAL Participation in Premarital Training Seminars by the Kasama Central, New Town and Lualuo youth, family life, leaders, elders and professionals of Kasama West District Mission District	Targeted members participated in seminars.	Church Elders and Steering Committees provided data on youth participation	Church Elders and Committee members kept attendance records.
PURPOSE To develop a curriculum that will enhance participation in premarital family life education seminars, production of trainers in Kasama West Mission District, to help reduce the incidence of marital discord in future.	Training of church members and professionals on the program, More church members trained	Attendance Records, Researcher Evaluations.	The church leaders and members would be prepared for the task during orientation.
OUTPUTS 3.0 The intervention program was developed still other intervention will be developed. 3.1 Narrative of initiative implementation. 3.2 Description of initiative implementation. 3.3 Conducting PFLE seminar in three churches. 3.4 Evaluation of the program.	1. Intervention program has been drawn. 2. Five seminars conducted. 3. Records kept of seminar experience and attendance. 4. Data from evaluation kept.	Active seminar participation and collection of questionnaires with subsequent analysis of recorded responses.	

(table continues)

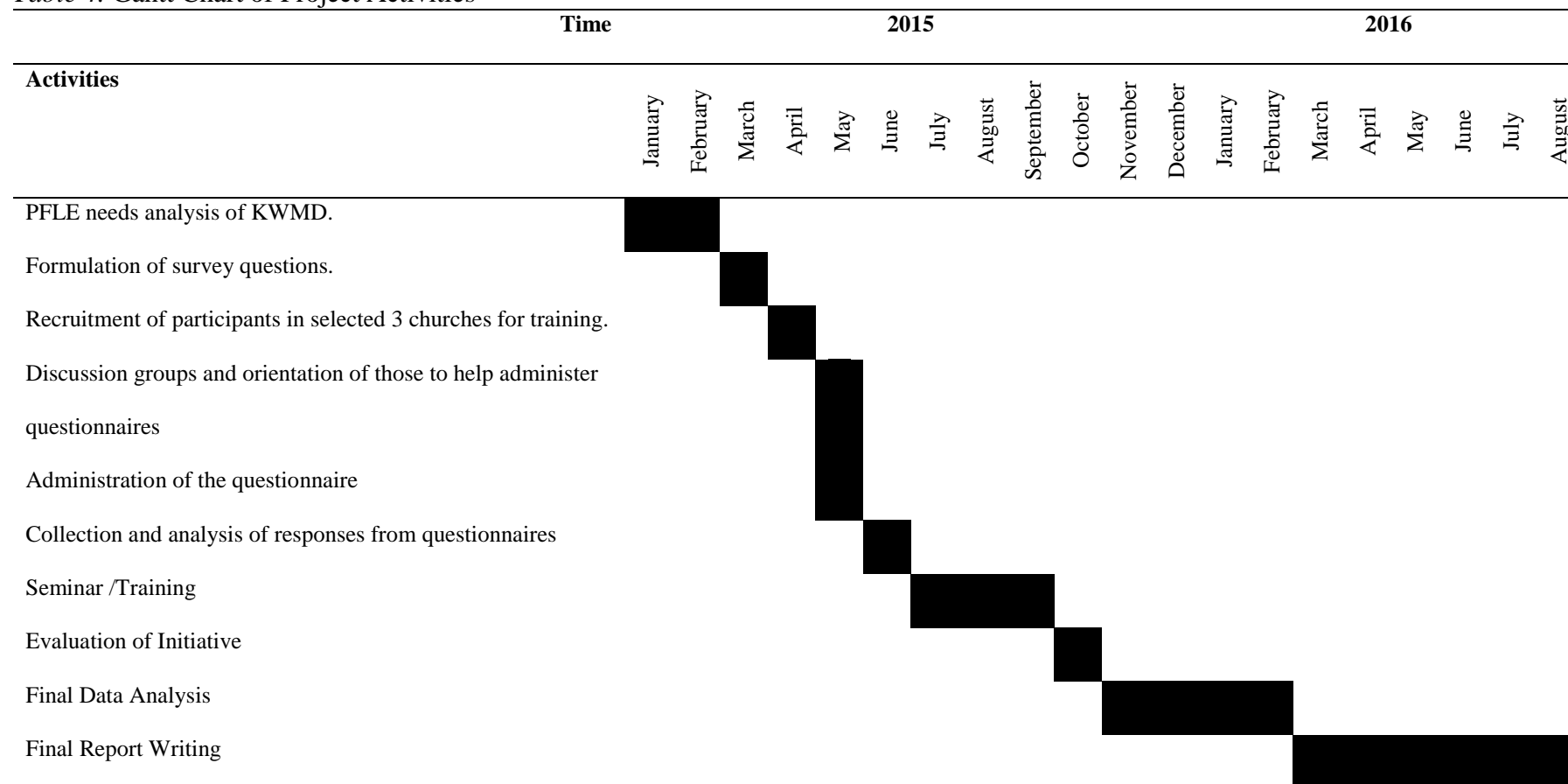
ACTIVITIES	INPUTS	
1.0 Description of intervention initiative.	*As listed in “activities” column.	The survey questions, with subsequent responses plus the attendance records and feedback from
1.1 Narrative of KWMD background.		
1.2 PFLE needs analysis of KWMD.		
2.0 Formulation of survey questions.		
2.1 Recruitment of participants in selected 3 Churches for training.		
2.2 PFLE seminar training		
2.3 Concurrent administration of the questionnaire		
2.4 Analysis of responses from Questionnaires		

Source: Adapted from BrithaMikkelsen. *Methods for Development Work and Research: A New Guide for Practitioners*. SAGE, 2005.

The Gantt Chart

In order to achieve the activities and objectives in a systematic manner, the researcher relied on a Gantt chart to map out the project over time. The Gantt chart for the project implementation is shown in table 4 below.

Table 4. Gantt Chart of Project Activities



Research Approach

This study used the descriptive method. This section gives a description of how the researcher developed, implemented and evaluated the initiative to address the problems that occur especially among the young couples. This research used both the qualitative method which seeks an in-depth understanding of a problem and the quantitative method which seeks to measure the extent of said problem. The sampling was purposive to ensure to address the items raised in the questionnaire and to gather holistic views and representation. In view of this, the questionnaire was distributed in all age categories between the age of 16 and 36 years and above. It also ensured that all marital status was covered to encourage the members to respond to the questions that were deliberate.

Data Collection Instruments

The main study instrument used was a questionnaire. In coming up with the questionnaire used for data collection the researcher gathered data pertaining to the desired issues concerning family life that people at Kasama Central, Lualuo, and New Town Churches wanted to be handled when it came to counseling the youths before marriage. The members had realized that the counseling done by the church members who were counselors was not satisfactory.

The first section of the questionnaire was aimed at collecting information on the socio-demographic characteristics of the respondents. These included aspects of gender, age, marital status, the length of Christian experience as well as the education level of the respondents.

The second section revealed what the churches desired should be covered on premarital information and member involvement in the existing family life programs and how often they attended. It also aimed to confirm if the members had enough time

for family life education before marriage. It further brought out information that gave an indication of the level of understanding of the youth about the state of marriage. The questionnaire also aimed to establish the regularity of the premarital family life programs and the regularity of the attendees. This research also wanted to investigate the premarital lessons that were targeted towards youths and the duration of the premarital family life education that took place prior to the partners' engagement and marriage.

The third section articulated the importance of the church as demonstrated in the buying of books on marriage that would prepare the young people for premarital Family life education before they got married. In addition, it aimed to reveal whether the youths and other members read the books they had either bought or the ones stocked in the library on premarital Family life education before they got married. It also confirms if members had the Spirit of Prophecy (SOP) and if they were being read.

The fourth section disclosed the attitude that the church members had towards the biblical principles revealed in the study. It was an investigation to find out whether the youths followed biblical principles when looking for a wife to marry. It explored the conflicts that happen in marriage and wanted the respondents to state if marriages were working in today's world. It also tried to establish whether the youths understood marriage and the transitions that happen along the way as people pass one stage of life to another.

The fifth section affirmed the condition of youths and their knowledge in goal setting and their obligation in financial preparation before marriage. In addition, it tried to establish whether the youths understood the importance of true sexuality before and even when they got married.

Piloting of the Study Instrument

For purposes of validity and reliability of data, the researcher pre-tested the questionnaire by using both expert assessment—from a counselor at the University of Zambia as well as a research scientist at the Kasama General Teaching Hospital in Zambia—and the general church member population. From the general church member population, a newly married couple, whose wedding was officiated by the researcher the previous year, was invited to give their views on the questionnaire. The couple gave a positive answer and requested to still participate in the scheduled training.

Other views on the questionnaire were gotten from members' discussion groups in the three churches in the study; Kasama Central, Lualuo and New Town Churches. The group was required to give their views on the areas they felt should be covered in the premarital family life education programs. The views obtained were wide and varied ranging from the regularity of seminars and the content of the seminars to be presented. The questionnaire was edited incorporating the views sought from the experts and general membership. The course advisor's views in the edited questionnaire were also sought, and subsequent to his approval of the same, the questionnaire was used for data collection.

Data Collection Procedures

For the current study, all data was obtained from Kasama Central, New Town, and Lualuo Churches. Data was collected in the month of June 2015 in the three churches. The collection was from a cross section of church members that included the members from 16 to 21, 22 to 35 and from 36 and above. The questionnaires were distributed directly to the target groups mentioned above. They had been chosen to

meet the diverse contribution according to the age which enabled them to give information pertinent to the study objectives.

The questionnaires were distributed to both male and female participants to obtain both gender perspectives on marital issues. This deliberate distribution of questionnaires among these varied groups was to ensure clarity and specificity of information given as per group to establish how each group reacted to matters of family life. In addition, the choice of participants was to ascertain that data was obtained from those who had long dealt with the young people, like teachers. The youth leaders were incorporated to participate because their age averaged between 16 to 36 years. Some of the youths were married and others were not and this gave balanced information between the married youths and unmarried.

Family life leaders and elders in charge of family life education in the church, on the other hand, were involved as they were the ones responsible for coordinating the premarital family life education within the churches. Furthermore, they were would be resourceful in guiding the future family life programs in the church and indicate whether the available material was adequate by pointing out the gaps in the same and help develop the more comprehensive ones.

Data collection was done with the help from the elders and church clerks of the churches where the questionnaire was directly administered within a period of one week at Kasama Central Church and two weeks for Lualuo and New Town Churches. Before the exercise commenced, the researcher oriented the elders and the church clerk on what was to be done and also to enable them to elicit cooperation from the respondents as well as their smooth coordination of the process of administering the questionnaires. The elders, in turn, oriented those who were to collect the

questionnaires to return to the elders and church clerk. The data collected were then entered in the computer in readiness for the data processing, analyzed and evaluated.

Data Analysis

A quantitative descriptive approach was used to analyze the study data. Frequency tables (often with gender as the cross-classification criterion), graphs and piecharts were used to present the data. Conclusions were drawn from the data based upon the frequency distribution of responses to the various survey items in the questionnaire. The researcher analyzed the data and the result was used to develop the seminar materials. When the materials were completed for the seminar the participants were briefed on their use. The instruments were developed, implemented and evaluated to realize the effectiveness of the seminar in terms of answering the questions pertaining to premarital family life education.

Results

In order to come up with the results, questionnaires were distributed to the churches according to membership. Kasama Central Church which has more membership had more questionnaires as compared to the Lualuo and New Town Churches that had almost the same population of membership.

Response Rate

During the research process 70 questionnaires were sent to three selected churches namely Kasama Central, New Town and Lualuo and distributed as follows: 30 questionnaires were distributed to Kasama Church; 20 to New Town Church and 20 to Lualuo Church. A total of 51 people from three churches responded towards the questionnaires that were distributed. The respondents were as follows. From Central

Church 21 responded, New Town 16 responded, Lualuo 14 responded. This gives a response rate of 72.9%.

Socio-demographic Characteristics of Respondents

The majority of the study respondents were males (66.7%), with 33.3% of the sample being females. The highest proportion of males was those aged 36 years and above (64.0%). Among females, those aged 22 to 35 years were the most commonly represented in the sample (69.2%). In terms of duration of church membership, slightly under three-quarters (74.4%) of the respondents had been church members for 15 years and above. Then 12.8% had been members for between 10 and 14 years, with those who had been members for 5 to 9 years and 4 or fewer years accounting for 10.3% and 2.6% of the respondents, respectively. The socio-demographic characteristics of respondents, by gender, are summarized in Table 5.

Table 5. Social Demographic Characteristics of Respondents

Characteristic	Category	Male n (%)	Female n (%)	Total n (%)
Age	16 to 21 years	1 (4.0)	1 (7.7)	2 (5.3)
	22 to 35 years	8 (32.0)	9 (69.2)	17 (44.7)
	36 years and above	16 (64.0)	3 (23.1)	19 (50.0)
Marital Status	Married	24 (80.0)	9 (64.2)	33 (80.5)
	Single	2 (6.7)	3 (21.4)	5 (12.2)
	Divorced	2 (6.7)	0	2 (4.9)
	Separated	2 (6.7)	2 (14.3)	4 (9.8)
Education Attained	Primary	1 (4.5)	0	1 (2.4)
	Secondary	5 (22.7)	2 (10.5)	7 (17.1)
	Tertiary	9 (40.9)	8 (42.1)	17 (41.5)
	University	7 (31.8)	9 (47.4)	16 (39.0)

Analysis of the socio-demographic data. This result reveals that majority of those who responded were married and therefore had information on marital issues. However, the number of those separated showed that there were problems arising

from the marriages in the churches. Then the singles also had issues to reveal concerning their generation. The questionnaires were distributed to those who were married and those who were not married, young and old so that the feedback had facts from all members of the church according to their classification.

According to gender, the result showed that there was almost equal participation in the category of 16 to 21 years. For females, the 25 to 35 age categories, was the modal class. This shows that females were ready to relate with the people concerning their state of affairs and it appears that at this particular time, some challenges are being experienced and the traditional method of administration seems incapable of sorting out the issues at hand due to the fact that most of them are experiencing the postmodern and modern challenges. It is true that at this time, the romance has waned and the honeymoon is over and reality has set in. Other issues that may arise include, not being accepted by the new family becoming apparent at this time. However, it was the males who participated more on the issues in the category of 36 years and above, possibly for a similar reason as the females.

Education levels were pretty much the same across gender. Further investigation on the matter revealed that a research on the same from Kasama schools revealed that the education on PFLE before marriage by some churches had been introduced in schools which had also corresponded with the government reentry program. In view of the above, the women who get pregnant were allowed back in school when the children grew up. Unlike earlier on when they were expelled on being impregnated while the males continued with their education. This resulted in fewer women getting an education. But as seen from the respondents, things seem to have positively changed for the women, even in the church, because more were now

entering the colleges. The numbers entering the university could not be compared to those who had attended in earlier years.

Status of Premarital Family Life Education

Respondents were queried on the average number of premarital lessons held in the church, particularly for the youth, as well as the members' involvement in the programs. This was aimed at developing an overview of the current status of premarital education initiatives in the study area. The results of the analysis show that respondents reported the highest number. For example, there were 17 marital education seminars in the third quarter of the calendar year as shown in as shown in figure 3.

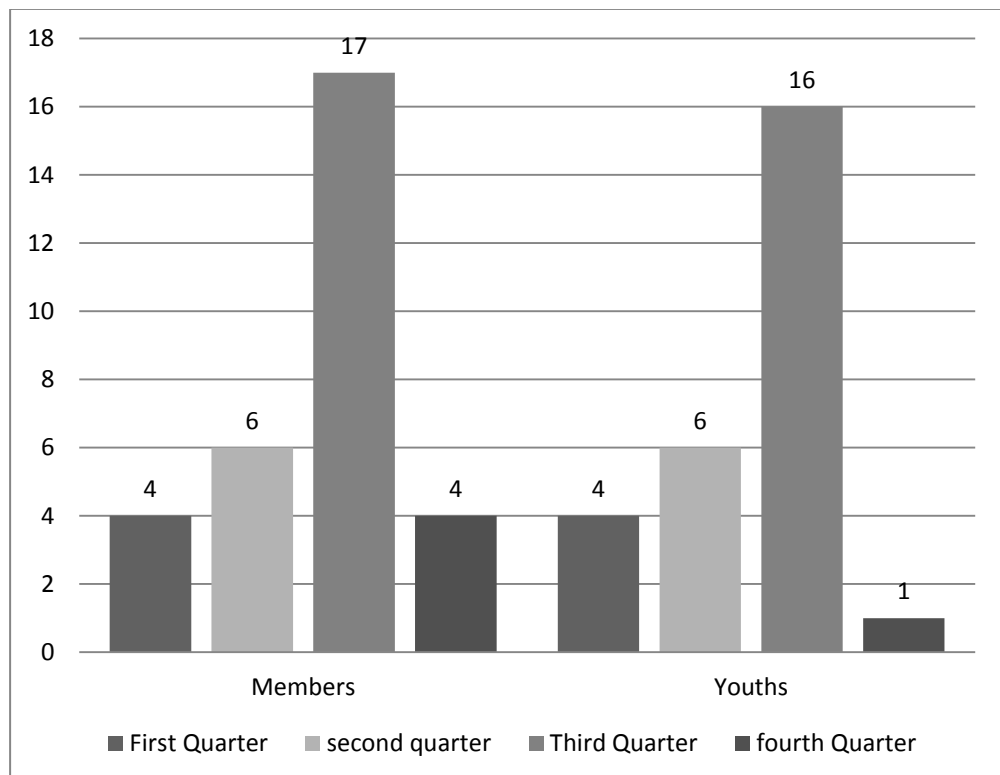


Figure 3. Number of Premarital Lessons Per Quarter

The figure below shows the distribution of respondent attendance of the marital education lessons. It reveals that in spite of the 1st quarter having the fewest number of lessons, more people were likely to attend compared to any other quarter.

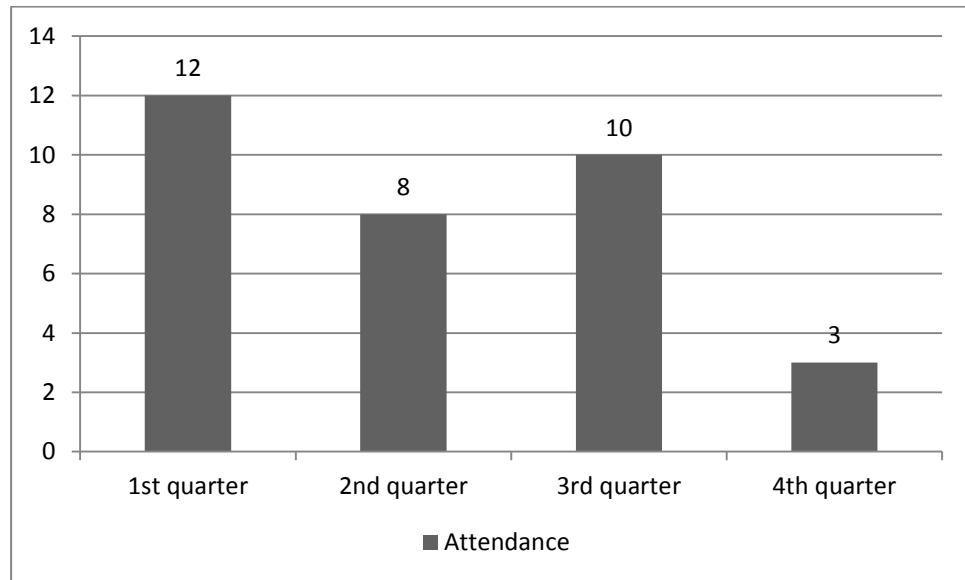


Figure 4. Respondent Attendance of Premarital Education Lessons

The study revealed that most people felt that the church had partly responded to the family life orientations while a few members felt that the church responded well to the needs of the youth in regard to family life orientations and there seemed to be a positive approach on the PFLE. Generally, about 16 respondents affirmed positively that the church had arranged programs for youths on the church calendar, 4 revealed that few programs were scheduled, thus bringing the total number to 21 which constituted 54% of the total responded on the question.

But about 50 % of the respondents still believed that marital conflicts still occurred early in marriages due to lack of premarital lessons. This revealed that not all couples were covered in the program and they entered into marriage before receiving a thorough education on marriage issues. Indeed, among those who were

married, more than one-third (39.3%) indicated that they had attended premarital education lessons for less than two weeks, while 7.0% indicated that they had attended for between 2 to 3 weeks and the remainder (53.7%) had attended for one month or more.

Analysis of premarital education status. Those who attended the lessons attended in the second and third quarter of the year. However, during the second or third quarter, there was usually marriage week of prayer. But the week of prayer is generally targeted for all the church members other than only the youths. The respondents also attended more premarital lessons in the third quarter. Conversely, a higher number of respondents attended marital education lessons in the 1st quarter of the year. This means that the church could be potentially losing out on educating its members by mounting few programs in the 1st quarter compared to the 2nd and 3rd quarters.

Majority respondents showed that premarital education lasted for one month though more than a third reported that it took less than two weeks. This showed that gaps existed in the implementation of the premarital family life education program because of the duration, for example, was not standardized and it revealed that not much thought was given to the program as a tool to minimize its importance. That is why the members still felt that more was needed to be done for the program. The assumption for the one month program could be that it took one month but may be the contact days and hours would have been fewer. As for those who go for less than two weeks, they may have required more intensive education due to short time to the wedding. It is imperative that the youths be trained properly on premarital issues between three to six months before the actual time of marriage for it to make

an impact. Furthermore, more than half of the respondents indicated a lack of premarital education as a cause of conflict early in the marriage.

Use of Literature in Premarital Family Life Preparation

Respondents were asked about the availability of marriage and family life literature at their churches and homes. An overwhelming majority indicated that there was literature available in their churches and homes as shown in the figure below.

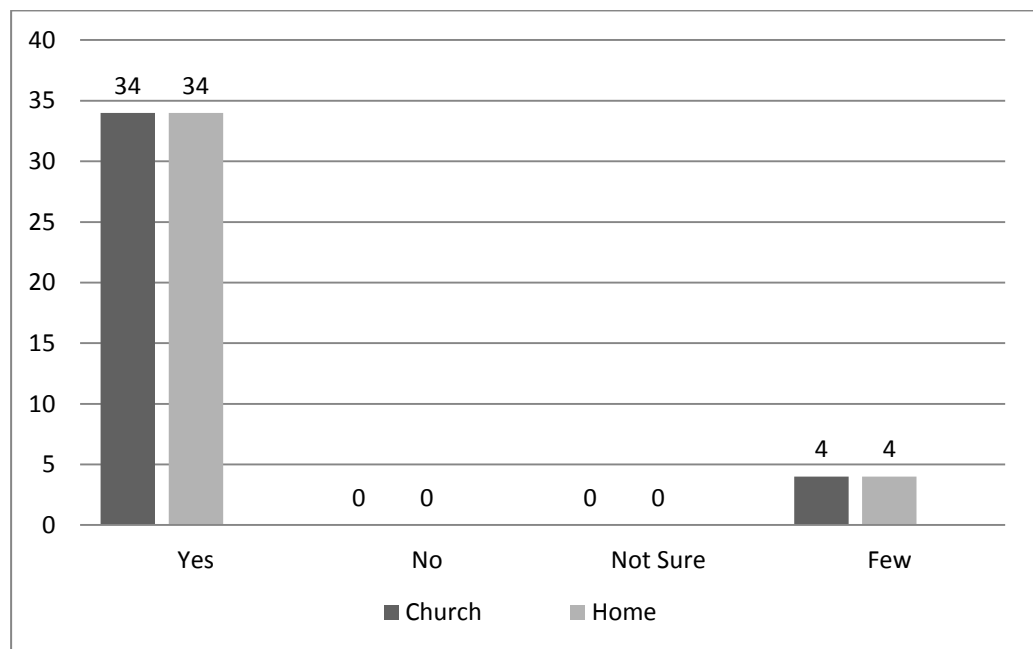


Figure 5. Availability of Marriage and Family materials

In spite of the books being readily available in the members' homes and churches, almost three-quarters (73.0%) of the members reported that they rarely read them. Slightly under one-fifth of respondents (18.9%) reported reading the books bi-weekly, with 5.4% reading weekly and 2.7% daily. Furthermore, members barely consulted the Spirit of Prophecy (SOP) books related to marriage and family. Indeed, 15.0% of them said they had never read SOP books about marriage and family, more

than half (52.5%) rarely read the books, with the rest (32.5%) indicating that they read these books occasionally.

Analysis of literature use in marriage and family. In order to encourage the young people to understand family life issues, churches had stocked marriage books in the church library so that youths and members could acquaint themselves with premarital family life education on marriage and family matters. From the responses given, it was noted that most people could have the books but had a poor reading culture in the territory. This is due to the fact that very few young people could read the books that were in their own libraries at home. In view of this, the Spirit of Prophecy (SOP) books, these were also rarely read by some young people and adults as well. However, those who read the (SOP) believe that these books had better advice than other books that have flooded the market.

The respondents revealed that they have family life books in their libraries. But more respondents are not sure whether their churches had the intention of ordering modern premarital books. Nevertheless, it is sad that members of the church rarely read these books. It was unfortunate that members of the church rarely read the Spirit of Prophecy (SOP) books and also read the SOP books. The researcher's personal observation was that most people had access to these books but a poor reading culture in the territory meant that very few read the books that were in their libraries.

Though this program was implemented in the three churches, there must be intensity on the programs tailored on to the youths of the church. Thus, the strength of the marital program for youths is even more important for the wellbeing of the church. Lack of preparation of the youth for marriage translates to a lack of preparation for the church because the youths account for more than half of the church

population today. The youths need to be enabled to understand the stressors which pose potential negative consequences for their marriages like premarital infidelity, globalization issues in other various kinds. In view of this, they should benefit from these premarital enrichments programs customized to the environment where they are.

Attitude to Biblical Teachings about Marriage and Family

The respondents were questioned about various aspects of biblical lessons on marriage and family. Their responses are summarized in the table below.

Table 6. Responses to Biblical Approach to Marriage

Statement	Response Category	Frequency (n)	Percent (%)
It is biblical to find a spouse in the SDA church only	Yes	27	67.5
	No	2	5.0
	Not sure	6	15.0
	Sometimes	5	12.5
Marriages still work in today's world	Yes	31	77.5
	No	2	5.0
	Maybe	4	10.0
	Not sure	3	7.5
Marriage is for life	Yes	40	100
The wrong partner may result in divorce	Yes	39	100

Analysis of attitude towards abiblical approach to marriage. Most of the members believed that they should marry from the same church to which they belong; that is the Seventh-day Adventist Church. This was important because it plays a role in the stability and sustainability of the church. When couples come together in marriage they do not have to sit down and negotiate whether they should go to one church together and how to be attached to their different lifestyles. However, few

were not sure and also few held the view that sometimes it was necessary to marry from outside.

Despite the divergent views, 77.5% of the respondents believed that marriage will still work; and all respondents were convinced that marriage was for life and that there were negative consequences if one chose a wrong partner. It is imperative to view that the members still believe God created marriage from the beginning and that it is good to have a permanent partner.

Knowledge of Marriage

Respondents were queried about the knowledge of youths in their churches in various aspects of the realities of marriage. They were asked about goal setting, rules and roles, financial obligations, sexuality and the state of marriage. The distribution of responses to these questions is shown in the figure below.

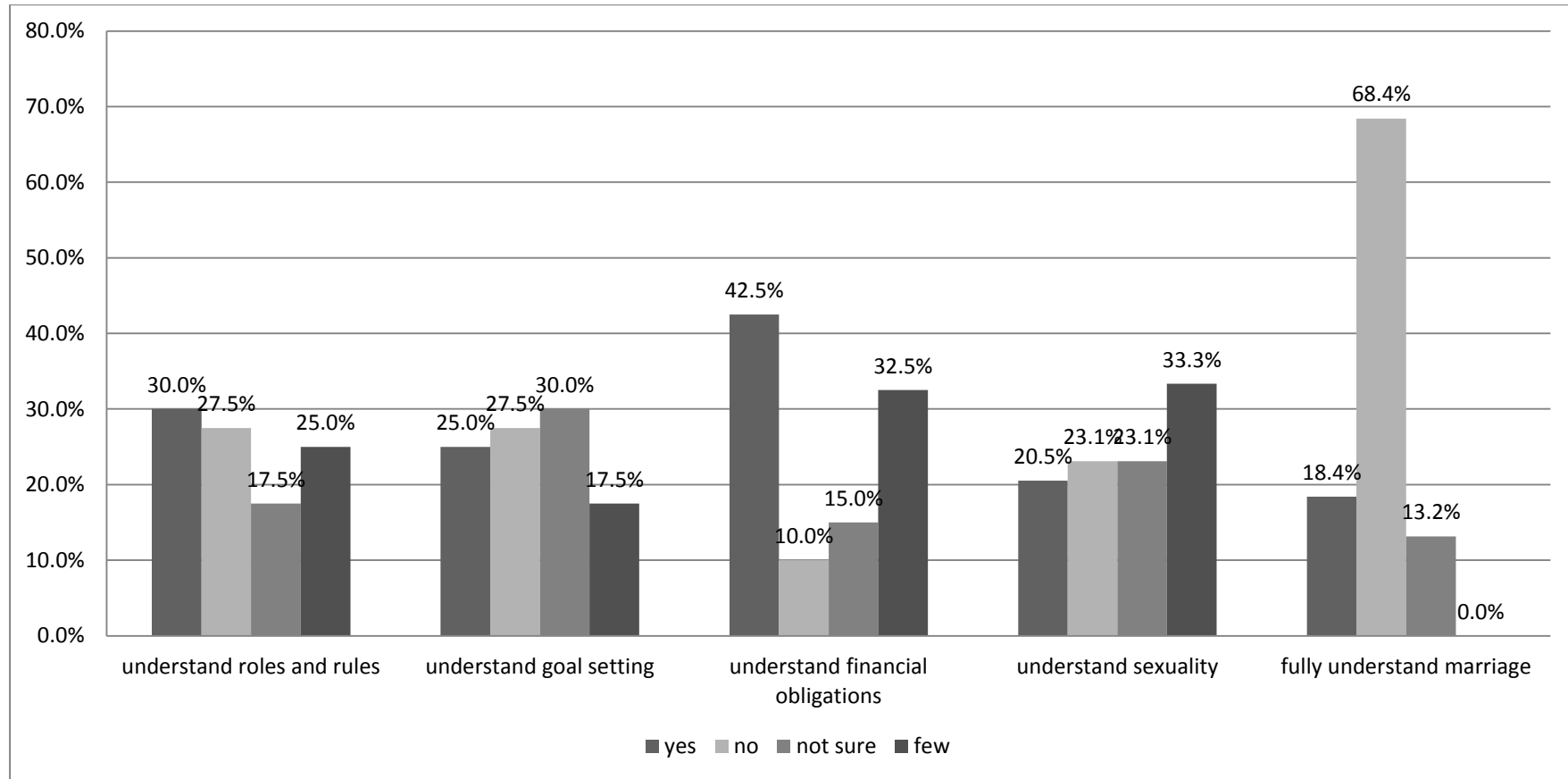


Figure 6. Knowledge of Youths

Analysis of youth knowledge on marriage. When it comes to the knowledge of the real issues in marriage the respondents were divided and the study revealed that youths enter marriage without understanding what it entails. Most of the young people stated that they were not aware of the marriage commandments before marriage. They also felt that marriage was just a union and not a matrimonial transaction where they had to participate as individuals to maintain its covenantal relationship with a view that marriage was for life.

Analysis of the financial obligations. Results on financial obligation were encouraging where 17 participants revealed that they were oriented on financial issues and they seemed to understand their financial obligation. However, there were others who were not sure whether they knew; particularly those who did not have adequate orientation on money issues. This is due to that 13 respondents stated that the instructions received were not adequate. Then 6 respondents were not sure of receiving any and 4 got none at all. When 13, 6, and 4 are combined together the number comes to 23 which is higher than 17 of those who had knowledge of money orientations.

Analysis of sexuality. According to the responses from the youth, the study revealed that many of them did not understand the issue of true sexuality and only 20% agreed that they have knowledge relating to it.¹ The number was as low as 8 while few who understood were 13 and 9 said no and not sure. Nevertheless, in the African Traditional Religion, marriage educators took advantage of leading in the preparation of women towards marriage. However, the preparation may contain some satanic aspiration which could lead the couples into some marital myths.

¹Joseph O. Awolalu, "What Is African Traditional Religion?," *The First English Journal on Traditional Studies* 9, no. 1 (1975), www.studiesincomparativereligion.com.

According to Jane Labors, Zambia traditional counselor known as (Alangizi) from the Eastern part of Zambia girls were taught on how to take care of husbands from as early as 11 or 12 years during (Chinamwali) ceremony. During the three months 'initiation period, they were told and taught how to practically handle a man. However, what was evil was that an elderly man who was not a husband had to practically test if the young girl had been trained well sexually to handle a man. If it happened that the man did not approve of her, then the girl was sent back for more training. These men slept with girls without protective devices like condoms and the girl faced the risk of either contracting HIV/AIDS or getting pregnant. However, the training of girls presently is being modernized to give attention to cooking methods and etiquette skills, rather than concentrating on sexual skills.²

The researcher observed that one of the reasons why the young people do not understand marriage issues today was due to this traditional method of training. In addition, the respondents felt that the young people did not understand the nature of marriage today due to the influence from the modern and postmodern society that lacks true direction.

Furthermore, it was noted that topics on sexuality cannot be taught publicly because the elders have been oriented to believe it that those are private issues and cannot be discussed publicly. In addition to that, the Zambian Bemba tradition does not approve of having pictures of naked men and women on the cover like the title of the book *Naked and Not Ashamed: How God Redeems our Sexuality* by Dan Scott. The book will be shunned by the people irrespective of how good the inside information is. In view of this, the curious young people who may want to read the

²Jane Labours, "Zambian Sex Initiators Lead Revolution for Young Women," *Thomson Reuters Foundation News*, April 28, 2015, accessed June 15, 2015, <http://news.trust.org/item/20150428112702-w3suc/>.

books don't use the books for fear of being considered a rebel of the society norms. In view of this, the churches need to be proactive in finding solutions to these impediments and other issues that affect the youths because marital problems were on the increase both outside and inside the church.

Analytical Comparison of Data with the Modern and Postmodern Era

From the above analysis, one can deduce that the church has partially contributed to the neglect of the purpose that God had intended for the creation of marriage and family. This is as seen from the way the Kasama Churches have not encouraged the youths to intensely undertake premarital counseling before marriage. The current premarital education programs conducted by the church are very few. Hence there are no adequate lessons and it would not matter on the attendance because the lessons do not cover all the issues that the youth must know about marriage.

The situation is compounded by the fact that there are few books on marriage in the church and home libraries. In addition, there are also few premarital activities in the churches such as premarital family life bible studies, retreats, and seminars. This is despite the existence of a family life department that is supposed to deal with family issues in these churches. For the program to be productive, the youths must be taken step by step in the premarital family life education program to enable them to come up with solutions to the challenges couples encounter in marriage.

Churches and family life activities. In view of this, the churches must intensify activities for family life and also buy more modern books on marriage and family matters that should include those written by African authors. The reasons for this are that the current books that are found in churches and the home library and

their instructions there in have more of the western perspectives and culture. As such, the lessons brought to the young people are not in tandem with the African lifestyle. This leads to the young people making different applications that do not fit within their context.

Home teaching and Christian values. It was noted that in most homes the youths were not taught Christian values. These homes are the sources of members of the churches and the society. It is also noted that most parents have abdicated their duty and depend on the church to educate their children on biblical principles. In addition, there is a lack of serious commitment to engage the young people in the Bible to help direct the young people.

The other challenge is that there are very few African writers who have written on the subject of family life Education (FLE) matters. This means that the young people do not have the right picture in as far as their cultural perspective is concerned in relation to having better marriages. Most of the elderly people who could have taught the young people are dying leaving the young people without information. This means that the traditional way of facilitating the values of the traditional marriages is soon being eroded.

The African "Ubuntu," in the context of the southern African countries, which has been treasured by the Africans, may not be fully understood by the youths.

According to Nelson Mandela, Ubuntu is described in this way:

“a person is a person through other people’ strikes an affirmation of one’s humanity through the recognition of an ‘other’ in his or her unique and difference. It is a demand for creativity inter-subjective formation in which the other becomes a minor for my subjectivity. The idealism suggests to us that humanity is a co-substantive bestowed upon the other and me. Humanity is a quality we owe to each other, we participate. We are because you are, and

since you are, definitely 'I am' is not a rigid subject, but a dynamic self-constitution dependent on this otherness creation of relation and distant.³

Nelson Mandela adds that the term is affirmed through the action seen within the country. He asserts that Ubuntu is what made a traveler stop in the country and ask for food and water without being threatened by people within the community.⁴ Then Desmond Tutu revealed as far as 1999 that Ubuntu is when person belonged to the whole group that he finds. He added that Ubuntu expresses that a person cannot live alone in isolation but must be connected to others. Furthermore, he states that it is an idea from the southern African region which literally means "human-ness" and usually translated as "humanity towards others." It deals with human nature which includes "humanness, virtue, goodness, kindness."⁵

Media education. The information that the young people get from the media education is what is shaping their values on marriage. They believe that it is what makes the marriages to be successful. The western culture media teaching dominates the teaching of the Zambian culture because the youth are in touch with it daily. This has put pressure on the African culture because the modern and postmodern influence has permeated the society altering the African Tradition Religion to the extent that Ubuntu cannot be interpreted rightly according to the Southern African Context. The families that were united in Kasama have now started having more conflicts leading to separation among the couples and would lead some to divorce.

Stability of marriage. The response from the questionnaire did not reveal any cases of divorce, but it showed that 4 people were on separation. This number is a

³Michael O. Eze, *Intellectual History in Contemporary South Africa* (New York: Palgrave-Macmillan, 2010), 190-191.

⁴Nelson Mandela, "The Concept of Ubuntu," interview by Canonical, May 24, 2006.

⁵Desmond Tutu, *No Future without Forgiveness* (n.p., Image, 2009).

signal that soon the most fearful thing which is divorce may follow. Furthermore, it must be noted that the accompanying trauma felt will not only affect the couple but by the children and also by the community. To make matters worse, it is happening in church and projections reveal that it would be worse ten years into the future as development continues. This is because that development impacts the roles of the husband and wives as gender-roles are in reverse which is bringing confusion. The reason is that men and women cannot realize the concept of being feminine and masculine as God intended.

In addition, the education of the husband and wife has brought conflicts in some families. Instead of education helping the couple, it has exposed to them values that have taught them insubordination between each other instead of submission one to another. Furthermore, it is the issue of sex outside of marriage that brings profound anguish upon the psychological and spiritual status of the couples resulting in insecurity that would cause the destabilization of the African tradition.

Additionally, homosexuality which is another vice of modernization is bound to bring confusion to the children if they homosexuals had children. The children of the family of the same sex will not understand the procreative nature that God wanted. This is bound to happen even in Africa because of the interactions happening that lead to the adoption of ideologies. These ideologies bring major paradigm shifts in regard to marriage and the family. The above indicates that there is a need for premarital family life education to be improved with relevant resource materials to cater for the problems that exist and anticipated to arise. This makes it appropriate and that the same should be continued to sustain the impact. During implementation, it is recommended that the facilitator to lead the young people must be identified and be a

reference point for the young people to go to as need arises to ensure normalcy in marriages.

In view of the confusion that is affecting the community and the Kasama Churches in KWMD in particular, there is a need for more education to prepare the youths for the challenges of family life before the community starts paying the heavy price as the western social values infiltrate the third world countries. It is important to realize that the time when most young people got formal training from the parents no longer exists due to the modern and postmodern society. In view of this, there is need to provide adequate training than before due to the emerging social issues that get the young people overwhelmed. This leads them to grab on to anything they may find that may not be even helpful.

Similarities of family life educational methods. Despite Zambia having about 73 languages, most of the Family Life Educators have similar methods of looking at issues in the Zambian African sense due to its homogeneity in culture. This means that methods that have worked elsewhere and succeeded could be applied with the Bemba where the research is being undertaken. The reason is that the information of Marriage and family is viewed the same way those in other parts of Zambia. This also means that the confusion being felt in the other part of Zambia is similar to the ones in the Bemba land, and the three churches of Kasama Central, New Town, and Lualuo.

Summary and Conclusion

This research has shown that marriages are still stable in Kasama Churches because the questionnaire never reported any divorce. Nevertheless, there were apparent conflicts because four couples already separated. The study also showed that there is a problem in education because of early marriages due to child labor. Some

young people leave school even during examination time to go and work. The questionnaire also gave evidence that the church is trying to provide Family Life Education (FLE) as was observed in the second and third quarter. Thus, the empirically supported material in this research shows some positives on the attitude of the youths that they would need to follow the right principles before they enter into marriage to enable them to live better lives. This is the reason why PFLE is vital because it is preventive to many problematic issues that cause the families to have conflicts.

CHAPTER 5

NARRATIVE OF INITIATIVE IMPLEMENTATION

This chapter explains how the program was implemented and looks into the program of the premarital family life education. The involvement of the youths, as well as knowledgeable professionals, is documented. The methods, designs, and procedures were developed after the information was gathered from the membership.

Narrative of the Initiative

The premarital family life education was a preventive program which attempted to involve the youths and experienced profession dealing in premarital family life education (PFLE) with great dimension. It aimed to involve the members that included youths and adults, in dealing with premarital family life education. The aim of the program was to equip the youth with knowledge that would make them be better prepared for marriage. This was done in order to help later reduce conflicts and dysfunction and build stable marriages. The PFLE was to act as a preventive measure to help the young people learn how to cope with marital issues when they arise in marriage.

Needs Assessment

Apart from the initially planned premarital family life education for the youth, the program implementation expanded to include the entire church. As the church members learned of the program and the benefit that it had, they demanded that the PFLE program is taught to the entire Central Church on Sabbath. The Sabbath after

Bible study was coupled with discussion group presentations. After the discussions groups and presentations, more church members were motivated to attend the training session in the afternoon. This program was a blessing to the premarital education work team because it enabled them to know the issues that the members of their churches were presently facing.

Discussion groups. When the members of the various churches attended, the youths were divided into three discussion groups. The adults remained in the church to discuss the issues of their children and also their relationship with them. The second group was of the 25 to 35 years that discuss their needs in relation to the problems they were facing in their early marriages. They also looked at the issues they faced with the in-laws. The 16 to 21, on the other hand, discussed what their parents expected of them in regard to the spouses they would want them to marry and how to introduce the same to them. They had about 30 minutes to talk about the family life issues. It was noted that 30 minutes was not enough and that all groups requested for another addition 30 minutes. After an hour of their discussion, the discussion groups reported the members' submissions through their chosen secretary.

Results from discussion groups. The results of their discussion in the groups revealed various issues involving counter accusations on both sides for the old and young. The adults accused the young people of moving too fast with modernity, leaving them behind. The young people felt that the adults were rigid towards them leading to many of them running away from them and revealed other issues the adults were not aware of and did not expect to hear. The empowerment of the youth aged 16 to 25 increased their participation to 75%.

The young people revealed actions done by adults that they felt were rigid and threatened their lifestyles. They, however, accepted that some traditional ways were

better and they could adopt them in their lives. They also revealed how the adult married lives were not sincere which shocked the adults.

Some hindrances arose in the discussion in view of the fact that some terms could not be used freely between the young and adults due to tradition and ethical reasons. For example, it was not acceptable to mention some parts of the body especially the private parts of the woman or man while teaching. In addition, even the display of the body parts using study help material made it hard for instructors to use information from the books showing the pictures of a naked man or woman as it was met with resistance especially from the adult members of the church. Some of the topics found in the books were seen to be an embarrassment to the people of that society. This made it difficult to impart the right information, particularly to the youths because the content would not matter irrespective of how good as long as the members felt it was not acceptable in as far the norms of their society were concerned.

The restrictions on some materials with regard to the cultural perspectives denied the young people the right information for better marriages. This is due to that the elderly people had not taken an active part to direct the young people in the way that they should behave concerning family matters. The reason was that the traditional ways of transmitting the values of the traditional marriages had been eroded due the changing society. This was coupled with mixed marriages between tribes and race as well as the migration of people into towns. This meant that the communal working of the people in Kasama could not be followed to the letter because of the fusion of the ideas of ATR and western ideals. In Zambia, this was also enhanced by the 73 tribes that had different traditions and cultures. The confusion brought by the integration of cultures had a negative impact on the model marriages.

This situation is explained by Awolalu who was a senior lecturer in the Department of Religious Studies, at the University of Ibadan, Nigeria when he said that in Africa religion is seen in a “religion in a singular sense.” He reviewed that though the continent has “multitudes of nations and multifaceted cultures and innumerable languages and many of dialects,” there are similarities in their African Traditional Religion. However, despite the limitations noted above, the African people had some similarities on issues that deal with marriage. He asserts that the issues included the idea of God, divinities, spirits and ancestral culture.

The "Africanness" pattern was noticed in the ATR. However, he views that the similarities noted by Awolalu had been neutralized by the changing society due to issues of immigration where some children were not even born in Africa and yet were expected to understand and adhere to it.¹ In addition, it was noted that most youths were not managing issues because they were following the lifestyle that was imported from outside their environment which some parents were not aware of.

The impact of the seminar. The conclusion of the seminar was very fruitful and the church demanded that the seminars be conducted several times to allow many people willing to participate in the PFLE program. The success of the program was due to the safe and supportive environment for the adults and the church members who motivated the young people to discuss on how to make healthy choices in marriage and family life. This revealed that supportive and caring relationships with adults were significant aspects of creating an environment that enhanced the making right choices and decision when young people decide to marry. It enabled them to

¹Awolalu, “What Is African Traditional Religion?”

make positive for individual behavior and in handling the emotions and choosing positive lifestyles.

The impact was enhanced when the churches conducted family life week of prayers coupled with outing retreats for more lessons on family life. In collaboration to the data collected from the questionnaire, the discussion became a basis for understanding the needs upon which some of the needs on the premarital PFLE could focus and it also formed the basis upon which the PFLE program was formulated.

Format of the Initiative

The church PFLE programs were planned in line with the overall local church programs. This helped to ease implementation of the initiative. Since it was part of a church program, members were sensitized on the same with the weekend program set for the trainers. The weekend program was as follows:

Sabbath Premarital Family Life Afternoon

- a. Opening program
- b. Opening song
- c. Giving guidelines of the Premarital Family Life Program
- d. Introduction of the Premarital Family Life Program
- e. Lessons (2 hours)
- f. Practical exercise and giving of homework
- g. Closing song
- h. Closing prayer

Sunday Morning Program (8.00 to 13.00 hours)

- a. Opening song
- b. Opening prayer
- c. Lessons (5 lessons from 8.00 hours to 13.00 hours)

- d. Break (13.00 to 14.30 hours)

Sunday Afternoon Program 14.30 to 16.30 hours

- a. Lessons (2 lessons)
- b. Closing song
- c. Prayer

Implementation of a Successful Premarital Family Life Education Program

In order for the programs to continue running successfully the following activities were done involving choosing a small group of work team from the group of 18 members of the work team coming from the three targeted churches. This group was to plan on the activities of the Premarital Family Life Education. In addition, they were also to assess the needs that could be incorporated into the premarital Family Life Education programs. These were then trained in skills of handling the Premarital Family Life Education to get them fully involved in the program. This catered for sustainability of the program in the churches for generations to come.

These also reviewed the programs and additional subjects were added as needs arose. The length of time given to each lesson depended on content and degree of the difficulty. The length lessons ranged from one session to those incorporating more than one session, especially those dealing with behavioral change. To ensure that the right time was allotted for the sessions, the following activities were done including; the selection of an executive committee to steer the Premarital Family Life Program, and the choice of the work team of 18 members of the three targeted churches to form a nucleus to jumpstart the program.

The formation of the workteam. Then the executive with other members made up the work team. The establishment of the team was important for continuity

of the lessons that they learned. In addition, they would respond to the needs as they arose and ensure its future sustainability. So the team of 18 dedicated to the needs of the young people coordinated and monitored and maintained the PFLE activities. They had clear roles and responsibilities within the PFLE program.



Figure 7. Work Team from Central, Lualuo and New Town Churches

The PFLE executive committee. The chairman chosen was elder Lazarus Musonda from Central Church sited third from right in the front row; he was identified because of his experienced in the education fraternity and acting as the head teacher for Central Church School that has just opened. Assistant Chairman Elder was Denis Chitalu from New Town Church is experienced in directing the movements of Tiyeko buses from Kasama to Lusaka and also an elder of New Town Church, standing on first on the left front row. The secretary was Winnie Nalwimba who was a youth, paralegal personnel at Kasama General Hospital, from Kasama Central Church standing first in the front row and the Assistant was Phillip Simuyemba from Lualuo

Church, a teacher by profession and family life leader for Lualuo Church, standing third right from the back row. Treasurer was Suwilanji Siame, a youth from Central Church and a director of Muse secondary school, standing first right in the back row; assistant elder Fines Chansa standing sixth right in the back row. Then the Advisor Shepherdess Elizabeth Chanda Sichilima a wife to the researcher and graduate of University of Zambia, from Central Church standing second left in the back row, Education Standard Officer (Inspector of schools) in Kasama and Mungwi Districts, specialized in Special education and Assistance elder Makasa Mwamba a family life leader from New Town Church standing third from right in the second row.

The other activity that ensured the program ran smoothly included the provision of materials to be used during the premarital life education sessions. The training was held during the weekend to allow for length participation without the interference of other weekly activities. The other strategy for sustainability included motivation of members by way of training and the information obtained during the seminars. Family Life Educational materials were prepared and photocopied and handed over to the work team. This was to equip the trained team at all times.

After the PFLE training, the work team went back to their churches to start planning for the other seminars to be conducted and then commenced training the others who would be involved in the Premarital Family Life Education. The seminars targeted churches during Sabbath afternoons for a period of four months. This has since extended to other churches as demand for the same arose. The other venues where the PFLE programs have been extended are the church gatherings like the camp meetings. Later programs were scheduled to cover all churches in KMWD due to that the marital challenges they were encountering were similar. According to Suwilanji Siame a youth who attended the seminar, when people learned about the

premarital family life education and the knowledge that the group had gained during the training, they were willing to approach him when they had problems. He confirms that when the people approach him, he uses the same information that he got during the training to advise them.

This qualifies the views of Ellen G. White who asserts that youths are able to participate in many programs if trained. She reveals that the youths must be considered to be the helping hand of God. She adds that this army consisting of the youths should be rightly trained so that they carry the work of God to the finishing point in this generation. She further emphasizes that these youths, if encouraged, would believe the truth and become a blessing as they labor for him.² She says that the youths have the energy and the talents that they can use to build their spirituality and also of their friends.³

It is in this same way that she says that Paul the apostle realized that Timothy was beneficial as a steadfast, true and faithful worker who could accompany him in the ministry.⁴ She also stresses that the youths must be encouraged to help other youths. As they do the work of helping the other youths, they are helped to gain experience. They are suitable to be consecrated for the larger sphere of work.⁵

She stresses that when there is confidence in the young people, they act as pioneers in the toil sacrificial enterprising work of being servants of Jesus Christ.

²Ellen G. White, *Testimonies for the Church* (Nashville, TN: Pacific Press, 1948), 7:64.

³Ellen G. White, *Christian Service* (Hagerstown, MD: Review and Herald, 1999), 30.

⁴Ellen G. White, *The Acts of the Apostles* (Mountain View, CA: Pacific Press, 1911), 203, 204.

⁵Ellen G. White, *Testimonies for the Church*, 4th edition (Washington, DC: Pacific Press, 1948), 6:115.

They are cherished as counselors who encourages and bless those who are hit by the heaviest blows in serving God.⁶

The work team and outreach training. During the implementation of the PFLE programs, the work teams extend the same to non-Seventh-day Adventist who needs help on the family life issues. It reveals that the responsibility of the church is also to the community within which it operates which gives the church opportunity to evangelize.

The Premarital Family Life Education has also become an opening wedge for non-SDA. Those who heard about the seminar to approach the work team to find out more about the family issues. The members of the work team ably and professionally explain about family life issues as revealed above by Suwilanji Siame. However, they extend the issues to other evangelistic approach but using the family life approach. For example, the families that follow the laws laid down in the family live a happy life in the same way those who keep the law of God live peacefully.

Quality communication with the target audience. Before commencement of the program, communication was done to the members by way of sensitization of the programs and its benefits. The methodology used and the program content was also revealed. The design of the program was done with full participation from the members who suggested the content making it relevant to their needs hence they were aware of the same.

Continuous program evaluation. There was program evaluation to iron out any challenges that would crop up and to also monitor that the implementation was done right. The methods of teaching were employed to help in the education of the

⁶Ellen G. White, *Counsels to Parents, Teachers and Students* (Mountain View, Ca: Pacific Press, 1913), 516, 517.

programs. According to Ellen G. White, observation and research were not the only methods of teaching for the success of a program. The following were also used during the program.

Face to face teaching. She advocates for a conventional method of teaching that was face to face or heart to heart communion as noted in the *Education*.⁷ She says this method was used by God to teach Adam and Eve before they fell into sin and it emphasizes the relational nature of the created beings. The method assists the learners to relate with the teacher as conversational partners and it creates a bond between the student and teacher. The involvement in the lesson had the blessing of educators who fully participate as models too which were in line with White's view that "those who would impart truth must themselves practice its principles."⁸

She emphasizes the prudence of teaching by example than trying to force dry facts into disinterested minds. She states people learn by imitation and they need role models from whom to copy certain behaviors and lifestyles. Jesus did this with his twelve disciples through His association with them for three and a half years. He impressed His personality and qualities upon them.⁹

Use of songs and poems. In the teaching of Premarital FLE, the use of songs and poems relating to family life were used as another strategy since the songs had vital information. For examples, songs like "Happy the home when God is there" authored by Henry Ware and "Love at Home" by John H. McNaughton had relevant and inspiring messages. The first stanzas of both hymnals have been revealed below to bring out the impressive love, joy, and happy messages.

⁷White, *Education*, 15.

⁸Ibid.

⁹Ibid.

Happy the home when God is there
And love fills its breast;
When one their wish and one their prayer,
And one their heavenly rest

There is beauty all around when there is love at home;
There is joy in every sound when there is love at home
Peace and plenty here abide, Smiling fair on every side;
Time doth softly glide When there's love at home.
Love at home, love at home;
Time doth softly glide When there's love at home.
When there is love at home.¹⁰

Ellen White reveals that poetry and songs were a vital part of the life of the nation of Israel and were part of the instructional tools for the nation because they preserved information while providing new truth in a refreshing way. In view of this, she advocated the use of songs, art, and poetry as methods of teaching the word of God instead of them being used for amusement.¹¹

Furthermore, Ellen White's writings show that she observed the teaching methods used by the master teacher and re-emphasized them. These included the use of stories, wise sayings, questions, and parables. White asserts that the teachings were to be accompanied by patience, a calm spirit of the loving heart and proper attitude as well as the use of proper language to communicate truth. She said that it was imperative that for teachers to realize that, the teaching went beyond the delivery of information. The person who was to impart the knowledge used the methods together with the good attendant atmosphere to achieve the goals of teaching.¹²

¹⁰John H. McNaughton, "SDA Hymnal: A Complete Online Hymnal 652 - Love at Home," accessed September 13, 2015, hymnals.com/.../652-love-at-home.

¹¹ Ibid.

¹²Ellen G White, *Child Guidance* (Grand Rapids, MI: Review and Herald, 2000), 32.

Realization of the Premarital Family Life Education

To meet the premarital family life needs of the church for the youths who would be married in the future; the Premarital Family Life Education committee as viewed above was chosen to effectively focus on how their needs could be met. It constituted the chairpersons, the secretaries, the treasurers and the advisors. It had an adequate number to remain effective and had appropriate professionals including youths who understood the needs of families. It also had young and old couples for relevant experience to be drawn on.

The committee focus. The committee's focus was to assist church leadership in compiling PFLE demographic data among target groups and their ministry among the youths. The committee was also to assist the groups to assess their needs of the premarital family life education members on the ongoing activities and how the resources could be used.

Furthermore, the committee was to encourage sensitization to the impact of church programs on family life in terms of the expenditure of time, energy, money, and other family resources required; to participate with the Field Family Ministries Department in implementing family emphasis programs incorporated in the programs of the church. Thus, to cooperate with church leadership to design, plan, and implement additional pre-family family life features and programs as needed, both for the young people and also for evangelistic outreach to the community too. Then the committee was to foster a climate of warmth and fellowship among those youths who would be involved in the preventive attitude among the youths willing to marry at a certain time in life.

According to the family transition, one must be able to understand that the ages being dealt with were the most challenging one. At this moment, the adolescence

beginning with the junior high school through to the high school was noted to be undergoing a major change as the youths developed to have their identity. This was the time when they were supposed to choose their values that would lead them to pass towards adulthood successfully. This time was also marked by major changes in the relationship between teenagers and parents. Parents also struggled to find a balance between "letting go," and providing appropriate structures as their teenager began to assume more independence and responsibility.¹³ This was a time when families could benefit from the nurturing support of their church. Therefore, the involvement in the Premarital Family Life Education was a better avenue for both parties to acknowledge their roles in life. This enables them to contribute to the development of the program that would target their needs as appropriate.

Trained premarital family life educators as educators. Another focus for the committee included assessment of those parties that would attend the Premarital Family Life Education. These who trained were to be used as resources personnel later in counseling due to their grasp of the issues that brought conflicts before and premarital family life education and could be used in the community programs on PFLE for non-Seventh-day who would need counseling.

The Premarital Family Life Education Sessions

The premarital Family life education became interesting because the needs of the families were identified. These were not very different from the many needs of some families in other parts of the world particularly those preparing for marriage.

¹³"Family Transitions," *Resources for Family Ministry*, Southeastern California Conference, 1990.

Greater needs for premarital family life in Kasama Churches. The members stated that some problems revealed in the lessons were more prevalent in the developed world. However, the same problems were, at the time, affecting Kasama Churches. They revealed that there were few cases of couple separation but the problems that the families in Kasama were facing needed greater attention like having the Family Life Education Programs. They even wondered why a program like this had taken long to be implemented, such that the young people in the three churches had undergone such hardships in their premarital experiences. Some of the lessons that were covered are shown below:

Session 1: Foundations of Marriage (definitions of marriage, reasons for marrying this person, expectations of premarital counseling, transition issues)

Session 2: The Phases and Transitions of Marriage (birth, courtship, enjoyment, developmental stages in marriage)

Session 3: Celebrating Our Differences (review of results of assessment instruments, self-esteem issues, personal regard for each other, understanding and valuing differentness)

Session 4: Communication (verbal/non-verbal communication, speaking and listening skills, communication levels and barriers, male-female differences in communication)

Session 5: Handling Conflict (understanding anger, conflict management styles, the role of forgiveness)

Session 6: Roles, Finances, and In-laws (marriage patterns, financial stewardship, family budget, family support, differentiation from family)

Session 7: Bonding and Sexuality (sexuality, family planning, pair-bonding)

Session 8: The Understanding of Marriage in the African Tradition Religion Versus the Postmodern Views and How Marriage Has been Impacted by Change.

Session 9: The Family Members' Temperaments and Growth Areas.

Session 10: Family Financial Management.

Session 11: Exercises and Video

Some of the issues done during the seminars have briefly been incorporated in this dissertation. However, due to the fact that there is much information, the prepared material for premarital family life got printed and handed to those who attended the seminar.

The Evaluation of the Outcome of the Project from Data Analysis

The study revealed the importance of premarital family life education as important to those who think of marrying. However, the issues discussed also benefited the families that had a problem and also those who were enjoying their marriage as they reflect on the subject that relate to the same issues. This was noted during the time when the Premarital Family Life Education lessons were going on when the married people got motivated to fully participate in them.

Premarital Family Life Education and Change of Behavior

The PFLE were important for the youths and professionals because they could change behavior if people acquired the required knowledge with sincerity. Some areas needed revisiting on the issues of marriage during the training sessions. This was dependent upon their seriousness. In view of this, the lessons brought out of the premarital family life education impacted all age groups.

According to Claire Brindis, drawing from the Social Learning and Cognitive Theory, when people acquired their own “knowledge, skills, beliefs, and confidence

through interactions with others in their own environment” this leads to change of their own behavior.¹⁴

However, the youths need strong role models to reinforce positive change. This was one of the reasons for including some professionals who would even act as role models to the young people. This model was also connected with peer education interaction. In this case, there was the interaction of family life issues by the peers. This aimed to change the social attitudes about the issues pertaining to premarital family life matters.

Marital enhancement due to commitment. However, Van Pelt reveals that "the enjoyment of marital enhancement required commitment" and that “surviving all the crises of marriage over the span of 30, 40, and 50+ years took commitment.”¹⁵ Furthermore, this was the type of commitment that Peggy Dudley comments as he realized that commitment to each other brought happiness to the family.¹⁶ George Sperry on the optimistic view of commitment said that,

There is a secret for happiness in any and every marriage. The formula is still a mystery to me, but I know it involves a total and irreversible commitment, to stand by the choice to love and all it truly means. I can offer one good reason for making this kind of commitment. First Corinthians 13:8—the verses immediately following verse seven ... “Love never fails.”¹⁷

Mary Kay and Rice have the same opinion that commitment was critical to the eventual success of the marriage relationship. They imagine that “marital success

¹⁴Claire Brindis and Laura Davis, “Designing Effective Family Life Education Programs,” accessed August 10, 2016, <http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.398.4715&rep=rep1&type=pdf>.

¹⁵Van Pelt, *Highly Effective Marriage*, 17.

¹⁶Peggy Dudley and Roger Dudley, *Maximum Marriage* (Hagerstown, MD: Review and Herald, 2003), 156.

¹⁷George Sperry, “I Do Choose,” *Signs of the Times* (May 2006): 7, quoted in Fernando Zabala, *I Would Marry You Again* (Miami, FL: Inter-American Division, 2009), 180.

was more attainable if the commitment was mutual.”¹⁸ Those who attended the premarital family life education vowed to be committed to supporting each other and also those who would attend further training.

Constructive learning theory filter. Furthermore, it was important to use the professionals following the constructive learning theory ideal. Using the constructive learning theory built upon the knowledge that a person already knows and can build prior knowledge and experience known as a schema. Derry reveals that because all learning is filtered through the pre-existing schemata, constructivists claim that learning is active when a student is involved other than being a recipient of the information passively. Most of the theories follow the construct learning theory where the teacher directs the students and then leads them into questions and activities to discover, discuss, appreciate and verbalize new knowledge.¹⁹

Critical Race Theory (CRC) and power. According to Critical Race Theory, the study of hegemony relates to the society and culture and how there could understand of the intersection of power.²⁰ In this case, the African must understand why they act differently from the other races. They need to understand what makes Africans be African. This means that the traits of African tradition must be understood if one wishes to be successful in PFLE. If this is not realized, then there may be some problems in understanding some issues that relate to indigenous African marriage education.

¹⁸Mary Kay DeGenova et al., *Intimate Relationships, Marriages, and Families* (New York, NY: McGraw-Hill, 2002), 212.

¹⁹Sharon J. Derry, “Cognitive Schema Theory in the Constructivist Debate,” accessed September 9, 2015, [www.tlu.ee/.../Schematheory .pdf](http://www.tlu.ee/.../Schematheory.pdf).

²⁰Angela P. Harris, *Critical Race Theory* (Mark Hall Drive, CA: University of California, 2012), np.

It is true that Africans have realized that there are some issues that could fully be handled by Africans because of some similarities that they have in common. They have what they create in their society as Africans. In one of the conferences with the theme “What makes a 'Real African'?” It was reported by Maaza Mengiste that there seemed to be a problem because Africa consists of 55 states with a population of 1 billion and more than 2000 languages.²¹

However, according to Alik Shahadah confirmation, "We are not African because we are born in Africa; we are Africans because Africa is born in us. “Thus, the term "black African should be considered as a racist prerogative colonial term. “He adds that "Black or blackness, tells you how you look without telling you how you are, whereas Africa or Africana relates you to land, history, and culture.”²² The above analyses are that the African can understand the issues of Africa because they understand the context of what is in Africa. They may be some few differences but there is an association with what ATR believes. Others cannot fully understand the indigenous Africa as compared to an African himself/herself.

Theory and observation in research. Angela P. Harris reveals two spheres in research which were theory and observation. The theory is what goes in the researcher’s mind and observation is what goes on in the real world where the research collects data. If the theoretical framework was done rightly the study would be guided into a better aspect of coming up with a good research.²³ This is the reason

²¹Maaza Mengiste, “What Makes a 'Real African'?” *Guardian News and Media*, accessed June 13, 2015, www.theguardian.com/opinion/africa.

²²AlikShahadah, “African Race: Who Is an African?,” n.d., accessed February 2, 2015, www.Africanholocaust.net/news.af...

²³Harris, *Critical Race Theory*, 6.

why the right use of methodology works well because it brings interaction with reality especially on the implementation level.

Program Evaluation on Identified Needs

Before the premarital family life education, there seemed to be some problems in the relationship between the members who got married and even those who were engaged. According to the members who took part in the PFLE, people in Kasama were afraid of revealing issues because they felt or even thought that partners may not trust them thus lose out on their relationship. Due to this, they depressively withdrew from discussions with the partners. This, in turn, led to the depression of the partners and loss of enthusiasm and optimism in the marriage. When the withdrawal of partners happened, some activities were abandoned because the couple started living parallel lives. This did not allow them to share pleasurable activities that would help them to have them to bond as couples.

The revelation of the evaluation of data. The evaluation of data analysis revealed that there was an improvement in the relationship of the members. This PFLE programs enabled them to sort out their differences or challenges that arose between the couples by reasoning together. This was done without intimidation but by using the skills learned. This led to mutuality and stability in marriages and family life.

Couples were able to appreciate delay to resolve arguments led to the destruction of marriage relationship as was noted by Bandura Social Cognitive Theory. This states that self-efficacy is important in dealing with achievements. The theory shows how the variable in family life was performing before they began the PFLE and then the changes in performance when they went through the education.²⁴

²⁴Marilyn K. Simon and Jim Goes, *Developing a Theoretical Framework, Dissertation and Scholarly Research: Recipes for Success* (Seattle, WA: LLC, 2011).

Impact of the Premarital Family Life Education Program

The premarital family life education began with only 18 members. At the end of the PFLE team had conducted many hours of studies with more than 30 youths. They had also conducted 3 bible Studies in the churches.

Expansion of the program. The first impact was that at the end of the quarter there was a demand that the programs be presented in the churches. Furthermore, there was a plea that the lessons presented in the community and other gatherings like camp meetings. It was interesting to note that the materials prepared for the work team were also being used in Camp meetings in both the Northern and Muchinga provinces. Furthermore, there was a request that the program is repeated at the next camp meeting.

Increased interest. The second impact was that 80% of those who were trained got motivated and continued with the Premarital Family Life Education. After various sessions, they had more knowledge that led to personal research by others on some issues that were being revealed by those being trained. These became support groups towards each other and also towards those who would be connected with them.

Enhanced marital satisfaction. The third impact was that the level of marital satisfaction improved within the families of the professionals and the married youths who participated in the Premarital Family Life Education. The researcher views that this negated the view by some researchers who consistently found that the level of marital satisfaction declined steadily across the early years of a couple's relationship, finding its lowest level during the adolescent years of the family life cycle.

Life recommitments. The fourth impact was that many of the young people who stopped schools were willing to be reentered into schools so that they could complete school. This was to enable them to understand how some lessons pertaining

to premarital family life made it better. Then those who attended as a couples decided to commit to staying together sharing affections, values, and life goals.

Increased love and commitment. The fifth impact was that the level of love and commitment increased. The members who understood the PFLE understood the message as commented by Stephen Chavez, which revealed that some marriage couples do not have time to think about how to make a marriage successful. However, he cautions that the partner should not follow their inclinations or desires, which fails to reflect upon God's love and derails them from making total commitment to each other.²⁵ Dudley comments that commitment to each other brings happiness to the family.²⁶

Then George Sperry also brought out an optimistic view of commitment as well by saying that there was a mystery in every marriage where commitment is cherished. However, he knew that this total commitment must be irreversible one, to stand by the choice to love and all that it meant. He offered one reason for making this kind of commitment derived from 1 Corinthians 13:8 which asserts that "Love never fails."²⁷

This is the reason why DeGenova reveals that those who talk about love must know the meaning of the type of love and its multifaceted dimensions such as the five-dimensional view of love namely; "romantic love, erotic love, dependent love, friendship love, and altruistic love."²⁸ He also alluded to the fact that "the most

²⁵ Stephen Chavez, "Promises, Promises," *Adventist Review*, February 8, 2001, 6, quoted in Dudley and Dudley, 156.

²⁶ Dudley and Dudley, *Maximum Marriage*, 156.

²⁷ George Sperry, "I Do Choose," *Signs of the Times* (May 2006): 7, quoted in Fernando Zabala, *I Would Marry You Again* (Miami, FL: Inter-American Division, 2009), 180.

²⁸ DeGenova et al., *Intimate Relationships, Marriages, and Families*, 129.

complete love had three components that included intimacy, passion, and decision or commitment to maintain the relationships."²⁹ Garry Chapman brought out what he calls five love languages as "quality time, words of affirmation, receiving gifts, acts of service, and physical touch."³⁰ He added that if the primary language of love was used to the wife, it would become a key to long-lasting, loving marriage. He further said that love was not supposed to diminish after the wedding but the language used was to be natural to be understood.³¹

Enhanced marital communication. The sixth impact that was realized was that the level of effectiveness in communication in marital issues increased. It was noted from the team members who started communicating the issues at an advanced level with understanding in both the community and the church. They were able to articulate issues according to the context in marriage. They also understood the problem that faced marriage in the contemporary society and compared to the ancient times. The young people who determined to marry were willing to discuss ascertain issue that arose in marriage.

This encouraged the young people to avoid being silent on issues that affected them and to avoid making assumptions on the same. In view of this, the young people must be advised to be careful about taking issues for granted. They not run away from handling them but approach the issues on marriage for with the view of solving the problems that arise. In this case, the views above are that when problems arise in marriage, they will not solve themselves, the couple must be willing to sit down and reason together so that the issues are clarified.

²⁹ Ibid.

³⁰Gary Chapman, *The Five Love Languages* (Chicago, IL: Northfield, 1995), 10.

³¹Ibid.

This is the reason why Wright spells out that married people should not marry and feel that because they know each other talking on certain issues are not important. He views it as misconception if the couple operates on that aspect of neglecting to talk to each other on any issue.³²

Alonso H and June Smith state that when a couple is educated in the dynamic effective communication, the couple develops the skills in communicating in the relationship where they know how to use their tone of voice pleasantly in a very respective way. They say this type of communication does not agitate anger but brings out respect. This makes the couple to tolerate the partner making it easy for forgiveness to take place because of maturity in the way of operation and the openness to each other.³³

Enhanced conflict management. The seventh impact was that the members understood that managing conflict was a necessary component for marital enhancement. They noted that “those partners who were closest to each other had the greatest potential for satisfaction in their relationship as well as the greatest potential for conflict resolution.”³⁴ It was realized that the issue of conflict resolution, needed to be given adequate attention. This would help couples understand the difference between satisfied and dissatisfied couples.³⁵

David H. Olson and John DeFrain observe that “the more one knew about another person, the more possibilities there were for disagreement and dislike.” Their

³²H. Norman Wright, *Communication: Key to Your Marriage* (Ventura, CA: Regal, 2000), 64.

³³Alonso H. Smith and June A. Smith, *Why Good Relationships Turn Bad: What to Do about It* (Columbus, GA: Brentwood Christian, 2002), 61.

³⁴DeGenova et al., *Intimate Relationships, Marriages, and Families*.

³⁵DeGenova et al., *Intimate Relationships, Marriages, and Families*.

view is that when there is a difference in the relationship, the only way to survive is to work out them out so that they could be harmony.³⁶ This is a situation where the partner reason together and both are willing to submit to each other for the sake of building of the relationship. They also noted that in every marriage there are two dynamic forces, namely; love that draws the couple together and anger that drives the partners them apart.³⁷

They, however, suggested that anger is seen as a friend other than an enemy in a mature relationship. Nevertheless, partners need to use it carefully and at appropriate times. The experts have viewed that “couples should make contract never to attack each other when angry.”³⁸ This was in accordance with what Ed Young asserts that conflict was vital for every good marriage because if handled wisely, it resulted into great intimacy, but if not handled properly it would lead to isolation.³⁹ Thus Van Pelt says that “whereas no relationship could be stress-free all the time, partners, in particular, needed reassurance that they are loved and cared for after a conflict.”⁴⁰

Couples do not necessarily have to run away from confrontation. However, they should acquire the skill to cope and manage their anger and aggression in a constructive manner. Van Pelt posits that “when a couple learns to share feelings, understand each other's viewpoint, search for a solution, and clear the air, there would

³⁶John DeFraim and David H. Olson, *Marriage and the Family: Diversity and Strengths* (Mountain View, CA: Mayfield, 2000), 304.

³⁷Ibid

³⁸Ibid.

³⁹Ed Young, *The 10 Commandments of Marriage* (Chicago, IL: Moody, 2003), 86.

⁴⁰Van Pelt, *Heart To Heart*, 106, 107.

be a win, win, a situation where both would win.”⁴¹ She also emphasizes that the foundation of happiness is love because everyone would say “I love you” as a vital initiation of the marital experience.⁴²

Comparison of Kasama Family Life Situation with other Societies

There are problems in marriage and family in all the societies. However, comparatively, there is a variation in the degree of the problems that have been realized in these marriages and families.

Comparative of family situation in societies. The research revealed that what is taking place in the developed countries is similar to a certain degree with what is happening in the third world countries. Nonetheless, the study showed that in Kasama which is a town in the developing peri-urban towns of Zambia, there was still some normalcy in marriages as compared to the developed towns of the world. It was also noted that marriages had not fully developed into dysfunctional states. This was attributed to the fact that lessons on family matters were still being inculcated in the minds of the young people by the traditional elders. Marriages could even have been better if the African traditional educators have the right materials. This is due to the fact that some materials prepared according to the western countries confuse the young people to interpret the context wrongly thus ending up with mixed up theories on marriage. In this case, they fail to apply the information rightly when they read them within their culture.

⁴¹Van Pelt, *Heart To Heart*, 106, 107.

⁴² *Ibid.*

Lessons learned from the Mixed Methods

In this research, there was an integration of qualitative and quantitative method. The combination was needed in order to find the desired results from the research done In Kasama Churches, Kasama Central, New Town and Lualuo Churches.

Though the study was qualitative, it was also quantitative because at the end of the course the 22 participants were asked what they had learned from the premarital family life education course and 75% revealed that they had increased their self-esteem, 73% said it increased their confidence to perform, 77% said it developed specific family life educational skills. However, though the report is quantitative but there was no reliability on the factors because self-esteem and confidence and skills could not be measured thus the data had no reliability.

Summary and Conclusion

In this research, the premarital family life education is a program that prepares the young people for the challenges of family life before they get married. The study looked at the narrative of the initiative, analysis, and evaluation of Kasama Central, Lualuo and New Town Churches. Premarital family life education dealt with the family life greater challenges for more training and preparation of family for their roles. The result from data collected from the questionnaire showed that families in Kasama Central, Lualuo and New Town are still better because there was no divorce. However, there it was apparent that problems existed as noted from the churches because four families had already separated.

CHAPTER 6

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

This chapter is summary, conclusion, and recommendations. It gives a concise overview of the dissertation and evaluation of the information gotten from interpretation and conclusion from data. It brings out the conclusions from the entire dissertation. Finally, it details recommendation on further actions that needs be taken in the study area.

Summary of the Findings

Premarital Family Life Education is the program that prepares the young people to face challenges of family life. Thus, the program looked at preventive measures other than the therapeutic methods. It dealt with family life to assist the couples in mitigating various challenges through training to equip them with the skills and competencies to handle marital challenges beforehand. In addition, the PFLE looked at recent discoveries in the family process to incorporate in the program.

Evaluation of the Methods Employed

The study showed those participants aged 16-25 did not participate much in the areas of marriage. This revealed that the young people did not have freedom of expression during the time when they were 16-25 years. In addition, the young ones were reluctant to participate and answer rightly the questions because it was considered impolite for the young people to answer some question considered to be

for the elderly people. Some of the answers would invade the privacy of the older people.

The male had an upper hand compared to female. It was noted that as women grew older they reduced the level of participation due to family's commitments hence the low involvement. However, at the age of 26-35 females appeared freer. It is at this time that most of them got married and started communicating either positively or negatively. According to the questionnaire, those who had separated were from this age group. The trend again reversed at 36 and above, when the authority from men was realized. At this stage, the multitude of home chores became a hindrance to the females to do otherwise.

On the other hand, the young people's participation went up when they were encouraged to discuss the answers to the questions. This is when they had raised the wider spectrum of family issues like reminding each other of the dangers of entering into marriage without proper marital education. They also gave testimonies of the problems that had occurred in some marriages due to lack of education and wished that PFLE should have come earlier. The PFLE educators using discussion groups was the best way of removing reluctance towards the revelation of the issues among the target group otherwise some people would be reluctant to answer questions that invaded their privacy.

Comparison with other Societies

The study also showed that in Kasama, a developing peri-urban town of Zambia, normalcy in marriages still existed as compared to the developed towns of the world. It was also noted that marriages had not fully developed into the dysfunctional state because lessons were still being inculcated in the minds of the

young people by the traditional elders and some church leaders during weeks of prayers and seminars.

Furthermore, it was realized from the data collected from the Ministry of education that those who dropped out of schools and did not re-enter back into schools, got married earlier due to fact that some parents forced them into marriage. Since they got married early and were not very mature physically, mentally and even spiritually, they did not have the ability to handle issues. This led their families to start having conflicts early in their marriage.

They did not have an optimal family but conflictual families because of failure to communicate and to successfully solve even small issues. Furthermore, the young people who dropped out of school were forced into labor such as collection of caterpillars, farming, and charcoal making. When the PFLE program was introduced, both the old and young people participated which helped curb some bad vices that could have been considered foreign to the churches in Kasama West Mission District among the three targeted churches. The program became a preventive measure to some of the things that the new couples would have faced before they were engrossed into problems that they would have understood early.

Due to the lessons taken by the participants, their level of communication in marital issues increased. Particularly those who belonged to the work teams, they started communicating the issues at an advanced level with an understanding of both the outside and inner issues. They were able to articulate issues within the context of marriage. The outcome of the premarital family life educator's seminar led to the formation of the premarital family life educators both young and old. It also composed of the professionals like the director secondary school, the hospital

paralegal worker, the school manager, the bus company director, the family life directors, and youths.

Summary of the Dissertation

The dissertation examined the key elements of the premarital Family Life Education. It set out existing work done by the Premarital Family Life Education on the promotion of family issues to the young people before they get married. Unlike “Family Therapy” which intervenes primarily after problems set in, PFLE works principally a prevention approach.

It equipped young people with information on family life matters so as to prevent problems before they occur; helping the couples to establish Christian foundation for their marriage. It also enlightened the team of premarital family life educators and empowered them with the materials on how they could approach the family life education. It placed emphasis on the biblical principles which undergird a Christian marriage relationship. PFLE was intent on commencing dialogue between the young couple to enable them to discuss and to get acquainted with each other's needs and find areas that needed growth in order to reach higher heights in their marital achievements.

Furthermore, the study was targeted at preparing the young people for transition into married life. The young people were to be guided in the transition they could expect of married life and to prepare them for the most immediate transition of moving from singleness to married life. There were to be guided across the family life from the birth of the first child, midlife, the emptying of the parental nest, retirement. It was viewed that adjustment was needed as youths passed through premarital engagements and marital transitions that came within marriage due to the changing environment.

It was noted that the youths needed to understand that marriage must be considered to be the closest as compared to any other institution that could be identified on earth. Therefore, if the youths enter into marriage, they must accept all the responsibilities that go with it.¹ This was seen with the view of coming from Genesis 2:18-24 which also views a heterosexual, monogamous relationship which negates alternative marriages. Hence it was revealed just like as viewed in many parts of the other nations that marriage is an important issue in the Christian life. Many lessons written in books, journals, and marriage counseling resources are dedicated to the subject of marriage preparation and marriage improvement. However, the current status reveals that more marriages that begin end up being dysfunctional and some end up in divorce. However, it was also viewed that the genuine commitment of Christians made stronger marriages.

It was disclosed that many young people took time in making preparation for the wedding day than marriage itself. Thus, due to lack of preparation for marriage, they were exposed to future risks of marital discord and family break up. The study revealed that in order to lessen marriage dissolution, couples needed to be equipped with tools that would help them handle disappointment in marriage and sustain a marriage. However, it was realized that the current crisis was a symptom of the spiritual crisis dismantling the one shared societal values. Given that God created marriage to be good but the institution is now beset with much evil, and then it must be Satan waging war with God's institution.

The research viewed that marriage was a design that came from the hand of God. God designed that men and women on earth would live happily in the equal

¹Ellen G. White, *The Faith I Live by* (Washington, DC: Review & Herald, 1958), 251, 252.

environment as they celebrate their differences. It was an exclusive heterosexual covenant that God introduced to man and woman. This is where the man leaves the father and mother and unites with a wife so that they live permanently. This marriage was consummated in a sexual union with the view of having children. However, this good gift of marriage that came from God was deviated. Its sanctity was evaded distorting the beauty connected with marriage.

Due to the perversions, various types of marriages had been introduced, more fights arose and communication became a problem. The roles that were supposed to be clear started bringing conflicts such as selfishness and domineering. This is happening amidst the laxity of making a program to enrich the young people before they even reach the time of serious engagement towards marriage. The contemporary global culture is in a deep crisis regarding marriage and family today. It was also noted that for marriages to be optimal, there was a need for divine intervention and human effort engaged in building better marriages.

It was discovered that due to modernity, there were many voices claiming to be educationist in the areas of premarital and marital issues. However, they did not offer sanctified lessons that could assist the young people safely move towards being better adults today. Due to what was happening in the developed world and was copied in the third world countries, the Seventh-day of the Southern Indian Ocean Division (SID) made a bold step to sensitize young people to understand the issues of marriage that would lead to the satisfaction of marriage.

They stated that the young people should be educated on some growth areas that would lead them to attain a better understanding of family matters. It was viewed that the materials that were held in the hand of few clergies should be in the hands of family life educators and also placed in church libraries. This was viewed from the

biblical perspective from Proverbs 22:6 that the child was supposed to be trained when still young in the way that it should go. This would help him/her to remain in faith even during old age. Thus, the young people were supposed to be introduced to God early. There was to be diligence on the teaching of the love and wisdom that come from the Bible (Deut. 6:4-8).

Ellen G. White surmised that family was the closest institution on earth which required that the couples enter marriage intelligently realizing the responsibilities that went with it. Thus, the young people needed patience, working with their parents so that they could avoid making mistakes that end up in dysfunctional marriages. This makes the work of premarital family life education to be very important because if implemented, it would reduce the marital crucible that the youths got involved in. It would help those who wanted to marry understand the strength and weakness found in the partners.

The discovery that came out of Kasama West Mission District was that most of the churches in Kasama Mission District of the Seventh-day Adventist were still showing normalcy in their marriages. There was no divorce and only four people from the three churches were on separation. Though the members of the churches had started facing some problems like those in the urban areas, this normalcy was realized due to the fact that there still were the African Tradition virtues embedded within the families. This was revealed through the realization of the existence of the kinship lifestyle of administration.

Other than the traditional teaching, they still held firm to the teaching of the Bible and the Spirit of Prophecy which fused the western culture. However, the study discovered that there were issues that brought disagreement within the couples like

financial disagreements, in-laws interference, and poor conflict management, lack of forgiveness between the couples, dependence, early marriages and child marriages

The study revealed that communication was a better tenet in reducing conflicts within the family. It was viewed that if the couple knew how to communicate with each other and then listened well to each other, then the many crucibles they faced would be reduced. However, it was also noted that the family did not become better if there were no conflicts but it was how the conflicts were resolved that made the marriage happy. This applied to the other issues for conflict resolution like family finances, in-laws' conflicts, and identification of roles and understanding of personalities.

The respondents from the three churches accepted that the strength of every family came from instruction that comes from the Bible and Spirit of prophecy books. They viewed that those people who did not read them failed to get benefits that would help them begin well and continue happily in their marriage and family matters.

Conclusion

Empirical data that was gathered shows that there were apparent problems in marriages within Kasama Churches. On the other hand, it was found that there was still stability of marriages and families in Kasama Churches. The information was clear that the stability of marriage in Kasama was perpetuated by the virtues coming from some traditional teachings. These traditional teachings held the people together before the modern and postmodern philosophies crept in. In addition to the traditional teaching, the churches had taken the bible as a vital book that helped couples to understand marriage issues.

Hence it is vital to understand that marriage began with God in the beginning. He handed over Eve to Adam in marriage so that they could be happy in the Garden

of Eden. However, after sin marriage was distorted and many types of marriages started coming up in the society. This did not please God and also God's people. So the premarital family life education focused on the preventive education of the lessons that militated against the evil vice confusing the marriages in the postmodern society. The Bible and the Spirit of Prophecy (SOP) together with many books have been written on how marriage should be sustained.

Recommendations

After the assessment and conclusion, some pertinent recommendations were presented as a contribution to the academic and professional discourse on this significant subject. The potential positive effect of premarital family life education on a wider cross-section of churches not only in Kasama but also in the greater Zambia Union Conference can only be speculated at this point. In light of the findings of this study, the following recommendations are made.

1. Formal arrangements should be made to integrate Premarital Family Life Education program and training materials into the purview of professional counselors, to allow as many people as possible to benefit from the initiative.
2. Research should be carried out to compare the intrinsic challenges in both African and Western marriages. This will help elucidate the effect of culture and suggest best practices from different points of view. There should be a comparison of the African family institution and how the western philosophy and African Traditional Religion (ATR) were affecting each other's culture due to the fact that some people from the developed world have migrated to developing countries and also African who have also migrated to the developed world.
3. There should be intensified programs on premarital family life education in relation to sound biblical teaching and practical application. This would make it easier for the premarital family life educators with the subject of PFLE as well as equip them with the skills on how to handle the subject and know how to relate to those who want to get married.
4. Since the study showed conflicts within some family that led even to separation, it may be important in future studies to consider the premarital commitment level of youth relationships as a predictor of future marital stability.

5. There is need to enhance the use of psychometric assessment during premarital preparation, as many professionals did not use them. These will help couples understand each other better and be better prepared to accept each other unconditionally.
6. There is a need to establish a standing work team committee to continue and scale up the initiative carried out in the project, to the wider Zambia Union Conference and the Seventh-day Adventist Church as a whole.
7. Though the research touched on the issue of finance, it is recommended that more training on management of financial resources in marriage should be carried out. This is a common flashpoint and its solution will reduce a significant proportion of marital conflict in Kasama West Mission District
8. The family life and education departments of the SDA Church should collaborate to see how premarital family life education can be incorporated into the school curriculum. This is informed by the fact that some youth are not exposed to good role models at home and hence cannot be expected to have stable marriages from unstable homes.
9. Further research comparing divorce rates of church members and the society at large in the same locality of Kasama, should be carried out. This would help identify the causes that militate against them.
10. Pastors who lead churches and districts should receive more training on family life education. This will help them to gain an in-depth understanding of the issues affecting the marriages of their members who have challenges. In addition, they would be better placed to train church members in the family life education.
11. Premarital Family Life Education could be incorporated in the Adventist youths and ambassador studies so that the youths could discuss the subject of marital issues early before marriage.

APPENDICES

APPENDIX A

MEMBERS' QUESTIONNAIRE

Dear church members. Please fill the following questionnaire. Your truthful answer will not only contribute to the completion of the academic requirement at the Adventist University of Africa but will also help the church of God find a resolution to a long-time problem faced by the youths in our churches and societies. Please note that all the information you give is intended to improve lesson on the premarital objectives and goals which will be very helpful to those who will participate and those that will come into contact to those who will be trained. Do not write your name anywhere on the paper since your identity is not required at all. Please return the completed form to me after answering the questions. Thanks, yours pastor Willard Sichilima a doctoral student at the Adventist University of Africa. (Tick in the box without leaving any empty. Respond to the closest answer you would have).

Questionnaire

- 1 (a) sex (tick one) Male Female
- (b) Age 16-24 years 25-35 years Above 36
- (c) Marital status Married Single Divorced Separated
- (d) Education last attained Primary Secondary Tertiary University
- 2 (a) Have you been a member of the church for 1-4 years 5-9 years 10-14 years 15 years and above
3. How many premarital lessons in the church within the quarters of the year
First Quarter Second Quarter Third Quarter Fourth Quarter
4. How many premarital lessons were targeted for youths within first Quarter
 second Quarter Third Quarter Fourth quarter?
5. How many lessons did you attend within the quarters? 1 2 3
 4
6. Do you think the church has responded well to family life orientations towards youths Yes No Not sure partly

7. If married how much time was taken for premarital lessons within two weeks or less three weeks one Month and above.
8. Do you think the youths fully understand the state of marriage Yes No Not all Not sure
9. Are you aware of your church having marriage books in the Library Yes No Not sure few
10. Do you have marriage and family books your Library? Yes No Not sure few
11. How regularly do you read marriage books? Once a week Everyday rarely
- 12 How regularly do you study Spirit of Prophecy books on marriage and family? Always Occasionally Rarely Never
- 13 do you believe it is a biblical to find wife only in the Seventh-day Adventists? Yes No Not sure Sometimes
14. Do you believe that marriage will work in today's world? Yes No Maybe Not sure
15. Do you think conflicts that take place in early marriages are due to lack of premarital lessons? Yes No Maybe Not sure
16. Are there scheduled family life program for youths on the church calendar? Yes No Not sure few
17. Do you think that youths now believe that marriage is for life Yes No Not sure few
18. Do the church plan to order modern premarital books for youths? Yes No Not sure few
20. Do you think that choosing a wrong partner has consequences towards breakages of marriage Yes No Not sure few
21. Do Youths understand the value of goal setting pertains to the progress of marriage? Yes No Not sure few
22. Do Youth know the commandments of marriage before getting married? Yes No Not sure few
23. Are youths fully oriented on financial obligations before marriage? Yes No Not sure few

24. Do Youths know the right of transitions in marriage? Yes No Not sure
 few

25. Do youths fully understand true sexuality? Yes No Not sure few

APPENDIX B
SUPPLEMENTARY FIGURES



Figure B1. Pokoti Girl Forced into Marriage, Kenya



Figure B2. Lady Taken to Be Married

The control wheel reveals the components of violence as noted below.¹

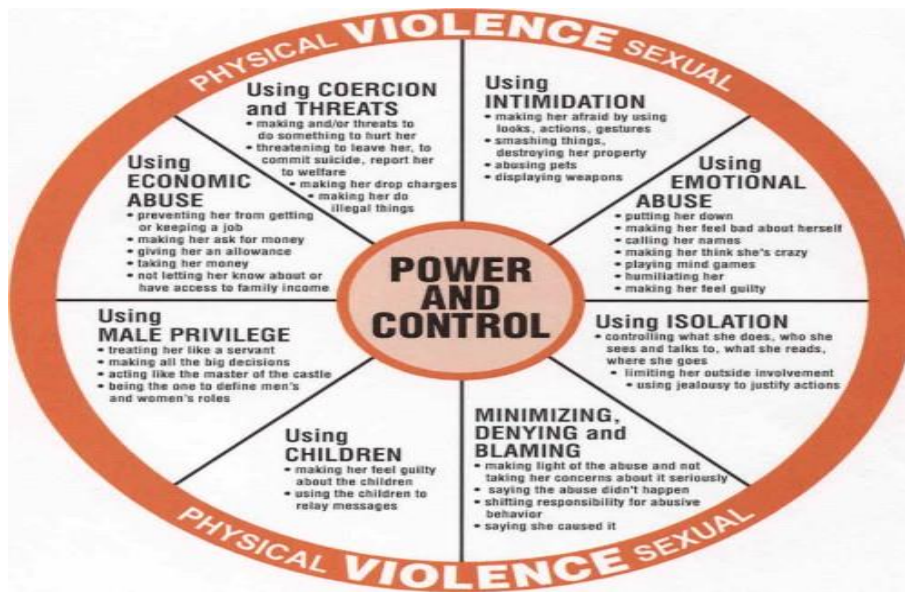


Figure B3. Power and Control Wheel

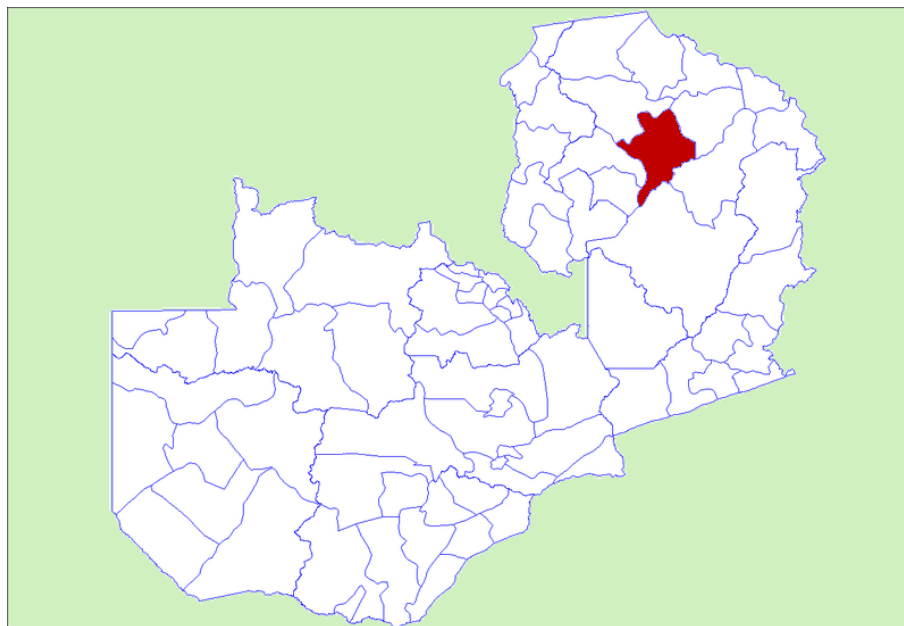


Figure B4. Location of Kasama in Zambia

¹Power-and-control-wheel-updated-1011x1024png.www.theonline.org.



STATISTICS

1. **Land Area** – 1,150,000 ha. Arable-752,800 ha
2. **Population Size** – 238,035 (2010 census)
3. **Communication and Power** – Telecommunication is well provided including, Zamtel, Airtel, MTN, CellZ. Electricity and Airport are available
4. **Road Network** – There are good trunk roads and roads leading to agricultural production areas.
5. **Health Centres** – There is one hospital

Figure B5. Statistics of Kasama

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VITA

Name: Willard Sichilima

Background: I was born on 29th December 1961 at Kawimbe Mission. I got baptized in the Seventh-day on 31 October 1981. My father was born in 1918 at Landula village while my late mother was born in 1924 at Kaleo village. Both my father and my mother were traders and ran a retail store.

Family: I was married on April 29, 1990, to Elizabeth Chanda Chisoso who was born on the 18th of March 1968. Our wedding took place in Kitwe at Chimwemwe Seventh-day Adventist Church. I have three daughters, Kai Miriam Nachilima born in 2nd February 1991, Kutemwa Joy Nachilima born on 15th December 1994 and Kalinda Grace Nachilima born 26th January 2000 and a son Kavwa Willard Sichilima born on 27th May 2003.

Education:

1973-1979: Grade Seven Certificate – Lumi Primary School in Mbala but could not go to form one.

1980 Grade Seven Certificate (Repeated) – Mukobeko Prisons Primary School in Kabwe.

1981 - 1985 High School Diplomas from Kabwe High School, (Kabwe).

1988 - 1989 Ministerial School Diploma at Rusangu Ministerial School (Monze).

1992 - 1996 Bachelor of Theology at Solusi College at the time it was affiliated to Andrews University (Berrien Springs, MI, USA).

1999 - 2004 Master of Ministry (Biblical Studies (Ministry) Caribbean College International Seminary (Trinidad West Indies)

2005 - 2009 Master of Arts – Religion with Solusi University (Bulawayo).

2013 - Present Doctor of Ministry Student with Adventist University of Africa, Solusi Campus (Bulawayo)

Ordained:

1999 Ordained by Central Zambia Conference on the 26th April 1999 and currently hold a Seventh-day Adventist Church Ministerial license

2010-2015 Credentials from North Zambia Field of Seventh-day Adventists

Working Experience:

- 1985 - 1987 Literature Evangelism (Kabwe)
- 1990 - 1992 Pastor in Mukonchi and Likumbi Mission District (Kabwe)
- 1996 - 1998 Pastor in Chongwe and Lusaka East Mission Districts (Lusaka)
- 1999 - 2003 Pastor Chelston Mission District (Lusaka)
- 2000 January to April Pastor in Lusaka Central Mission District.
- 2003 - 2006 Central Zambia Conference Director – Youth, Campus, Communication, Public Affairs/ Religious Liberty, and Education.
- 2007 - 2008 Kabwe East Mission District Pastor (Kabwe)
- 2009 Makeni Mission District Pastor
- 2009-2015 North Zambia Field Director – Stewardship/Church Development/Trust Services/Ministerial/Pastors' Kids/Shepherdess Chapter/Education and Music