

**AN INVESTIGATION INTO THE CAUSES OF DIVORCE AMONGST THE
EVANGELICAL CHURCH MEMBERS IN NAMAKGALE TOWNSHIP**

BY

MATTHEWS MANGALISO TEMBE

A THESIS SUBMITTED FOR THE DEGREE OF MASTER OF THEOLOGY

IN

10 December 2010

SUPERVISOR: PROFESSOR SAMMUEL WAJE KUNHIYOP

DECLARATION

I hereby acknowledge that the work contained in this thesis is my own original work and has not previously in its entirety or in part been submitted to any academic institution for degree purposes.

Matthews Mangaliso Tembe December 2010

ABSTRACT

The high rate of divorce around Namakgale Township, especially amongst church members was a great concern to this study. In the meetings with pastors it was the main issue that was troubling pastors. As a result, the researcher was motivated to conduct a study entitled "An investigation into the causes of divorce amongst Evangelical church members in Namakgale Township." The aim of the study was to investigate the causes of divorce amongst church members of the Evangelical church. It provides information to Pastors involved in marriage and counselling.

A selection of literature on the issue of the causes of divorce was reviewed. The phenomenological design, qualitative paradigm and interview method were used in this study. Interviews on the causes of divorce were conducted in the churches and the study indicated that there are various causes of divorce which include inter alia the following:

1. Firstly, divorce is mainly caused by unfaithfulness both through premarital sex and extra marital affairs.
2. Lack of understanding of marriage is another cause.
3. The quietness of the church on the issue of divorce also contributes.
4. Abuse of women by men causes divorce.
5. Church members prefer to marry either by civil marriage or by customary union is another cause.
6. Culture and traditions as it encourages men to have more lovers also causes divorce.
7. The mismanagement of money further causes divorce.
8. The church to a lesser extent also contributes to causes of divorce by being quiet in the issue of divorce.

9. Lack of dating is also another cause of divorce.
10. The abuse of the rights of women also causes divorce..
11. The change of roles in the family is another cause of divorce
12. Divorce is caused by marriages of Christians to non-Christians.
13. Pastors who are not doing their jobs also cause divorce.
14. Finally, premarital sex and children out of wedlock is another cause of divorce.

The Bible was explored as the main authority on marriage and what it says about marriage and divorce. Culture as a part of the people was investigated to find its influence on marriage and divorce.

The following are the recommendations towards the solution of the problem of divorce:

- a. The church should be involved in preparing men and women in terms of their maturity to get married. .
- b. The church should teach its members about marriage. The church should impact their children with Christian education. They must be influenced by the church by teaching them good Christian values. The church should teach parent how to be role models to their children.
- c. The church should consider training its pastors for the job of counselling so that pastors become professional marriage counsellors. The life style and conduct of church leaders must be exemplary.
- d. The church should conduct a comprehensive premarital counselling. The counselling session must be compulsory. No one should be allowed to get married before premarital counselling.
- e. The church should be regarded a home for all its members. The church should play a major role for almost all the activities of the life of its members. The church should become a mother and love its members in good and bad times.

- f. The church should teach, preach, and live faithfully. It must begin from the top. The pastors should set the standard to its members. Pastors should be role models to their members. Members should be taught to practice faithfulness.
- g. The church must teach communication to its members in all spheres including marriage. The couple should know everything in their family. They must communicate in good and bad times.
- h. The church must teach the couples about how money should be handled. Money requires team work which involves knowing how much each spouse earns. Everything about money must be transparent.
- i. . The church should teach married couples about culture. There is no culture that is perfect.
- j. The church should be aware of changes that take place in the constitution of the country. They should make an effort to teach its members about it.
- (l) The church should schedule revivals, retreat, seminars and debates on marriage and divorce. Christ said “Therefore... preach...teach... and surely I am with you always, to the very end of the age” (Matt 28:18-20).
- (m) The evangelical church must be consistent in dealing with divorced Christians and those who were in polygamous marriages before they were Christians.
- (n) Men must not oppress women in the name of the “head of the family”.
- (o) The church needs to address sexual issues early with young people in order to prevent divorce later on.

Acknowledgements

Praise be to God the father of our Lord and Saviour Jesus who possesses all knowledge and understanding. He gave me the wisdom and ability to embark in this study until its completion. I am also grateful for the assistance from the following people:

Many thanks to Dr Anna-Marie Lockard for supervising my work at time of transition from Dr Peppler. Your assistance will remain vivid in my mind. I have no suitable words that can best express my appreciation. You are one of the academics that many students would enjoy working with. May God bless you and your family.

I deeply appreciate the effort and the time spent by Professor Samuel Waje Kunhiyop PhD (the head of post graduate studies at SATS) in helping me to finish this study. May the mighty God help him in helping students who meets difficult times like me. If you were not there I would have given up but many thanks to you. May the almighty God help and bless you for everything, your support and encouragement.

I thank the South African Theological Seminary for allowing me to register as a student in your College.

To my wife Lindiwe many thanks to you. Thanks for your encouragement and inspiration you showed me in words and deeds. I feel I am blessed and fortunate to find a companion like you. It is hard enough to find words to express my gratitude to have you in my life.

Mr Ray Duba thanks for helping with your resources any time I would come for help. Even when you were busy you gave yourself time to attend me. May God richly bless you, your wife and children. You are a friend indeed who loves all the time.

Mr Hopi Mboweni, thanks for all that you did for me. You helped me with the formation of the interview schedule. I was not a student of the University of Limpopo yet you extended a hand without charging me your work. You became a co-supervisor and proofread my work. You allowed me to use the library although I was not your student. You became a brother to me and a friend. May God award you all his goodness and mercy in everything you do so that in the near future you may obtain your doctoral degree that you deserve.

Dr M M Ndhlovu thanks for your unconditional support and inspiration. I ask for a mile yet you took extra miles to assist me. You became a supervisor to me, a mentor an inspiration a source of encouragement. There were times I wanted to quit but you encourage me to continue. Truly speaking if you were not there I should have not completed the study. You even allowed me to utilize your library as well as other documents which were of great help to me. Words cannot be enough to say thank you. You stopped your own activities to assist me, even when my computer was staked you came all the way from Lulekane to help me. May God reward you and your family with your effort to see that I complete this study

Thanks to Sipho Mlobela for typing for your pastor without a charge. Blessed is a hand that gives than the one that receives. May God bless you and give you a wife that will be suitable for you.

SydweINgwenya thanks for offering to help me with your skill in the computer. You would have charged me for services since that is how you earn a living but gave your help free of charge and your time. May God bless you and your family to find fulfilment in life.

Christinah Shikwambane thanks for introducing me to Dr Ndhlovu. This was the best gift that you ever gave me as your Pastor. I pray that God will bless you my sister and find happiness and fulfilment in your life.

Thanks to all the entire respondents who gave me their story. Though these were sad stories other people refused to share with me, you were brave and confident and I believe that other people will learn from you. Thank you very much for without your

story the study would not have been completed. Your story was an eye opener and I believe other families reading this story will be helped. I pray that God will heal your broken hearts and make you an asset in His house. God bless all of you and your children.

Thanks to my Church for all the support. You were there with your pastor in trying times and happy times. Thank you for your support that you gave me and my family. This helped me to complete this study. This document is dedicated to you. May God bless you and your families.

I thank my entire family for love, care and encouragement. To my children (Muriel, Mthokozisi, Kingsley and Nyiko) for giving me space and understanding as needed to finish this study.

All those who always encouraged me to study, I am very grateful. Though they were not noticed God took note of everything you did and knows you by your very name. I say God will reward you as well. Finally, it will be unfair for me not to thank Dr Peppler who laid the foundation for this study. I thank you God.

TABLE OF CONTENTS

1. DECLARATION	(i)
2. SUMMARY	(ii)
3. ACKNOWLEDGEMENTS	(vi)
CHAPTER ONE INTRODUCTION	1
1.1 BACKGROUND	1
1.2 STATEMENT OF THE PROBLEM	5
1.3 AIMS OF THE STUDY	6
1.3.1 Main aim	6
1.3.2 Specific aims	6
1.4 NEED FOR STUDY	6
1.5 CLARIFICATION OF CONCEPTS	7
1.5.1 Marriage	7
1.5.2 Culture	8
1.5.3 Divorce	8
1.5.4 Love	8
1.5.5 Evangelical	9
1.6 RESEARCH METHODOLOGY AND DESIGN	9
1.6.1 Data collection	10
1.6.1.1 Literature study	10
1.6.1.2 Empirical study	10
1.6.2 Sample	11
1.7 Delimitation of the study	11
1.8 Research frame work	11
CHAPTER TWO A BIBLICAL AND THEOLOGICAL TEACHING OF MARRIAGE AND DIVORCE MATTHEW 19:1-12	13
2.1 Inroduction	13
2.2 The Biblical and the theological analysis of Matthew 19:1-12	13
2.2.1 The geographical setting of the text Matthew 19:1-12	14
2.2.2 The background and the text (Matt 19:1-12)	15
2.2.3 Social setting of the text (Matt 19:1-12)	16
2.2.4 Literary context of the text (Matt 19:3-12)	16
2.3 The grammatical Analysis of the text (Matt 19: 3-12)	18

2.3.1 The question of the Pharisees to Jesus (Matt 19:3)	18
2.3.1.1 Divorce in relation to the institution of marriage	21
2.3.1.2 The practice of divorce in the Old Testament	22
2.3.1.3 The regulation of divorce in the Old Testament	23
2.3.1.4 The purpose of the legislation of Deuteronomy	23
2.3.1.5 The grounds of divorce in non-biblical literature	24
2.3.2 Jesus' response to the first question (Matt 19:4-6)	25
2.3.2 The second question of the Pharisees (Matt 19:7)	30
2.3.4 Jesus' response to the second question (Matt 19:8-9)	30
2.3.5 The disciples question and Jesus' response (Matt 19:10-12)	32
2.4 The application of divorce today	44
2.5 The findings of the chapter	46
2.6 Summary	46
CHAPTER THREE THE IMPACT OF CULTURE ON MARRIAGE AND DIVORCE	49
3.1 Introduction	49
3.2 Definition of the Major concepts	50
3.2.1 Definition of culture	50
3.2.2 Definition of tradition	51
3.3 Negative factors of the various marital practices	51
3.3.1 Monogamy	52
3.3.2 Polygamy	54
3.3.2.1 The view of polygamy in Africa	55
3.3.3 Serial polygamy	58
3.3.4 Levirate Marriage	59
3.3.5 Sororate Marriage	60
3.3.6 Woman to woman marriage	62
3.4 Negative factors on marriage and divorce	62
3.4.1 The influence of lobola (pride price) on marriage and divorce	63
3.4.2 The influence of initiation on marriage and divorce	65
3.4.3 The influence of power on marriage and divorce	71
3.4.4 The influence of money on marriage and divorce	78
3.3.5 The influence of extra marital affairs on marriage and divorce	79
3.5 Summary	80

CHAPTER FOUR EMPIRICAL RESEARCH DESIGN, DATA ANALYSIS AND INTERPRETATION	82
4.1 Introduction	82
4.2 Instrument used in the study	82
4.3 Data collection	83
4.4 Sample	84
4.5 Hypothesis	88
4.6 The limitations of the study	88
4.7 The results and analysis	89
4.8 The summary of the findings of Empirical study	118
4.9 Conclusion	121
CHAPTER FIVE SUMMARY, RECOMMENDATIONS AND COCLUSION	123
5.1 Introduction	123
5.2 Overview	123
5.3 Recommendations	124
5. 4 Concluding remarks	126
BIBLIOGRAPHY	127
APPENDIX1	129
APPENDIX 2	133
APPENDIX 3	184
APPENDIX 4	237

CHAPTER ONE

INTRODUCTION

1.1 Background

Namakgale Township is located under Ba-Phalaborwa Municipality which is situated in the North-Eastern part of South Africa in the Limpopo Province. Ba-Phalaborwa Municipality is one of the five local Municipalities in the Mopani District. It has a geographical area of 3004.88 square Kilometres' and constitutes 27% of Mopani District area. The Municipality serves as a convenient gateway to the Kruger National Park and the transfrontier Park through Mozambique Channel (Ba-Phalaborwa Municipality 2008: 16).

The total population of this area is 137 505 whereas Namakgale alone has a population of 30 000 in 2007 (Ba-Phalaborwa Municipality 2008:19). The following table show the population according to race.

Table 1.1 shows the population according to race.

Persons	2001		2007	
	Number	%	Number	%
African	119 949	91.50	127 581	92.9
Coloured	338	0.26	370	0.27
Indian	90	0.07	123	0.09
White	10715	8.17	9256	6.74
Total	131092	100	137330	100

The above table shows that this area is dominated by African people and the fact that the whites and coloureds are decreasing in this area.

Ba-Phalaborwa Municipality (2008:20) also indicates that Tsonga language is dominant in this area by 45.4% followed by Sepedi by 40.3%. Other languages are as follows: Afrikaans 6.8%, English 2.0%, Isindebele 0.1%, IsiXhosa 0.2%, IsiZulu 0.9%, Sesotho 2.2%, Setswana 0.3%, Siswati 1.0%, Tshivenda 0.7% and other 0.3%.

Pottinger (1990:3) says that the name Phalaborwa in Sesotho means better than the south.

There are 69 Churches in this area. The Ba-Phalaborwa has not detailed information about churches in this area. According to Cartwright (1972: 1) the first missionary to arrive in this area was Reverend Alexander Merensky representing the Berlin Missionary Society of Germany. His work was not fruitful in this area so much that in 1871 he moved away from this area to settle in Middleburg where he established a church which is still there even today. The mission of reverend Merensky seemed a failure but later, his son came back to start the mines in Phalaborwa, which mine Copper and Phosphate ores which are the most mined natural resources found in this area (Cartwright:1972:1).

The Two summers 2001 report; reveal that in Ba-Phalaborwa municipality there are five types of marriage ceremonies recognized in this area:

The first type is Church wedding- this wedding is officiated by a priest in a church. The wedding needs registration which can be done by a priest if he/she is an official marriage officer or can be done in the home affairs offices. This wedding is distinguished by the blessing of God to the couple. The second type is called African bush flavour. This one takes place under a tree, game farm or at a lapa (African thatched house with grass with no walls). This wedding is accompanied by African rituals. Normally, this wedding is accompanied by friends and relatives of the family. Christians also use this wedding ceremony after the priest had officiated. They organised a reception in the evening and have a braai afterwards. The third type is called African traditional gifts- Whilst making your vows; you will be exchanging gifts to one another. There are certain items that are used and symbolize the following: blanket (for better or worse); the arm bracelet (for richer for poorer)

and the kaalbas (in sickness and in health). This wedding takes place after the groom has finished paying Lobola (dowry). The bride's family accompany their daughter to the in-laws with the gifts for groom's family. Christians normally exchange gifts in church such as watches whilst they are exchanging their vows. This wedding is accompanied by a great feast where the two families kill two cows to celebrate this wedding.

It can be said that in the olden days a wedding only took place either in the church or in the court. Today people can marry anywhere they want. What is common about all these weddings is that the registrations of them takes place in a proper house with a roof and walls.

The fourth type is the Oliphant's river boat wedding. The bride and groom hire a boat for their wedding. The boat drives for half an hour then they have a ceremony. Once the ceremony has been done the boat will return and there is no reception in the boat. Relatives and close friends accompany the groom to witness them exchanging their vows. The signing of this wedding is done in the proper house not the boat. The fifth is called Traditional Royal African wedding. This wedding is normally done for a prince and it is specifically for royal family only. This wedding takes place at Poona lodge. It is followed by a ceremonial bath and dressing and end with a traditional blessing. The wedding celebration takes place at the traditional **Nkhosi** Kraal (the inner sanctuary of a King).

God created marriage as permanent social phenomenon to be enjoyed by all partners (male and female) together and Genesis 2:24 sets God's ideal for marriage as a permanent institution not to be separated by mankind. However, sin has destroyed the standard that has been set by God at the beginning. Kunhiyop (2008:190) suggests that if the families misrepresent God's ideals then the whole society is lost and Kunhiyop is correct because the Bible states that "righteousness exalts a nation" (Prov 14:34)

It becomes a concern to many pastors when marriages crumble and eventually end up in divorce. The phenomenon of divorce has been extensively spoken and written about. Maleba (2004:7) quotes Glendon when stating that:

The lack of firm and fixed ideas about what marriage is and should be is but an aspect of the alienation of modern man. And in this respect the law seems truly to reflect the fact that in society more and more is expected of human relationship while at the same time social changes have rendered those relationships increasingly fragile.

Among other reasons for divorce, are lack of true concept of marriage and the fall of mankind to sin are the reasons why divorce is happening in our community. Kunhiyop (2008:193) argues: “sin and rebellion against God have turned what had been intended to be a loving permanent and lifelong relationship into one that can produce hatred and divorce”. In other words that which has been created good has become evil because of the fall.

Cultural practices also contribute to the high rate of divorce. This is true with Namakgale community because it is culturally diverse; it has people from neighbouring countries as well as other parts of South Africa. In some cultures only women fornicate as the blame is put on them, men can have as many concubines as they wish, it is culturally accepted as expressed in the following proverbs: “**Indvodza inganwa**”(Siswati) meaning – the man is the only one whose proposal for an affair is granted by female, in Sesotho/Sepedi they say “**Monna ke thaka o a naba**” – meaning man is like a bean plant, he spreads. As Namakgale is predominately rural and poor, the majority of the inhabitants are traditional and still adhere to their cultural beliefs and customs. This invariably has a profound impact on their day-to-day lives as decisions taken, are influenced and shaped by their socio – cultural make-up. This cuts across all the social strata of the people, regardless of their religion or political inclinations. It is not surprising to see church members take decisions about their lives based on cultural norms. .

At Namakgale Township many church members of the evangelical congregations, are divorcing. It is therefore important to investigate the factors that cause divorce in the evangelical churches.

1.2 Statement of the problem

The issue of divorce is no longer an isolated issue nor a local issue but a global concern. John Feinberg and Paul Feinberg (1993:299) concur that divorce is one of the troublesome trends in our world today. They argue that in U.S. alone, the statistics shows that divorce rate is up to 50 percent or more. They also give different statistics from country to country and it varies: In Arab countries divorce is low. In Jordan in 1989 there were 8.1 marriages per 1000 and 1.21 divorces per 1000. In the same year in Syria there were 8.8 marriages per 1000 and only .73 divorces per 1000. In predominately Catholic countries in central and South America, marriages far exceeded divorces. In 1988 there were 5.3 marriages per 1000 but only 18 divorces per 1000. In 1990 U.S recorded 1, 175,000 for that year. Adeyemo (2006:1148) adds that “one in two marriages in the United Kingdom and United States ends up in divorce. These numbers are very high and they are constantly increasing. John Feinberg and Paul further state that divorce is no longer an issue that affects the community alone but it affects the church as well. It is regrettable that it is not only affecting the members of the church alone but also the clergy who are supposed to be an example to the flock.

According to Du Plessis’s findings (2006:3) divorce rates in South Africa in 2002 per 1000 people were 0.81. This would indicate 8.1% rate per 100 marriages. This indicates that 1 marriage out of 13 marriages will collapse. This alarming rate of divorce in the church is regrettable. These statistics negate the plan of God about marriages in our societies including Namakgale marriages. These figures indicate the threat to the permanence of marriages. Divorce has not only affected the western nations only but has affected Namakgale community. Adeyemo (2008:1148) concerns that “African statistics are harder to come by”. It has been observed that the fraternal of the evangelicals in Namakgale has begun a program that seeks to assist orphans and some of these children are victims of divorce. The aim of the study is to “investigate the causes divorce and the role of culture on divorce amongst the Evangelical churches at Namakgale Township”. In the light of the problem above, the following research questions are asked:

- 1.2.1 What are the major factors that lead to a divorce?
- 1.2.2 What is the role of culture on divorce?
- 1.2.3 What does the Bible say about marriage and divorce?
- 1.2.4 What is the role of the church in an attempt to address the challenge of divorce?

1.3 Aims of the study

1.3.1 General aim

The main aim of the study is to investigate the causes of divorce and the role of culture on divorce amongst the Evangelical churches in Namakgale Township.

1.3.2 Specific aims

In order to realize the above-mentioned aim, the specific aims of this study are to:

1. Present a biblical exegesis on the issue of marriage and divorce with special reference to Matthew 19: 1-12. This biblical exposition will lead us to the intent of God in creating marriage. It will expose divorce whether God sanctioned it or it is caused by hardness of the human heart (Deut 24:1-4).
2. Investigate the role of culture on divorce. To what extent does Pedi and Tsonga customs and their traditions have on marriage in this community. The minority cultures will also be explored as well as the influence of foreign cultures.
3. To explore the role of the church in maintaining and restoring stability in marriages
4. Make recommendations to alleviate the problem of divorce among church members.

1.4. Need for the study

Many scholars have done research on marriage and divorce. To give examples, (Maleba 2004:5) has done research on divorce among AFM pastors in South Africa. His objective was to investigate the motivations and justifications for divorce among

AFM pastors and find out if Pentecostal doctrine of the church has an influence on divorce or not. Smith (2005:3) researched God's intention about marriage where, he discussed, marriage, divorce, separation and remarriage amongst Christians based on his background in Liberia. Smith talks about rediscovery of God's ideals and makes a call to families to revisit God's intention when He created Marriage. Du Plessis (2006:6) has done research about divorce and remarriage of pastors in the Bluff area in Durban. His aim was to investigate factors that are responsible for the increase in divorce cases amongst ministers in the church. Although the findings of these scholars are scientific and used throughout the world, none of them have focussed on the causes of divorce amongst the Evangelical church members found in Namakgale Township under Ba-Phalaborwa Municipality in the North-Eastern part of South Africa. Moreover, this research also focused on the role of culture on divorce amongst members of the Evangelical churches.

This study will investigate the causes divorce and the role of culture on divorce amongst the Evangelical church members in Namakgale Township. It is hoped that this study will add new knowledge and fill a very critical gap in the existing body of knowledge. In practice this information will be useful to the community at large. It will assist pastors to be able to teach their members especially in terms of premarital counselling. It will help the married couples to avoid the repeat of the same mistakes done by colleges. It will also help social and community leaders who deals with issues related to family.

1.5 Clarification of concepts

The following are concepts that will be used frequently in this study:

1.5.1 Marriage

Elbridge (2002:15) defines marriage as "an exclusive and intimate union of a man and a woman that is established when they make a covenant to leave their parents and form a new family unit. It is a pure and holy union that is similar to the eternal union of Jesus Christ and His church. Ferraro (2004: 194) defines marriage as establishing legitimate relationship between men and women. He tends to assume that all marriages are heterosexual. However, some culture does recognize men to men and women to women as being legitimate.

1.5.2 Culture

Culture as defined by Ferraro (2004:24) means everything that people have, think and do as members of society. By everything, Ferraro is referring to possessions, ideas, values, attitudes and behaviour. He also believes that culture is not an inheritance but is what a person grows with. Coetzee and Roux (2002:58) define culture as a property, a way of life of a people. Coetzee and Roux continue and say that culture is man's contribution to the nature of environment. It is a general way of life whereby it demonstrates their achievement of a society in thoughts, morals and material production. They conclude that Culture includes a body of knowledge, beliefs, values behaviour, goals, social institutions plus tools as well as the material constructions. According to Khoza (2005:111), there is culture in everything, for example, culture of people and culture of business. He advocates that there is Culture of the people underlies the social identity of the people and Culture of Business refers "to that which pervades business and business organization."

1.5.3 Divorce

Englbrecht and others (1999:4) defines divorce as a choice that two people make, not to live together as husband and wife. This means that legally they sign the documents of divorce, but the other partner might sign against his or her will. In South Africa it is possible that one person can process divorce and end it without the knowledge of the other. Some people divorce their spouses by desertion.

1.5.4 Love

Kunhiyop (2008:192) states that "there can be no doubt that when there is love and pleasure, a marriage stands a better chance of surviving and being a good environment for raising Children". According to Truesdale and Lyons (1986:57), to love is to act in the best interest of another person, in a way that seeks to create fellowship with another and tries to create a bond of loyal friendship. Truesdale and Leyons indicate that that mature love is based upon concern, compassion, and commitment for another person and it regards the needs and feelings of the other person as equal to one's own. However, Baron and Byrne (1994, 319) mention six types of love, namely:

1. Eros: Passionate Love – where two people are attracted to each other when they first meet.
2. Storge: Friendship Love – where love relates on deep friendship.
3. Ludus: Game-playing Love - where a person has more than one lover at the same time but does not want this to be known.
4. Mania: Possessive Love – where a person cannot relax if he or she suspects that the lover is with someone else.
5. Pragma: Logical Love – where one loves another person because they share similar backgrounds.
6. Agape: Selfless Love – is the love that sacrifices for the sake of the other. This is a love that God demonstrated when He sent his only begotten son who came to die for us. It is the love that should exist between Christ (groom) and the church (bride). The same love should exist between husband and wife.

In this study, the above different types of love will be looked at as far as to see how a relationship is affected to a point of divorce or how some of these types of love may strengthen a relationship.

1.5.5 Evangelical

This concept describes those Christians who stress the message of justification by grace through faith alone (Truesdale and Lyons, 1986 94-95). According to Truesdale and Lyons the concept comes from the Greek words meaning gospel (good news) and the leaders of the protestant reformation were among the first Christian called evangelical. Today, there are numerous evangelical church denominations. They are united in their stress on the need for personal salvation. They stress doctrine of justification by grace through faith alone. They believe that justified Christians should live holy lives. They also emphasize the deity of Christ and the authority of the scriptures

1.6 Research methodology and design

Maleba (2004:38) explains that “the phrase “research design” can be explained as “the plan or sketch for the drawing of the final product of the study”. In this study both qualitative and quantitative research designs will be used.

1.6.1 Data collection

The following methods will be used to collect data, namely, literature survey and empirical study.

1.6.1.1 Literature Study

Literature review will be used to collect data on the problem. Sources related to the topic will form the core of the study and be used to enhance the research and the interview questions. Literature study will include Biblical exegetical materials which elaborate theological resources that conceptualize marriage and divorce. The Bible will be exploring marriage and divorce sections such as Genesis 1:27, 2:24; Deuteronomy 24:1-4, Matthew 5:31-32; Mark 10 1-12; Luke 16:18, I Cor 7:15 with a special exegesis of Matthew 19:1-12. Prominent theologians that have used critical exposition on the biblical passages both in Old and New Testament will be used. Since this research also investigates the role of culture in divorce it will be critical for the researcher to interact with literature based on the cultures of this community. This study will compare and contrast these critical resources to arrive at the conclusion of what the Bible teaches and what these scholars teach. This critical evaluation will help the researcher to apply these findings to the Namakgale Evangelical church members who are continuing to divorce in this Township.

1.6.1.2 Empirical Study

The researcher will use both an interview and a questionnaire.

(a) Interview

Maleba (2004:38) says this method concerns the lived experiences of people as they occur .While, according to Creswell (1994: 1-2) this method is an inquiry process of understanding a social or human problem, based on building a complex, holistic picture, formed with words, reporting detailed views of informants, and conducted in a natural setting. A person-to-person interview technique will be used. The

advantage of this technique is that the researcher will be in a position to approach the affected and non-affected informants regarding divorce issues. Since the researcher is a Reverend, and is used to talking and discussing with different types of people about sensitive topics, the researcher is capable of handling lengthy interviews. In this case, the interview will be unstructured. The researcher will, as suggested by Leedy and Ormrod (2001:153) work together with participants to **“arrive at the heart of the matter” namely, factors** that cause divorce

(b) Questionnaire

Welman, Kruger and Mitchell (2005:6) advocates in a questionnaire method “underlies the natural-scientific method in human behavioural research and holds that research must be limited to what we can observe and measure objectively, that is, that which exists independently of the feelings and opinions of individual”. Maleba (2004:38) suggest that this method use data of Numbers.

1.6.2 Sample

A sample of 32 respondents is earmarked. The following groups will form the sample:

- (a) Those that have divorced
- (b) Those who are in process of divorce
- (c) Those who are marriage specialists such as pastors, church elders, social workers and divorce lawyers.. A total sample size of thirty-two is earmarked however, when a saturation point is reached during the interviews, the sample may be reduced.

1.7 Delimitation of the study

This kind of study appears to be of national relevance but it will be delimited to the Evangelical churches at the Namakgale Township of Phalaborwa, Limpopo Province, and Republic of South Africa.

1.8 Research framework.

Chapter 1 will focus on the background of the problem under investigation. The problem was formulated and the purpose of the study was stated. The concepts,

which will be used often in the study, were identified and defined and the research methodology was clearly described.

Chapter 2 will focus on a biblical and theological teaching of marriage and divorce as intended by God: with exegesis of Matthew 19:1-12. This chapter will explore the Old Testament and the New Testament passages in issue of marriage and divorce. This will include biblical exegetical resources that conceptualise marriage and divorce. In order to achieve this, the work of prominent theologians will be used; especially those who have written critical analysis about marriage and divorce. This chapter will compare these critical resources to arrive at the heart of the matter what causes divorce in the Bible. This will help the researcher to apply these findings to the Evangelical church members in Namakgale Township.

Chapter 3 will focus on the role of culture on divorce. Church members have a tendency to carry their culture, traditions, and customs into the church. This chapter investigate to what extent does the culture in this community influence marriage and divorce amongst church members in the Evangelical church members. In other words this chapter will discuss and compare views of cultural and that of Christianity. Cultural practices such as Lobola, initiation, types of marriages, and many others will be explored to find its impact on marriage in this community.

Chapter 4 will focus on the empirical research design, data analysis and interpretation. This chapter shows the instruments that were used in conducting the empirical research. It shows the interview schedule used and the responses from all thirty two respondent interviewed. This chapter will show how data was collected and interpreted. It will also show the findings of this empirical research from sample found in Namakgale Evangelical church members.

Chapter 5 will focus on overview, recommendations, suggestion for further research and concluding remarks. This chapter summarises chapter two, three, and four; in other words this chapter serve as a conclusion to all that has been discussed in all chapters in this research. This chapter suggest ways and means that the church in this community can used in order to reduce divorce at least among Evangelicals church members.

CHAPTER TWO

A BIBLICAL AND THEOLOGICAL TEACHING OF MARRIAGE AND DIVORCE WITH REFERENCE OF MATTHEW 19:1-12

2.1 Introduction

Humanity's problem of divorce came as the result of the fall. When Jesus was asked to respond on the issue of divorce He referred them to Genesis 1 and 2 before Mankind fell into sin. The fall of humanity into sin did not only affect their relationship with God but it also affected them as husband and wife. Laney (1992:3) argues that: "not long after the fall, God's standard of one man married to one woman was violated (Gen 2:24, 4:19). By the time of Moses, divorce had become a custom even among the Israelites (Deut 24:1-4)." This suggests that God did not create divorce but marriage. If there is a problem after all the goodness that God has done, it must be attributed to sin (Satan).

2.2 The Biblical and the theological analysis of Mathew 19:1-12.

This section deals with the sayings of Jesus in the Gospel of Matthew. Green and others (1992:217) suggests that divorce is debated for two reasons: "First, while the relevant texts are not numerous, they provoke exegetical issues which are complex and difficult. Second, since the church and synagogue look to Scripture for moral guidance and since divorce continues to be a pressing moral problem, the pastoral issues these texts envisage are important and urgent (1992:17)" Blomberg (1990:161) argues that:

Clear thinking about biblical teaching on marriage and divorce seems to be as rare as these days as healthy Christian marriage. Much confusion surrounds the definition of marriage, the grounds for divorce, and the possibilities of remarriage or celibacy. Many who recognize what Scripture explicitly commands, permits, and forbids cannot agree on how that teaching applies to

contemporary society. This study will therefore devote attention to both the meaning and significance of the biblical text. It focuses on Matt 19:3-12, the single most detailed teaching passage by Jesus on marriage and its alternatives. In the process, however, attention will have to turn to other key Scriptures as well, but without anything like a comprehensive exegesis.

Richards (1991:232) states that it is surprising that the Bible says little on the issue of divorce while divorce and remarriage are major issues facing the church today. Richards is right but what is happening in the church now, is different from the happenings of first century. Richards again says that the seriousness of this issue of divorce today is seen in broken homes and hearts that have been destroyed by it. As much as the issue of divorce is more sensitive and dividing the church; Richards feels that the Christians must remain faithful to Christ and his teaching in the scriptures. Richards maintains that Christians must have compassion to those that are victims of divorce. He further says the issue has divided Christians as follows:

- a) Some Christians today read the Bible and see no grounds for divorce in the Bible.
- b) While some Christians read the Bible and find that there are instances where the Bible does allow divorce in certain circumstances but it does not sanction remarriage.
- c) Other Christians feel that because sin and other situations, divorce and remarriage are necessary and can be justified. In such circumstances divorce and remarriage are considered lesser evils. The different conclusions of divorce are caused by different interpretations of the scriptures.

2.2. 1 *The geographical setting of the text*

France (1984:279) states that

The region of Judea beyond the Jordan seems to point to Peraea, the part of Transjordan east of Judaea; but as this was not properly a part of Judaea the expression perhaps serves as a general indication of a movement southwards which will bring Jesus eventually into Jerusalem(20:17; 21:1) from the east via Jericho (20:29)

France (1984:279) maintains that according to John's account Jesus had made several visits to Jerusalem but according to Matthew Jesus made a single journey that took him through passion, crucifixion and resurrection.

2.2.2. The background and the context (Matt 19:1-12)

The NKJV (1982:969) states that Matthew is the writer of the Gospel of Matthew. The NKJV further describes that: "Matthew is the Gospel written by a Jew to Jews about a Jew. (NKJV, 1982:969)". The Gospel is about Christ and the recipients are the Jews. Matthew sees Christ as the King of the Jews and the Messiah they have been expecting since the Old Testament. The NKJV states that:

Through a carefully selected series of Old Testament quotations, Matthew documents Jesus Christ's claim to be Messiah. His genealogy, baptism, messages and miracles all point to the same inescapable conclusion: Christ is king. Even by His death, seeming defeat is turned to victory by the resurrection, and the message again echoes forth: the king of the Jews lives

His death and resurrection was a victory to his followers. The NKJV (1982: 969) states that the gospel of Matthew was probably written in A.D 40-140 and others suggest it was written before A.D 70 after Mark was written.

Laney (1992:3) asserts that the monogamous marriage was short lived after humanity had fallen into sin. Laney further, suggests that by the time of Moses divorce had become part of life even among the Israelites. The question is whether divorce in Old Testament was sanctioned or not. The text that claims to answer this question is Deut 24:1-4. God used Moses to regulate divorce because of the hardness of Israel's hearts. In the Jewish nation the law of Deuteronomy was viewed as a command for divorce.

Adeyemo (2006:1148) says the background of Matt 19:1-12 is surrounded with the interpretation of Deut 24:1-4. The debate was a result of the two theological schools of Shammai and Hillel. Adeyemo asserts that Shammai taught that there is only one ground for divorce caused by unchastity. The interpretation came from the phrase

“something indecent” which was translated to mean unfaithfulness by Rabbi Shammai. Rabbi Hillel’s interpretation came out with a number of reasons for divorce. These reasons were favourable to men. It was always a woman who needed to be divorced. Reasons included a woman burning the husband’s food. Adeyemo contextualized this to mean for an African man as putting too much salt to the food. In Zambia Adeyemo adds that: a woman can be divorced “for letting another man use his **Akatemba cubo**, the little pot especially set aside to hold boiling water for the husband alone to wash his face in the morning (2006:1148)”.

2.2.3 Social setting of the text (Matt 19:1-12)

Brown (1975:506) states that a man in Israel during Jesus’ time was free to divorce his wife for any reason (Matt 19:3-12). Divorce was an accepted practice during Jesus times. What was very imperative was that the husband was expected to issue a certificate of divorce and the marriage was officially annulled. Barclay (1975:238) writes that the divorce certificate was easy to obtain and it read’s as follows “Let this be from me thy writ of divorce and letter of dismissal and deed of liberation, thou mayest marry whatsoever man thou wilt”. Barclay claims that divorce was easy for man than woman. Barclay writes:

The basic fact vitiated the whole situation was that in Jewish law a woman was regarded as a thing. She had no legal rights whatever but was at the complete disposal of the male head of family. The result was that a man could divorce his wife on almost any grounds, while there were very few on which a woman could seek divorce.

This shows that life for women during Jesus’ time was unbearable. It was a woman who was always at fault. Women were always divorced by men. They were the ones who were always at fault. If found committing adultery they were stoned to death or burnt alive and nothing is said against men against men. Protection and safety of a woman was constantly being under attack. She had no one to defend her. A woman was totally under the man’s mercy, this could increase the self-centeredness of a man; the man was accountable to no one. Barclay (1979:238) adds that there were no rights for women; the rights were taken by men. The only right offered a woman was when the husband became a leper or involved in a business of tannery or

ravished a virgin or if the husband has falsely accused his wife of not being a virgin at the time of marriage. It was rare for a woman to initiate divorce.

2.2.4 Literary context of the text (Matt 19:3-12)

Blomberg (1990: 161) says that Matthew 19:1-12 is the most detailed account of the teaching of Jesus in the gospels. According to Blomberg it is having three sections namely, introduction (1:1-4:16), denouncement (4:17- 16:20), and climax (16:21-28:20). Blomberg asserts that: “Matt 19:1-12 falls at the beginning of the second subsection of the larger section on the climax of Jesus passion (1990:161).”

Matthew 19:1-12 can be divided into two main categories namely: Human Laws and Divine laws. The Pharisees asked a question concerning divorce “is it lawful for a man to divorce his wife for any and every reason? (Matt 19:3). In response Jesus referred the Pharisees to Gen 1:27, 2:24 to God’s ideal (Matt 4-6). When the Pharisees realized that Jesus was against divorce they asked him a second question. They referred Jesus to Deut 24:1-4 and said Moses commanded a man to write a woman a certificate of Divorce (Matt 19:7) Jesus responded by saying that what they call a command was actually a concession. It was constituted for the hardening of their hearts. Jesus taught that divorce was not the original plan of God but a human creation. However, Jesus does accept divorce only on the condition of sexual immorality (Matt 19:8-9). The disciple’s reaction with shock shows that they understood the sayings of Christ that there was no chance for divorce and if divorce happens there is no chance for remarriage. The disciples concluded it is better not to marry at all (Matt 19:10). Jesus responded to them by saying that the gift of celibacy is not for everyone but for eunuchs and for those who are dedicated to the work of the Lord (Matt 19:11-12).

Tenny (1975:150) talks about two approaches that are maintained by Christians at large. These approaches are casuistry and law/grace. The casuistic approach is famous and sees the teaching of Christ as giving new laws to Christians. Tenny further suggest that:

This law is normative and is to be applied to marital problems occurring in the life of individual Christians. The “except for fornication” clause (Matt 19:9) has been variously interpreted when applied to problems of justifying divorce under certain circumstances. Examples include subsequent discovery of premarital unchastity, extra-marital sex relations, and failure to perform marital responsibility (1975:150).

Tenny makes two observations concerning where casuistry is condemned. He says that (1) “it is legalistic and devoid of the grace proclaimed in the Gospel; (2) it eases one’s conscience allowing him to feel justified in his action without suing for God’s forgiveness.” God forgives sins that have been confessed as John writes that he wish Christians will not sin but if they sin Jesus is their advocate (1John 2:1).

Tenny see’s the second approach that:

The alternative approach finds Jesus’ teachings to be an attack on the “cheap grace” of the Pharisees and their casuistry. Jesus’ teachings on the commandments of God (Matt 5:17-48) radicalize them, removing any justification for one’s doing less the ideal. Anything less is sin. Sin can be atoned only by the gracious forgiveness of God. Divorce is not the will of God; it is evil.

2.3 The grammatical analyses of the text (Matt 19:3-12)

Scholars are debating over Matt 19:10-12 whether these verses are the original words of Jesus or not. Some suggest that these verses are actually the words inserted by Matthew or scribes. Some think in the original manuscripts Matt 19:10-12 was not included. Scholars believe that these verses were inserted in Matthew because the traditions and regulations of the Jews. Morris (1992:484) says “Matthew adds a section (vv-10-12) to which the other Gospel had no parallel. Evidently Matthew felt Jesus’ teaching on this subject was far-reaching and so different from that of his contemporaries that it was important for him to add something about the master’s further teaching when the disciples expressed a problem”.

The teaching of Jesus depends much upon the right interpretation of His actual words. This passage shows the view of Christ concerning divorce according to Deuteronomy 24:1-4. Secondly it shows the permanent ideal sets by God in creation

that must stand the test of time. Thirdly, it deals with the exception that Christ in the case of **porneia** (extra-sexuality of any kind) by any one, whether male or female. In this discussion, scholarly and theological analysis will be incorporated to enhance the debate and to arrive at a better conclusion of what Jesus said.

2.3.1 The first question of the Pharisees to Jesus (Matt 19:3).

Morris (1992:479) suggests that the first question of the dialogue between Jesus and the Pharisees began like this “Some Pharisees rather than the Pharisees” came to Jesus (Matt 19:3); may indicate a formal approach. That means they were more organized in their discussion. They came with a question but they were not looking for answers but a way to catch him. Morris writes the following concerning the intention of the Pharisees:

They came with a question, but they were not genuinely looking for information; they were testing Jesus, posing a question that they hoped he would not be able to answer satisfactorily. It was a question about divorce to which widely different answers were given, and at the very least the Pharisees might expect that whatever position Jesus look up he would antagonize those held strongly to the other positions.

Jesus was in the region of **Paraea** where Herod Antipas ruled. Herod had recently divorced his wife and married his brother’s wife. Blomberg argues that: “The Pharisees have been Jesus most common antagonists throughout Matthew thus far (9:11, 34, 12:2, 14, 24, 38, 15:1, 16:1). Not surprising, they approach him here hoping to trap him. (1990:163).” Whereas, MacLeod (1994:14) argues that:

The question is real an explosive one, Jesus’ strict views on the indissolubility of marriage were well known, and the Pharisees hoped that, however He worded his answer, He would offend many. First, if He argued against all divorce, He would offend most Jews by declaring publicly that He rejected the teaching of the Law of Moses (Deut. 24:1-4). Second, He would offend many by condemning a practice the frequency of which in certain Pharisaic circles was an open scandal. Even Jewish men who would never divorce their own wives would nevertheless strongly defend their right to do so. Finally, His

answer would be offensive to Herod Antipas who had had John the Baptist executed due to his condemnation of the king's recent divorce (14:3-12).

Stott (1978: 92) argues that when Herod Antipas divorced there was a great debate about the subject of divorce. Probably by engaging Jesus they were seeking a solution. France (1985:280) says that the question of divorce had already been discussed in Matt (5:31-32). He states that they brought this question in order to test Him. They wanted to know which side he was going to take, that of Shammai or that of Hillel. France argues that "The question in Matthew's gospel is about the permissible grounds of divorce (will any cause do, or are there limits?). But underlying this is the whole question of whether divorce is permissible at all (which is how the question reads in Mark); it is at this level that Jesus answers it". Laney asserts that: "Thus, whereas the Pharisees had taken Moses' concession of divorce as God's design, Jesus took it as regulatory measure to deal with the result of sin (1992:14)."

The Pharisees were divided in the issue of divorce; there were those who followed Shammai and those following Hillel. When they asked Jesus about reasons for divorce, Jesus referred them to Gen 1:27, 2:24 where God's ideal for the permanence of Marriage was laid. When the Pharisees realised that Jesus was against divorce, they then ask him why Moses commanded divorce (Deut 24:1-4). Jesus does admit that Moses permitted divorces because of the hardness of their hearts but God did not sanction divorce. What Moses did was to permit divorce as a concession rather than command, but God did not sanction divorce. However, Jesus does accept divorce if sexual immorality is involved.

The theological debate had gained momentum after the divorce of Herod Antipas. It has brought about the death of John the Baptist. Adeyemo (2006:1148) argues that this question was also a test to see that "if Jesus said that divorce was lawful for any reason or every reason, he would be contradicting Moses, who permitted divorce only for indecency (Deut 24: 1-4). But if he said it was unlawful, he would fall foul of the general populace for whom divorce was a common practice." Through His infinite wisdom Jesus did not entertain their thinking but appealed to Gen 1:27 and 2:24. He argued from the creation that the Creator did not make a provision for divorce. Marriage is permanent for husband and wife. Morris (1992:479) writes:

Once again Jesus confronts a wrong understanding of the meaning of God's law. Just as in the Sermon on the Mount, he shows that it is not enough to keep the letter of the law. The law allowed divorce, and some pious Jews availed themselves wholeheartedly of this provision. Jesus invites his hearers to reflect on what the law actually means and to recognise the sanctity of marriage. The fact that divorce was possible did not mean that it was to be sought. Rather, it was to be seen as a desperate last resort; every effort must be made to save the marriage.

The issue of divorce during Jesus' time centred on two schools of thought that of Shammai and Hillel

(1) The teaching of Shammai.

Barclay (1975: 239) writes that the school of Shammai interpreted the law in strict measure. They allowed divorce only in the grounds of adultery. They interpreted the word indecent to mean only adultery. Tenny (1975: 150) regarded the school of Shammai as the conservatives in that they only regarded divorce on the grounds of sexual immorality.

(2) The teaching of Hillel.

Tenny (1975:150) teaches that the School of Hillel represented the liberals, in that they allowed many causes of divorce. Tenny says that any grievance that was brought by man was acceptable. According to Blomberg (1990:164) the school of Shammai teaches that a man cannot divorce his wife if she was not involved in a sexual sin of any kind; because the law states that he must first find something indecent in her to divorce her. On the other hand the school of Hillel says the husband can divorce his wife for every reason including that the husband has found a much beautiful woman than her.

2.3.1.1 Divorce in relation to the institution of marriage.

It is difficult to start discussing divorce until the intention of God about marriage is understood. Freeman, Verhy and Bromiley (1988:975) states that God created a man and woman and blessed them as a couple. Adam appreciated what God had done by accepting his wife as his equal. He loved his wife and committed to her by leaving his parents. He also clanged to her permanently and became one flesh with her. For marriage to work, love and commitment must prevail for both of them. The

Bible says Isaac loved his wife Rebekah (Gen 24:67); Jacob loved Rachel (Gen 29:30) and Abraham when his wife Sarah died he mourned for her and wept for her (Gen 23:2). Freeman Verhy and Bromiley continue to state that “the divinely ordained marriage institution was regarded as inviolable in the OT itself is borne out by the initial absence of any reference to the possibility of abrogating it, and by the word of the prophet Malachi: “ For I hate divorce, says the Lord the God of Israel” (Mal 2:16)”. This is supported by Jesus statement that he appealed to Genesis as God’s intention of marriage. His position was very clear that God join a husband and wife not to be separated by mankind. Marriage is a bond or covenant not to be broken by mankind but by death.

2.3.1.2 The practice of divorce in the Old Testament

Richards (1991:235) says that the practice of adultery was condemned by death to offenders. Freeman, Verhy and Bromiley (1988:235) supports this statement by Richards in that the adulterer was punished by death (Lev 20:10; Deut 22:23). Sometimes divorce occurred without following the law or ecclesiastical penalties. The question is whether divorce in Old Testament was sanctioned or not. The text that claims to answer this question is Deut 24:1-4. God used Moses to regulate divorce because of the hardness of Israel hearts. Freeman, Verhy and Bromiley (1988:975) say that “translated in AV reads “then let him write a bill of divorcement and in the RV “that he shall write her a bill of divorcement”. Syntactically, the **waw** with **Katab** does not require the jussive or the force of command.” The reason for this regulation was to prevent a woman who was divorced by a man and later is married to another if; the first husband is still interested in her cannot be allowed to marry her again. The regulation (Deut 24:1-4) was not invented by Israel but was present in Hammurabi long before Moses was born. “In Hebrew theocracy, as in other ancient forms of government, evils were tolerated and regulated (Freeman, Verhy and Bromiley (1988: 975).” This suggests that divorce was evil and it continues to be so. This is the reason Jesus credited divorce to hardness of heart. Elwell (2001:346) argue that:

This OT legislation therefore, affords recognition of the fact that marriages are sometimes broken, although divorce is not approved; it acknowledges the need of civil legislation for the sake of society (bill of divorcement); it serves to protect the divorced woman and to legislate against cruelty. In its own

negative way, therefore, it is seeking to preserve the divine ideal for marriage as far as possible within a sinful world.

Laney (1992:4) agrees with Elwell that the text Deut 24:1-4 does not introduce divorce or sanction its approval. It only agrees that divorce is already being practiced in Israel. Laney (1992:4) argues that: “the legislation in 24:1-4 actually deals with a particular case of remarriage. Grammatically the intent of this law is not to give legal sanction to divorce or to regulate the divorce procedure. The intent of the passage is to prohibit the marriage of a man to his divorced wife in cases of an intervening marriage by wife. This point that is made by Elwell and Laney seemed to be overlooked by the school of Shammai and Hillel and missed greatly by the Pharisees who brought a question to Jesus.

2.3.1.3 The regulation of divorce in the Old Testament

Divorce was granted if a man had found something unclean from his wife (Deut 24:1-4). The word something “unclean” is not certain what it means. The word unclean would refer to several things. It refers to illicit sexual intercourse (Lev20:18f); it refers to human excrement (Deut 23:14); it refers to nakedness (Ex 28:42) according to Freeman, Verhy and Bromiley (1988:975). It cannot refer to adultery because adultery was punishable by death. Having said that it is clear that what caused the divorce was something that the husband find unclean or shameful from his wife.

2.3.1.4 The purpose of the legislation of Deuteronomy

Laney (1992:10-12) lists the following reasons as possible answers to the question of the woman who has been divorce twice and is seeking remarriage to her former husband.

- (1) This legislation was made to ensure the proper legal procedure.
- (2) To discourage divorce
- (3) To protect the second marriage
- (4) To prevent a type of incest
- (5) To protect a stigmatized woman
- (6) To deter greedy profit by the first husband.

Laney suggests that among all the reasons given above when scholars or theologians who try to interpret must avoid dogmatism. In Laney's opinion the legislation was designed for two reasons: "first, this restriction seems to guard against divorce a legalized form of adultery. Second, the prohibition against remarrying the same woman would serve as a moderating influence on divorce (1992:13)." Adeyemo (2006:1149) argues, in case divorce takes place, it is not by God. "rather, sinful men and women (or Satan sanctioned who is always eager to distort the beauty of what God has made) cause confusion so that at times it appears that they have managed to undo God's act of joining together ". Adeyemo says the Pharisees understood Jesus correctly that once two people are married it is for the rest of their life.

It is clear that in the passage of Deuteronomy divorce was neither instituted nor had a divine sanction. MacLeod (1993:28) argues that there is no legislation of divorce in the Old Testament. Further, MacLeod says there is no where stated in the Old Testament divorce was introduced and this shows that it was an influence from other nations and it was thus accepted by Israel and it was practiced during the time of Moses. Laney (1992:14) says this legislation was brought to Jesus by the Pharisees who wanted to test Jesus on a burning issue of divorce and remarriage on the day. This was done because religious leaders thought that divorce was authorized by God and they wanted to find something that would destroy Jesus reputation.

2.3.1.5 The grounds of divorce in non-biblical literature

Freeman, Verhy and Bromiley (1988:976) suggest that the code of Hammurabi is an example of literature out of the Bible. According to this code a man can divorce his wife if she did not bear children or by accepting a job far away from home or a business that will neglect the home. There was also the Talmud with the schools of Shammai and the school of Hillel. The school Shammai used only "unchastity" as the only grounds for divorce, while the school of Hillel allowed divorce for ill fame, violation of vows made publicly, childlessness, spoiling of food, and the husband's finding another woman more beautiful. Elwell (2001:346) argue that:

On the assumption that the people of pre-exilic ancient Israel shared the attitudes and customs of their contemporary neighbours, it would appear (from ca. eighteenth- century B.C Mesopotamia: the laws of Hammurabi

and the laws of Eshunna) that marriage was commonly arranged by parents; that financial consideration showed that marriage was intended to be life long; that husbands expected fidelity from their wives and could exact the death penalty for the adultery.

It can be concluded that the passage in Deut 24:1-4 did not introduce the issue of divorce. God did not approve it. Divorce was just a practice that came to Israel as an influence from other nations and was accepted. The passage (Deut. 24:1-4) only recognizes that divorce was already in practice. Moses did not command divorce but only allowed it. Deuteronomy 24:1-4 is passage that deals with remarriage of a woman who has twice divorced by different men or widowed that she cannot marry her first husband. If the remarriage takes place it is an abomination in the land.

Maleba (2004:16) suggests that divorce is also discussed in Leviticus 21:13-14, 22:13; Numbers 30:9; Isaiah 50:1-2; Ezekiel 16:26-29 and Hosea 2:2. There are other scriptures that deal with divorce in the Old Testament. Maleba believes that all the above scriptures were never meant to be the law of divorce. He quotes Shaner (1969:34) who argues that: "the act of divorce was initiated by the action of man and not attributed by law. In fact, it was not easy for men to obtain a bill of divorce (Isaiah 50:1; Jeremiah 3:8). Leviticus approval was required for this so that the action of hasty men could be regulated in this regard (Holy Bible, 1976)."

Wright (1982: 20) lists wrong reasons which make people to marry. He lists the reasons as follows:

a. Rebellion- youth who refuse to obey their parents. This happens to both Christian's homes and non-Christian homes. The child will use marriage to have independence and have a family as well.

b. Escape from an unhappy home environment. This is caused by fighting, drinking and child abuse in the home. The child runs away from parents and starts a relationship with no mature love for the partner.

c. Loneliness- a person just gets married because he/she cannot remain alone for the rest of his/her life. What they do not realize is that you can be married and still feel lonely.

d. Physical appearance- beauty and physical appearance are attractive but they vanish. Marriage must build on love and character than physical attributes.

e. Social pressure. Social pressure comes from friends, parents, churches and schools. It can come directly or indirectly.

f. Guilt and pity are still involved in some marriages. One must not marry someone because he/she feel sorry, like being poor, disable and many other reasons.

These reason and many others are wrong reason for marriage.

2.3.2 *Jesus response to the first question (Matt 19:4-6).*

Jesus referred the Pharisees to God's ideal in the beginning. Haven't you read," he replied, "that at the beginning the creator 'made them male and female,' and said, 'For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh. So they are no longer two, but one. Therefore what God has joined together, let man not separate'".

Hagner (1995:548) indicates that before Jesus answered their question he quoted the teaching of Moses in Gen 1:27, 2:24 as a base of his argument. The foundation of marriage was laid by God (Gen 1:27 and 2:24) God laid a foundation for Marriage.

MacLeod (1994:15) argues that:

Jesus responds not by discussing Deuteronomy 24 or by debating the various positions of the rabbinical schools, but by referring to two texts in the creation account of Genesis...by appealing to the creation account, our Lord is using an accepted form of argument in Jewish exegesis, viz., the more original, the weightier. He goes back before giving of the law to first principles, to God's original intent for marriage. Have you not read... he is implying, however, that they have not applied the text to the question of divorce?

When God created marriage, He created it to be a lasting relationship for a couple. The story of creation of a couple talks about God's ideal. The ideal of God is that

marriage is permanent and indissoluble. When a man and wife are joined together as husband and wife they become one flesh. The will of God is that no person must separate what God has joined together. Nolland (2005:771) describes Jesus answer in Matt 19:4 as an appeal to the Pharisees as the foundational norm and the ideal intended by God in creation.

Three elements which God intended marriage to be (Gen 2.24) are Leaving, Cleaving/ being united and becoming one flesh.

“For this reason a man shall leave his father and mother and be united to his wife, and they shall become one flesh” (Gen 2:24).

(a) Leaving is God’s intention for marriage.

The New Bible Commentary (1994:62) says “*leaving*” suggests that “a man put his wife’s interest above all others, even his parents. He leaves his father and mother, not by going to live elsewhere but by putting his very important duty to look after them (Exod 20:12) second to his duty to look after his wife (Eph 5:25-29)” MacLeod (1993:25) says the Hebrew word to leave is “**azab**” which means to leave behind or depart from. MacLeod continues to say that marriage in Israel were patrilocal meaning the wife is the one that leaves her parents and join her husband’s family. He says “Before marrying, his first obligations are to his parents. Now they are to his wife (1993: 25).” Smith (2005:6) also asserts that at times young people rush into marriage with an intention to be independent from parents but after marriage it is easy to leave parents. It is not easy for parents also to part with their children. Parents sometimes have a full control over their married children even when they are married. This situation is common among blacks because boys are normally taught to remain in their parental home to raise their father’s home. Most young men receive **lobola** (dowry) from their fathers or the extended family. In this situation the parents have a direct control over their son. It is therefore, recommended that **Lobola** must be paid by the young man in order to be independent and exercise the biblical role of leaving. Du Plessis (2006:25) suggests that the main aim of “leaving” is to establish a new home or family for a new couple. This does not suggest that

leaving indicates forsaking your parent. A young man still has a responsibility to care and support his parents (Exod 20:12)

(a) Being united is God's ideal for Marriage.

MacLeod (1993:26) "suggests the word cleave means passion and permanence of a union. He says the verb to cleave is often used in Old Testament to designate Israel's covenant relationship to the Lord (Deut 4:4; 10:20; 11:22; 13:4 30:20)." If one tries to separate husband and wife both will be hurt, and their hearts are broken. The husband and wife are committed in loving each other, which brings them together and must remain faithful to each other. They may be legally married but the marriage is devoid of love. MacLeod (1994: concludes that:

Marriage, as its sanction, is divine. The marriage union is a union created by God (*what... God has joined together*) the personal God of the Bible-not nature or our love-is the author of marriage. Finally, therefore, as to its duration, marriage is permanent. In that a marriage is divinely joined, no human being has the right to tear it apart. Divorce is a rebellion against God. The phrase "*let no man separate*"...is a present imperative prohibition in the Greek text that can be paraphrased, *Stop tearing apart.*" In effect Jesus is issuing a call to repentance. He is calling upon His hearers (both then and now!) to stop their promiscuous practice of divorce.

This simply suggests that God's ideal does not allow divorce. If divorce happens, it is happening against the will of God.

Commenting on *cleaving* Smith (2005:7) says it is difficult to cleave until you have left. Smith explains the word cleave that it comes from the word "*dabq*" in Hebrew which means to cling or keep close. Smith elaborates that:

While retaining the idea of physical proximity, it is used in the Old Testament as a figure of loyalty and affection. The word used by Joshua of a military alliance (Josh 23:12), by Ruth of her commitment to Naomi (Ruth 1:14), and of the men of Judah who remained faithful to David during Sheba's rebellion (2 Sam 20:2). The noun form of this word is used of joining metal by soldering (Isa 41:7). So what we know and refer to as, "wedding" is a form of "wedding

or ‘Soldering’ together a man and woman who have decided to cleave to one another.

The word cleave suggests total commitment for husband and wife for better and for worse till death separate them. Du Plessis (2006:25) quotes Calvin(2004:2640 when he says “the bond of marriage is sacred than that which binds children to their parents...God joined the male to the female, so that the two made an entire man; and therefore he who divorces his wife, tears from him, as if it were the half of himself.” No one has a right to separate what God has joined together.

(b) Becoming one flesh is physical union that God intended for Marriage.

Peppler (2005:43) suggests that the statement “for this reason a man will leave his father and mother and be united to his wife, and they become one flesh” means:“A man will be united to his wife---one man one woman. He will leave his parents home and establish a new family unit. The husband and his wife will become “one flesh,” not only in terms of sexual union, but also with respect to other complementary gender differences”. This suggests that marriage is indissoluble union in the eyes of the creator. It must not be torn apart by mankind.

Adeyemo (2006:1148) emphasized that “God created human beings in his own image as well as male and female” (19:4, Gen 1:27). Part of what this means is that we have the ability to engage in a marriage relationship characterized by love, confidence, harmony and trust- the same virtues that characterize the relationship within the Trinity. The fact that the two will become one flesh (19:5b); indicates that marriage is an exclusive and ideally indissoluble arrangement (19:6).God created human beings in his own image. Part of that image is that God never change, when he makes a promise or a covenant he keeps it. Mankind must keep vows of marriage that husband and wife promise each other on the wedding day.

Nolland (2005: 773) adds by saying that:

No longer has two but one flesh aligned divorce with the violence of something like mutilation, amputation or dismemberment. The image then changes to that of two creatures yoked together by God. In marriage God makes a man and woman a linked pair, partnered for the needs, responsibilities, and eventualities of life. Presumably God is the one who

yokes because the union between man and woman described in Gen 2:24 is seen to be based on the way God created men and women; it is a union which has the naturalness of a divinely appointed order of things.

Nolland further explains that God is the one who unites or officiates but mankind is the one who separates what God has joined together. If marriage is created by God let man maintain and honour what God has done. Divorce must not be sought but mankind must seek ways and means to preserve marriage.

France (1985: 280) suggests that Jesus' answer to the Pharisees was rather prophetic than a teaching. He bypasses the debate of Shammai and Hillel to arrive at the heart of God concerning marriage. The purpose of God about marriage is that it should not be broken (Gen 1:27, 2; 24). France continues and says that "One flesh vividly expresses a view of marriage as something much deeper than either human convenience or social convention, and this is drawn out by Jesus' ringing pronouncement (rightly and magnificently emphasized in the marriage service), "what God joined together, let not man put asunder." France again, says that when divorce occurs it is mankind's attempt to undo what God has created. Adeyemo (2006:1149) supports France by saying that husband and wife cannot undo what God has glued together. What happens when two people divorce? God cannot be blamed when two people divorce but they can blame themselves. Adeyemo adds that:

Marriage has traditionally been a community affair however, God, who established the institution, made Eve for Adam as suitable helper to him... Therefore, while marriage may be within a community, it is not between the community and the wife. It is between a husband and a wife. The community's role is to help the two succeed in their relationship.

Adeyemo is correct that the extended family among the blacks should assist the couple to succeed and not to interfere with the couple affairs as it happen in most cases in our communities.

Adeyemo (2006:1149) mentions four important things concerning the teachings of Christ. They are as follows: First, God created Adam and Eve male and female to show that heterosexual union is the will of God. Second, it is the will of God for a

husband to leave his father and mother and be united to his wife. To leave for the husband is a command. He must be united to his wife or be glued together for better for worse. They have to demonstrate this unity in joy and sadness. God joins a husband and wife into a covenant relationship of marriage. They become partners in their relationship. They are yoked together in marriage by God himself. Adeyemo says that husband and wife must stick together and other people must not try to separate what God has joined together if they do will meet the anger of God. All people outside this union must not interfere with a couple. Those who try to separate Adeyemo say they are challenging the authority of who yoked them together. Thirdly, what God has joined together no one must separate. Adeyemo argues, in case divorce takes place, it is not sanctioned by God rather, sinful men and women(or Satan who is always eager to distort the beauty of what God has made) cause confusion so that at times it appears that they have managed to undo God's act of joining together. Adeyemo says the Pharisees understood Jesus correctly that once two people are married it is for the rest of their lives. They asked that if marriage was made for life why Moses permitted divorce.

2.3.3 *The second question of the Pharisees (Matt 19:7).*

“Why then, they asked, did Moses command that a man give his wife a certificate of divorce and send her away.”The second question came because the Pharisees were not content with the answer given by Jesus. They doubted he had read what Moses said in Deuteronomy. They were not aware what Moses said did not contradict what God said in Genesis.

“Why then,” they asked, “did Moses command that a man give his wife a certificate of divorce and send her away?”Hagner (1995:548) maintains divorce is prohibited because it is destroying the original plan of the ideal of God's plan which is also sacred. God has created a holy and a permanent institution and has stipulated how it should be lived as stipulated in Genesis 1 and 2. The Pharisees understood Jesus to be prohibiting divorce in all angles, and then they asked Jesus the second question. They asked him why Moses commanded men to divorce their wives. The Pharisees referred Jesus to Deut 24:1-4.

If a man marries a woman who becomes displeasing to him because he finds something indecent about her, and he writes her a certificate of divorce, gives it to her and send her to his house, and if after she leaves his house she becomes the wife of another man, and her second husband dislikes her and write her a certificate of divorce, gives it to her and send her from his house, or if he dies, then her first husband, who divorced her, is not allowed to marry her again after she has defiled.

The Pharisees thought they were tricking him to be against the teaching of Moses because he had permitted divorce on the grounds of marital unfaithfulness.

Morris (1992:482) suggests that the Pharisees were not satisfied with Jesus' answer, which seemed to close all avenues to divorce. He states that Jesus answer did not suit them. They thought his teaching was against the teaching of Moses. In their question they went beyond the scriptures because there is nowhere Moses ever commanded divorce. Moses simply regulated a custom that was already in place. This custom was there before Moses was born. The law of divorce showed three things:

- 1) That the certificate was issued in a legal place and in a legal manner.
- 2) That the woman was given freedom to remarriage.
- 3) That the husband had to ensure that there were witnesses
- 4) France (1985:281) denies Moses commanded divorce (Deut 24:1-4). France writes "Deuteronomy 24:1-4 do not of course explicitly command or even approve divorce, but it certainly accepts it as a real possibility, and this was taken as divine sanction for the practice".

MacLeod argues that "In response Jesus makes a striking distinction in verbs. Here they were agreeing with rabbinical opinion that divorce was mandatory in certain cases. They were going beyond Scripture, however,

for Moses did not command divorce. Rather, says Jesus, he permitted... it (1994:18).” The Pharisees took it as a command, therefore, a divine sanction whereas it was just a concession. Heth (1995:74) supports France that:

This law, forbidding a man who has divorced his wife to marry her again after she has lived with a second husband, does not lay a procedure for divorce; it assumes this procedure as already in being. The Old Testament has no law with regards to divorce procedure. Elsewhere in the Old Testament divorce is disparaged as something unworthy: “I hate divorce, says the Lord the God of Israel, “according to the prophet Malachi.

This regulation was supposed to be taken as a warning among Israel men not to be in a hurry to divorce their wives because it will be difficult to bring them back.

Heth adds that Deut 24:1-3 must not be taken or viewed as a provision for divorce but as concession to the Israelites hardness of Hearts as Jesus said (Matt 19:8). Moses did not command divorce but he permitted it. MacLeod argues that: “Pharisees seem to have regarded Moses as a patron of the practice of divorce. Jesus corrected them by pointing out that Moses was only seeking to mitigate its evil results (1994:19). MacLeod further, suggests divorce is not part creation of God’s ideal but part of rebellion of Mankind.

2.3.4 Jesus response to the second question (Matt 19-8-9).

Jesus replied, “Moses permitted you to divorce because your hearts were hard. But it was not this way from the beginning. I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery.” Jesus’ response shows that the Pharisees had misinterpreted the regulation. The Jews failed to understand the regulation stipulated in Deut 24:1-4. The regulation prevented a woman who had been divorced to go back to her former husband if the second husband has divorced her again or died. It was not laying a law that men should divorce their wives but against the abuse of women by men. According to Adeyemo (2006:1148) Jesus pointed out explicitly that the regulation of Deut 24:1-4 did not cancel the original plan of God. The regulation was allowed and not commanded. Adeyemo continues to say that the regulation was given due to

hardness of the heart of the Israelites. He suggests that marriage was given to make them feel the beautiful relationship that exists between God the father, son and the Holy Spirit. Adeyemo says “unfortunately, for many couples, things such as sinfulness, hardness of heart, childlessness and a lack of empathy, sympathy, love, care, respect and commitment mean that their experience of marriage is more hellish than heavenly (2006:1148)”.

Since humanity fell into sin, the call for a return to God is expected and required in different angles in life and it includes marriage. If there are difficulties that marriage is facing today, efforts must be made to save and protect it. Divorce should be seen as a last resort. There is no scripture that commands divorce in the Old Testament. It is only indicated that in case of **porneia** (extramarital sexual intercourse of any kind) by either spouse that divorce can be permitted. If divorce does happen, divorce is not commanded; however, reconciliation and forgiveness are preferred. In the book of Deuteronomy divorce was allowed by Moses (Deut 24:1-4). However, in the book of Malachi God says he hates divorce (Mal 2: 16). Britten, (1991:203) says that if a couple is no longer happy in their marriage, divorce should not be part of their discussion. They should seek God’s help and take the necessary steps to make their marriage work again because that is what will please God. Britten is correct but there are situations where you find that the couple has exhausted all avenues and there is no solution. Sin also destroys couple relationships.

France (1985:281) thinks that Matt 5:32 concluded that divorce and remarriage equals adultery and as such destroy the original plan of God. In Matt 5:32 it was the marriage of a divorced wife that constitutes adultery but in Matt 19:9 adultery is when a man or woman remarries after divorce. The exception of unfaithfulness is now referred to men. MacLeod says Jesus, then, as emphatically as possible, says that marriages should not be broken, but He does not say it cannot be broken (1994:20).” In all these occurrences took place when divorce has already happened. It is not teaching how to initiate divorce. During the times of Jesus when people divorced, they had a right to remarry.

France further, asserts that Christ made an allowance for hardening of the heart, just like Moses in Deuteronomy 24. France (1985:282) argues:

There is an undeniable tension between the absolute idealism of vv-4-8 and the acceptance of a reality which falls short of the ideal of v-9 (in its Matthaean form), and the danger is that we will do as Jewish legalism had done and build our expectation on the concern rather than ideal. But Christian ethics in a fallen world will always be subject to such tensions; sinful situations sometimes make it impossible to implement the ideal, and in such cases we may have to choose between courses none of which leaves no room for regret. What is important is that in so doing we do not lose sight of the ideal, and that we accept the “lesser evil” for what it is, and “evil”; even where it is the best course open to us in the circumstances. It is at this point that Jesus emphasis differs from that of the scribes, even of the more rigorous school of Shammai.

The argument of Jesus is that mankind is a fallen generation therefore, it is bound to make mistakes hence the concession He made. Heth (1995:81) quotes Lovestam when he says that “the Matthaean exceptions should not be seen as overtly sanctioning divorce for immorality in any or every situation, nor as sanctioning remarriage should divorce occur.” According to Heth, Matthew probably understood the prophetic message of Jesus against divorce and he was now conveying the same message to his audience as the fulfilment of the great commission (Matt 28:20). The disciples were commissioned to go and teach and preach what Jesus had commanded them and that teaching included marriage. Heth says “And what if he wanted to encourage his contemporaries to imitate the prophetic standards of marriage illustrated by Hosea and expressed by Malachi? (1995:81-82)”. Heth goes on to say that Jesus had told his disciples they were supposed to have room in their hearts to accommodate his hard teaching. The disciples were shocked to learn that to marry after divorce is to commit adultery. Tenny (1975:150) writes that the teaching from the Bible is that marriage must be protected to succeed

It is true that marriage must aim in a lasting contract so that both partners will bring total commitment for the success of their relationship. Jesus does allow divorce in a

case of marital unfaithfulness but does not sanction remarriage. Adeyemo (2006: 1148) condemns remarriage when the other partner is still alive unless the other partner is involved in adultery. He says remarriage when the other partner is still alive replaces the first marriage which was sanctioned by God. Marrying while the other spouse is still alive is as good as having polygamy or Polyandry. Adeyemo (2006:1149) again, argues that Divorce and remarriage constitutes adultery unless the reason is unfaithfulness. The Pharisees allowed divorce for every grievance. However, this does not suggest that once adultery is involved it should result in divorce. Adeyemo emphasized “when we know how much we ourselves owe to God’s forgiving grace, we should be prepared to extend forgiveness to a fellow human being (2006:1150)”.

Moreover, Adeyemo further says the exception clause is found only in Matthew 19:9; 5:31-32. This exception clause is not found in Mark 10:11-12 and Luke 16:18. This difference is a good indication that the audience of Matthew was struggling with the traditions and regulations of the teachers of the law. In Mark and Luke divorce and remarriage is adultery and there are no exceptions. This proves that God has never provided for divorce. The exceptions talks about the seriousness of marriages than a permission of divorce. Tenny (1975: 150) adds that divorce is not the will of God but evil. Divorce he says hurts the two partners, it also affects the children, families, the church as well as the community. Tenny further suggests that the damage or the destruction done by divorce is irreparable and that divorce is not a solution to marital problems. In the past divorce was not a solution neither is it today. He states that it is not part of God’s ideal even when it involves adultery. He indicates that God provides divorce for those marriages that have been destroyed by sin. Elwell (2001:346) states that:

Divorce is a hard thing for a couple; it destroys them as they are one flesh. It also destroys the covenant relationship that exists between them and God. Divorce is not part of God’s ideal, therefore, evil. Other avenues must be sought before considering divorce. It does not only affect the couple only but children, parents, families, churches as well as communities. This is the reason why God says I hate divorce (Mal 2:16). The truth about divorce and remarriage is that both runs short of the will of God.

Key to the explanation of the exegetical question is the interpretation of the word *porneia*. This word *porneia* has brought certain views or interpretations of what Matthew was trying to say. These views are as follows: No divorce views, divorce but no remarriage and divorce and remarriage Feinberg's (1973:305).Heth caution exegetes that:

Everyone who knows the role that grammar plays in exegesis realizes that grammar and syntax involve possibilities. Grammar, though absolutely necessary, is seldom solely determinative for choosing one reading of a passage over another. Thus for Edgar to insist that his reading is the only possible one is to go far beyond the possibilities allowed by grammar and syntax (1990:157).

Concerning the genuineness of the exception of Matt 19: MacLeod (MacLeod, 1994:25) believes they are genuine for the following reasons:

First, they have the overwhelming support of manuscript evidence. Second, it is completely arbitrary to suggest that Matthew had such little respect for the words of Christ that he would insert a clause that is not an elaboration of the Lord's teaching but a complete contradiction of it. Third, it is simply wrong to say that the early church liberalized the views of Jesus on evidence. In fact, the post apostolic writers became stricter on the subject. Finally, it is likely that Matthew incorporated a phrase which the other writers were not aware of, more likely, did not view as relevant for their purposes.

The decision that was taken by Moses to regulate the issue of divorce was protective to women (Deut 24:1-4). A man would come home and tell his wife that she is divorced and she would be ordered to leave his house without giving her a certificate of divorce. She leaves the house hopeless and helpless. Later if she finds a man interested to her the former husband would still claim that the woman in question is still his wife. Morris (1992: 483) says

Permission for divorce then, was concession made because of men's hard hearts. It was not part of the original provision of marriage. This was no concession to any human weakness, but God's provision whereby a man and a woman should live together and produce a family. From the beginning marriage was a holy estate into which a man and a woman would be called. Nobody should enter this holy estate with reservation that if difficulties arose

there was abundant provision for divorce. That was simply a desperate provision where hearts were hard, not a regular part of the matrimonial scene.

The background above is the basis in which Jesus came with His sayings according to Matthew. Deut 24:1 talks about something “indecent” and Jesus talked about unfaithfulness. Heth (1995:72) talks about something indecent as immorality. Freeman, Verhey and Bromley (1988: 975) says unclean refers to illicit sexual inter, and in Deut 23:14 it refers to human excrement. It is used in other forms for “nakedness” in Exod 28:42; Isa 28:42; Ezek 16:8,36f ...and for shame referring to Egypt, Isa 20:4. The word indecent exactly what it means is unknown but it is assumed that it has to do with adultery.

The clause used in Deut 24:1 is used as a basic ground for divorce. Marshall and others (1996:735) suggest that “something unclean in his wife the actual word in Heb “*erwat daba*” (literally nakedness of a thing). Before Christ came the word was interpreted by Shammai to mean unfaithfulness but Hillel interpreted the same word to mean everything that was displeasing to man that he found in his wife. These scholars suggest that Moses did not create the grounds for divorce but regulated something that was already in existence. This was the law of the land that Moses accepted and applied to the children of Israel. They further that in the Old Testament in two occasion divorce was forbidden:

- (a) When a man has falsely accused his wife for pre-marital sex (Deut 22:13-19).
- (b) When a man was involved with a girl and later his father compels him to marry that girl (Deut 22:28-29; Exod 22:16-17).

Again they state that there were two occasions where divorce was insisted:

- (c) When the Israelites return in Jerusalem with foreign wives (Ezra 9-10). However, in these chapters divorce is implied than stated.
- (d) In Malachi 2:10-16 some Israelites began to divorce their wives to marry pagans’ women.

Forgiveness and reconciliation is the teaching of the word of God. In other words the will of God builds than destroy. Richards (1985:235) teaches that Jesus exceptions emphasize that marriage after divorce without unfaithfulness is committing adultery. However, he asks a question if all those who remarry after divorce are committing

adultery? The answer according to the teaching of Jesus is yes. In Jesus divorce is acceptable in case of adultery and He said nothing about remarriage of the innocent partner. Richards further his discussion by saying: “Certainly divorce and remarriage are tragic violation of God’s ideal. They do involve sin. But often the ideal escapes us. When it does, we must find healing in God’s forgiveness, and faith in his mercy. We acknowledge our failure, but we affirm God’s willingness to give us another chance (1985:235)”.

Freeman, Verhy and Bromley (1988:977) say that the sayings of Jesus about Unchastity or the GK *porneia* Jesus seemed to be taking the strict side of Shammai in the rabbinic debate, yet he did not take their legalistic approach. They argue that:

the specific reference of Gk *porneia* in Matthew’s “concession” is much debated. The focus of the debate is usually Matthew’s intention to prefer *Gkporneiato* the specific Greek word for adultery, **Moichaia**. J. Bonsirven surveys plausible references to *GK porneia* and finally favours a reference to illegal marriages, marriages forbidden by Jewish law. (Lev 18:6-18.) In 1Cor 5:1 the word does apparently refer to incest. If this were the specific reference in Matthew, Matthew would be speaking of nullification of a marriage contract rather than divorce, and the “concession” would be properly understood as a parenthetical “of course”. I am speaking of legal marriages here. Such a restricted reference for Gk *porneia* is unusual, and in our passage makes the point almost too obvious to require special mention. It seems better to take *porneia* as unlawful sexual intercourse rather than as unlawful marriage. Even so, it may ask is meant by “unlawful” here.” They continue to state that some students of the bible prefer to use *Moicheia* to refer an act of fornication instead of adultery. They think this a wrong interpretation as Joseph and Mary (Matt 1:19) indicates. In the Old Testament adultery was punishable by death (Lev 20:10; Deut 22:22).

The scholars above were trying to highlight the difference between two Greek words **Porneia** and **Moicheia**. **Porneia** which means illegal sexual union between a man and woman and one of them is married to someone else. **Moicheia** refers to fornication which is also sexual act which is done by two people who are not married

to each other like premarital sex. Jews only see a woman committing adultery against her husband. The Bible condemns everyone between the husband and wife who breaks the covenant of the one flesh as committing adultery.

Freeman, Verhey and Bromley (1988:977) state that “Capital punishment for adultery, of course make the permission of divorce superfluous. But the death penalty for adultery was formally dismissed ca A.D 30 (T.B. Sanhedrin 41a) and probably had been little used for some time before. While **porneia** can mean “fornication” it has ordinarily a broader reference. It includes and sometimes explicitly refers to incest, fornication, homosexual behaviour, prostitution, and adultery.” On the basis of the above Matthew prefers the word **porneia** than the word **Moicheia** because it includes adultery as well.

Having said all the above it is clear that Jesus’ teaching is against divorce and remarriage. Divorce is permitted for the hardness of men’s hearts. Divorce is not the will of God but because of the fall mankind will fail to honour the ideal as man runs short the Glory of God. Elwell (2001:348) elaborates that the word **porneia** is being debated by theologians but he affirms that it includes adultery. He writes that: “Matthew is careful to include the exception. The exceptive clause points to the sort of concession to which Deuteronomy 24:1-4 also referred. It recognizes that, despite being a sinful departure from God’s intention for marriage, divorce may sometimes be permitted in a sinful world.” This still confirms that divorce is only allowed in a sinful world but is against the will of God. As Moses regulated the concession in Deuteronomy because of the hardness of heart; Jesus made his exception because of the sinful world. Heth (1995:75) says that the “*Jesus sayings*” talk about the restoration of the original plan of God in the beginning (Gen 2:24). It is not that God came with a new programme but used the one that was forgotten by the Israelites. God joined a man and a woman and said they are one flesh. Jesus did not destroy what Deut.24:1-4. What was said by Deut.24 was a concession all the time and it was against the will of God. Heth (1995:75) argues this way:

Once we get beyond a preoccupation with whether or not Jesus divinely interpreted or abrogated Deut 24:1 he did neither, it was a concession all along, and contrary to God’s will-we can begin to focus on the question of (1) how Matthew faithfully transmitted Jesus’ teaching about the permanence of

marriage (2) to readers who were bound by, and perhaps overextended, the intent of the mosaic command found in Deut 24:4. This legislation, familiar to Matthew's readers, prohibited a man from returning to his first wife after she had married another. It appears that first-century Jews extended this prohibition to the defilement of a woman in relation to her husband after she had had sexual relations with another man: she had to be divorced, even if she was an innocent victim. This is the socio-cultural context in which Jesus spoke his divorce sayings

Friedrich (1968:592) concludes by advocating that by the exception Jesus was telling his fellow Jews who were the recipients of the book of Matthew that if a man divorces his wife following the law of the day(the concession of Moses) except for unfaithfulness is driving his wife into adultery should the wife decide to get married again. In Matt 5:32; 19:9 in both verses the word used is **porneia** which means unfaithfulness. He says “ The drift of the clauses, then, is not that the Christian husband, should his wife be unfaithful , is permitted to divorce her, but that if he is legally forced to do this he should not be opened to criticism if the conduct of his wife has made the continuation of the marriage quite impossible (1968:592)”.

No divorce view attempts to harmonize the Gospels as far as divorce is concerned, namely, Matt 5:31-32, 19:9, Mark, and Luke. First, no divorce view, Feinberg's (1993:306) this view says there is no ground for divorce in the gospels. This view is inclusive and the exception clause should read as follows not even in case of **porneia**. This view denies divorce even in case of sexual immorality. Second, no comment view this view based on the preteritive or no comment view. This view is based on Deut 24:1 with reference to something indecent. In this view there is no divorce because Moses never commanded divorce and God never sanctioned it but allowed it. In this way Matt 19:9 will read as follows: if anyone divorces his wife except in the case of **porneia** about which I shall not comment- and marries, he commits adultery. It is obvious this view does not allow divorce. Third, no ground for divorce view focuses on Matt 5:32. In this view Jesus offers no ground for divorce but He clarifies which action commits the offence. The remaining views under no divorce only speak to the Jewish community. The Feinberg's (1993:307) further

states that the betrothal view and mixed marriage view which is recorded in Ezra 9-10 is only pertaining to the Jews.

(a) Separation but no remarriage view

This view was supported by many of the church fathers before the reformation. This view suggests that only death can separate the couple. In this the exception only allows separation and not divorce. According to this view unfaithfulness does not break or dissolve the union but only death. The separation is hope that guilty partner would repent and therefore, bring the union together. The bottom of this view is that the partner should not be allowed to marry while the other partner is still alive. This view today is supported by Heth and Wenham. They hold that from Genesis, Deuteronomy and the Gospels Jesus taught marriage has no room for divorce. The bible emphasize that God has joined together no one must separate even in case of *porneia*.

(b) Divorce and remarriage view

This view is termed Erasmian because it was founded by Erasmus. This view says if divorce is allowed then remarriage is allowed. The innocent partner who remarries after divorce does not commit adultery Feinberg's,(1993:309).

Green and others (1992:218) write about Matt 19:9 and say that:

The tendency among Pharisees was to define the one flesh principles negatively and narrowly in order to broaden their own grounds for divorce and polygamy. The effect of the climatic matt 19:9 is to challenge divorce as a practice approved by God and to reassert monogamy as God's ideal. In this reconstruction, the exception clause makes a rhetorical point against the outsider: while apparently acknowledging the typical rabbinic interpretation of the Genesis texts as prohibiting *porneia* (incestuous marriage), Matthew say Jesus subordinates this interpretation (i.e. the exception clause) to his own, thus using these same biblical texts to authorize monogamous relationships rather than polygamous ones as God's ideal

According to MacLeod Jesus absolutely condemned divorce but provides the exception and thus agrees with Rabbi Shammai. In MacLeod Jesus differs from Rabbi Shammai in that Jesus does not command the husband to divorce but He permits divorce leaving room for reconciliation and forgiveness open to be utilized. Furthermore, MacLeod sees Jesus' teaching dismissing the casuistry over Deuteronomy 24 by refuting Moses permission for divorce. Jesus says marriage is indissoluble except for one exception ***Porneia***. Even here Jesus does not command divorce but he permit it (MacLeod, 1994:12). Furthermore, MacLeod argues that according to Jesus, marriage is indissoluble He was not saying it can not be dissolved. Jesus left one exception that of ***porneia***. MacLeod suggests that the word ***porneia*** was not known in the Old Testament. In MacLeod's opinion divorce substituted the death penalty of Deut. 22:22. MacLeod teaches that marital unfaithfulness still constituted a rupture in the one flesh relationship, however, and in absence of stoning the termination of the relationship be effected by divorce.

If the conclusion made by Professor FF Bruce and Dr Tatford that divorce should be considered only in the context of married people under prohibited degrees of Leviticus 18, the debate whether divorce is allowed or not is closed!. This stand tries to harmonize the teaching of the Gospels. In Mark and Luke there are no exceptions. The teaching of Professor Bruce does make sense in that Matthew writes his gospel for the Jews who knew they could not be allowed to marry a very close relative. If they do, their marriage would be annulled. In such a case their union is taken as if it never existed. Remarriage can take place without committing adultery. Unfortunately other scholars debate that if Jesus by ***porneia*** He was referring to incest marriage he should have talked about annulment and not divorce.

2.3.5 The disciples' question and Jesus *response* (Matt 19:10-12)

The disciples said to him, "if this is the situation between a husband and wife, it is better not to marry (Matt 19:10)".

Scholars are debating over Matt 19:10-12 whether they are original words of Jesus or not. Some suggest that they are actually the words inserted by Matthew or scribes. Some think in the original manuscripts Matt 19:10-12 was not included.

Scholars believe that these words were inserted in Matthew because the traditions and regulations of the Jews. Morris (1992:484) says “Matthew adds a section (vv-10-12) to which the other Gospel had no parallel. Evidently Matthew felt Jesus teaching on this subject was far-reaching and so different from that of his contemporaries that it was important for him to add something about the master’s further teaching when the disciples expressed a problem”.

Jesus responds by saying “not every one can accept this word, but only those to whom it has been given. For some are eunuchs because they were born that way; others were made that way by men; and others have renounced marriage because of the kingdom of heaven. The one who can accept this should accept”. Hagner (1995:550) states that Jesus did not argue the conclusion of the disciples. He only comments why people found themselves being eunuchs. He thought the issue of being eunuchs happens in three stages: Firstly, it happens to those who are born with it. Secondly, it happens to those who are made by others like castration for certain high positions as Acts 8:27 suggest. Thirdly, it happens to those who renounce the pleasure of marriage for the sake of the Kingdom of God. The example of those who denounced marriage for sake of the kingdom of God, Hagner says is John the Baptist, Jesus and Paul. In v-11 Jesus says those with the gift of celibacy who are given by God can accept it. The disciples as stated by Hagner had a choice to accept celibacy because of the nature of their job or get married. Celibacy for cause of following Christ is a legitimate cause to take (Matt19:10-12) but it must be emphasized that celibacy is not for everyone.

France (1985:282) states that “Jesus’ reaffirmation of the ideal of unbreakable marriage provokes the disciples to reflect rather weakly that such a demanding commitment might be better avoided by not marrying at all (was this a serious suggestion, or were these words spoken with a wry smile which the printed word cannot convey).” This shows that even the disciple find it very hard to live with teaching of Christ. One cannot decide for celibacy because he is afraid of marriage responsibility and commitment. Nolland (2005:775) says:

The attitude attributed to the disciples here is quite unchivalrous, even rather misogynist. Jewish marriage practice meant that wives had all along

experienced marriage more or less on the terms now laid down for men in v-9! Or should we generous to the disciples here and set a background in what Peter reminds Jesus of in v-27: we have left everything to follow you? Is it in the light of the claims of the kingdom of God that marriage, with its newly focussed demand for permanence, is a less-than-desirable state?

Jesus did not want to scare anyone from getting married but he wanted men in particular to take marriage seriously. Richards (1985) reports that the disciples were shocked with the teaching of Jesus that they felt it was not good to get married. They responded this way because all along they used divorce and remarriage to escape the demands of marriage. The reactions of the disciples showed the reaction of men during the times of Christ. Matthew made the disciples voiced it out. This is more so because we do not have the reaction of the Pharisees who asked the question. Jesus in his teaching made men to test their medicine and they could not take it. They began to look for alternatives.

Women had suffered the abused by men. They were divorced whenever men desired and for any reason. It is amazing that all time the blame was put on them. They commit adultery and must be punished always. If marriage the husband does not make the woman feel permanent in the house, then the lady will not be committed in the relation as well. Morris (1992:484) writes concerning the reaction of the disciple and says that “if there is no relief from the strain and no possibility of divorce, then life is going to be very difficult indeed. The case of a man with his wife strikes the disciples as difficult. It would mean that no matter what the wife did, no matter how badly the marriage was going, there could be no divorce. So they suggest to Jesus that if this is the way if it is, it is not advisable to marry”. The word “advisable” suggest it is not profitable. The disciples wanted something to profit them not another person. Marriage is not a win or lose situation but is about commitment from both Partners.

2.4 The application of divorce today

The issue of divorce was not a problem only in Jesus times and Paul’s times. It is troubling the church today. There are those who do not accept divorce. There are

those who accept divorce but reject remarriage. Divorce is evil and the Christians cannot justify it otherwise. But what the pastors need to understand is that we are living in an evil world polluted by sin, it affects society as well as Christians. The church today is faced with a demand of Christians who want to remarry. What is the stand of the church today? Other members want to divorce and the message in the Bible is no. This calls the church to teach about marriage and the way this life is to be lived. First, the church must have the attitude of Joseph. He was a righteous man who sacrificed his rights when his wife (betrothed wife) was suspected of committing adultery; he wanted to divorce her secretly without exposing her. The angel of the Lord talked to him to accept his wife. The point that one should not divorce even if the law commands one to do so. Eichhorst (1969:27) concurs:

Although circumstances have changed and a new economy of God has been instituted, the same principle of obedience remains. Life is filled with decisions where the right course is also the most difficult. But honesty to God demands that the situation be identified for what it is and action be taken with resolution to fulfil the will of God.

Divorce fails the divine purpose; there are many occasions when divorce is a lesser evil. Divorces can be permissible but not commanded. Divorce is normally accepted in case of adultery or desertion. Heth (1995:100) says

Such an action however, should be considered as drastic as when a surgeon must amputate a limb or cut a censer intertwined with one's vital organs ...But one as an example, one might consider the case of a wife who suffers great physical abuse from her husband and is eventually murdered by him, would divorce have been a lesser evil.

Heth is correct that divorce is something that Christian today must frown at. It destroys the beauty that God created to be permanent and to be pleasing to both husband and wife. What should inform Christians today is what God did in creation (Gen2:24) not what Moses did in Deuteronomy 24:1-4. Christians must not look for reasons to destroy God's ideal but look for ways to build it. It is an ideal for better and for worse until death separates the couple. Jesus' teaching emphasizes God's ideal sets by God in creation. Christians should adhere to creation ordinance than the hardness of human hearts in Deuteronomy. Therefore, Christians must learn and

to be prepared to forgive and reconcile to their partners. Divorce is against the will of God. The couple in case divorce happens; they must remain unmarried until the other spouse is dead. If the other spouse is living the alternative is celibacy. Marrying another person while the other spouse is still alive is to commit adultery.

Christians today must consider divorce or separation only after all attempts to save the marriage have been made. It means the church must eventually accept that divorce is there and how to assist those that are affected. In the past the church had a tendency to ignore divorce and reject the divorcees. But now the church must accept and heal those that have been affected. Elwell suggest that “the second task is that of support and guidance in aiding divorced persons in their future. This will mean emotional and with the complexities of readjustment and feelings of guilt and bereavement” (2001: 348). All these examples above show that all divorce is wrong and it runs short of God’s ideal of permanency of marriage for one man and one wife until death.

2.5 The findings of this chapter

- (a) Marriage is a permanent and intimate bond (Matt 19:5 & 6)
- (b) Marriage is dissolved by death (Rom 7:2,3)
- (c) After the death of a spouse the living spouse can remarry.
- (d) Divorced is permitted by Jesus only when adultery is involved. If adultery is not involved divorce and remarriage is adultery.
- (e) Divorce and remarriage comes from the hardening of the hearts of Mankind.
- (f) Divorce and remarriage can be accepted as lesser evil in certain situation, it is preferred after reconciliation and forgiveness has been done. When divorce happens it is permitted and not commanded.

2.6 Summary

The first century fathers allowed divorce and refuse or reject remarriage. They did this to give a chance to the couple to reconcile with a hope of reunion. The church

Fathers did this because the exception of Jesus indicates that if a spouse divorce the partner and the reason is not **porneia** this causes the other partner to commit adultery. The issue is to them and others today they see a clear possibility of divorce but not the possibility of remarriage.

It is very clear in the scriptures from Genesis to Revelation that God created marriage to be permanent. Jesus' teaching aimed at restoring that original plan of God which was destroyed by sin. He emphasized the one flesh concept that must always be understood by couples. One flesh must not be destroyed by unfaithfulness. Where there is love, forgiveness, reconciliation, sacrifices and commitment from both partners, that one flesh union is alive. This is done to ensure that all partners benefit from this relationship for the glory of God.

The message found in the Bible is that there should be commitment in the marriage. Scriptures like Gen 2:21-25, Matt 19:4-6 and Eph 5:28-31 emphasize, "For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh". This commitment is for better or worse.

Divorce then runs short of the original plan of God. Divorce came because of the hardness of hearts as Jesus indicates in Matt 19:4-6. The hardness of hearts comes because of the existence of sin in people's hearts. That is why Greathouse (1998:190) concluded that divorce per se is not sin but it pronounces a relationship that has already been broken by sin. In other words divorce announces publicly or legally the failure of a given marriage relationship.

The Church should accept the victims of divorce with caution. In one hand, it is wrong to deny membership for victims of divorce. Through ignorance sin and human frailties, many couples run short of the divine plan. As a Christian, the grace of God is sufficient for all. If Jesus accepted the Samaritan woman to his church, the church ought to do the same.

On the other hand, the church should teach, preach, and encourage Christians to live marriage according to the teaching of the Bible. The Ventura California Based

Bana Group (2004: 48) in its report on divorce has shown the number of Christians and Non - Christians who have divorced to be the same. This number includes Evangelical church members and pastors. This indicates that as a church we are becoming softer and more sympathetic on divorce. If the church continues with such a pace, it will end up accommodating the gays and lesbians union. This shows that the church is losing its mandate to change the world. The world seemed to be squeezing the church to its mould.

As we attempt to reflect holiness and the sanctity of marriage, what will inform the church; the secular world or God standard as stipulated in the Holy Bible? Jesus said "Moses permitted you to divorce your wives because of the hardness of your hearts but from the beginning it was not so" (Matt 19:8). The challenge to the evangelical church is either listen the popular opinion and follow the hardness of hearts and do like Moses or follows the divine plan of God, and follow the Jesus way. Let it be far away for Christians to do things from the hardness of hearts. The church must always remember that if something is legally acceptable to society it does not mean it is morally acceptable.

The next chapter focuses on the role of culture on divorce.

CHAPTER 3

THE IMPACT OF CULTURE ON DIVORCE

3.1 Introduction

This chapter focuses on the impact of culture on marriage and divorce. It seeks to find out the negative influence of culture on marriage and divorce.

It was mentioned in chapter 1 that culture contributes to the high rate of divorce and that the inhabitants of Namakgale Township are semi-rural, traditional and still adhere to their cultural beliefs and customs. The Pedi and Tsonga people dominate the Namakgale community while Venda, Swazi and other ethnic groups also form part of this community. There are also people who came outside South Africa to work in the mines throughout the country. These are from neighbouring countries such as Swaziland, Zimbabwe, Zambia, Malawi, and Mozambique. As a result thereof, the Namakgale culture is diverse even though the Pedi and Tsonga people dominate.

It was further mentioned that in spite of people's religion or political inclinations, people tend to make decisions based on their cultural customs. It is worth mentioning that in every culture, there are good and bad cultural practices. Biblically, every good thing comes from the Lord. God created man in his image and the goodness therefore in man in spite of his faith or religion is an inheritance from God. Evil exists because mankind fell into sin and therefore inclined to evil as his inheritance from Adam and Eve.

3.2 Definition of the major concepts

This section attempts to explain the major concepts of different people that constitute the Namakgale community. There are some people at Namakgale who still adhere to their traditional norms and practices in this modern day and age.

3.2.1 Definition of culture

According to Scott (1979:224), culture means fineness of feelings, thoughts, tastes, manners, customs and arts. However Scott further says that anthropological culture is the civilization of a given people or nation at a given time or over all time its customs, its arts and its conveniences. Cashmore has a different point of view. He says: "if culture is taken in the ethnographic sense, it is that complex whole which includes knowledge, belief, art, morals, law, custom, capabilities and habits acquired by man as a member of society" (1988: 68). He points out that: If society is taken to be an organized set of individuals with a given way of life, culture is that way of life. Kuper (1985:178) concurs with Cashmore with his philosophical explanation that culture is the way of life of a people. Culture consists of conventional patterns of thought and behaviours, including values, beliefs, rules of conduct, political organization, economic activity and other practices that are passed on from one generation to the next by social learning. Khoza (2005:104-107) says that culture has influence over social life and policy - making. He defines culture as an enormous and dynamic structure of behaviours, ideas, attitudes, values, habits, beliefs, customs, language, rituals, ceremonies and practices peculiar to a people. Khoza says that culture is here and now and it is not a thing of the past.

Different authors seem to describe culture in various ways but agree that a life of a particular group is seen by its practices, beliefs, values and rules of conduct of a given nation or people. Culture determines what language one speaks and the way he/ she behave. According to Giddens (2001:20) culture is a way of life of a specific group of people. He uses the word society to mean the way a group of people relates to each other. Ferraro (2004:24) on the other hand, describes culture as everything that people have, what people do and what people think. In other words culture contains possessions, the way people think such as ideas, values and attitude as well as the way people behave. People learn culture by being born in it and growing up in that culture. Coetzee and Roux (2002:58) see culture as a contribution that men have brought in a society. It shows what that society has achieved in terms of thinking, morals and possession.

Culture is a vehicle or means by which people pass on to the next generation's practices, cultures and certain traditions. The invaluable messages are conveyed through cultural expressions of one's identity. Culture binds people together for a sense of belonging. People, who act and do similar things, experience a sense of security. Culture is different and dynamic. It can be a powerful tool or a stumbling block. Theologically, culture is God given tool. If it is treated the way that God gave it, it produces good fruit; if not, it produces bad fruit. As it has been mentioned that God had created man being good and sin destroyed that goodness in man. Thus, culture and tradition have some bad elements as the result of the fall. These amongst others, are the interpretation of and perceptions on infertility, initiation, lobola and status in marriage.

3.2.2. Definition of tradition

According to Coetzee and Roux (2002:275) tradition is "historically extended socially embedded narrative about the systems of thought and social practices of a specific people. Scott (1979: 961) defines tradition as handing down of beliefs, opinion, customs, and stories from parents to children. In other words a tradition is what has been handed down to the present generation by its predecessors. Tradition expresses how different ethnic groups practice a particular culture. Culture is a universal practice by different groups; it is expressed in one's tradition.

3.3 Negative factors of the various marital practices

This section will deal with various marital practices such as monogamy, polygamy, serial polygamy, levirate marriage, sororate marriage and woman to woman marriage and other cultural practices that have a negative impact on marriage practiced by the Pedi, Tsonga, Swazis, Venda, Ndebele, Zulu and other foreign national found in this area. According to the Bible marriage is the institution created by God. Hammond-Tooke describes it as "the institution which the whole social structure is locked in" (1993:117). Hammond –Tooke continues to say that culturally, the primary goal of marriage is to produce children or propagate the race. Marriage is seen only as a tool to propagate new members of society as it is declared in Genesis 1 and 2 that man should multiply. I do not agree with Hammond-Tooke's

definition as it is not biblically justifiable. Christensen (1985:66) correctly defines marriage as:

... the religious wedding service is the recognition before God that marriage is a lifelong commitment. It is not a mere contract or bargain that has certain contingencies and escape clauses. The two participants in marriage pledge themselves for better, for worse; for richer, for poorer; in sickness and in health. It frankly recognizes in advance the possibilities of economic difficulties, illness, sterility, and other dangers and pitfalls. Nonetheless, marriage is not conceived as a temporary arrangement, to be honoured only so long as relationships are mutually pleasant; rather, it is a pledge to be respected so long as we both shall live.

Nowadays this challenge to multiply is met with serious marital problems because some marriages do not bear children. The expectation of a woman to produce children sees a woman as a garden not as a woman who needs to be loved hence as a consequence thereof; a woman or man is divorced. A woman without a child is regarded as unfruitful therefore, she must be replaced. There are some women who tolerate this irregularity but some do not accept it and prefers divorce. Sarah did this arrangement but when she received her own children. Abraham had to choose Sarah and divorce Hager. Marriage is complete with or without children. .

Ferraro (2004: 194) defines marriage as establishing legitimate relationship between men and women. He tends to assume that all marriages are heterosexual. What follows are explanations of different practices that define preferred unions of marital choices. These types of marriages were instituted due to demands of different cultural circumstances.

3.3.1 *Monogamy*

This type of marriage is a union between one man and one woman. The majority of Christians support this type of marriage. Monogamy is not mankind invention but it comes from God the creator. Kunhiyop (2008: 227) "Monogamy is, without a doubt, God's ideal for marriage". He made one man, one wife (Gen1:28, 2:24). That is to say he created Eve for Adam and visa versa. When Jesus was confronted with the

question about divorce! He referred them to the beginning “haven’t you read” he replied “ that at the beginning the creator made them male and female, and said, for this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh? So they are no longer two, but one. Therefore what God has joined together, let man not separate (Matt 19: 4-6) “.

Monogamy is God’s original form of marriage between a man and a woman. Many people in Namakgale have accepted monogamy with different interpretations. Some accept monogamy but prefer to have concubines outside their marriage. The affair outside marriage causes frictions and many conflicts that end up in divorce. Other people think monogamy has a weakness in that monogamy does not stop one spouse from divorcing. When divorce occurs it is followed by remarriage which end up in serial polygamy. It is evident that in monogamy a person can divorce many times and marry so many times as he or she pleases. God created marriage that one can marry once and spend the rest of his or her life cherishing the Gift that God has given to mankind. The author of monogamy (God) has not created marriage and left it to mankind to decide what to do with it. He has stipulated how marriage needs to be handled as spelled out in chapter two. Monogamy is not a problem per se but those who choose it and are not committed to it. When one partner is faithful he/or she expects the other partner to be faithful too. If the other partner is not faithful like in the slogan of Tsonga and Pedi that a man has a right to spreads like a seed. Even though the marriage is monogamy but the expectation is that a man can have other lovers. It was mentioned in chapter 1 that men use certain proverbs and slogans that encourage them to have extra marital affairs. The following expressions support men for having concubines as they wish “**indvodza Inganwa** “(SiSwati) meaning – the man is the only one whose proposal is granted by female. The Sotho / Pedi say **manna ke thaka oa naba**”- meaning man is like a bean plant, he spreads. Sometimes extra marital affairs are described as “grazing” in which men are compared to cows that are free to eat grass around them. If a woman has extra marital affairs culture does not praise her but condemns her and give her names like adulterous and prostitute. If a woman has extra marital affairs she faces dismissal and back payment of the dowry. Today women see divorce as a means of regaining their freedom. Around this place there are two indigenous Christian’s groups that have accepted that polygamy. Their reason for allowing men to have three or four

wives legally is that it is believed that women are many than men. Many people in our society attend these churches in big numbers. These two churches are dominated by Tsonga and Pedi alike.

It has been noticed already that the extra marital affairs also bring financial constraint upon the family. It will lead to breakage of communication in the family. This will lead to divorce. There is also the possibility of sicknesses or HIV and AIDS. In either case it will eventually tear the family apart. Unfaithfulness will not only affect the husband and wife but children too. They are forced to choose one partner whom they think is right. A choice that children were not supposed to take under normal circumstances. If there is no solution this can lead to divorce as the final option for the affected partner. If one chooses this marriage arrangement he or she must not change. Once you make a choice, you are supposed to be separated by death only.

3.3.2 Polygamy

Around this place there are two indigenous Christian's groups that practice polygamy. Their reason for allowing men to have three or four wives legally is that it is believed that women are many than men. Many people in our society attend these churches in big numbers. These two churches are dominated by Tsonga and Pedi alike.

Polygamy refers to a marriage of one man to more than one woman or one woman to many men at the same time. Polygamy though is loosely used to refer to the marriage of multiple partners, in most case referring to a husband. There are two types of this union namely; polygyny and polyandry which is seen as a sign of prestige or a sign of high status in certain cultures. Ferraro (2004:207) sees polygamy (having many wives) as one of the privileges of royalty and an aristocrat like it was the case with the late King Sobhuza of Swaziland. It is estimated that he had more than a hundred wives. In other countries such as Kenya and Sudan having more than one wife is a sign of prestige to elderly men. It can be concluded that having more wives is a sign of wealth, power and high status for husband and not for the wives and children. Spradley (1994:199) describes the other type of polygamy (polyandry) which means having more than one husband. This marriage of a woman

to more than one man is rare in the world today. It forms 1% of the world population and is commonly found in countries such as Tibet, Nepal as well as India. Giddens (2005:213) says while polyandry is practiced in matrilineal societies, polygamy is practiced in patrilineal society. Polygamy is practised in many societies but have many disadvantages. A man cannot love two women equally. Kridge (1980:71) indicates that there are difficulties in polygamous marriage. A man in a polygamous marriage is afraid to come home earlier because he does not want his wives or children see where he is going to sleep that night. He cannot buy a gift for one wife or else he must buy for all of them. Sometime there is a quarrel amongst his wives for various things including children. In case one wife is infertile then there is always a suspicion of witchcraft and superstition. The man sometimes beat his wives in suspicion of dishonesty.

3.3.2.1 The view of polygamy in Africa

The issue of polygamy is not new in Africa. Almost all African tribes or ethnic groups have practiced polygamy. Some people articulate that polygamy is driven by sexual impulses and Kunhiyop (2008:224) dismissed such a notion by saying:

Polygamy ensures the bearing of many children so that the status and property may be passed on and the family may become extended in space and time. It serves the prosperity and growth of the extended family and provides status and support for women in societies where they have no vocation other than marriage and bearing of children to their husband's lineage. It is a way of catering for unsupported women in a society which does not tolerate the independent women, and it provides a solution to a wife's infertility.

According to Kunhiyop the African societies function like some of the Old Testament levirate marriage in polygamist situation. But he warns very strongly that polygamy must not be likened to adultery. Many societies in Africa hate adultery. Adultery is a punishable offence. In other cultures adultery is punished by death. In Swazi custom a man is fined a cow having an affair with someone's wife. The wife also is sent to her parental home for committing adultery. The parents must bring a cow to ask for forgiveness. The child that is born from such a case will not bear the surname of the biological name but the name of the father that the mother is married to. Culturally, a

polygamist man is not allowed to commit adultery but is allowed to have more wives. Kunhiyop says “ In fact, adultery, that is, sexual relations with anyone other than a legal spouse, was regarded as bringing disgrace not just on the individuals involved but on the whole clan. Special cleansing rituals were required to remove the shame and guilt of such behaviour (2008:224)”. This is how Africans treated the issue of adultery, even in polygamist’s situations. He quotes Mbiti saying “When adultery is discovered, it is severely dealt with. In some societies the guilty person (particularly a man) would be whipped, stoned to death made to pay compensation or have his head or other part of his body mutilated”.

Marriage is supposed to be a life-long relationship that is building on agape love, forgiveness and sacrifices for the benefit of both partners. In a polygamous situation this is lacking. Polygamy seems to promote unfaithfulness. King David was having more than one wife but one day he saw Uriah’s wife and lusted for her. He made ways to bring her so that he can sleep with her. God condemned King David for committing adult because He had allowed him more wives. Because of the action of David the seed of unfaithfulness was sown in David’s house. A polygamist fails to satisfy all the wives and some will end up cheating to be content. If the man finds out that his wife is cheating he will divorce her. If the husband does not divorce the wife life might be unbearable as a result of this. The children who are innocent might be affected by this too. The wife might think of deserting the husband to free herself from the unpleasant situation.

There is a polygamy that comes as a result of desertion. Mostly it is caused by men. At first men from outside south Africa would come and pretend to be unmarried in their countries of origin as mentioned in chapter one. They will marry South African women for various reasons including permanent permits or citizenship. Men from various locations like Venda. Mpumalanga, Kwazulu Natal and many others would leave their wives at home and come and work.. While they are working here they have other relations and never go back where they come from. This has caused frictions and fights between families especially when the husband dies. It is safe for the families to be together in order to avoid this kind of temptation. Women have also copied this kind of migration polygamy in the name of selling and working. This kind

of polygamy causes stress in families like finances, fights and divorce at the end of the day.

In Matt 19:5-6 Jesus advocates that the right norm for marriage is one husband one wife and divorce is condemned because it violates this norm of Gen 2:24. This if studied carefully denies polygamy in a way. Polygamy comes from man and therefore is not to be accepted as the norm that God approves.

3.3.3 ***Serial Polygamy***

It is a marriage between one man and a series of women and vice versa as it happens in cases of divorce and remarriage. Spradley and McCurdy (1994:199) states that this marriage allows man to marry one woman at a time and vice versa. The context of this marriage is one man one wife but it allows divorce and remarriage. According to Ferraro (2004:205) the weakness of monogamy is that it is so rigid that people especially in the West, can not even think of extra marital affairs because it violates their vows, their faith and against the law of marriage. The rigidness creates extra marital affairs and produce serial monogamy. Serial polygamous marriage lacks commitment and permanency. It makes marriage unstable and unproductive. The church in its teachings must condemn both polygamy and serial polygamy because both are lacking the ideal that God created marriage. Serial polygamy contradicts marriage as life-long relationship as designed by God. Generally, serial polygamy is accepted in many churches as it happens. Pastors and laity who have divorced have been accepted by churches thus assumed as the church is in favour of the practice. That's why people outside the church think the church will eventually accept gay marriage. The Bible is not silent as the church is in Malachi 2:16 God says "I hate divorce". The teaching of Jesus in Mat 5 and 19 clearly shows that Jesus condemned divorce and rebuke remarriage as adultery. This shows that there is no marriage where the case is not ***pornea*** as seen in chapter two. Any person whose divorce is not unfaithfulness that marriage is living in adultery

The divorce rate is high because people think there is a second chance. As this happens and is not condemned it has weakened the institution of marriage. Marriage is built on commitment and love and it is permanent. In this society even inside the

Evangelical churches there are many people who are not married yet they have children. Some are staying with boy friends and are not married. This situation in our society has made young people not to like marriage as it is not a life-long relationship.

Some of our Evangelical churches are partial towards polygamy and serial monogamy. There is no difference between polygamy and serial polygamy. Those in polygamous marriage are not accepted from church leadership. Divorced people are disciplined for a given period and later accepted into church leadership. If you are a polygamous and you want to remove the restriction, you have to divorce the other wife or wives. Jesus loves everyone and everyone who believes is accepted with no restrictions. Treating other people with cruelty and others with leniency is against the teaching of Jesus Christ.

3.3.4 *Levirate marriage.*

It is when a married man dies, leaving his widow to be taken over by his brother, sometimes by his son, so long as the son is by another wife. In this type of marriage the widow does not become the man's wife and the children born under this marriage belongs to the deceased; yet in some cultures the widow does become the wife and the children considered his own. According to Deut 25: 5-6: it is written that: "If brothers are living together and one of them dies without a son, his widow must not marry outside the family". Her husband's brother shall take her and marry her and fulfil the duty of a brother-in-law to her. The first son shall bear the name of the dead brother so that his name will not be blotted out from Israel. The Bible explains the story of Onam who took his brother's wife and refused to have children with her (Gen 38:8-10). Onam was punished by death. This shows that God did sanction levirate marriage at times.

Levirate marriage is a tradition that is commonly practiced in patrilineal societies. In such societies the widow is expected to marry one of the brothers of the late or a close relative to the late. It must be noted that in other cultures, when Levirate marriage is practiced the wife and the children born become not the deceased but the living husband. This tradition is done to ensure the security and the safety of the widow and the future of the children. According Ferraro (2004:204), in African and Hebrew marriages, levirate marriage is done to keep the name of the deceased alive for decades to come. Levirate was organized to cater for the needs of the widow

and this includes sexual needs. Ferraro continues and says that statistics shows that currently, widows are no longer being taken care of by their in-laws. In India it is estimated that 33 millions widows are seeking help from the government as well as religious institutions.

It is clear that the intention of levirate marriage is to preserve, save and sustain the family lineage but it creates hostility between husband and wife. There is no commitment and dedication in such marriages. Marriage must be built in truth foundation that of love and commitment. Levirate marriage is not built in proper foundation but false foundation. It is built on obsession of finding children for a brother. The problem is that the man who marries his brother's wife his wife will have no agreement on it. Even if she agrees when they are having children it will change. It was Sarah who asked Abraham to marry Hagar but as soon as there was a child Sarah was no longer happy. Later she asked Abraham to chase Hagar and her son. This arrangement is easier said than done. The woman who is married to her husband may decide to leave the husband because she is no longer content in the relationship. If she does not leave she might start stealing or be unfaithful to the husband. This is not healthy for their relationship. If the husband finds out might issue with a divorce certificate. Some of these groups in Namakgale do not consider the widow as the wife of living brother but the wife of the late. This gives the young man a chance to have his own wife. When this happens it goes back to polygamy. Sometimes the widow is no longer taken care of. In few instances the widow wins the favour of the husband. This competition may lead to divorce that was unnecessary.

3.3.5 *Sororate marriage*

This marriage takes place when the woman is infertile. Hammond-Tooke (1974:188) says that in this case of an infertile woman, a woman's sister is requested to come and bear children for her sister; Swazis call it "**kuhlantwa**" (to put children in the womb of the barren sister). Hammond - Tooke strongly believes that the reason for this arrangement is based on the belief that a woman has not fulfilled her duties or obligation if she has not born children. Such bearing of children should include a son. Ferraro (2004:205) says the aim of sororate marriage is to allow the widower to marry the sister or any close relative of his wife. If the wife dies without children then,

it is compulsory for the widower to marry a sister or a relative of his late wife who becomes a substitute of his late wife). This marriage is also built on false foundation. Marriage must be built on love and commitment. This marriage is due to lack of children. It is not only affecting Swazis but also the other groups here. Hammond-Tooke (1993:124) the most important thing in marriage is children in a woman. This customs is practiced by Tsonga, Pedi, Swazis and Venda who are found in this place. The importance of this is seen in the teaching of these groups as will be seen in teaching of initiation. The Pedi/Sotho teaches this in their rituals called **lebollo**,Tsonga at **Vhusha** and Venda at **domba** and Swazis at **uKuthombisa**.

The problem comes when another sister is called to take the place of a sister who is fertile. She is expected to bear children for her sister at first this must not been seen as a problem because these are sisters. Two sisters cannot share a husband without fighting. The man will start spending time to the one that bears children. The older sister will be jealous of this. This was the case with Jacob. At first Jacob was cornered to marry the two sisters but the competition and jealousy could not be compared to anything. The question could be asked would Joseph have been treated the same way if all the brothers were of the same mother. The competition that happened caused Jacob to end up marrying their maids to have more children. This jealousy came because Jacob failed to distribute love even among sisters who were married to him. During our times women would not hesitate to approach a divorce court to have peace in their lives.

Sometimes the younger sister might be having a lover and would not disclose this in order to safe. Once the husbands finds out she is having an affair he might divorce her. This arrangement does not look for happiness of the family. Marriage must be enjoyed and not endured. There might be children for the infertile woman but children would not make her happy. She needs the husband to love her and commit to her for better and for worse. When this is not available then divorce is inevitable.

It is believed that the sisters in sororate marriage live in harmony but in the Bible Leah and Rachel failed to live in peace. There was always hatred, jealousy and competition (Gen 30:1-9). The book of Ruth also shows a similar custom where Ruth married Boaz but the child born was called Naomi's child (Ruth 4:17). This

marital arrangement seeks to solve one problem but it ends up creating a lot of confusions or instability in marriage. Marriage is a commitment for better or worse situation. If you your wife do not bear children, the couple must stick together as Elkanah and Hannah did (1Sam 1:5-8).

3.3.6 *Woman to woman marriage.*

This marriage arrangement is rare but practiced by Sotho and Pedi and Igbos of Nigeria. It is practiced in the case when the widow who has no son uses cattle (dowry) meant for the **lobola** of her daughter, in order to marry ' a wife ' so that she can provide an heir to the family. Hammond -Tooke (1974:191) says that this situation is applicable only if the widow has daughters only. The mother of the homestead may use the cattle of one of the girl's **lobolato** to provide a son to her home. One of the male relative of the deceased husband will be requested to bear children for the late relative. In other words if a woman bears girls only, she is perceived as not having children. After all, girls will leave their homes to be married elsewhere. The home will eventually collapse, as there is no 'seed 'to continue the lineage of the deceased. Hammond-Tooke (1993: 17) says the importance in marriage is to have children. Children are not children until there is a male child. The mother who initiates this arrangement will take the initiative of taking the **lobolain** Swazi or bokgadi in Pedi or **lovola** in Tsonga and pay the pride price for another girl to give birth to a baby boy who will remain as the heir to the family. The children will belong to women who did not have male sons. This is why it is called woman to woman.

The weakness of this arrangement is that it may provide an heir to the family but might have serious problems. Sometimes the man will steal to go and see the girl. When the woman finds out she might have serious problems with the husband, but for sure there will be mistrust between husband and wife. The extended family might solve the problem but where there are more than one woman sharing a husband there is bound to be conflict. There would be no trust between husband and wife. In most instances the wife might decide to leave the husband and the girl to give them peace. Sometimes the girl will have her own boy friend and the mother will not like this. In either case this will amount to divorce or separation. Marriage must be built on love and commitment not an obsession to have male children.

The intention of this practice to preserve the name of the family is good but it must be emphasized that girls are people too. The New King James Version says, “Behold, children are a heritage from the Lord, the fruit of the womb is His reward (psa 127: 3)”. According to Eccl 9:5-7:For the living know that they will die, but the dead know nothing; they have no further reward, and even the memory of them is forgotten. Their love, their hate and their jealousy have long since vanished; never again will they have a part in anything that happens under the sun. Go, eat your food with gladness, and drink your wine with a joyful heart, for it is now that God favours what you do.

It is clear from the above that woman to woman marriage has a negative impact on marriage. One actually appreciates the intention of some of these cultural practices, that is, they were meant to preserve, save and sustain a family’s wealth and lineage. They cause jealousy among women and cause hatred among children because of wealth.

3.4 Negative factors on marriage and divorce

These practices are almost practiced by all African couples in spite of type of marriage they are in.

3.4.1 *The influence of lobola (bride price) on marriage and divorce*

There are many names that are referred to the offering (dowry) that a man gives to the bride’s family in order to get married. These are called **lobola** (Swazi), **lovola** (Tsonga), **bokgadi** (Pedi), bride price, bride wealth, and many others. Many Africans support this cultural practice and tradition irrespective of their socio-economic, religious or political standing. Ferraro believes that “bride wealth is done as compensation to the bride’s family by the groom’s family. According to Ferraro it is estimated that about 46% of the world marriages, the practice of bride price is inclusive to the process of marriages. However, as much as bride wealth is practiced around the world, it is commonly practiced by African societies. Bride wealth is paid in various forms throughout the world, to name but a few, Spears in

Somali, horses by Navajo, cattle in Kenya, shell money by Kurtachi and many others” (2004:210). **Lobola** is paid in cash or cattle, Township folk prefer cattle.

Beattie (1964: 125) believes that bride wealth is a good practice because it legalizes the marriage and it validates the social status of its offspring. When the bridegroom has paid the brides wealth, his marriage is taken to be proper and legitimate. Traditionally, Beattie is correct to say that “**Lobola** “legalizes the marriage whilst the born again Christians believe that the only blessing of the couple by God legalizes the marriage The Bible says, “Unless the Lord builds the house, those who build it labour in vain. Unless He guards the city the guard keeps watch in vain (Psa 127:1). Civil rites marriages are on the other hand, validated by a certificate only. Pauw (1962:94) views tend to be the same as Beattie when he insists that whether marriage is done by civil rites or done in church, no marriage takes place before the **lobola** has been handed over to bride’s parents or at least agreement about it has been reached. Why is **lobola** still important to the blacks in South Africa? Pauw (1962:129) states the following: “the bridegroom himself must provide **lobolo** out of his own resources; **lobola** is accepted positively as traditional customary law. **Lobola** is given as part of compensation to the parents or guardian for the cost incurred in the upbringing of their daughter. If a couple gets married without **lobola** amongst many Africans, it is a disgrace. Pauw quotes, one woman among Xhosa saying, “If no **lobola** has been paid, you are a cheap wife”. One married man said: “I do not want to have a wife for nothing” (1962:129). **Lobolo** as a practice amongst the blacks in Southern African people implies that a woman has joined her husband family as our wife. They have all acquired a woman to cook, to do manual work and bear children for them. The logic of **lobola** is that one cannot marry his sister therefore if one marries another girl somewhere, and then there must be compensation. Since the woman joins the bridegroom’s family, then **lobola** comes from the bridegroom’s family. Hammond –Tooke (1993:123) maintains that the compensation is done to repair the loss experienced by family. Hammond –Tooke (1993:118) indicates that the payment of **lobola** was done to establish friendship between two families. The benefit of **lobola** is that if in case the bride is infertile, it is the bride’s family’s responsibility to send her sister to the bridegroom’s family ‘to go and put a child in the womb of her barren’s sister’. In this case the young man would not pay **lobola** again. The practice of this culture is that marriage is considered for

child –bearing as the most important aspect in the family since this is meant to propagate the name of the family. This custom is encouraged to protect the sister's family. Her sister will be sent to raise her sister's house that has fallen. She has a right to be a wife and a mother. As a wife she had access to sex and as mother to raise children and work in the field. The husband should provide a woman with a house, field and long life security. The husband must control and look after the welfare of his children.

In case the husband dies without children, the wife is not returned to her parents but the younger brother takes the responsibility of looking after his brother's house that has fallen. His duties are to support the widow and bear children for his late brother. This marriage is called levirate marriage. Bettie (1964:199) says that these children are not for the young man but for his late brother. This type of marriage was even practiced in the Bible Deuteronomy 25; 5-6. Bettie (1964:199) says there is also a ghost marriage that exists in case the bridegroom dies before marrying the bride and the young brother marries the girl but is not considered as his wife but his late brother's wife and the children. Apart from the apparent advantage of protecting the bride's price from going back to the bridegroom and to support the widow, it encourages polygamy in a sense.

On the other side lobola is double standard to marriage today. If a person marries by civil rites there is no requirement for lobola. Amongst our people **lobola** is a requirement whether you marry in civil rite or customary or in the church. According to western understanding lobola is not a requirement. If one is married in civil rites and cases of infertility happens they turn to culture to find a solution. Mixing two cultures is bigamy which today is a criminal offence that can lead one to jail or pay heavy fine. Some men find it easy to be married by civil rites and latter to marry someone else culturally because he paid lobola. But Lessing (1994:15) sees the payment of lobola as a stumbling block for woman in the new South Africa. She claims that today other bridegrooms may not afford what the bride's family demands. The demand by parents is forcing other parents to stop educating their girls in fear of loosing their investments.

It has been noticed that that the family after payment of lobola regards the bride as their wife. This does not mean they will share her amongst themselves but she serves the whole family. She is going to cook and wash for entire family including the extended family as well. If it is a rural area such as Namakgale she must fetch firewood, she must fetch water and cook. The husband later will also demand sex from her. The mind of the entire family is that a woman does not get tired.

Men who are still ruled by traditional beliefs are convinced that since they paid “lobola” (dowry) therefore, they own everything that a woman has. It is evident that lobola enables a husband to have power to his wife but does not mean that through that lobola the husband must over rule or undermine the wife. It must be emphasised that a wife does not become a husband’s property because of lobola. **Lobolo** is regarded as proof of the man’s worth as a future husband. The payment of lobolo is a test to see if the husband is of substance. If he cannot afford to pay lobolo there is no guarantee that he can maintain a family. It is building a relationship between the two families. Lobola does not give permission to make a wife a property, if the husband dictates terms and not agreeing with his wife then this will bring division and disagreement as a result this will be another contributing factor to divorce. But if lobolo is used commercially, it can bring problems in the family. If the man feels he has bought a woman as a domestic worker and to propagate children only, this causes conflict as women are working nowadays. Lobola sees a woman not as partner but as a property for man’s desire. The bible sees a woman as helper that completes and compliment man. When women are not treated as partners and equal in marriage exercise their rights to divorce in order gain their freedom.

3.4.2 *The influence of initiation on marriage and divorce*

This section will focus on the influence of initiation amongst Pedi, Tsonga, Venda and Swazi and other groups around Namakgale Township. Swazi, Zulu, Xhosa, and Ndebele are all part of the Nguni People. Xhosa people whether in township or in the country still want to maintain the culture of circumcision. Pauw (1962: 88) states that boys in town go back to their places in the countryside to relatives or just nearby communities to identify themselves with their peer group during the initiation. When asked why they still want to maintain and hold to this practice of initiation: Their reply is that it’s to maintain their cultural practices (**Isiko Lesizwe**). They believe this

practice gives one status in society. Pauw states that: “amongst the Xhosa where initiation is regarded as a necessity, an old uncircumcised man is never dignified until he is initiated (1962: 80)”. Actually if a man is not circumcised at all he becomes a laughing stock in the whole community. If he talks, no one wants to listen to what he says. The reason for this is that Xhosa people believe an uncircumcised man is unreliable and incomplete.

The main teaching of initiation among Xhosa centres on the teaching of “**ubuntu**” (humanity) and respect. Khoza (2005:5) says ubuntu in Zulu is **umuntu ngumuntungabanyeabantu** which means I am because you are. The Swazi says **izandla ziyagezana** and literally it means the hands wash each other and the true meaning is we must help each other. Tsonga says **rinhiho rinwe a ri nusi hove** and its literal meaning is one finger cannot pick up a grain and its true meaning is two people are better than one because they can do better work than one person can. The Bible says “two are better than one because they have a good return for their work (Eccl4:9)”. Khoza further defines **ubuntu** as “because we all share in the human condition we should recognise our commonality and show humility, compassion and tolerance. (2005:6).” Boys were taught three valuable ceremonies in life. First, is initiation which enables them to pass from childhood to adulthood. Secondly, is marriage. In marriage boys were taught that it is important not to sleep outside once they are married. They can sleep outside only if it is necessary. According to Xhosa beliefs every man must be at home to see what went wrong during his absence and what needs his attention. Thirdly, is death. According to Xhosa beliefs a dead person cannot communicate with the living but his/her good works will be left behind to be cherished by the living. A person before he dies must live a legacy behind to be cherished by future generations.

Learn and Teach (1979:35) teaches that boys among the Nguni people were taught in these initiation schools that they must fight well. They were also taught their history and customs of their peoples. At the end of initiation school they are circumcised to mark the end of the ceremony. It was after circumcision that boys were considered men. However, the Zulu and Swazi abandon this tradition. Zulu boys were later considered to be men after joining **lbutho** (regiment) to fight. When they came back from fighting then they were considered men. From war they were

declaring their readiness to be married and to protect their families from attacks of their enemies.

Girls among Nguni people were not attending the initiation school. Learn and Teach (1979:36) teaches that initiation of girls was done in her father's house. This custom was called **Ukuthombisa** meaning the girl was made ready to be woman. The content of this ritual was preparing a girl to be a woman. A girl will remain in her father's house several weeks. When the time was ripe the girl will come out and the family will welcome her in a big party. This celebration was a mark that the girl has graduated from childhood to adulthood and was ready to be married.

Tswana, Sotho and Pedi share similar practices with Nguni People. Learn and Teach (1982:30) teaches that at the age of 14 or 15 boys would go to **Lebollo** (a ceremony which is similar to initiation or school where boys are taught manhood). The chief would inaugurate the ceremony, more especially if his son was among the boys. The boys of the same age of the son of the chief will join him. This ritual takes place far away from home for a period of three to six months. Older men who have the experience and married were teachers of this custom. Boys were taught history and customs of their people. Boys were also taught to do things together. They were also taught other things like fighting. They were allowed to go and fight with other boys from other villages. They were doing this to prove their manhood. Sometimes they will steal cattle from other villages to give to their chief. They would do this to make their chief rich and famous. Their motive was to prove their loyalty to their chief but not to steal. This usually was creating enmity between chiefs and unnecessary wars.. At the end of this occasion boys were circumcised to graduate from boys to men. The son of the chief becomes the leader of the group. When the chief dies then his son become the chief and his peer who were with him in the initiation school becomes his council that advice how to rule his people.

Among Sotho, Tswana and Pedi girls were not allowed in initiation schools. Learn and Teach (1982:35) says that there was a separate school even though it was still called **Lebollo** (a ceremony similar to initiation). In this school for girls only married women were allowed to teach. Girls would join the school between the age of twelve and thirteen years old. They were taught to sing their traditional songs and how to

dance. Some of the songs taught them how to have children and other songs taught them to have many children. When they finished **lebollo** they were ready to be married.

Venda boys learn to be men from other men and girls learn to be women from other women. Learn and Teach (1981: 32) teaches that boys attended a school called **Thondo**. During the day boys would be at home working in the fields of their parents. Since they attended while they were still young they will chase away birds from the fields and learn how to hunt and look after their father's goats and cattle. In the evening they will return to **thondo**. At **thondo** they will be taught to fight. They taught them to be brave. Boys were beaten by men in order to learn to listen. They taught them to steal a goat to show that they were clever. Boys were received at the school at the age of 13 or 14. When they have graduated from **Thondo** they will have a feast called **Vhutuka** where they will be welcomed to adulthood. They will be considered men and they ready to marry. Sometimes Venda boys who stay closer to Sotho after **Vhutuka** will go and be circumcised at **Lebollo**. In the initiation the climax is teaching of boys about sex. This is the climax because even if Christians have taken their children to hospital for initiation they run away to these schools to get the teaching that they are missing in the hospital.

In Venda traditions initiation was not accompanied by circumcision. According to Learn and Teach (1981:31) girls worked in the field just like boys. They learn how to collect firewood and water. They learn how to cook, clean and look after small children. After they have finished their work, girls, will come together to sing and dance and beat the drums. At the age of 12 or 13 they will be initiated. This in Venda is called **Vhusha**. At **Vhusha** girls learn about marriage and how to give birth. At the end of **vhusha** and **vhutuka** boys and girls are considered men and women but were not ready to be married until they have attended what they call **Domba**.

Domba is a big dance. It is held at the chief's main village. It takes a period of three months, anyone coming to join needs to pay the chief to attend the ceremony. During **domba** young men and women worked for their chief. They would work in the fields of the chief. They would tend the cattle and horses of the chief. Their main aim of working for the chief was to make the chief powerful and rich. In the evening

these young people would gather together to sing and dance. They were taught about marriage and how to bear children. Both boys and girls learned together their different roles. It was after **domba** that these young people were considered men and women and ready to be married.

Tsonga also practiced initiation. Learn and Teach (1981:22) says that at the age of 14 or 15 boys attended what Tsonga call **Sungu** for a period of three months. During **sungu** period boys learn a hard life and respect for elderly people. Boys are beaten if they did not listen to their elders. Boys learn also to fight, learn their customs and the traditions of Tsonga tribe. After **sungu** the young men will join chief's army until they are married. They will build the houses of the chief and herd his livestock. They will learn to keep cattle away from tsetse fly. They will burn bushes to destroy the nest of tsetse fly. They will also have wild games and kill animals for themselves. If it happens that they kill big animals such as Lions and Elephants they will eat the meat and they will present some to the chief as well as the skins of those animals. Boys during this time will not work for the chief only but also for their fathers as well. At the end of **sungu** boys are circumcised and this they call **Ngoma**.

Learn and Teach (1981:27-28) maintains that Tsonga girls were also initiated but it was different from that of boys. Tsonga girls at the age 12 or 13, would be initiated in a ceremony called **Khomba**. Girls at this age would run away from home to live with an older woman who becomes an instructor. This older woman will teach the girls how to be a woman. The instructor will teach the girls their history and customs. During this period girls were not allowed to move out of the house. If they do go out of the house they were supposed to cover their faces. In this ceremony girls were taught how to have sex with men. This kind of teaching is the climax of the teaching of initiation. Girls and boys can take one to two months in these schools around this area. This affects all ethnic groups that are here. At the end of the period they will be welcome back home with a big feast. This feast marked the end of childhood to adulthood. They were now ready to be married and bear children.

In initiation both boys and girls are circumcised. Circumcision for boys is done to protect them from sexual transmitted diseases. Today this culture of circumcision is encouraged by the health department by encouraging men to circumcise in order to

avoid sexual transmitted diseases as much as possible. In Swaziland for an example, the government circumcised men freely so as to reduce much risk of sexual diseases and possibly avoid the spread of HIV and AIDS. Circumcision sound good but it also encourages men to be unfaithful to their partners. Marriage is build upon faithfulness of both husband and wife. If the husband is unfaithful sometimes there are illegitible children that will come out as a result. These children will bring fights and quarrels over money and other issues'. Sometimes men will stop supporting their legitimacy children in favour of the children outside wedlock. When mothers today find out this they sue their husband for maintenance. This fight will go on until the wife or the husband sought to end the relationship.

On the other side the circumcision of the girls is done through the mutilation. Circumcision for girls is done to satisfy their husband in marriage. God made sex to be enjoyed by both partners. The Bible gives two other reasons for sex:

a. To promote love between husband and wife (Heb, 13: 4).

b.To prevents fornication, unlawful satisfaction of the God given sexual desire (1 Cor, 7:2) "But since there is so much immorality, each man should have his own wife and each woman her own husband."(NKJV).

Complete satisfaction of both partners is a requirement, (Prov 5: 19) "*A loving doe, a graceful deer-may her breast satisfy you always, may you ever captivated by her love.* Hamilton (1982:29) concludes that becoming **one** flesh involves sex, but it goes beyond the physical domain. It means that the two people share everything sufferings they have, not only their bodies but their thinking, feelings, their joy and, their hopes and fears, their successes and failures. When the one-flesh relationship is lacking the couples has an unfulfilled marriage. Therefore, divorce in an unfulfilled marriage is inevitable.

Initiation does affect marriage in a sense that if young people are not prepared for marriage they will be ignorant about what is expected from them when they got married. This teaching is meant to equip young people when they grow older not to stop school and get married when they are still young. It has been noticed that many

girls in particular, leave school to be married or because of early pregnancy immediate after initiation. In the initiation they attend at the age of 12 and 15. Young people must be educated in marriage, love and sex. Young people should be taught about the dangers of premarital sex and the benefits of abstinence. God has created times and seasons for certain things to happen and those that are not allowed in certain times will be allowed in the future when the time is ripe. The reason why sex is not practiced before marriage is purity (1Pet1:16). To live a holy life includes sexual purity. Holiness focuses on what is true, noble, right, pure, lovely, admirable, excellent and praiseworthy (Phil 4:8). That is why Joseph had to run away from Potiphar's wife (Gen39:7-12). Joseph said to her "...how then can I do such a wicked thing and sin against God She caught him by his cloak and said, come to bed with me but he left his cloak in her hand and ran out of the house". Young people must be trained to be faithful while they are still young. Some of the problems and habits of couples today were learned while they were still young. These young people follow their culture in spite of the changes that came with the new constitution in 1996. Young age in marriage also contributes to high rate of divorce in this community.

3.4.3 *Influence of power on marriage and divorce*

In chapter 1 it was mentioned that there are proverbs and slogans that are used by Africans as cultural excuses to oppress women. Men use power negatively to oppress women. In that chapter it was mentioned that a man can divorce a wife for any reason. Traditionally the male domination is called patrilineal. Miller (1979:110) says

Patrilineal descent traces ancestry through the male line. A patrilineage, then, consists of a man (the founder); his sons and daughters; his son's sons and daughters; his grand's sons and daughters' and so on. Women such as the founder's daughters and the founder's sons, and so on are part of the patrilineal. But these women cannot pass on their rights and duties within their lineage to their offspring. These and duties can only be transmitted through males in line.

It is male domination in everything. It defines power as it is used negatively on the treatment of women generally and in the case of divorce in particular. Sky (1993:9) uses the word patriarchy to refer to the pattern of human interaction. He described it

as the universal rule of man at the state, religious, professional, corporate and family levels. He uses the term patriarchy to mean the biggest, the strongest, the wealthiest, the most violent, the most industrially advanced. Miller (1979: 113) says A matrilineal consists of a woman (the foundress) her sons and daughters; her daughter's sons and daughters and her granddaughter's sons and daughters and so on. It is only through fondness female offspring that the rights and duties of the matrilineal can be passed on to the next generation. In matrilineal systems, women must mate with men from other groups. Although a female, authority is vested in the male in many instances, giving brothers control over their sister's children. Patriarchy dominates everything whereas matrilineal it does not dominates everything. It has been noticed that in cultures where women are in power men still are heading those families. It looks like matrilineal system is used in succession but women are not dominating men in everything in society.

Beattie (1964:133) focuses on the dominance of man over woman in everything. Man dominates in domestic arrangement; the economy of the family and the sexual right and even the power to divorce a woman he does not like. The powers rest with the father of the bride and after marriage her father hands these powers over to the bridegroom. For man the power to rule and dominate is given by the father of the bride. Green (1989:79) says that the wife is not a contracting party in the traditional marriage. The power is first with her father or guardian and that power is handed to her husband. She is not able to make her own decision. It is either her husband has a final word or her parents or guardian. If a man wants to divorce her, he needs not mention any reason but the fact that he no longer loves her enough. A wife on the other hand cannot divorce him but can do that at her own risk. If a woman wishes to divorce her husband then the dowry (lobola) must be returned. Sometimes the parents/ guardians are reluctant to assist her in divorce because of fear to return lobola. In the past women were afraid of divorce because they were not employed but today women are able to challenge this situation, as they are independent.

Beattie again, states that a controversial fact that it is a universal point of view that women are treated as second class citizens. This is a debatable issue hence, not all cultures treat women as second class citizen. It is the cultural understanding that women are inferior to men. Magubane (1988:149) describes the role of woman as

that of bearing children. They are not called mothers until they have given birth. Jensen (1970:29) states that in today's world men who regards women as domestic workers find it very hard to cope as some women are employed as professionals. In other words women have two roles, namely, to be in charge of all family affairs and to work for an employer. She is having two bosses, namely, at home and at the working place. She must make sure she puts 100% on both of them. This creates stress for a woman, can cause family problems and may lead to divorce.

The education imparted to girls in initiation schools stressed woman's roles as working in the field and looking after the children. Jensen (1980:73) indicates that the new bride is under the control of her mother-in-law. The mother-in-law supervises her to make sure she does the domestic work alone. The mother in law is in charge of the household. In the **lobedu** clan for example the mother in law has more power. She controls everything that belongs to his son, including giving her son permission to have sex with his wife. She also educates her son on how to conduct himself during pregnancy and breast-feeding. When the second son of the household marries, the wife of the first son can have her own kitchen. If her husband is the last born then she will be free from the control of her mother-in-law when she is dead. Mother's in-law also has power to abuse their children wives and cause divorce and conflict in marriage.

Lessing says "black women are traditionally subordinate to man, regardless of age, education, or material status, was aggravated by the way black tradition was interpreted in South African law. This affected women self –esteem and ability to take independent decisions or to own and run a business (1994: 15)". Women have not ended up crying and complaining about their freedom but have organized themselves and they are prepared to face all challenges facing women politically, economically, religiously and otherwise. Reeds say, "This can drive her husband to start looking for another woman" (1970:16).Furthermore, the power struggle between men and women is seen in the misuse of scripture. After the fall of Adam, God placed man over a woman. Man became the head of the woman. God said "your desire will be for your husband, and he will rule over you" (Gen3: 16).

In the New Testament, Paul refers to man as the head of a woman. He says “Now I want you to realize that the head of everything is Christ, and the head of woman is man...” Paul further says, “In the Lord however, woman is not independent of man, nor is man independent of woman. For as much as woman come from man so also man is born of woman (1 Cor 11 3-12)”. Again, the Bible talks about controlling the body between man and wife. It says, “The wife’s body does not belong to her alone but also to her husband. In the same way, the husband’s body does not belong to him alone but also to his wife (1Cor 7: 4). Furthermore Paul describes man as the head and woman to be submissive to her husband. According to Eph (5: 22-29), wives must submit to their husbands. The husband is the head of the wife as Christ is the head of the Church, of which He is the Saviour” The issue of submission is echoed in Col 3: 18-19 “Wives, submit to your husband, as is fitting in the Lord. Husband, love your wives and do not be harsh with them”. NKJV (1985: 1212) is interpreting Ephesians 5: 25 to be saying that the husband should love his wife. Peter says on the other hand tells the husband to stay together with his wife, and that it is not possible for them to stay together if there is no love (1Pet 3:7).

Andersen and Collins (1998:236) maintains that even though there is a growing voice of women in working places, men’s dominance is still stronger than ever before. Women are as educated as men are and at times occupying the same positions but men earns more money than women. That is why Andersen and Collins are calling for a full economic restructuring which will allow women to receive same salaries as that of men as well as opportunities to participate fully in the new world economy of today.

Men who oppress woman and say that it is recorded in the scripture often misuse the above scriptural references. Man is indeed the head of the family including his wife but “that” authority must not be misused. The New King James (1985: 1212)”**footnotes**” says, “to love and honour wife means the husband’s willingness to “take his wife into every aspect of his life. There are to be no areas of his life were there are a sign that says, “private”, husband only- wife keep out (1985:1212)”The headship of men over woman biblically is God’s structural means of bringing unity and effectiveness to a family. It is a structure-based model of headship and submission within Godhead. Men use power to divorce their wife unilaterally. Women

when they are oppressed by men then they divorce as a solution to their freedom. Men and woman in marriage must view their relationship as partners who need to work together to improve their relationship.

The issue of woman's rights in our societies has caused many scholars to study the first chapters of Genesis in detail. Their aim was to find out how God has designed the institution of marriage. The following are their conclusions as related by Hamilton (1982: 29).

A. Man and woman are created in the image of God

Genesis 1: 26-29 states that God said:

Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground." So God created man in his image, in the image of God he created him; male and female he created them. God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground." Then God said, I give you every seed-bearing plant on the face of the whole earth and every tree that has fruits with seed in it. They will be yours for food.

And **Genesis 2:18-25**

The Lord God said, "It is not good for the man to be alone. I will make a helper suitable for him... But for Adam no suitable helper was found. So the Lord God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up a place with flesh. Then the Lord God made the woman from the rib he had taken out of the man, and he brought her to the man. Then the man said, "This is now bone of my bones and flesh of my flesh; she shall be

called “woman, for she was taken out of man.” For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh. The man and his wife were both naked and they felt no shame”.

Many people believe that the creation of a **woman** from the man’s rib puts a woman as inferior to man. There might be reasons beyond our comprehension of the two accounts but the Bible says that Adam and Eve were by creation, equal. The issue of gender was not a critical factor in the creation of man and woman. God gave both of them to rule and subdue the earth. Therefore, by creation man and woman are equal in the eyes of the Creator, especially before the fall.

B. Male and female by creation are similar

Male and female were created from raw material: man from the dust and women from the man’s rib. God never asked Adam for his opinion about the creation of the woman.

Sometimes man thinks he is superior to the woman because God created him first and used his rib to create a woman. Man was formed from the dust, which was already created by God (Gen 1:1) *“In the beginning God created the heavens and the earth”*. In creating a woman he caused man to have a deep sleep and took a rib and created a woman (Gen 2:21 & 22). A woman therefore does not owe man anything in terms of creation.

C. Woman as helper fit for man

The New Bible commentary (1994:62) describes the word helper as “helper matching him and supplying what he lacks. Commenting on the rib it says, “Not made out of his head to top him, not out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be loved. This is the biblical explanation of the helper. The common sense will tell you that a helper is stronger than the one who stands in need for help. God alone saw the need for the helper (Gen, 2: 18-20). God alone took the initiative of creating

a woman to meet man's needs: mentally, spiritually, emotionally, socially and physically. Livingstone (1969:41), in support of this statement above says, God created a helper who was equal and adequate to him. The word helper means suitable, fit, proper and equal. The word helper does not suggest that a woman is inferior to man but it suggests equality and powerfulness.

D. Adam's reaction on his first time he saw Eve

He declared that **she is bone of my bones and flesh of my flesh** (Gen, 2:23a).

The New King James Version states that God saw the need that Adam did not even know. It is not Adam who talked to God about the need for a helper but it was God who observed that Adam needed a helper. God also made the provision to create Eve. When God created Eve and brought her to Adam, Adam recognized her as his equal "**bone of my bones and flesh of my flesh**". It can be concluded that:

1. The responsibility for marriage is on the man's shoulder, he has to leave his father and mother and cling/cleave to his wife.
2. Man also must make sure that he must keep the union alive. That is to say; he must be joined to his wife.
3. The union is indissoluble that means they will become one flesh.

In the beginning, the man and the woman were "naked" in each other's presence and were not ashamed (Gen, 2:24-25). There is no shame in nudity when it occurs within the right frame of husband and wife. Stott (1979:218 when he talks about authority that is given to man says that it is not the same as that of making woman inferior to man. Submissive to authority is not that of exploitation, suppression, enslaving and making woman feel like employees in their own family. Stott argues that "The God of the Bible is the God of order, and in his ordering of human life he has established certain authority or leadership roles. In other words God has delegated his authority to certain people. Submission he says, is a humble recognition of the divine ordering of society (1979:218)". Wives must be submissive to their husband as if they are submissive to Christ (Eph 5: 22). Husbands are urged to exercise their authority with caution not to manipulate woman but to love them and support them. When Paul was teaching about submission, he was not advocating

slavery. He understands the equality between man and woman. Stott says, “of course the sexes are equal before God, but this does not mean they are identical (1979:218) “. In other words man and woman have got different roles but they are meant to complement each other

3.4.4 *The influence of money on marriage and Divorce*

Money is also another bone of contention in marriage and divorce. Reeds (1970: 14) indicate that money means different things to both husband and wife. Men use money to build their image in the world. They buy cars and build a house. There is a belief that that woman believes that man waste money. They expect their husband to buy expensive gifts for them. On the other hand if the woman is the one working and has a better salary she becomes the boss of the household. Where there are two bosses in the same house hold, the problem is who must have a final say. This fight for power will tear the family apart. Men who are dominated by women feel insecure. In most cases money issues in a family will come when one spouse is having extra relationship outside his or her family. This is mostly done by men.

It is believed that women who are working and having a lot of money tend to disrespect their husband and do not submit to their authority. It is argued that disrespect from women is caused by statuses which now see the husband as valueless ‘hence divorce features prominently. This attitude is what men have been doing all along to women. Women were not working and only men were working and controlling everything. Churches are electing women and ordaining them to top offices. The family also needs some adjustment to recognise women as equal partner in the family. This does not suggest that we may see women as heads of their families. . Headship of man over woman must not be seen as sin but as God structural means of bringing unity and effectiveness to a family. People have a tendency of misusing authority or power thus, creating oppression an uncertainty over those under their leadership. Hamilton (1982: 28) says, “To rule includes dominion that is exercised with care and responsibly. It does not include destruction and exploitation”.

3.4.5 *The influence of extra marital affairs on marriage and divorce*

The following expressions support men for having concubines as they wish “**indvodza Inganwa**” (SiSwati) meaning – the man is the only one whose proposal is granted by female. The Sotho / Pedi say **manna ke thaka oa naba**”- meaning man is like a bean plant, he spreads. If a woman has extra marital affairs culture does not praise her but condemns her and give her names like adulterous and prostitute. If a woman has extra marital affairs she faces dismissal and back payment of the dowry. Today women see divorce as a means of regaining their freedom.

It has been noticed already that the extra marital affairs also come brings financial constraint upon the family. It will lead to breakage of communication in the family. This will lead to divorce. There is also the possibility of sicknesses or HIV and AIDS. In either case it will eventually tear the family apart.

3.5 **Summary**

The impact of culture on marriage and divorce was discussed in this chapter. It has been discussed that the Evangelical church members are influenced negatively by culture and traditions. It has been observed that church members take culture and traditions to the church.

Culture and tradition has been defined. It discussed culture as a way of life of a particular people in terms of feelings, thoughts ideas manners, customs and arts. Put in another way it is way people behave, the way they do things. Culture is learned by being born in it and also being raised in that culture. That behaviour is passed from one generation to another. It was discussed that tradition is how a particular behaviour or belief has been passed from one generation to another.

The various marital practices such as monogamy, polygamy, serial polygamy, levirate marriage, sororate as well as woman to woman marriage were also discussed. Culturally it seems that these practises were meant to preserve and sustain the family marriage. It has been noted that these kinds of marriages make marriage unstable and complicate the relationships to the extent that it causes friction that make divorce inevitable. It also violates the rights of women and

children. Mothers in particular have challenged these practises and call for freedom from such practises. Men have responded with violent which ended up in divorce courts or in desertion by both parties involved.

Monogamy is God's ideal of marriage. He created one wife for Adam as Gen (2:24) suggests. It goes without saying that as divorce runs short the ideal of God so is Polygamy. It has been suggested in this chapter that polygamy must be taken as another form of marriage not as adultery.

The negative factors on marriage were also discussed in this chapter. These factors include infertility, initiation, lobola, power, money as well as extra marital affairs. Initiation affects children in that the children are taught about marital issues when they are still young. This influences them to get married before time. When they meet challenges they opt for divorce to gain their freedom. The lack of knowledge also due to lack of teaching also contribute to high rate of divorce in this community. It was discussed that lobola also cause divorce in this community. Men who are still ruled by traditional beliefs that they paid lobola therefore they own a woman and they can do as they please

Infertility makes women to be seen as irresponsible but it is God who blesses couples with children. If women are not bearing children is either they accept polygamy and other negative marital arrangement or to be divorce. Money and power seemed to be inseparable. It was noticed that excessive powers create hostility between husband and wife and lead to divorce. Extra marital affairs is been seen cultural as good for men only but for women as sin. Biblically is sinful to have extra marital affairs is capable of destroying the family. This shows man domination over everything including marriage is wrong. The church should teach about equality for husband and wife. The sin that is committed by men must be condemned equally as it is condemned in women. Culture must be transformed for Christians in order to practise their Christian faith which does not condone sin but exposed it. Culture has good and bad elements in it. The Christian community in Namakgale Township should choose the good elements of culture than the bad items which is influenced by sin.

In the subsequent chapter, an empirical investigation will be conducted to determine the causes of divorce amongst the Evangelical church members in Namakgale Township

CHAPTER FOUR

EMPIRICAL RESEARCH DESIGN, DATA ANALYSIS AND INTERPRETATION

4.1 Introduction

Chapter one focused on the background of the problem under investigation was explored. Chapter two examined the biblical teaching of marriage and divorce as intended by God with exegesis of Matthew 19:1-12. Chapter three focused on the influence of culture on marriage and divorce. These chapters expressed the views, opinions, comments and assertions by different authors. Chapter four focuses on the empirical design, data analysis and interpretation. It shows the interview schedule used and the responses from thirty two respondents. It also shows the findings of this empirical research from the sample found in Namakgale Evangelical churches.

4.2 Instrument used in the study

A person- to- person interview was used. The advantage of this technique is that the researcher was in a position to approach the affected and non-affected informants regarding divorce issues. Since the researcher is an ordained minister, he is used to talking and discussing with different people about sensitive and other types of topics. He was capable of handling lengthy interviews. Ormrod (2001: 153) suggested that the researcher must work together with the participants to arrive at the heart of the matter which was to find the factors that caused divorce to the respondents.

Permission was sought from all respondents before the interview was conducted. The purpose of the study was explained to them and confidentiality was guaranteed. A tape recorder was used to record the interview to assist the researcher to collect the whole information from the respondents. Recording was transcribed as it was

taken with a preferred language of the respondents. Questions were translated into the language that the participants were comfortable with.

Thirty two (32) respondents were interviewed as follows: as table 4.1 shows: this indicates that the study was not done from one church but from 12 different denominations.

Church	Number of respondents
Church A	4
Church B	3
Church C	6
Church D	2
Church E	2
Church F	2
Church G	3
Church H	1
Church I	2
Church J	3
Church K	3
Church L	1
Total	32

Figure 4.2 shows the number of respondents in percentages.

Respondents	Male	Female	Total
Those that have divorced	6.25%	12.50%	18.75%
Those in a process of Divorce	15.63%	53.13%	68.76%
Those with relevant information	9.38%	3.13%	12.51%
Total	31.25%	68.75%	100%

Figure 4.2

4.3 Data collection

There are many designs within the qualitative approach; namely: Case studies, ethnography, grounded theory, content analysis and phenomenological design (Leedy & Ormrod, 2001: 153). Since the study is a sensitive one, dealing with pain, spiritual and personal issues of divorce within families a phenomenological approach is suitable. The phenomenological study attempts to understand people's perception, perspectives, and understanding of a particular situation. In other words, a phenomenological study tries to answer the question: **what is it like to experience such- and-such?** (Leedy & Ormrod, 2001: 153).

4.4 Sample

The qualitative approach was used in this study. A non-probability sampling technique was followed. This chapter has made an attempt to investigate first hand information through an interview schedule. The main aim of the interview was to investigate the causes of divorce in Namakgale Township. The principle from the onset was that this information was confidential therefore; it cannot divulge which church gave the information as well as the candidates who were interviewed. The following 12 churches participated in the interview:

4.5 Hypothesis

According to Creswell (1994:69) "Questions, Objectives, and hypotheses provide a specific restatement and Clarification of the purpose statement". The main aim of the interview was to investigate the causes of divorce in Namakgale Township. The hypothesis of this chapter is that unfaithfulness is the main cause of divorce amongst Christians.

INTERVIEW SCHEDULE:

This is a survey on the causes of divorce amongst the Evangelical Church members in Namakgale Township. The interview schedule is divided into two sections, namely Section A which focuses on general information of the respondents and Section B which consists of interview questions.

A. SECTION A: GENERAL INFORMATION OF RESPONDENTS.

INSTRUCTION: PLEASE MAKE A TICK WHERE APPLICABLE

1.1. Marital Status		
Married	1	
Widowed	2	
Divorced	3	
Remarried	4	
1.2. Nature of Marriage		
Customary Union	1	
Civil Marriage	2	
Church Marriage	3	
1.3. If Customary Union, Number of Spouse		
	1	
	2	
	3	
	4	
1.4 Age When you divorced or separated		
25-34	1	
35-44	2	
45-54	3	
55-64	4	
1.5 Duration of marriage		
0-5	1	
6-10	2	
11-15	3	
16-25	4	
More than 25 years	5	
2. Level of education		
Matric	1	
Diploma	2	
Degree	3	
Other	4	
Not Applicable	5	
3. Religious status		
3.1. Spiritual Status		
Born Again	1	
Church Attendance but not born again	2	
Not a Church member	3	
3.2. Church Position		
Pastor	1	
Church Elder	2	
Ordinary Member	3	
Associates Members	4	
3.3 Place for the marriage		
Court	1	

Church	2	
Other (Specify)	3	
3.4 Which church was used for the wedding?		
Belonging to husband	1	
Belonging to wife	2	
Belonging to parents		
Belonging to both	3	
Not applicable		
	4	

3.5 What was your occupation at the time of divorce?		
3.8 Do you have a profession? If yes. Indicate the profession:		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify:		
4. Are you from the same culture background with your spouse? If no. Please specify your ethnic group(s) you both come from:		
4.1. In-law difficulties happen nearly to every married couple, which can further lead to divorce? Have you ever experience such difficulty, please explain how?		
4.2. Where was your home after the wedding?		
At your house (both of you)	1	
At the in-laws	2	
Other (specify)	3	
4.3. Are you both citizen of South Africa?	Yes	No
If not please indicate		

B. SECTION B: INTERVIEW QUESTIONS:

The interview questions were divided into two groups, namely; questions of respondents who are in the process of divorce and those who are already divorced and questions of marriage specialists such as pastors, church elders, social workers and divorce lawyers.

Group 1: questions for those who have divorced and those who are in the process of divorce

1. At what age did you marry and for how long were you married?
2. Upon marriage, what was your basic understanding of marriage?

3. In your opinion what are the key factors that are needed to ensure stability in marriage?
4. Please give your opinion on the church's role in preventing divorce.
5. Can you identify anyone who was a source of strength during difficult times in your marriage?
6. What, in your opinion are the major causes of divorce?
7. What is the influence of culture and traditions on marriage?
8. What do you believe are the answers to reducing the high rate of divorce amongst church members in South Africa?
9. What other problems placed pressure upon your marriage?
10. Please discuss what type of premarital preparations you had for your marriage?
11. What role did your pastor play before you were married, during your marriage or during the process of divorce?
12. Has your rights been violated during the marriage?
13. Please explain whether your marriage was affected by the role of your parents.
14. Please discuss how the dating relationship contributed either to the rise or fall of your marriage.
15. Quite often sex is confused with love: what is your opinion about this statement?
16. What do you think of a marriage between Christians and non-Christians?
17. What is your opinion regarding marriage between different clans?
18. Please explain your view of marriage across religious faiths.
19. Please share your thoughts on childless marriages?
20. Please discuss the issue of divorce among church members?

Group 2: Questions for those with relevant information.

1. From your experience, what do you think are the factors that cause divorce?
2. What do you think is the solution to reduce divorce?

3. What role do you think the church should play?
4. What else do you want to say about divorce in the church?

4.6 The limitations of the study

The first limitation was time constraints. Many people had no time as the majority are working. Secondly, it was difficult to get the same number of male and female respondents. The men contacted were not willing to participate in the study. Thirdly, the study was demarcated to Namakgale Evangelical church members only, should it been open to other churches the results could have been different.

Fourthly, although the study is of national relevancy, it was not possible throughout the whole of South Africa because of time and financial constraints.

4.7 The Results and analysis

This section presents a summary of the responses gleaned from the interview and are followed by detailed analysis. The detail response of all the 32 respondents is tabled in appendix 2.

SECTION A: This section contains personal information of the respondents.

4.7.1 Marital status.

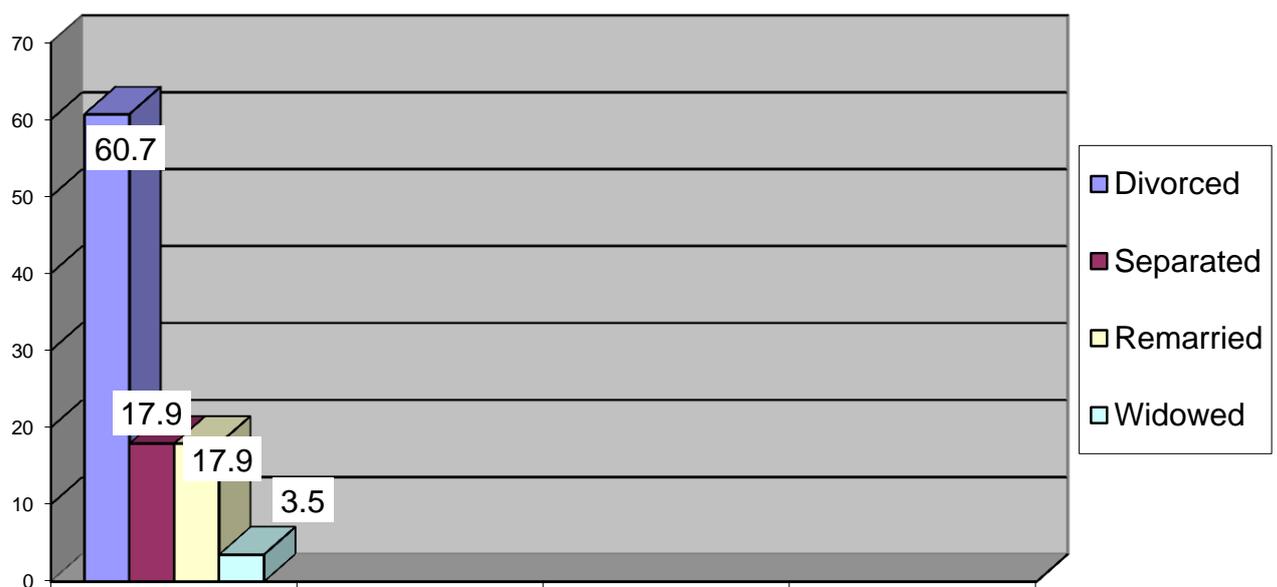


Figure 7.1 Marital Status

Figure 7.1 shows that most of the respondents 60.7% are divorced even after divorce were not remarried. This figure also shows that the number those who were separated and those that were remarried was the same which indicates that that people are committed to their relationship.

4.7.2 *Nature of the marriage*

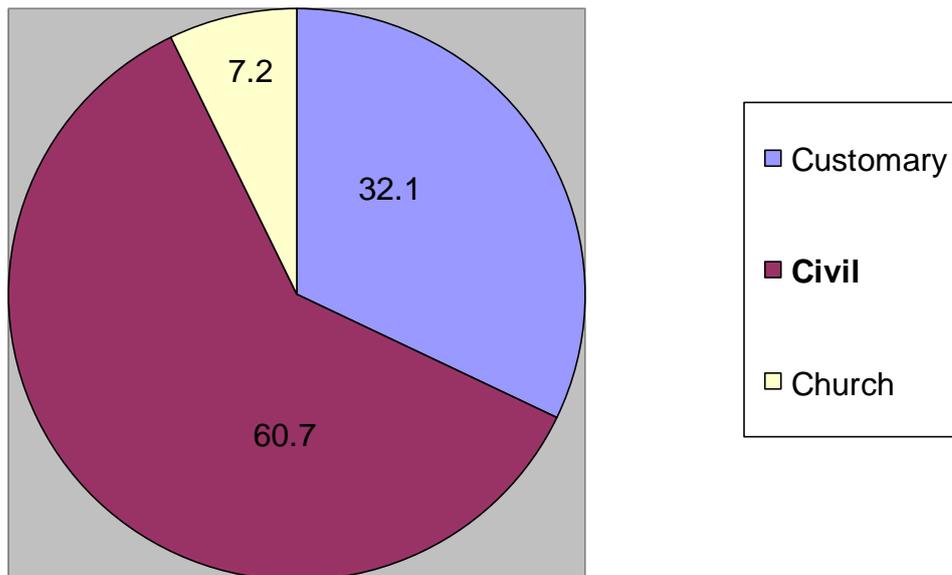


Figure 7.2

The pie chart shows that church members prefer to marry in civil way (60.7%), followed by customary union (32.1%). Church marriages are not preferred (7.2%). The Christians are falling in the temptation of loving the world more than they love God. They prefer their cultural arrangement than Christian marriage as stipulated in Bible. This explains why culture has such a huge role in marriage and divorce among couples.

4.7.3 If customary union, number of spouse

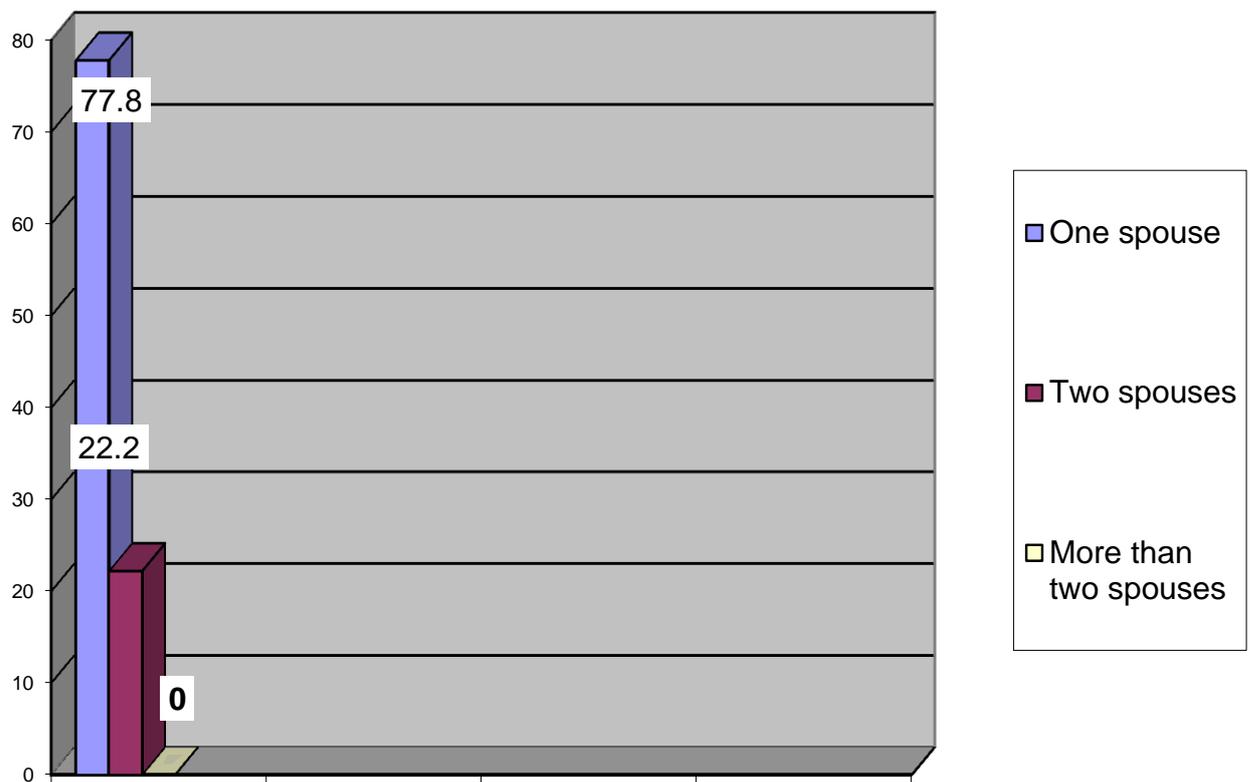


Figure 7.3 Number of spouse

Figure 7.3 indicates that the respondents preferred to marry in a customary union and the majority of them (77.8%) preferred monogamous marriage while 22.2% were in polygamous marriage. This indicates that people in a customary union favour monogamous marriage.

4.7.4 Age when you divorced or separate

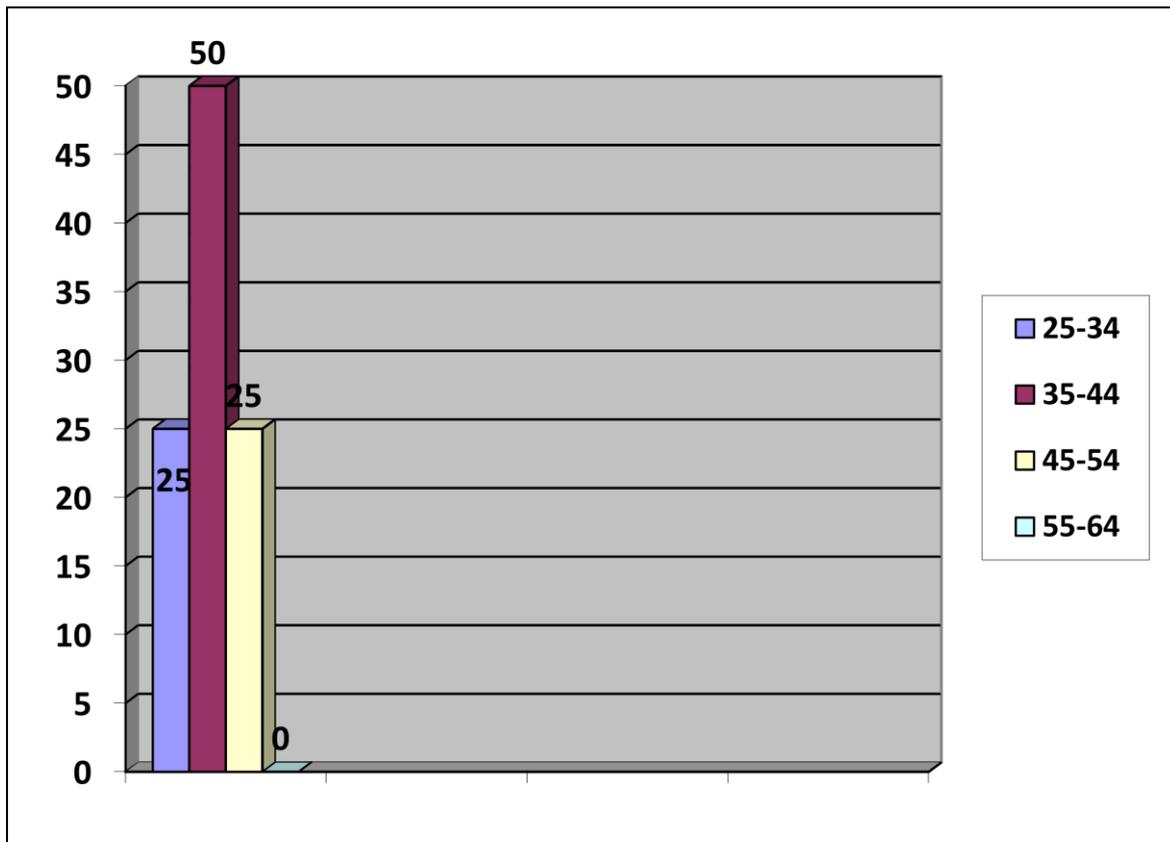


Figure 7.4 Age when they divorced

Figure 7.4 the bar chart indicates that (50%) divorced between the ages 35-44 years. While (25%) divorced at the age between 45-54 and 25% at the age of 25-34). This indicates that at the early and later stages of marriage couples are very intimate, committed and willing to stay in the marriage than when they are at the middle stages of their marriages. No one of the respondents divorced between age's 55-64 years. If a couple decides to divorce at age 44 it is not easy to find a new partner more especially for ladies. Many of them decide to stay single and raise their children.

4.7.5 Duration of the marriage.

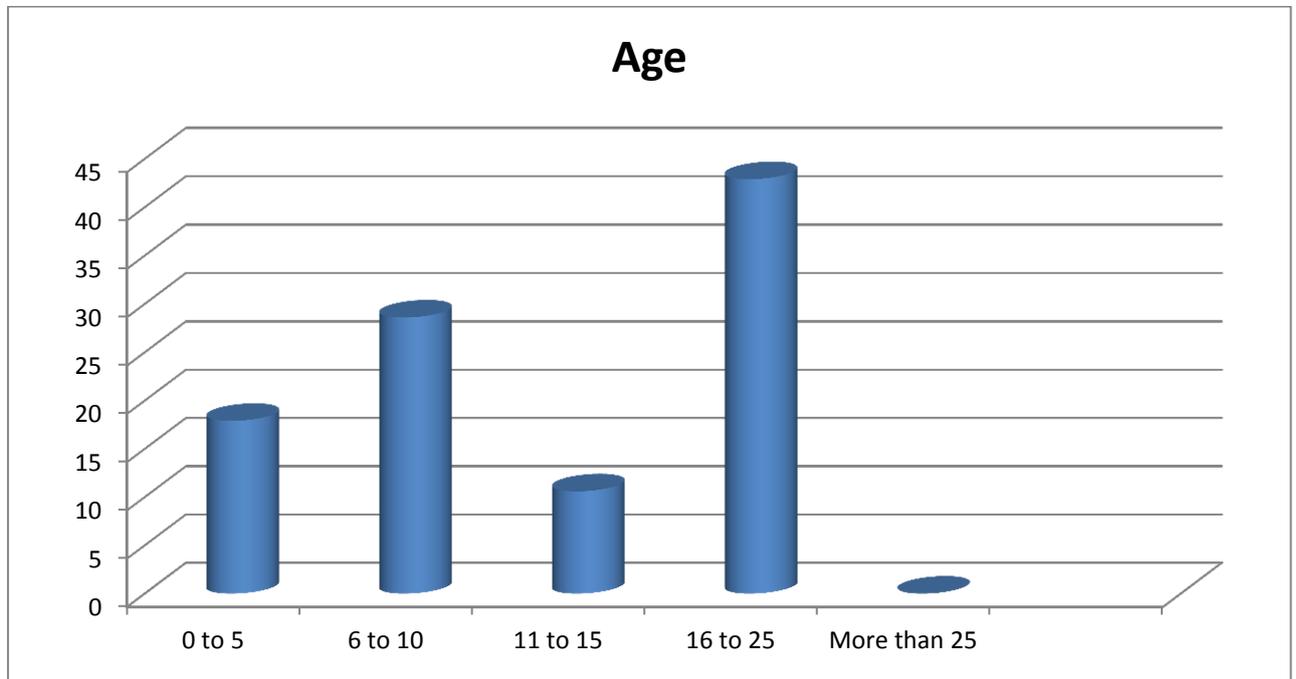


Figure 7.5

Figure 7.5 the histogram indicates that the majority of the respondents divorced after 16-25 years of their marriage (42.9%), while no one divorced after more than 25 years of marriage (0%). Very few respondents divorced after 11-15 years of marriage (10.7%), while those who divorced between less than a year and 5 years are 17.9%. This indicates that the longer couples stay together in marriage the more they will be committed in the marriage and desire to live together till death do them part.

4.7.6 Level of education

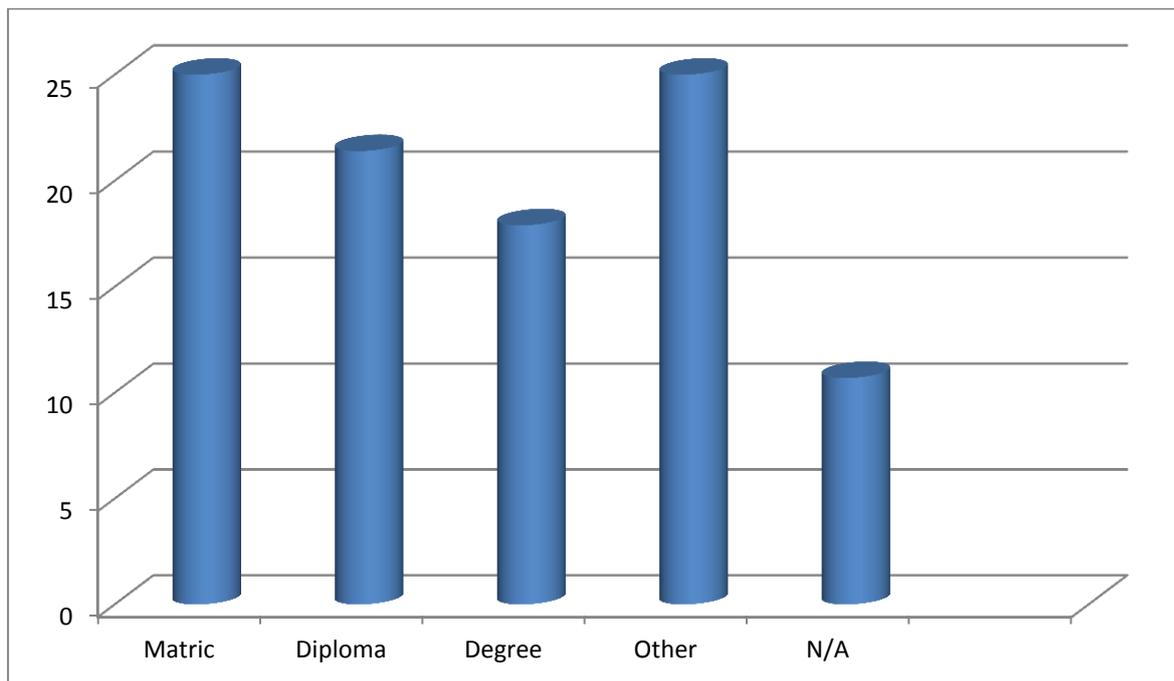


Figure 7.6

Table 6.3 indicates that most divorcees are literate (they can read and write) because 25% of the respondents passed matric, 21.4% passed diploma, 17.9% passed a degree and 25% lower than matric, while only few are illiterate (10.7%). This means that most respondents who divorced are literate and understand their rights. The explanation can read thus: 89.3% of those divorces are literates. This shows that the more people are educated the more they want to claim rights or demand for freedom.

4.7.7 Religious status

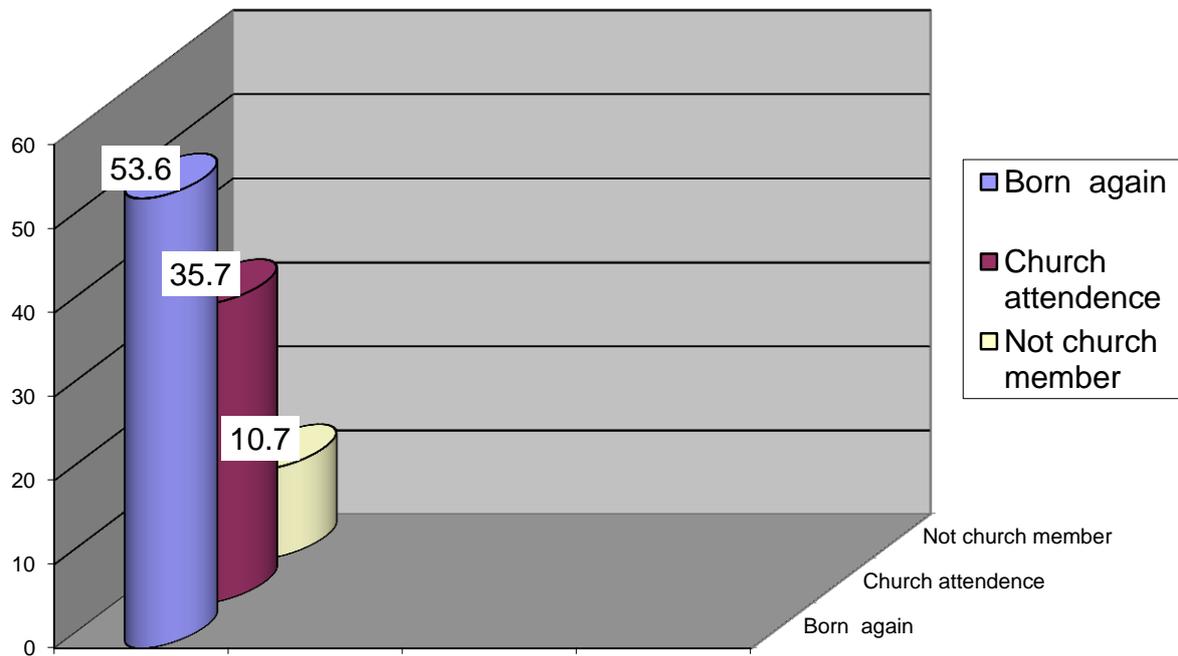


Figure 7.7

Figure 7.7 the bar chart indicates that the majority of the divorcees (53.6%) are born again, 35.7% are church attendants, while 10.7% are not attending church.

4.7.8 Church positions

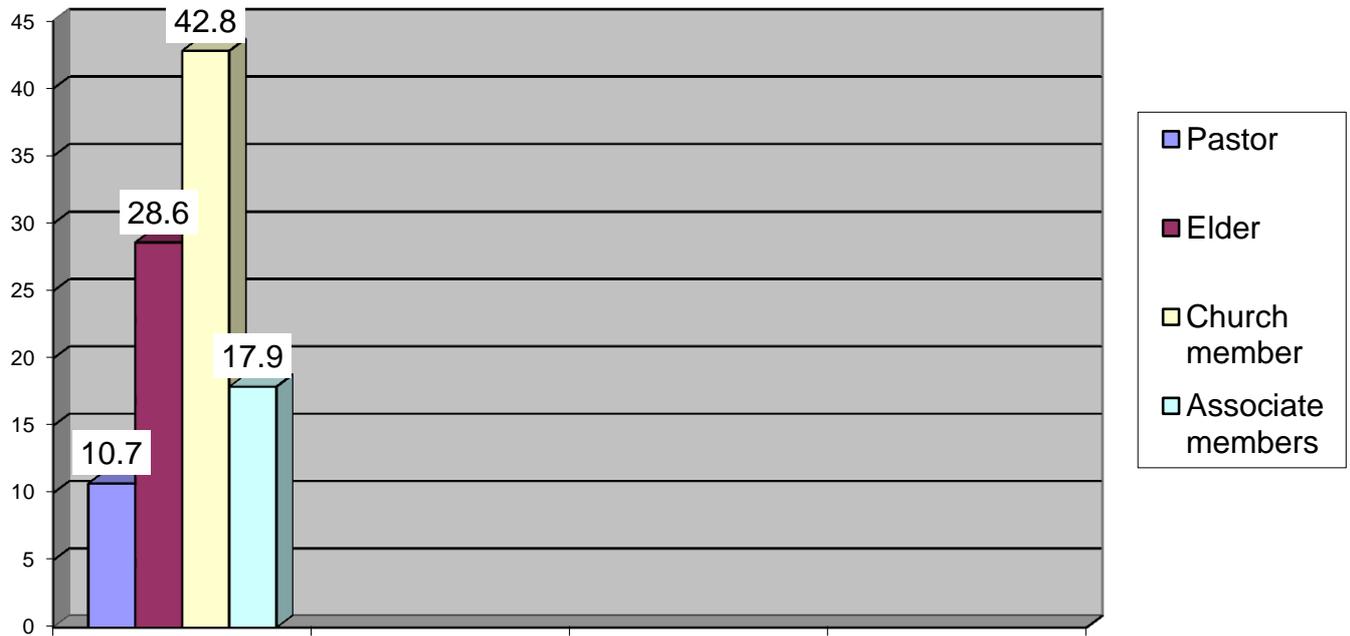


Figure 7.8

Figure 7.8 shows that the majority of the divorced people are ordinary church members (42.8%) while a few are leaders in the church 39.6% (pastors 10.7% and Elders 28.9%). There is no significance in the figures between the ordinary members and leaders hence 42.8 and 39.6 respectively.

4.7.9 Place of the marriage

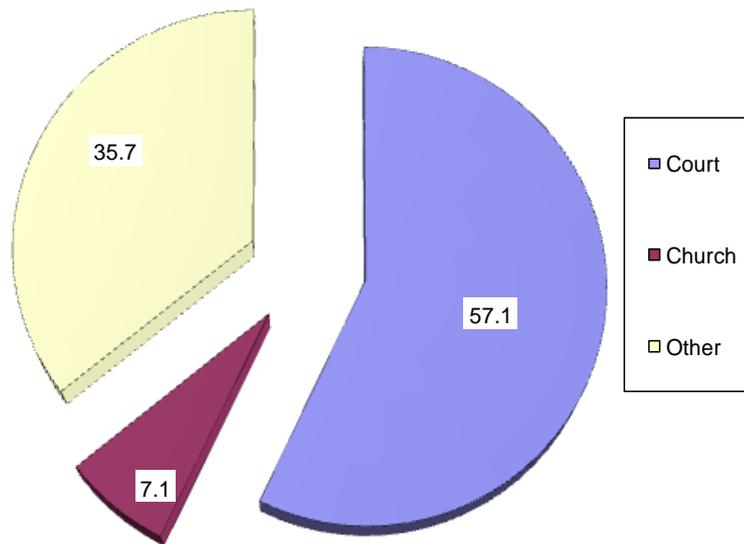


Figure7.9

Figure 7.9 indicates that the majority of the respondents (57.1%) preferred to marry in court, 35.7% married in other places, while very few (7.1%) married in church. This implies that the high rate of divorce is also contributed by people who are not blessed in the church. This does not mean that once people are blessed they will be immune from divorce. God has blessed marriages, but partners' later divorce. God forbids divorce but mankind does divorce against the will of God. The fact that divorce is not allowed does not mean that divorce will not happen.

4.7.10 Which church was used for the wedding?

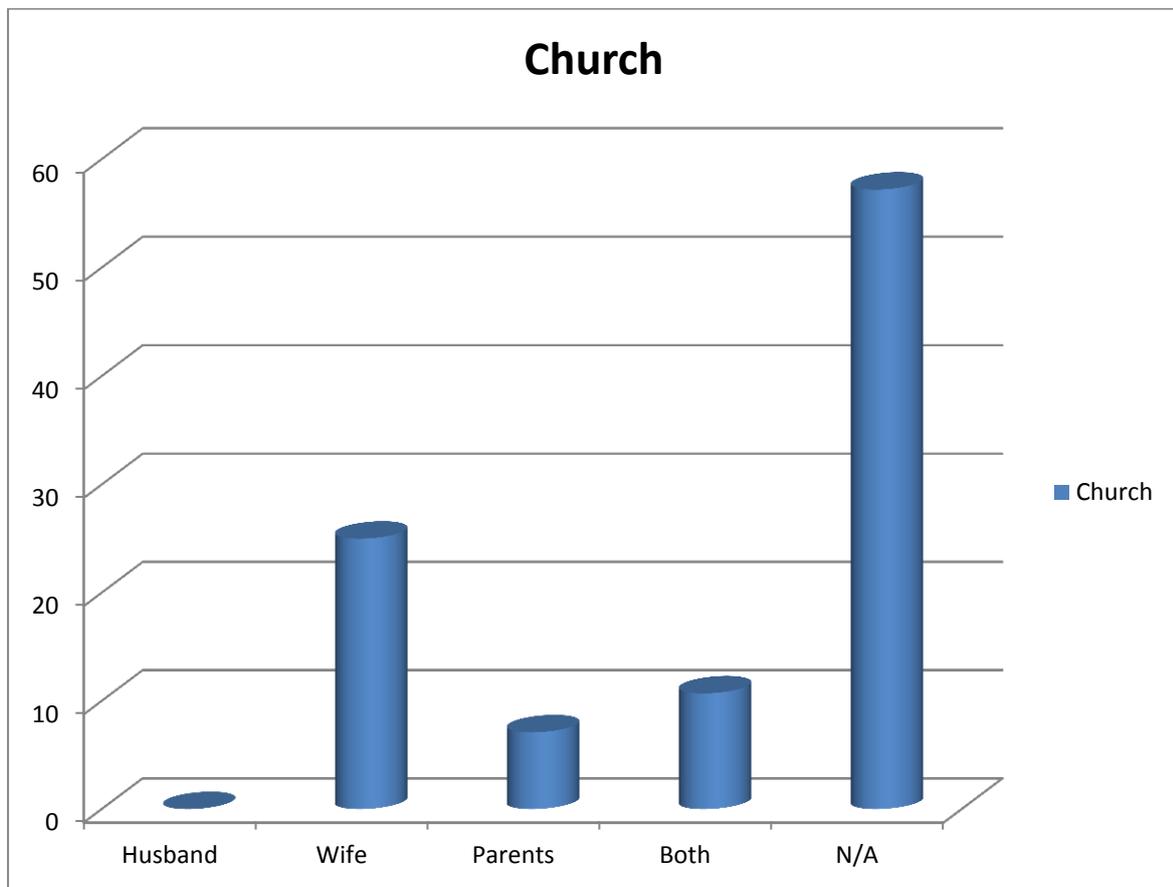
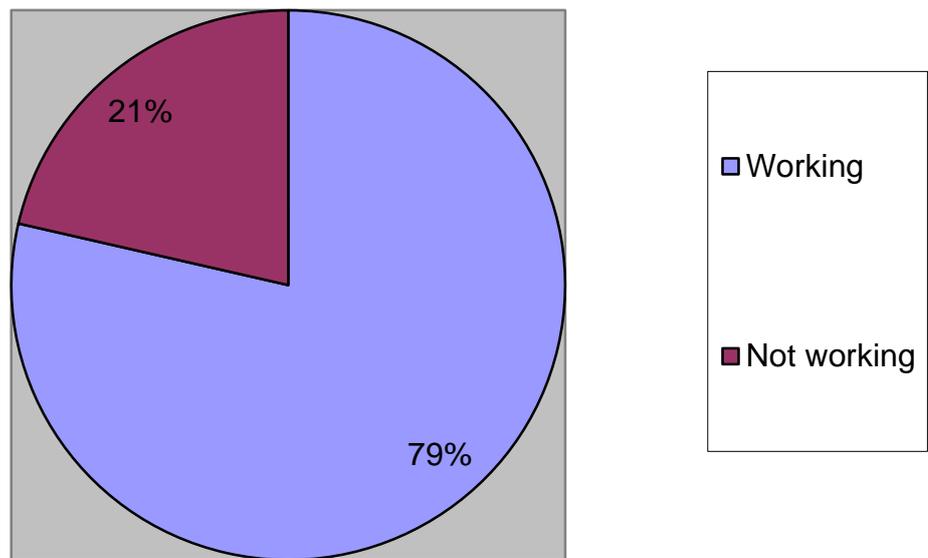


Figure 7.10

Figure 7.10 shows the majority of the respondents (57.1%) never used a church building for their wedding while only few (42.9%) used the church for their wedding. This implies that the majority did not use the church and they used other places rather than the church.

4.7.11 What was your occupation at the time of divorce?

4.7.11 What was your occupation at the time of divorce?



4.7.11 What was your occupation at the time of divorce?

4.7.11 What was your occupation at the time of divorce?

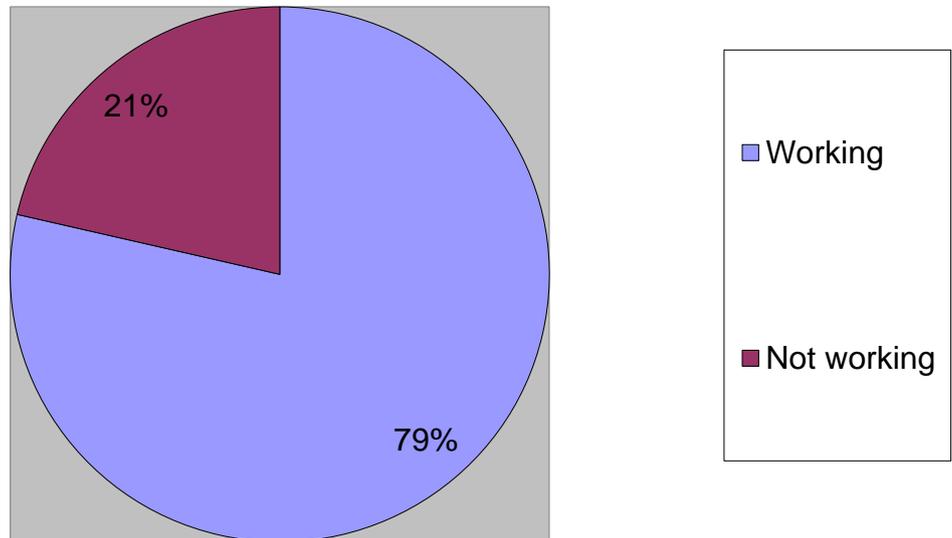


Figure 1

FIGURE 7.11

Figure 7.11 shows that 78.6% of the divorced people are employed and only 21.4% of them are unemployed. This figure indicates that people who are working are likely to divorce. Life is generally harder and women need to work to support their families. Again, women are more educated and professional than before and do not have the time to work and also do the domestic work that their husbands expect them to do and this often causes friction in the family

4.7.12 Spouse occupation

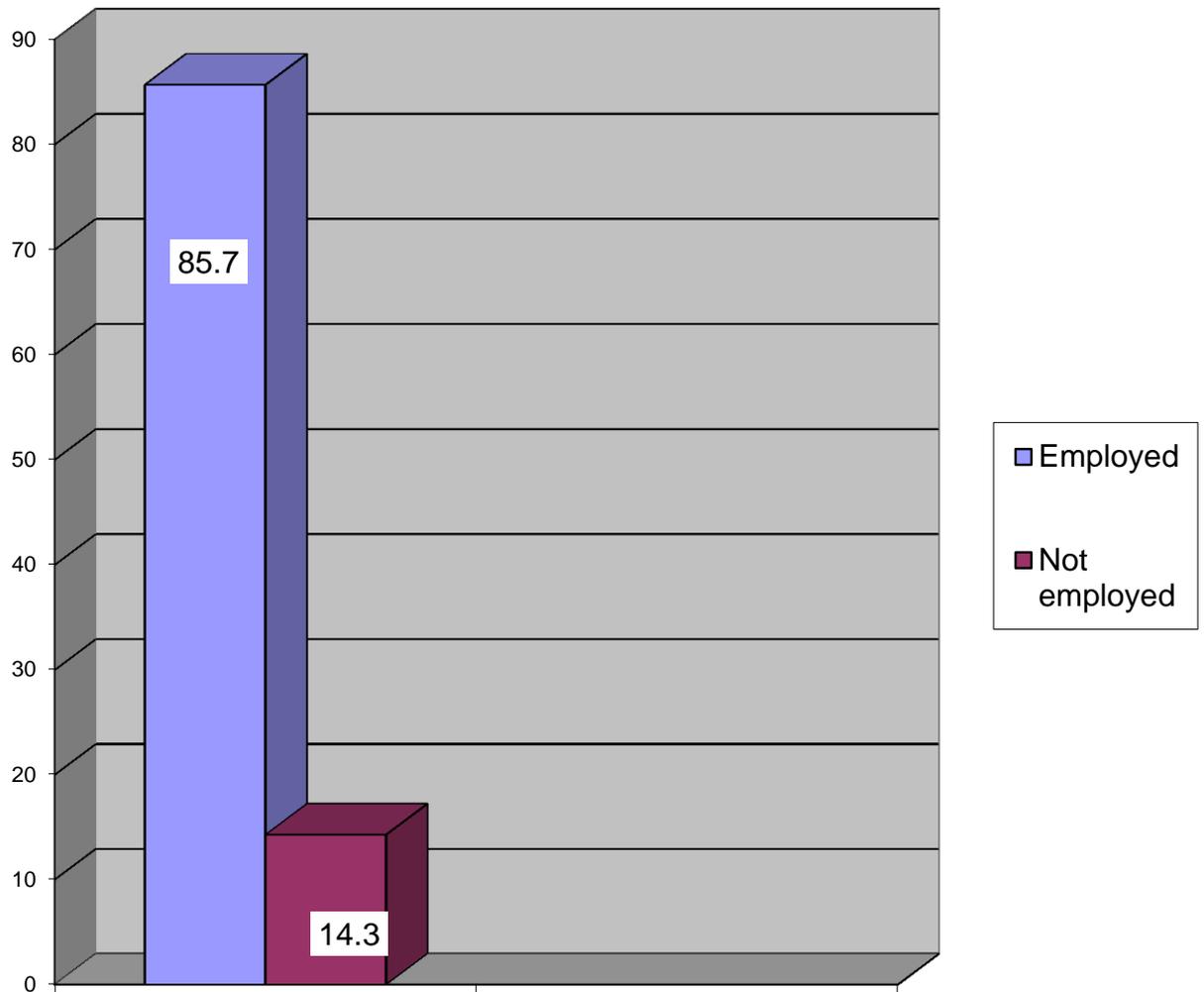


Figure 7.12

Figure 7.12 indicates that 85.7% of spouses of the respondents are working while 14.3% are unemployed. Most working married women refuse to be dominated and be oppressed by husbands. Oppression of working women by their husbands often leads to divorce. This study indicates most families of the respondents are prone to separation and divorce.

4.7.13 Profession

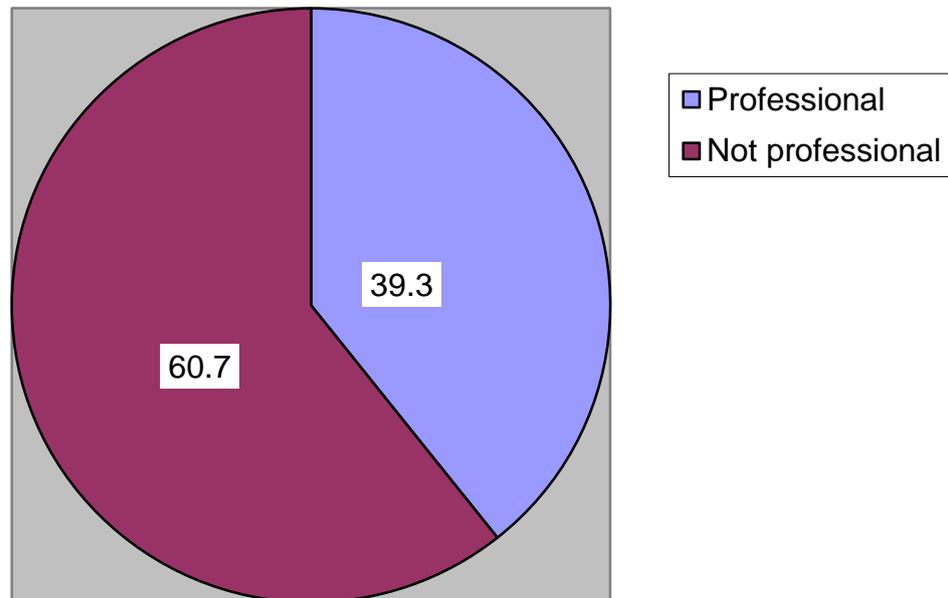


Figure 7.13

Figure 7.13 indicates that 60.7% of the respondents are not professional while 39.3% are professional. It looks like a couple must be in the same level of education for stability. This implies that Non- professionals (60.7%) are divorcing more than professionals (39.3%).

4.5.14 Spouse profession

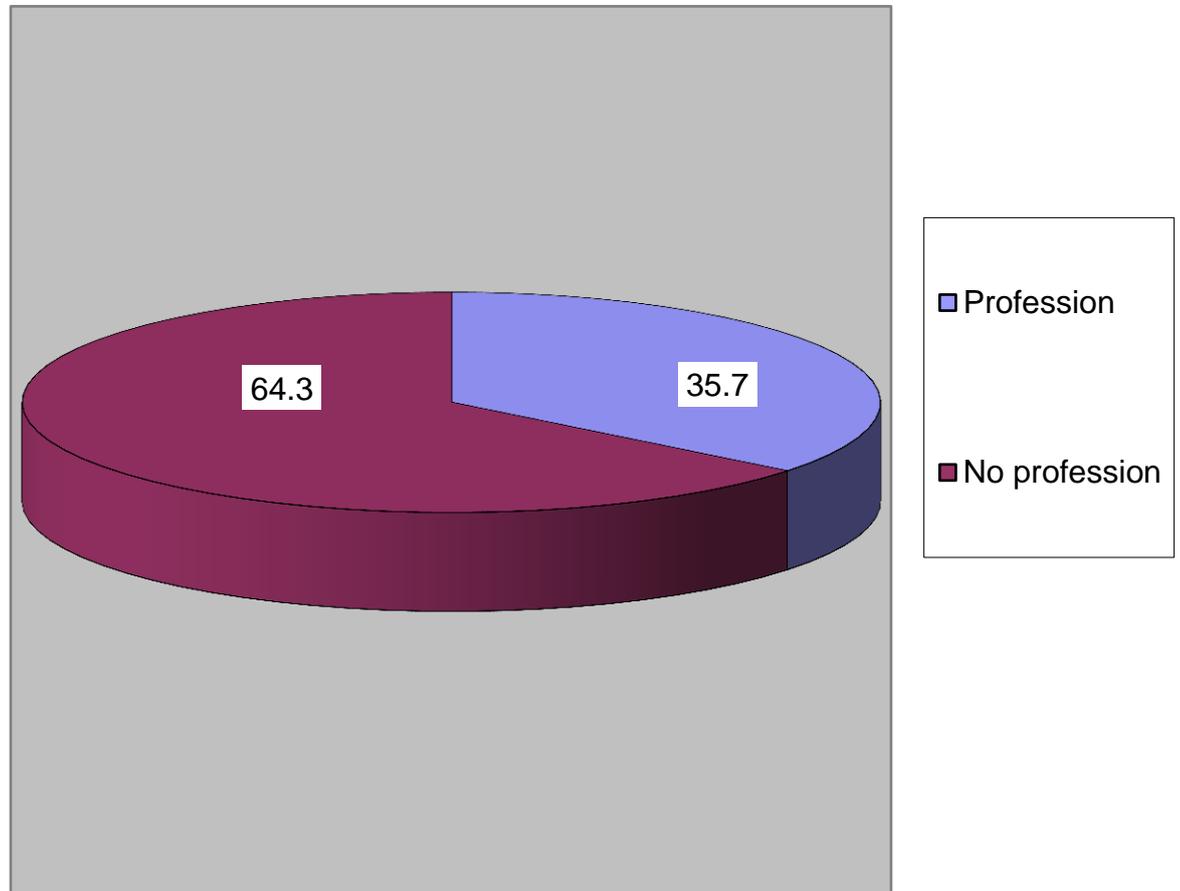


Figure 7.14

Figure 7.14 indicates that 35.7% of spouses of the respondents are professionals while 64.3% are not professionals. This section was made for spouses of the respondents who were interviewed in absence of their former spouses. There were 19 single spouses who were interviewed without their spouses' responses. This implies that the high rate of divorce amongst the professionals is low.

4.7.15 Cultural backgrounds

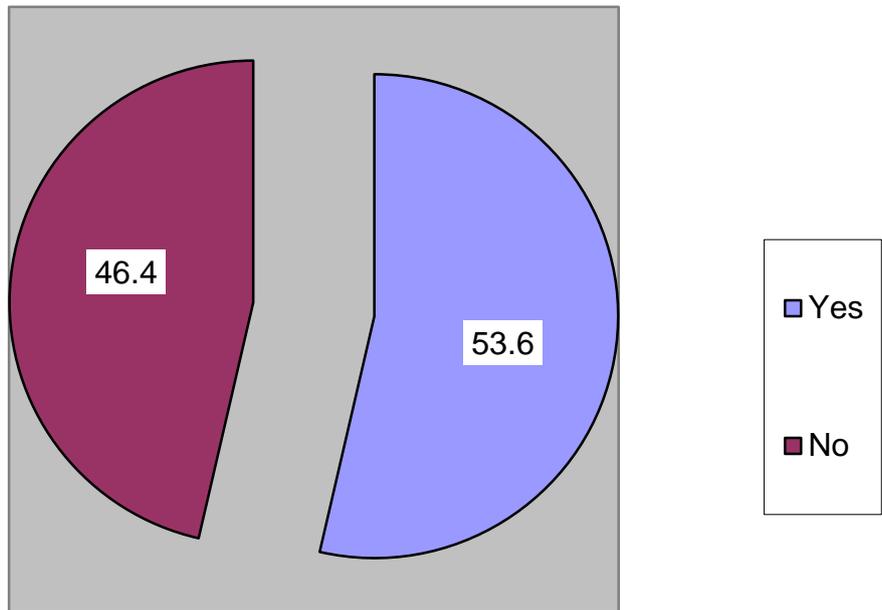


Figure 7.15

Figure 7.15 indicates that the majority of respondents (53.6%) were married within their tribes while 46.4% married outside their tribes. This indicates that people who marry outside their tribes are unlikely to divorce. Normally there is incompatibility from people who marry outside their tribes but not true in this community.

4.7.16 The in-laws

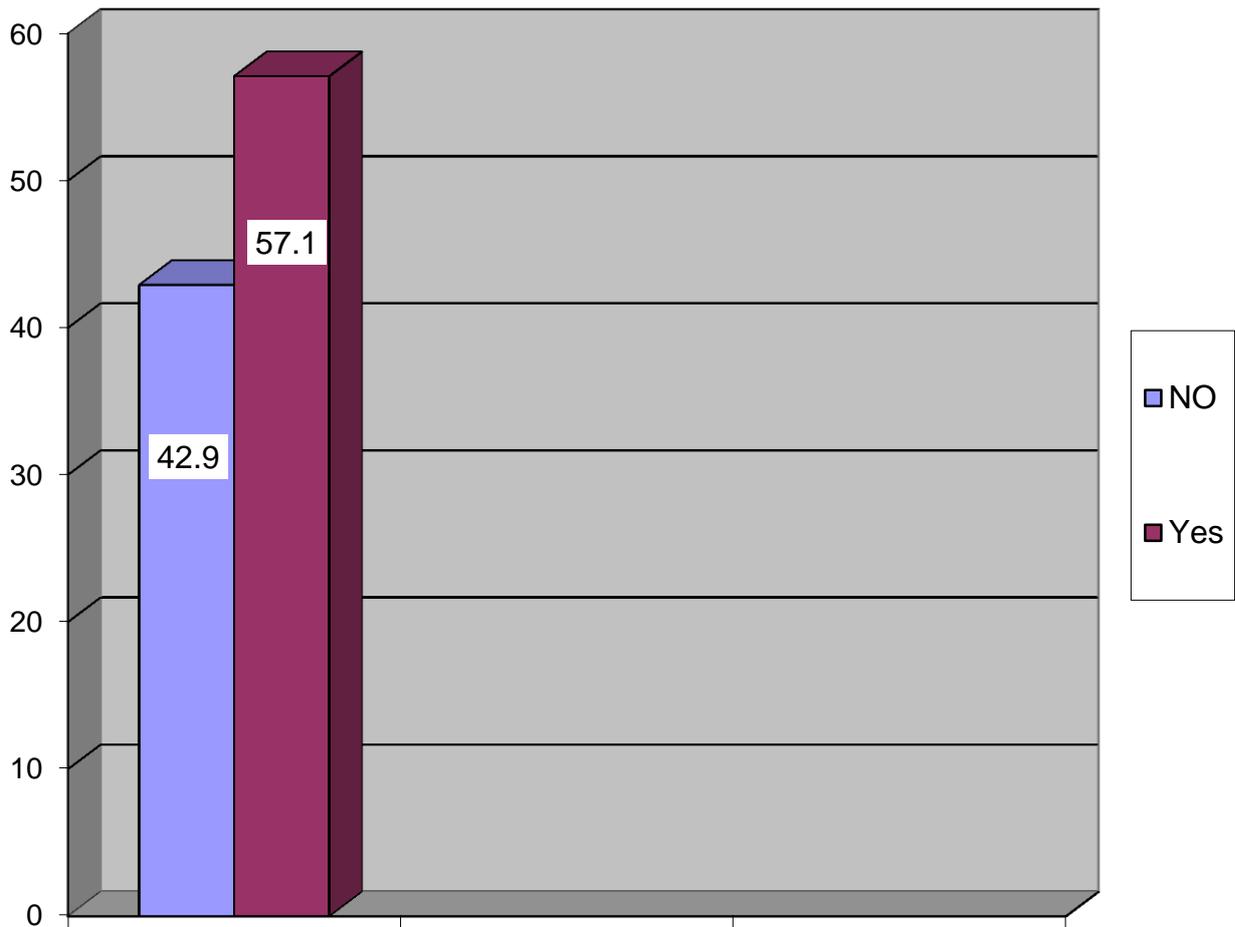


Figure7.16

Figure7.16 indicates that 57.1% of the respondents had no problem with their in-laws while 42.9% had problems with their in-laws. This indicates that the in-laws contribute less to the rate of divorce. There is no significant difference between respondents who have difficulties with the in-laws or have problems with them.

4.7.17 Home after the wedding?

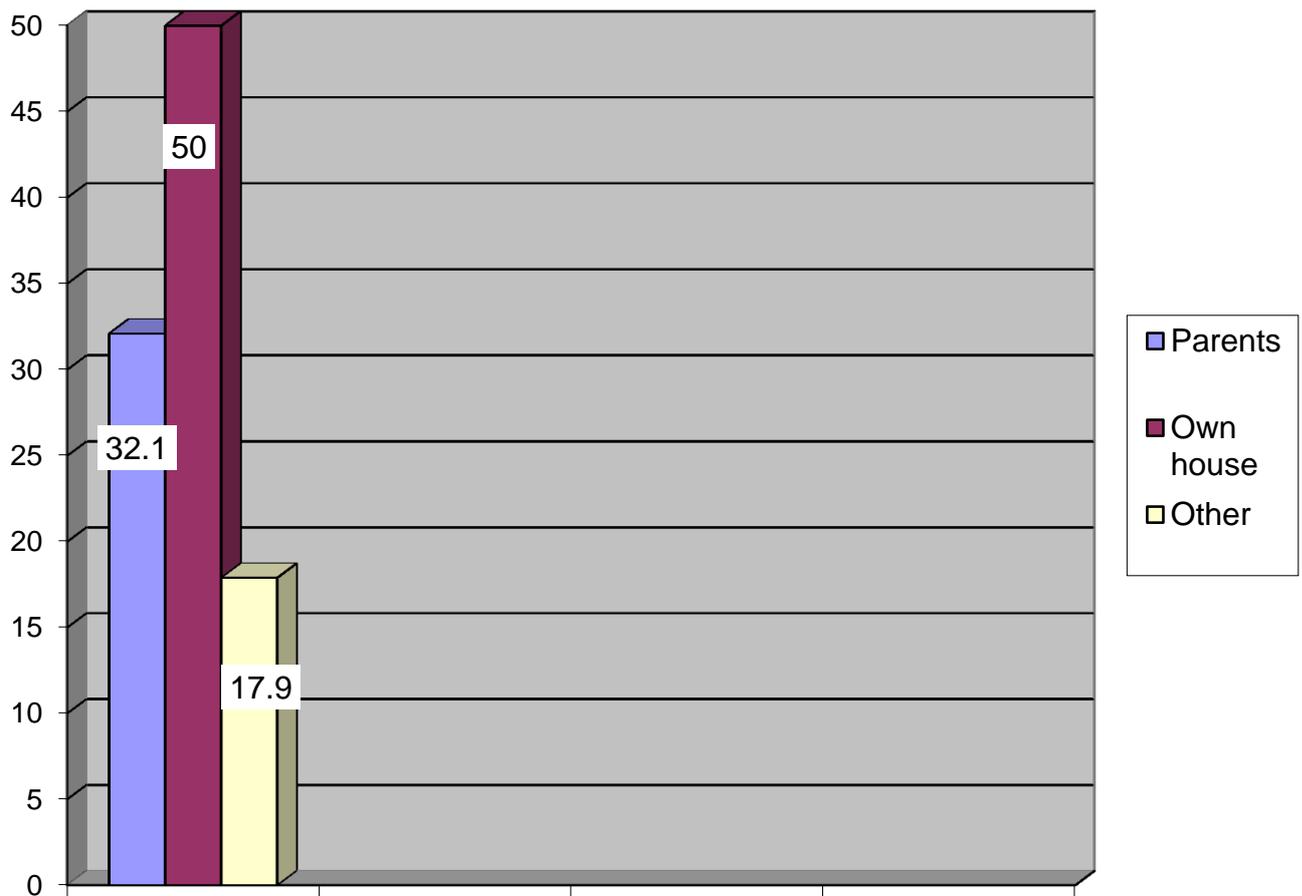


Figure 7.17

Figure 7.17 shows that half (50%) of the respondents stayed with the groom's parents after the wedding while 32.1% stayed in their own home and 17.9% stayed in other places. This implies that staying with the groom's parents contributed to a high rate of divorce. The reasons are that it is very difficult to stay with your parents after marriage.

4.7.18 Citizens of South Africa

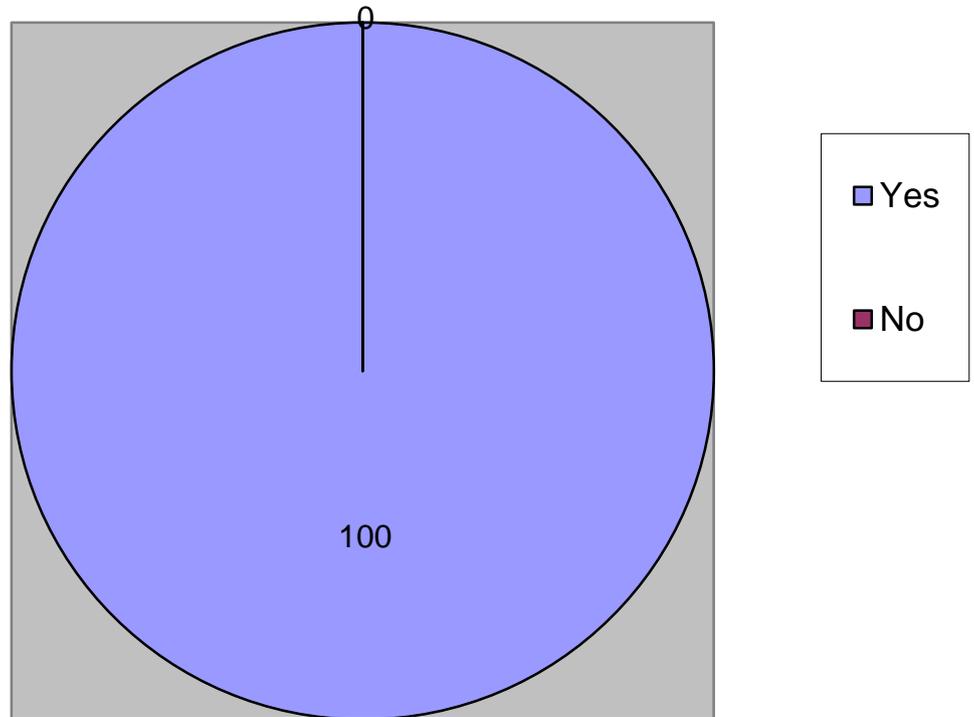


Figure 7.18

Figure 7.18 indicates that all (100%) respondents are citizens of South Africa. This implies that the respondents were not influenced by foreigners.

INTERVIEWS

QUESTION 1: At what age did you marry and for how long were you married?"

ANALYSIS

The majority of the divorcees were married when they were above 21 years. This indicates that they were matured and ready to enter into marriage. To be physically matured talks about age and not knowledge. These people are still illiterate as far as marriage is concerned. People get into marriage without premarital counselling. Premarital counselling makes a man and wife to be aware of their roles and functions as well as expectations from the other spouse to try to eliminate future conflicts.

QUESTION 2: Upon marriage, what was your basic understanding of marriage?

ANALYSIS

The responses in question two show that the majority of the divorcees had no understanding of marriage. The majority of respondents thought that marriage is to have children. There are many couples without children. If the family is centred on children it will fall when children are not produced.

QUESTION 3: In your opinion what are the key factors that are needed to ensure stability in marriage?

ANALYSIS

The majority of the respondents suggested that faithfulness is the solution to ensure stability in marriage. If faithfulness is missing in a relationship then, communication breaks down and other problems will soon follow. Lack of fidelity in marriage puts the relation of the couple in jeopardy. To cheat on your spouse when you are married is sin and sin leads to death (Rom 6:23). Paul further says it is impossible to be a born Christian and continues to sin "what shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin, how we can live in it any longer (Rom 6:5).

Question 4: 4. Please give your opinion on the church's role in preventing divorce.

ANALYSIS

The responses in question four show that the majority of the divorcees were not counselled by the church while few of them had a counselling in the church. It shows that the church by not doing its part contributes in the high rate of divorce.

QUESTION 5: Can you identify anyone who was a source of strength during difficult times in your marriage?

ANALYSIS

The responses in question five indicate that the church did not become the source of strength during their processes of divorce. Some respondents depended upon families such as mother, father, brother or sisters. Sometimes parents will tell their daughters to be patient with the husbands just to protect the *lobola* not to go back. Some respondents depended upon the members of the extended family such as uncles, aunt and cousins. Very rarely did some respondents depend upon the in-laws. Sadly some depended upon them as there was no friend, relative, on pastor or church. This shows that the church lacks influence on its members. The high rate of divorce is also contributed by the church for not being the anchor in difficult times for its members. The early church learnt to do things together. They prayed, ate, fellowshiped and shared everything in common (Acts 4:31). They tried to meet the needs of their fellow brethren. This gave the Apostles a chance to do their work properly. This shows that the members depended upon the church for their whole life.

QUESTION 6: What, in your opinion are the major causes of divorce?

ANALYSIS

This is the main question of the whole research. The respondents mentioned problems that caused divorce in their marriages such as: extra marital affairs, sexual constraints, mental illness, assault and ill-treatment, staying apart, marrying strangers, money and support, consulting evil spirits, different denominations, inferiority complex, desertion and lack of children. The majority of respondents mentioned adultery or extra marital affairs as the main cause of divorce. The Bible teaches that adultery begins with lust and we must guard against such activity (Matt.

5:27-32). Paul also reminds us (1 Thes.4:3) that we need to be sanctified in order to bring our sexual drive into harmony with God's will.

Even the leaders including pastors were also affected by adultery. According to Lyons and Truesdale (1986:19) says the Bible says that adultery is very serious sin. Those who practice it may not inherit the kingdom of God (1 Cor 6:9). The church should consider teaching the church about such issues as they affect its influence to the people outside the church. The other cause, beating of women by man is a serious crime that is facing South Africa. It is forcing our women and children who go to the streets and create other crimes which are destroying our country as well.

QUESTION 7: What is the influence of culture and traditions on marriage?

ANALYSIS:

The responses in question seven indicated that culture has influence in Christian's marriages. Christians allow their culture to lead them not the Bible. The respondents still paid lobola and attend initiation schools and get circumcised and taught much about sexual behaviours. Even though Christians here do not have polygamy and polyandry but its influence is still held as they are not being faithful to their partners. They practised polygamy and the other types of marriages such as serial polygamy, levirate and sororate secretly when the other partner discovers then they fight and results in divorce. The majority of respondents indicated that culture and traditions is another cause of divorce in marriage.

QUESTION 8: What do you believe are the answers to reducing the high rate of divorce amongst church members in Namakgale Township?

ANALYSIS:

The responses to question eight indicated a number of solutions such as: Being faithful, honesty, forgiveness, born again, avoidance of bad friends, respect, perseverance, avoiding pretending, premarital counselling, team work, love, staying in one place, contentment with what you have, understanding, reliable as well as transparency in marriage. The majority of respondents indicated that faithfulness is the solution to reduce the high rate of divorce. True Christianity start with repentance or being born again and it produces faithfulness. In fact the bible talks about

faithfulness as fruit of the Spirit (Gal. 5:22-23). It is hard to be faithful if you are not born again or if you are not a Christian. Some of the respondents talked to advised that people in the church must marry each other.

QUESTION 9: What other problems places pressure upon your marriage?

ANALYSIS

The respondents noted that the one of the major causes of divorce is money. When the husband has extra-marital affairs, there will be financial problem in the family. Most respondents indicated that there were financial problems in the family and this led to fight and quarrels and often led to divorce.

Some think that money is the answer for everything (Eccl. 10:19c). This means money solves many things in the family. Money belongs to husband and wife and not to husband alone or vice versa. The majority of the respondents got married in community of property. Under this law the couples share everything they have. Men however, don't spend their money with their wives. They share it with their girl friends. Certain men say to their wives we have paid **lobola** implying that they own the women. Even if the wife is working she is not treated as a partner. A good man is one who marries a wife and treats her like a partner. They share their money, food, joys and bear each other's burdens. Lessons can be learnt from Ruth who said to her mother in law "where you go I will go, and where you stay I will stay. Your people will be my people and your God will be my God. Where you die I will die... (Ruth 1:16-17)". This is what must prevail in couples.

QUESTION 10: Please discuss what type of premarital preparations you had for your marriage?

ANALYSIS

The responses to question ten indicate that the majority of the respondents had no preparation for marriage. It shows that marriage is taken for granted. Only one couple had premarital counselling as a couple. Premarital counselling cannot be done by one person and expect the marriage to work. It takes two people to make a home so is preparation. Lack of premarital counselling could lead to divorce.

QUESTION 11: What role did your pastor play before you were married, during your marriage or during the process of divorce?

ANALYSIS

The responses to question eleven show that pastors are doing nothing to stop or reduce divorce in the church. Pastors did not play a role for a number of reasons. Some were not consulted when the engagement was done. Members just went to the Home Affairs and got married without their knowledge. Some of the church members became members when they are already married. Some of the respondent indicated that they did not want to bother pastors with their marriage arrangement. Pastors cannot be blamed alone for not being involved in counselling because in 4.5.2 it was indicated that people preferred civil marriage and customary marriage than church marriage. It is very hard for pastors to be involved with people who do not have confidence in them or the church. This is caused by the double standard that the Christians are practicing. Some have been married three times: married by civil right, married by *lobola*, and married in the church.

QUESTION 12: Have your rights been violated during the marriage?

ANALYSIS

The responses in question twelve indicated that the bill of rights has affected the institution of marriage. The bill of rights according to de Waal and others (2000:181) states that:

Everyone is equal before the law and has the right to equal protection and benefit of the law. Equality includes the full and equal enjoyment of all the rights and freedoms. To promote the achievement of equality, legislative and other measures designed to protect or advance persons or categories of persons, disadvantaged by unfair discrimination may be taken. The state may not unfairly discriminate or indirectly against anyone on one or more grounds, including race, gender, sex, pregnancy, marital status, ethnic or social origin, colour, sexual orientation, age, disability, religion, conscience, belief, culture language and birth.

This implies that the knowledge of the rights of respondents has contributed to high rate of divorced. Women in particular did not all know their rights before 1996. It does not imply that the bill of rights promotes divorce. It is not wrong that women were given these rights as previously were denied. The point is the laws made divorce easy to be accessible than it was before.

QUESTION 13: Please explain whether your divorce was affected by the role of your parents.

ANALYSIS

According to the responses in question thirteenth, the majority of respondents were not affected by parent's role. Parents did their part. This implies that parents did not play a significant role as far as the high rate of divorce is concerned. This means that parents did not contribute to their children's divorce. Some parents did their best to save marriage but at the end of the day it is the marriage of their children not the parents. For example if the young men wants to divorce the bride and the parents are not approving, the young men will end up divorcing or the wife will leave..

QUESTION 14: Please discuss how the dating contributed either to the rise or fall of your marriage?

ANALYSIS

The responses in question fourteen indicate that the majority of respondents were affected by dating. They were not allowed to date each other before marriage. The church laws and parent's regulation forbid them from knowing each other. This indicates that the lack of dating in marriage contributes to the high rate of divorce. People get married without knowing each other first. They marry strangers and start knowing each other during the marriage and this goes hand in hand with a price of divorce and separation. Some respondents met each other in the church choir and few months they got married. Some saw one another at a football match and decided to get married. They dated first and knew each other before they proposed marriage. Culture provided dating and courtship before the two got married. The church is scared that if young people get to know each other then they have sex before marriage. For young people to have sex or not before marriage sometimes

depends what the church teaches. A couple should not be strangers before marriage. They must know a little background about each other, their expectations in marriage and in general life. They should talk about how they expect to be treated by one another. They should discuss their future together.

QUESTION 15: Quite often sex is confused with love: what is your opinion about this statement?

ANALYSIS

The responses indicate that the majority of respondents accepted that they had sexual intercourse before marriage. Consequently, they were married due to premarital sex. The Bible teaches that adultery begins with lust and we must guard against such activity (Matt. 5:27-32). Paul also reminds us (1 Thes.4:3) that we need to be sanctified in order to bring our sexual drives into harmony with God's will.

When two people have sex there is always a possibility for a child to be conceived and many times the two may feel compelled to marry each other for the sake of the child. This indicates that sex before marriage does contribute to high rate of divorce. People should not get married because they have a child together but because they love each other. To have a child might have been a mistake. This is why the Bible refuses pre-marital sex. The Bible says "God blessed them and said, "be fruitful and increase in number; fill the earth and subdue it" (Gen1:28).

QUESTION 16: What do you think of a marriage between Christians and Non-Christians?

ANALYSIS

The responses in question sixteen indicate that marriage between Christians and Non-Christians is not accepted. The majority of the respondents did not approve this union although the majority were married to Non-Christians. It shows that experience is the best teacher. The word of God supports them, "Do not be bound together with unbelievers; for what partnership has righteousness and lawlessness, or what

fellowship has light with darkness?" (2 Cor.6:14). This implies that marriage of Christians and Non-Christians does contribute to high rate of divorce.

QUESTION 17: What is your opinion regarding marriage between different tribes?

ANALYSIS

The majority of respondents indicate that there is no problem of marriage between tribes or clans. Only a minority still believe that it is a hard thing for intermarriages between the clans. The most important thing is that as children of God there should be no barrier between the clans because we were created by one God and one blood of Jesus Christ. This indicates that marriage between the tribes played no significant role to high rate of divorce.

QUESTION 18: Please explain your view of marriage across religious faiths.

ANALYSIS

The responses in question eighteenth indicate that majority of respondents accepted marriage between denominations. All Christians belong to one family of God. This implies that there is no significant role played by denomination as far as divorce is concerned. Churches and denominations have got traditions and cultures which can cause problems. It was mentioned by few respondents that they had troubles based on denomination. There are liberal churches that accepted western customs. They wear trousers and jewels to church. There are conservative churches where trousers are regarded as for prostitutes and therefore not accepted. If a couple gets married from these two groups then there will be serious problem in that union.

QUESTION 19: Please share your thoughts on childless marriages?

ANALYSIS:

The responses in question nineteenth indicate that children should not cause divorce to married people. All respondents believe that the issue of children belongs to God and therefore, it must not cause divorce amongst couples. Children are a blessing to the couple (Psa.127:3). Traditionally, the issue of not having children is a crucial one as it has been discussed in chapter 3. Two respondents divorced because they did

have children. As said previously that African people have a tendency to depend upon their cultures in difficult times. However, since the respondents in this study indicate that lack of children should not cause divorce, then children did not play a significant role in the high rate of divorce.

QUESTION 20: Please discuss the issue of divorce among church members?

ANALYSIS:

The responses in question twenty indicate that all respondents have rejected divorce to happen amongst church members. Jesus said the Christians are the light and the salt for world (Matt. 5:13-16). There should be marriage revival where the topic of marriage and divorce will be treated publicly and be discussed for people to benefit. Premarital counselling must be design and couples be taught.

B. LAWYERS, PASTORS, CHURCH ELDERS AND SOCIAL WORKERS

QUESTIONS

1. In your experience, what do you think are factors which cause divorce?
2. What do you think should be the solution to reduce divorce?
3. What role do you think the church should play in strengthening marriages?
4. What were your experiences when dealing with church members and divorce?

ANALYSIS

All the four respondents showed that the issue of divorce is caused by extra marital affair. They all condemn divorce in the church. They believe the church or pastors should teach the church the correct thing from the word of God.

We have seen the responses from those who have experienced divorce but beginning with a-c we will see the responses from those who have relevant information concerning the issue of divorce such as divorce lawyers, pastors, church elders and social workers.

C. CHURCH LEADERS AND PASTORS

QUESTIONS

1. From your experience, what do you think are the factors that cause divorce?
2. What do you think is the solution to reduce divorce?
3. What role do you think the church should play?
4. What were your experiences when you dealt with church members?

ANALYSIS

All the four respondents showed that the issue of divorce is caused mainly by extra marital affair. The wife is the one who causes the problems of divorce because she fails to be humble before her husband. This happens when both partners are working and educated and wife feels she is equal to her husband. Divorce is sometimes caused by one spouse who becomes busy with other things like work and forgets he or she has a family. These leaders feel the role of the church must be significant. The role of the church is to teach its members what is the will of God concerning marriage and divorce. The church should come with a clear program to assist couples in their marriages. Divorce is not God's will and it destroys the image of the church and its message. Therefore, the church must teach against divorce. Some ministers who have divorced feel that divorce must be accepted as a problem that is in the church. The church should teach anything that the Bible is for or against without fear or prejudice like marriage and divorce. They all condemn divorce in the church. They believe the church or pastors should teach the church the correct thing from the word of God.

4.8 The summary of the findings of empirical study

The aim of the study was to investigate the causes of divorce amongst the Evangelical church members. The following are summary of the findings of the empirical study:

First, divorcé is mainly caused by unfaithfulness both through premarital sex and extra marital affairs. This includes born again Christians and pastors. Truesdale & Lyons (1986:108) explains that "Fornication usually means sex between a man and woman who are not married...It may mean adultery, sex with a harlot, or other immoral acts. The Bible teaches that fornication is wrong. Sex between a husband

and wife is approved by God". Divorce is also caused by premarital sex. Most of the respondents had children before marriage and felt compelled to be married. If they did not have sex they would not have had a child. The word of God clearly teaches that fornication is not accepted (1 Cor.7:1, 2).

Secondly, one of the major causes of divorce is the lack of understanding of marriage. The respondents have indicated that they did not understand what marriage is all about. It is the duty of the church and pastors in particular, to teach what the word of God says about marriage. Marriage is a commitment from husband and wife to love each other for better or for worse for the rest of their lives. You cannot be committed to something you do not know. Marriage is taken lightly, simply and easier than it should. Couples should take their time to learn about marriage, its commitment and duration before they marry each other. They must have premarital counselling before they are married. It is therefore not to be entered in a hurry and unadvisedly.

Again, church members prefer to marry either by civil marriage or by customary union than church marriage. Christian marriage has a covenant not to be broken until death. In civil marriage there is a chance to divorce and remarry. In customary marriage men are allowed to have more wives and concubines and the culture praises men as a bean that spreads. In a Christian marriage the vows that husband and wife do must be kept without violation throughout their lives.

Further, the church, to a lesser extent also contributes to the causes of divorce because they are quiet on this issue of divorce. The church was commissioned by Christ to go to the whole world to preach and teach the word of God to all peoples (Matt. 28:18-20). It is the mandate of the church to teach about marriage and divorce in the church. If the church is silent it means she accepts divorce.

Another cause of divorce is the abuse of women. The abuse of women is done in different forms such as physical, emotional, mental abuse and the rest. Some people who called themselves Christians also abuse their wives both physically and emotionally. Men have a tendency of calling women children, a child you can beat if

he or she misbehaves. But a woman is not a child but a partner whom must be talked too and be listened.

Furthermore, divorce was also caused by culture and tradition. Culture encourages men to have more than one wife and concubines while women are condemned for having extra marital affairs. It shows that Christians still adhere to their culture and tradition in tempting times and trials. Christians tend to hold dear to their culture more than the word of God. The word of God must speak to our culture and tradition because man fell into sin. We are born with nature that is separated from God. That is why the word of God should be supreme to man than his culture.

Money is also one of the major causes of divorce among church members. The majority of respondents indicated that they had problems of money. Money requires a co-operation between husband and wife. Both husband and wife should be satisfied with its spending. Money requires a family budget so that at the end of the day both will be satisfied with the expenditure. It is said that money is power. It is seen that today those who have money control. This is also true in marriages today especially in Namakgale Township that money can lead a couple to divorce in the sense that if a woman has a lot of money than the husband, the husband feels inferior as such there is tension in family. Whatever the lady is doing the husband will feel insecure and as a result the love will begin to decrease until they will decide to divorce because there no more excitement and love in the family but fear and intimidation.

The abuse of the rights of women has also caused divorce. Before 1996 women had no rights to initiate divorce but now have the constitutional rights. The bill of rights has made it easy for married people to divorce than it was in the past.

It was indicated by respondents that divorce was caused by lack of dating. They were not allowed by parents, churches and pastors to know each other before they are married. They ended up marrying strangers and it led to divorce.

The change of the roles in the family is another cause of the divorce. Traditionally, men expect women to be house wives. Women unfortunately are educated, professional and employed. If the two partners are both working there is no toleration between them. The woman has two bosses, one at work and another at home. It is hard to serve two masters. One will win and another will lose. In most cases men donot support their families.

Divorce is also caused by Christian's marriage to Non-Christians. Christians love God and go to church to pray while Non-Christians love their ancestors and believe in rituals than praying to God. Christians are taught to be faithful while non-Christians are okay to have extra affairs while married. Christians must love their spouses, and not hurt them but non-Christians they beat their spouse sometimes. Paul teaches that it is not possible for a Christians to be yoked together with a non-believer (2 Cor. 6:14).

Divorce is caused by pastors who are not doing their job. A pastor is an overseer of the flock. If the pastor is not doing his job of leading and teaching the church the sheep will be lost. The duty of the pastor is to teach and lead the church. The pastor should make the church an environment where people can be redeemed and enriched both spiritually and physically (2 Tim. 2:21). Paul continues by saying that pastors should preach, rebuke, exhort and teach the church (2 Tim. 4:1-5).

Finally divorce is also caused by premarital sex and children out of wedlock. Most of the respondents had children before marriage and felt compiled to be married. If they did not have sex they would not have had a child before marriage. The word of God clearly teaches that fornication is not accepted (1 Cor.7:1, 2).

4.9 Conclusion

Divorce is happening in the church including pastors and church elders.

The church should talk and teach about divorce. Not all members and pastors are divorcing. California Bana Group (2004:8) indicated that the church is silent about divorce in the church and in the future the church might accommodate homosexuals

in the church. The church must pray, repent and claim back its position of teaching and correcting all wrongs in the church without fear.

.

The issue of unfaithfulness has been the major cause of divorce. It calls for the church to teach fidelity in the church as a crucial issue that is expected and necessary. This is biggest challenge the church is facing today. It is very difficult to call yourself a child of God and still be unfaithful. This shows that in the church there are born again Christians and churchgoers.

Usually when difficult times come people go back to their customs and traditions for solutions. A Christian is a Christian all the times. The Bible must take its place and inform the Christians how they should live in marriage.

The overview, recommendations and concluding remarks will be presented in chapter five.

CHAPTER FIVE

OVERVIEW, RECOMMENDATIONS AND CONCLUDING REMARKS

5.1 Introduction

God created marriage as the number one permanent institution. All other institutions follow marriage. If marriage is right, all other institutions; namely, family, church, society, and the country will be right. God created marriage for husband and wife. God wants the husband and wife to enjoy marriage according to His principles as laid down in the Bible. The husband and wife must always have a good relationship with God. God is love and all his children must have and live in love. We are living in world that is sick and the sickness is manifested in the homes and families..

5.2 Overview

The general aim of the study was to investigate the causes of the high rate of divorce among church members of the Evangelical Churches of Namakgale Township. Chapter one focused on the background of the problem under investigation. The problem was formulated and the purpose of the study was stated. The concepts, which were used often in the study, were identified and defined and the research methodology was clearly described. Chapter two examined the biblical teaching of marriage and divorce as intended by God with exegesis of Matthew 19:1-12. This chapter found that marriage is permanent and intimate bond (Matt 19:5, 6). It also found that marriage is only dissolved by death. After the death of each partner then the living partner can remarry. It also, it found that Jesus permitted divorce when **porneia** is found. If a partner remarries while the other partner is still alive then adultery is committed. Divorce comes from the hardening of mankind's hearts. At times divorce is accepted on certain occasion as lesser evil. Divorce then runs short of the original plan of God.

The impact of culture on marriage and divorce was discussed in chapter three. It has been discussed that the Evangelical church members are influenced negatively by

5.3 Recommendations

The researcher recommends as follows:

- a. The church should be involved in preparing men and women in terms of their maturity to get married. .
- b. The church should teach its members about marriage. The church should impact their children with Christian education. They must be influenced by the church by teaching them good Christian values. The church should teach parent how to be role models to their children.
- c. The church should consider training its pastors for the job of counselling so that pastors become professional marriage counsellors. The life style and conduct of church leaders must be exemplary.
- d. The church should conduct a comprehensive premarital counselling. The counselling session must be compulsory. No one should be allowed to get married before premarital counselling. Couples should attend counselling sessions before they are married. Many respondents did not attend any counselling at all. Marriage is taken for granted. Couples should be taught what marriage is and how it should be lived. If you want to buy a new car you start by having a licence as proof that you know how to drive. Today if you buy a car they need a driver's licence other wise they will not release a car. This is what must happen to marriage. Couples should know something about married life before they get married.
- e. The church should be regarded a home for all its members. The church should play a major role for almost all the activities of the life of its members. The church should become a mother and love its members in good and bad times.
- f. The church should teach, preach, and live faithfully. It must begin from the top. The pastors should set the standard to its members. Pastors should be role

models to their members. Members should be taught to practice faithfulness. They must start by being faithful over little things such time, tithe and church attendance. Married people must be faithful to themselves, to parents, to their children and then couples will be faithful to each other in marriage. Couples must be faithful to each other before they are married. They must respect each other and avoid sex before marriage.

g. The church must teach communication to its members in all spheres including marriage. The couple should know everything in their family. They must communicate in good and bad times.

h. The church must teach the couples about how money should be handled. Money requires team work which involves knowing how much each spouse earns. Everything about money must be transparent. They should discuss openly and honestly how it should be spent. They should draw a family budget where each person will participate how their income should be spent. Sometime it is necessary that they go to buy together so that they all are familiar with the current cost of things.

i. The church should teach married couples about culture. There is no culture that is perfect.

j. The church should be aware of changes that take place in the constitution of the country. They should make an effort to teach its members about it. Not everybody has access to the laws that are passed in parliament. Not everybody can interpret the laws. The church should not pretend to know everything. The church must refer their members to professional people who know about certain issues better.

k. The church should remind the government and the people in authority that "righteousness exalts the nation but sin is a disgrace to any people (Prov14:34)."

l. The church should schedule revivals, retreat, seminars and debates on marriage and divorce. Christ said "Therefore... preach...teach... and surely I am with you always, to the very end of the age" (Matt 28:18-20).

m. The evangelical church must be consistent in dealing with divorced Christians and those who were in polygamous marriages before they were

Christians. Generally the divorcees are accepted back in church but those who were in polygamous marriages are not accepted. The church must accept any person who comes to Christ without discrimination. The church must not start grading sins. They must teach and follow the plan of God. Anything that is contrary to the will of God must be rejected without reservation.

n. Men must not oppress women in the name of the “head of the family”.

Omartian (2001:40) says there is nothing so sweet than male voice. They sing so well but their voices are good in church but they can be scary at home especially to wives and children. The male voice can create something Good and something bad. The power in that male voice can bring healing and destruction. Let the voice of man in their home bring healing, hope and protection for children and their mothers. The headship of men over women is a biblical function which is aimed at bringing unity and effectiveness to the family. Man as a head of the family, must love, protect and provide for the family. When a woman feels loved by her husband, she will naturally submit to her husband. The husband feels like a king while the wife feels like a queen in the family.

o. The church needs to address sexual issues early with young people in order to prevent divorce later on.

p. The church must not wait for crises times to respond to issues affecting it's effectiveness in the community. They must have a plan to address issues including divorce in time. The church must not wait for somebody to fall into sin to start preaching and teaching about sin so is marriage and divorce.

Pastors must play their role as keepers of the souls of the church members as far as their call is concerned. They are representing the kingdom of God. They are proclaimers of the word of God to the people. As hard an issue might be they must reveal the will of God and teach what the scripture teaches without fear because they are accountable before God. Move to chapter five. The church can do that by teaching marriage and its related issues. The duty of the church is to teach not to condemn when divorce has happened amongst its church members. The church can minimize divorce if they do not wait until somebody has divorce and start to talk about it. The church must be able to talk about divorce and it can be avoided by

couples. They must arm their couples with marriage lessons that will assist them how marriage must be lived. When there are problems couples would go to the church for answers and Christians will seek Christian solutions. The church must not wait until someone is divorced to talk about the subject. This does not excuse the pastor from doing their job. The fact that pastors are not doing their work is a contributing factor on the high rate of divorce amongst church members. Paul says to pastors "Be diligent to present yourself approved to God as workman who does not need to be ashamed, handling accurately the word of truth (2 Tim.2:15)". Again Paul says "Preach the word' be ready in season and out of season. Convince, rebuke, exhort with great patience and teaching (2 Tim. 4:2)." Pastors must play their role in curbing the alarming rate of divorce in the community.-move to chapter five.

Q.Those who has been saved having polygamy must not be asked to divorce the other wives and remain with one to be accepted as member in the church. It has been discussed that in the Old testament God tolerated polygamy as a form of marriage. The polygamists were accepted as members in the church. In the New Testament it seemed that polygamists were refused leadership but accepted as members of the church. To tell a polygamous man to divorce the other wives will harm the wives and the children and it is unbiblical and therefore sin. The church in its mission to save the lost world should be careful about this tendency that was done by missionaries because of ignorance and accepts the salvation of polygamists as members of Christ church. The church should tolerate polygamy and teach its members to hate it in favour of Monogamy as a practise that is sanctioned by God. The church must not loose hope that one day the issue of polygamy will be eradicated in the church.

5.4 Concluding remarks

The study focused on the causes of divorce amongst the members of the evangelical churches. It is recommended that other researchers may complement this study by developing a comprehensive pre-marital counseling tool to use with couples when pastors perform pre-marital counseling.

BIBLIOGRAPHY

- Adeyemo T 2006. Africa Bible Commentary Vol.A One. Nairobi. Word Alive Publishers.
- Andersen ML& Collins PH (3rd edition) 1998. Race, Class and Gender: An Anthropology. Wadsworth Publishing Company.
- Ba-Phalaborwa Municipality 2008/9 IDP Jewel of wildclif Tourism.
- Barclay W 1979. The Gospel of Mark. rev. ed. Philadelphia. The Westminster Press.
- Baron RA & Byrne A 1994. Social Psychology Understanding Human Interaction. New York. Allyn and Bacon.
- Beacon Bible Commentary 1969. Kansas City. Hill Press.
- Beattie, J. 1964. Other Cultures: Aims, Methods and Achievements In social Anthropology. London .Reutledge and Kegan Paul.
- Bretten, B and Bretten C. 1991. Answers for your Marriage. Word of Life Publishing.
- Brown C 1975. The New International Dictionary of the New Testament Theology. Grand Rapids, MI. Zondervan Corporation.
- Cashmore, EE. 1988. Dictionary of Race and Ethnic Relations. London. Routledge.
- Carson D A, France R T, Motyer J A and Wenham G J 1994. New Bible Commentary (21st edition). Illinois. Inter-Varsity Press.
- Cartwright, AP 1972. Phalaborwa Mining success story. Cape Town. Galvin and Sales.

Christensen, J L 1985. The Minister's Marriage Handbook. New Jersey: Flaming H C Company. Christianity Today 2000 September 4

Coetzee, P H & Roux A P. 2002. Philosophy from Africa (2nd edition). London. Word Publishing House.

Creswell, JW. 1994. Research Design: Quantitative & Qualitative Approaches. Thousand Oaks. Sage

De Waal J, Currie I and Erasmus G 2000. The Bill of Rights Handbook. Kenwyn. Juta and Co. LTD. and Co. LTD.

DU Plessis C A 2006. Biblical guidelines for the counselling of pastors in the Bluff

Dyrness, W 1979. Themes in the Old Testament. Illinois. Intervarsity.

Eichhorst W R, 1969. Ezra's Ethics on Intermarriage and Divorce. Grace Seminary Journal Volume 10.

Elwell WA 2001. Evangelical Dictionary of Theology. (2nd edition). Grand Rapids Rapids, MI. Baker Book house.

Engbrecht R, Rencken- Wentzel A and Venter D 1999. Divorce a South African Guide Including Do –it –Yourself Section. Revonia. Zebra Press.

English D 1992. The Message of Mark: The Bible Speaks Today. Leicester. Intervarsity Press.

Ferraro, G. 2004. Cultural Anthropology: An Applied Perspective (5th edition). Belmont. Thomson Wadsworth Publication.

Feiberg JS and Feiberg PD 1993. Ethics for A Brave New World. Wheaton. Illinois. Crossway Books.

France RT 1984. The Gospel According to Matthew: An Introduction and Commentary. GrandRapids, I. William B. Eerdmans Publishing Company.

Friedrich G 1968. Theological Dictionary of the New Testament. Grand Rapids, MI. WM. B. Eerdmans Publishing Company.

Freeman D, Verhey AD and Bromiley 1988.Divorce. In GW Bromiley (ed.) International Standard Encyclopedia (rev.ed.), Vol 1: 974-978. Grand. Rapids: Eerdamns.

Gehman, RJ. 1993. African Traditional Religion: In Biblical Perspective. Nairobi. East African Educational Publishers Limited.

Giddens, A. 2001.Sociology (4th edition). Cambrigde.Polity Press.

Giddens, A. 2005.Sociology (5th edition). Cambrigde.Polity Press.

Greathouse, Wm. 1998. Wholeness in Christ: Towards a Biblical Theology of Holiness. Kansas City. Beacon Hill Press.

Green, A. 1989. Divorce for Woman: A Practical Handbook. Ashanti Publishing.

Green, McKnight Marshal 1992. Dictinary of Jesus and Gospels. Illinois. Downers Grove.

Hagner, DA 1995. Word Biblical Commentary. Volume 33B Matthew 14-28.

Hamilton, VP.1982. Handbook on the Pentateuch. Michigan: baker Book.

Hammond-Tooke, W E. 1974.The Bantu Speaking People of Southern Africa. London. Routledge & Kgan Paul.

Hammond-Tooke, D. 1993. Roots of Black South Africa. Johannesburg. Jonathan Ball Publishers.

Heth W A 1995. Divorce and Remarriage: the search for an Evangelical Hermeneutic. Trinity Journal Volume 16 (1): 16-101.

Jensen, KE. 1980. The Realm of a Rain-Queen: A Study of the pattern of Lovedu Society. Cape Town. Juta and Company..

Khoza, RJ. 2005. Let Africa Lead: African Transformation Leadership for the 21st Century Business. Johannesburg. Vezubuntu.

Kistemaker SJ 2004. New Testament Commentary: Expository of the First Epistle To the Corinthians. Grand Rapids, MI. Baker Books.

Kunhiyop SW. 2008. African Christian Ethics. Nairobi. HippoBooks.

Kuper, A & Kuper, J. 1985. The social Science Encyclopaedia. London. Routledge And Paul.

Kridge sa 1980.

Laney, JC 1992. Deuteronomy 24:1-4 and the issue of Divorce. Dallas. Theological Seminary Volume 149(149:2).

-----, 1979. The history of South Africa: the Nguni people long ago. Johannesburg. Learn and teach.

-----, 1981. The History of South Africa: the Venda people. Johannesburg. Learn and Teach.

-----, 1981. The history of South Africa: the Tsonga people. Johannesburg. Learn and Teach.

-----, 1982. The History of South Africa: the Sotho, Tswana, and Pedi People Long ago. Learn and Teach.

Lessing M 1994. South African Women Today. Cape Town Maskew Miller. Longman.

Livingstone, G H. 1989. Beacon Bible Commentary. Kansas City. Beacon Hill Press.

Lyons, A and Truesdale A. 1986. A Dictionary of the Bible in everyday English Kansas City. Beacon Hill Press.

MacLeod DJ 1994. The problem of divorce: the teaching of Jesus. Emmaus Journal Volume 3.

MacLeod DJ 1993. The problem of divorce Part 2. Emmaus Journal. Volume 2.

MacLeod, 1994. The Problem of Divorce : Part 3 Emmaus Journal Volume 3

Magubane P 1998. Vanishing Cultures of South Africa: changing Customs in a Changing World. Cape Town.

Maleba G N 2004. Overview, Rationale and Contextualization of the AFM Church in SA. {P30-34} Online Article: <http://letd.ac.za/thesis/available/et-10212004-085947/restricted/chapter1-5.pdf>, 2006-02-01.

Morris, L 1992. The According to Matthew. Grand Rapids, MI William B.

New Bible Commentary 1994. 21st Century edition. Illinois. Inter-Varsity Press.

New Bible Dictionary. (3rd edition). 1996. Illinois. Intervarsity Press.

New International Version 1984. Zondervan publishing House.

New Bible Dictionary. (3rd edition). 1996. Illinois. Intervarsity Press

New International Version 1984.Zondervan publishing House.

Nolland,J 2005. The Gospel According of Matthew. A Commentary on the Greek Test. Grand Rapids,

Ormatian, S. 2001. The power of a praying Husband. Oregon. Harvest House Publishers.

.

Pauw, BA. 1962. The second generation study of the family among Urbanized Bantu in East London. London. Oxford University Press.

Peppler C 2005. Same Sex Marriage: A Current South African Christian Perspective. Pottinger B, 1990. Lodekop: The story of Palabora Mining Comapany.Johannesburg. Jonathan Ball Publishers.

Reed, A 1970. The woman on the verge of divorce. London. Butter and Tunner LtD.

Richards LO 1991.Zondervan Expository Dictionary of the Bible Words. Grand Rapids, MI. Zondervan Publishing House.

Sanner AE 1979. Beacon Commentary. The Gospel According to Mark:.. Kansas City.Beacon Hill Press.

Smith EC 2005.Marriage as Intended by God. United Bassa Organizations in the Americas. Online Article, [www.uniboa.Ord/dissertation, html](http://www.uniboa.Ord/dissertation,html), 21-02-2005.

Spieth ST 1992. Divorce Under No Circumstances. Ashland Theological Journal Volume 24. P 73-80.

Sprandly J P and McCurdy D W 1994. Conformity and Conflict: Reading in Cultural Anthropology. New York. Harper Collins College Publishers.

Stott J R 1978. The message of the Sermon on the Mount. Illinois. Intervarsity

Press.

Tenney MC and Barabas S 1976. Pictorial Encyclopedia of the Bible, Vol. two D-G.
Grand Rapids, I. Zondarvan Publishing House.

The new King James Version "footnotes".

Thiselton AC 2000. The First Epistle to the Corinthians: A commentary on the Greek
Text. Grand Rapids, MI. Eerdmans Publishing Company.

Ventura California Based Bana Group September 2004.

Welman C, Kruger F and Mitchell B 2005. Research Methodology (3rd edition).
London. Oxford University Press.

World Book. 2001. The world volume one A-k. Chicago. World Book INC.

Wright, N 1982. Premarital Counselling. Chicago. Moody Press.

WWW Two Summers, come htm. 2001/07/16.

APPENDIX 1

Interview Schedule

Introduction

The research wee is a student from the Department of Practical Theology under South African Theology Seminary. He is doing a survey on the causes of divorce amongst the Evangelical Church members at and around Namakgale Township. Preference will be given to those that have experienced divorced (both partner if possible) and those that have relevant knowledge about the subject such as church elders, pastors, Social workers, divorce lawyers and magistrates. A total size of thirty-two is earmarked however, when a saturation point is reached during the interview, the sample may be reduced.

Instruction

Thank you very much for allowing me the opportunity to ask you some questions about divorce. I promise that the information will be kept confidential, and your name will not be mentioned anywhere. I also promise to come back to you if time allows, to verify the transcripts of the interview, I will share with you the results.

Questions are divided into two sections.

Section A (Questionnaire)

This part is meant to collect biographical data about respondent. He respondent will complete section (A) in presence.

1. Personal Particulars.

Please make a tick where applicable

1.1. Marital Status		
Married	1	
Widowed	2	
Divorced	3	
Remarried	4	
1.2. Nature of Marriage		
Customary Union	1	
Civil Marriage	2	

Church Marriage	3	
1.3. If Customary Union, Number of Spouse	1	
	2	
	3	
	4	
1.4 Age When you divorced or separated		
25-34	1	
35-44	2	
45-54	3	
55-64	4	
1.5 Duration of marriage		
0-5	1	
6-10	2	
11-15	3	
16-25	4	
More than 25 years	5	
2. Level of education		
Matric	1	
Diploma	2	
Degree	3	
Other	4	
Not Applicable	5	
3. Religious status		
3.1. Spiritual Status		
Born Again	1	
Church Attendance but not born again	2	
Not a Church member	3	
3.2. Church Position		
Pastor	1	
Church Elder	2	
Ordinary Member	3	
Associates Members	4	
3.3 Place for the marriage		
Court	1	
Church	2	
Other (Specify)	3	
3.4 Which church was used for the wedding?		
Belonging to husband	1	
Belonging to wife	2	
Belonging to parents	3	
Belonging to both	4	
Not applicable		
3.5 What was your occupation at the time of divorce?		
3.6 What was your spouse's occupation at the time of divorce?		
3.8 Do you have a profession? If yes. Indicate the profession:		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify:		

4. Are you from the same culture background with your spouse? If no. Please specify your ethnic group(s) you both come from:		
4.1. In-law difficulties happen nearly to every married couple, which can further lead to divorce? Have you ever experience such difficulty, please explain how?		
4.2. Where was your home after the wedding?		
At your house (both of you)	1	
At the in-laws	2	
Other (specify)	3	
4.3. Are you both citizen of South Africa?	Yes	No
If not please indicate		

SECTION (B) INTERVIEW SCHEDULE.

This section is meant for people who have divorced and those who are in the process of divorce. it is also meant for those that have relevant knowledge about divorce such as church elder, pastors, marriage counsellors, divorce lawyers and magistrates. Different interview schedule will be prepared. I am going to request to record the interviews. I will read the question to them and let them respond in the language they will prefer. I will have the opportunity to probe or prompt when need arises.

QUESTIONS FOR THOSE WHO HAVE DIVORCED OR DIVORCING

1. At what age did you marry and for how long were you married?
2. Upon marriage, what was your basic understanding of marriage?
3. In your opinion what are the key factors that are needed to ensure stability in marriage?
4. Please give your opinion on the church's role in preventing divorce.
5. Can you identify anyone who was a source of strength during difficult times in your marriage?
6. What, in your opinion are the major causes of divorce?
7. What is the influence of culture and traditions on marriage?

8. What do you believe are the answers to reducing the high rate of divorce amongst church members in Namakgale Township?
9. What other problems placed pressure upon your marriage?
10. Please discuss what type of premarital preparations you had for your marriage?
11. What role did your pastor play before you were married, during your marriage or during the process of divorce?
12. Have your rights been violated during the marriage?
13. Please explain whether your marriage was affected by the role of your parents.
14. Please discuss how the dating relationship contributed either to the rise or fall of your marriage?
15. Quite often sex is confused with love: what is your opinion about this statement?
16. What do think of a marriage between Christians and non-Christians?
17. What is your opinion regarding marriage between different clans?
18. Please explain your view of marriage across religious faiths.
19. Please share your thoughts on childless marriages?
20. Please share your thoughts on childless marriages?

Appendix 2

RESPONSES OF SECTION A: PERSONAL PARTICULARS OF RESPONDENTS

Respondent number one

Please make a tick where applicable

1.1. Marital Status		
Married	1	
Widowed	2	
Divorced	3	✓
Remarried	4	
1.2. Nature of Marriage		
Customary Union	1	✓
Civil Marriage	2	
Church Marriage	3	
1.3. If Customary Union, Number of Spouse	1	✓
	2	
	3	
	4	
1.4. Age		
25-34	1	
35-44 38 years	2	✓
45-54	3	
55-64	4	
1.5 How long have you been Married?		
0-5	1	
6-10	2	
11-15	3	
16-25 19 years	4	✓
More than 25 years	5	
2. Educational Status		
Matric	1	
Diploma	2	
Degree	3	
Other Grade six (6)	4	✓
Not Applicable	5	
3. Your Religious Affiliation		
3.1. Spiritual Status		
Born Again	1	
Church Attendance but not born again	2	

Not a Church member	3	✓
Other Religion (Indicate)	4	
3.2. Position in the Church		
Pastor	1	
Church Elder	2	
Ordinary Member	3	
Not a Member	4	✓
3.3. Where did you get Married		
Court	1	
Church	2	
Other (Specify) At Home	3	✓
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of Marriage?		
Belonged to the husband	1	
Belonged to the wife	2	
Belonged to your parents	3	N/A
Neither both of you	4	
3.5 What was your occupation at the time of divorce? Self- employed (Running a Salon)		
3.6 What was your spouse's occupation at the time of divorce? Not employed		
3.8 Did you have a profession? If yes. Indicate the profession: Sawing and Hair Dresser		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify: Casual laborer (in the shop).		
4.1. In-law difficulties happen nearly to every married couple, Which can further lead to divorce. Have you ever experience Such difficulty, please explain how? They see me as the cause of divorce.		
4.2. After the wedding where did you stay?		
At your house (both of you)	1	
At the in-laws	2	✓
Other specify	3	
4.3. Are you both citizen of South Africa?	✓ Yes	No
If not please indicate		

Respondent number two

Please make a tick where applicable

1.1. Marital Status		
Married	1	
Widowed	2	
Divorced	3	✓

Remarried	4	
1.2. Nature of Marriage		
Customary Union	1	
Civil Marriage	2	✓
Church Marriage	3	
1.3. If Customary Union, Number of Spouse	1	N/A
	2	
	3	
	4	
1.4. Age		
25-34	1	
35-44	2	✓
45-54	3	
55-64	4	
1.5 How long have you been Married?		
0-5	1	
6-10	2	
11-15	3	
16-25	4	✓
More than 25 years	5	
2. Educational Status		
Matric	1	
Diploma	2	
Degree	3	
Other form 1(standard 6)	4	✓
Not Applicable	5	
3. Your Religious Affiliation		
3.1. Spiritual Status		
Born Again	1	
Church Attendance but not born again	2	✓
Not a Church member	3	
Other Religion (Indicate)	4	
3.2. Position in the Church		
Pastor	1	
Church Elder	2	
Ordinary Member	3	
Not a Member	4	✓
3.3. Where did you get Married		
Court	1	✓
Church	2	
Other (Specify)	3	
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of marriage?		
Belonged to the husband	1	
Belonged to the wife	2	
Belonged to your parents	3	✓

Neither both of you	4	
3.5 What was your occupation at the time of divorce? I was doing a temporary job.		
3.6 What was your spouse's occupation at the time of divorce? He was a clerk		
3.8 Did you have a profession? If yes. Indicate the profession: Not professional		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify: No profession		
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come from: We are both Tsonga		
4.1. In-law difficulties happen nearly to every married couple, Which can further lead to divorce. Have you ever experience Such difficulty, please explain how?		
4.2. After the wedding where did you stay?		
At your house (both of you)	1	
At the in-laws	2	
Other specify	1. 3	
In the house of my aunt.		
4.3. Are you both citizen of South Africa?	1. Yes	No
If not please indicate		

Respondent number three

Please make a tick where applicable

1.1. Marital Status		
Married	1	
Widowed	2	
Divorced	3	✓
Remarried	4	
1.2. Nature of Marriage		
Customary Union	1	
Civil Marriage	2	✓
Church Marriage	3	
1.3. If Customary Union, Number of Spouse	1	N/A
	2	
	3	
	4	
1.4. Age		
25-34	1	
35-44	38 years	2 ✓
45-54		3
55-64		4

1.5 How long have you been Married?		
0-5	1	
6-10 10 years	2	✓
11-15	3	
16-25	4	
More than 25 years	5	
2. Educational Status		
Metric	1	✓
Diploma	2	
Degree	3	
Other	4	
Not Applicable	5	
3. Your Religious Affiliation		
3.1. Spiritual Status		
Born Again	1	
Church Attendance but not born again	2	✓
Not a Church member	3	
Other Religion (Indicate)	4	
3.2. Position in the Church		
Pastor	1	
Church Elder	2	
Ordinary Member	3	
Not a Member	4	✓
3.3. Where did you get Married		
Court	1	✓
Church	2	
Other (Specify)	3	
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of marriage?		
Belonged to the husband	1	N/A
Belonged to the wife	2	
Belonged to your parents	3	
Neither both of you	4	
3.5 What was your occupation at the time of divorce? FDE in education(Teacher)		
3.6 What was your spouse's occupation at the time of divorce? Common Laborer.		
3.8 Did you have a profession? If yes. Indicate the profession: Teacher		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify: Repairman in the mine		
1. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come from We are both Tsonga		
4.1. In –law difficulties happen nearly to every married couple, Which		

can further lead to divorce. Have you ever experience Such difficulty, please explain how?		
My father in-law did not love me		
4.2 After the wedding where did you stay?		
At your house (both of you)	1	
At the in-laws	2	
Other specify We stay in his house	3	✓
4.3. Are you both citizen of South Africa?	✓	Y N e o s
If not please indicate		

Respondent number four

Please make a tick where applicable

1.1. Marital Status		
Married	1	
Widowed	2	
Divorced	3	✓
Remarried	4	
1.2. Nature of Marriage		
Customary Union	1	✓
Civil Marriage	2	
Church Marriage	3	
1.3. If Customary Union, Number of Spouse	1	N/A
	2	
	3	
	4	
1.4. Age		
25-34	1	
35-44 38 years	2	✓
45-54	3	
55-64	4	
1.5 How long have you been Married?		
0-5	1	
6-10	2	
11-15 We were married for 13 years.	3	✓

16-25	4	
More than 25 years	5	
2. Educational Status		
Metric we were both matriculated	1	✓
Diploma	2	
Degree	3	
Other	4	
Not Applicable	5	
3. Your Religious Affiliation		
3.1. Spiritual Status		
Born Again	1	
Church Attendance but not born again	2	✓
Not a Church member	3	
Other Religion (Indicate)	4	
3.2. Position in the Church		
Pastor	1	
Church Elder	2	
Ordinary Member	3	
Not a Member	4	✓
3.3. Where did you get Married		
Court	1	
Church	2	
Other (Specify) by payment of lobola at home	3	✓
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of Marriage?		
Belonged to the husband	1	N
Belonged to the wife	2	
Belonged to your parents	3	
Neither both of you	4	
3.5 What was your occupation at the time of divorce? He deceived me that after marriage I go to college.		
3.6 What was your spouse's occupation at the time of divorce? Teacher		
3.8 Did you have a profession? If yes. Indicate the profession: No profession		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify:		

Teaching		
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come From: We are both Tsonga		
4.1. In –law difficulties happen nearly to every married couple, Which can further lead to divorce. Have you ever experience Such difficulty, please explain how? They supported their child to have other lovers behind my back		
4.2. At the time of marriage where did you stay?		
At your house (both of you)	1	
At the in-laws	2	✓
Other specify	3	
4.3. Are you both citizen of South Africa?		
	✓	Ye s
If not please indicate		
4.3. Are you both citizen of South Africa?		
	✓	Ye s
If not please indicate		

Respondent number five

Please tick where applicable

1.1. Marital Status		
Married	1	
Widowed	2	
Divorced	3	✓
Remarried	4	
1.2. Nature of Marriage		
Customary Union	1	
Civil Marriage	2	✓
Church Marriage	3	
1.3. If Customary Union, Number of Spouse		
	1	N/A
	2	
	3	
	4	

1.4. Age		
25-34	1	
35-44	2	
45-54 50 years	3	✓
55-64	4	
1.5 How long have you been Married?		
0-5	1	
6-10	2	
11-15 15 years	3	✓
16-25	4	
More than 25 years	5	
2. Educational Status		
Matric	1	
Diploma	2	
Degree	3	
Other primary teacher's coarse	4	
Not Applicable	5	
3. Your Religious Affiliation		
3.1. Spiritual Status		
Born Again	1	
Church Attendance but not born again	2	✓
Not a Church member	3	
Other Religion (Indicate)	4	
3.2. Position in the Church		
Pastor	1	
Church Elder	2	
Ordinary Member	3	
Not a Member	4	✓
3.3. Where did you get Married		
Court	1	✓
Church	2	
Other (Specify) payment of lobola	3	✓
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of Marriage?		
Belonged to the husband	1	
Belonged to the wife	2	✓
Belonged to your parents	3	
Neither both of you	4	
3.5 What was your occupation at the time of divorce?		

Teacher with a degree.		
3.6 What was your spouse's occupation at the time of divorce? Taxi owner		
3.8 Did you have a profession? If yes. Indicate the profession: Teaching		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify: No profession		
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come From: I am Tsonga and he is a Pedi		
4.1. In –law difficulties happen nearly to every married couple, Which can further lead to divorce. Have you ever experience Such difficulty, please explain how? His brothers and sisters supported what he was doing that of having girlfriends.		
4.2. At the time of marriage where did you stay?		
At your house (both of you)	1	
At the in-laws	2	
Other specify We stayed at my house	3	<input checked="" type="checkbox"/>
4.3. Are you both citizen of South Africa?		<input checked="" type="checkbox"/> Yes <input type="checkbox"/> No

Respondent number six

Please make a tick where applicable

1.1. Marital Status			
Married		1	<input checked="" type="checkbox"/>
Widowed		2	
Divorced		3	
Remarried		4	
We are separated			
1.2. Nature of Marriage			
Customary Union		1	
Civil Marriage		2	
Church Marriage		3	<input checked="" type="checkbox"/>
1.3. If Customary Union, Number of Spouse		1	N/A
		2	
		3	
		4	
1.4. Age			
25-34		1	
35-44	42 years	2	<input checked="" type="checkbox"/>
45-54		3	

55-64	4	
1.5 How long have you been Married?		
0-5 4 years	1	✓
6-10	2	
11-15	3	
16-25	4	
More than 25 years	5	
2. Educational Status		
Matric	1	
Diploma	2	
Degree	3	
Other	4	
Not Applicable	5	✓
3. Your Religious Affiliation		
3.1. Spiritual Status		
Born Again	1	✓
Church Attendance but not born again	2	
Not a Church member	3	
Other Religion (Indicate)	4	
3.2. Position in the Church		
Pastor	1	✓
Church Elder	2	
Ordinary Member	3	
Not a Member	4	
3.3. Where did you get Married		
Court	1	✓
Church	2	
Other (Specify)	3	
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of Marriage?		
Belonged to the husband	1	
Belonged to the wife	2	✓
Belonged to your parents	3	
Neither both of you	4	
3.5 What was your occupation at the time of divorce? Sales representative		
3.8 Did you have a profession? If yes. Indicate the profession: No profession		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify: Teaching		
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come From: We are both Pedi		

4.1. In-law difficulties happen nearly to every married couple, Which can further lead to divorce. Have you ever experience Such difficulty, please explain how?			
My mother in-law chased me away from our house			
4.2. After the wedding where did you stay?			
At your house (both of you)	1		
At the in-laws	2		✓
Other specify	3		
4.3. Are you both citizen of South Africa?		✓	Yes No
If not please indicate			

Respondent number seven

Please make a tick where applicable

1.1. Marital Status		
Married	1	
Widowed	2	
Divorced	3	
Remarried	4	✓
1.2. Nature of Marriage		
Customary Union	1	
Civil Marriage	2	✓
Church Marriage	3	
1.3. If Customary Union, Number of Spouse		
	1	N / A
	2	
	3	
	4	
1.4. Age		
25-34	1	
35-44 38 years	2	✓
45-54	3	
55-64	4	
1.5 How long have you been Married?		
0-5 4 years	1	✓
6-10	2	
11-15	3	
16-25	4	
More than 25 years	5	
2. Educational Status		
Matric	1	
Diploma	2	

Degree	3	✓
Other	4	
Not Applicable	5	
3. Your Religious Affiliation		
3.1. Spiritual Status		
Born Again	1	
Church Attendance but not born again	2	✓
Not a Church member	3	
Other Religion (Indicate)	4	
3.2. Position in the Church		
Pastor	1	
Church Elder	2	
Ordinary Member	3	✓
Not a Member	4	
3.3. Where did you get Married		
Court	1	✓
Church	2	
Other (Specify)	3	
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of Marriage?		
Belonged to the husband	1	N / A
Belonged to the wife	2	
Belonged to your parents	3	
Neither both of you	4	
3.5 What was your occupation at the time of divorce? I was a lecturer		
3.6 What was your spouse's occupation at the time of divorce? Teacher		
3.8 Did you have a profession? If yes. Indicate the profession: TEACHING		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify: TEACHING		
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come From: We are both pedi		
4.1. In –law difficulties happen nearly to every married couple, Which can further lead to divorce. Have you ever experience Such difficulty, please explain how?		

3.1. Spiritual Status		
Born Again	1	
Church Attendance but not born again	2	✓
Not a Church member	3	
Other Religion (Indicate)	4	
3.2. Position in the Church		
Pastor	1	
Church Elder	2	
Ordinary Member	3	✓
Not a Member	4	
3.3. Where did you get Married		
Court	1	✓
Church	2	
Other (Specify) by lobola at home	3	✓
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of Marriage?		
Belonged to the husband	1	N/A
Belonged to the wife	2	
Belonged to your parents	3	
Neither both of you	4	
3.5 What was your occupation at the time of divorce? Mining		
3.6 What was your spouse's occupation at the time of divorce? Hair dresser		
3.8 Did you have a profession? If yes. Indicate the profession: No		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify: No profession except that of hairdresser.		
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come From: No I am Tsonga and she is a Ndebele		
4.1. In –law difficulties happen nearly to every married couple, Which can further lead to divorce. Have you ever experience Such difficulty, please explain how? Nomy in-laws we very co-operative		
4.2. After the wedding where did you stay?		
At your house (both of you)	1	
At the in-laws	2	
Other specify belonging to parents	3	✓
4.3. Are you both citizen of South Africa?	✓ Yes	No

Respondent number nine

Please make a tick where applicable

1.1. Marital Status		
---------------------	--	--

Married		1	✓
Widowed		2	
Divorced		3	
Remarried		4	
1.2. Nature of Marriage			
Customary Union		1	
Civil Marriage		2	✓
Church Marriage		3	
1.3. If Customary Union, Number of Spouse		N/A	
		1	
		2	
		3	
		4	
1.4. Age			
25-34		1	
35-44	38 years	2	✓
45-54		3	
55-64		4	
1.5 How long have you been Married?			
0-5	4 years	1	
6-10		2	
11-15		3	
16-25		4	
More than 25 years		5	
2. Educational Status			
Matric		1	
Diploma		2	
Degree		3	
Other	HED	4	✓
Not Applicable		5	
3. your Religious Affiliation			
3.1. Spiritual Status			
Born Again		1	✓
Church Attendance but not born again		2	
Not a Church member		3	
Other Religion (Indicate)		4	
3.2. Position in the Church			
Pastor		1	
Church Elder		2	✓
Ordinary Member		3	
Not a Member		4	
3.3. Where did you get Married			
Court		1	✓
Church		2	
Other (Specify)	By lobola	3	
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of Marriage?			

Belonged to the husband	1	
Belonged to the wife	2	✓
Belonged to your parents	3	
Neither both of you	4	
3.5 What was your occupation at the time of divorce? Educator		
3.6 What was your spouse's occupation at the time of divorce? Unemployed		
3.8 Did you have a profession? If yes. Indicate the profession: Teaching		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify: No profession		
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come From: yes, we are both Pedi		
4.1. In –law difficulties happen nearly to every married couple, which can further lead to divorce? Have you ever experience Such difficulty, please explain how? My mother in-law would gossip with his son		
4.2. After the wedding where did you stay?		
At your house (both of you)	1	
At the in-laws	2	
Other specify in my house	3	✓
4.3. Are you both citizen of South Africa? If not please indicate	✓ Yes	No

Respondent number ten

Please make a tick where applicable

1.1. Marital Status		
Married	1	✓
Widowed	2	
Divorced	3	
Remarried	4	
He deserted me		
1.2. Nature of Marriage		
Customary Union	1	
Civil Marriage	2	
Church Marriage	3	✓
He also married me by lobola		
1.3. If Customary Union, Number of Spouse	N/A	
	1	
	2	
	3	
	4	

1.4. Age		
25-34	34 years	1 ✓
35-44		2
45-54		3
55-64		4
1.5 How long have you been Married?		
0-5		1
6-10	9 years	2 ✓
11-15		3
16-25		4
More than 25 years		5
2. Educational Status		
Matric		1
Diploma		2
Degree		3
Other		4
Not Applicable	no formal education	5 ✓
3. Your religious affiliation		
3.1. Spiritual Status		
Born Again		1
Church Attendance but not born again		2 ✓
Not a Church member		3
Other Religion (Indicate)		4
3.2. Position in the Church		
Pastor		1
Church Elder		2 ✓
Ordinary Member		3
Not a Member		4
I was helping the pastor as an assistant.		
3.3. Where did you get Married		
Court		1 ✓
Church		2
Other (Specify) By lobola		3
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of Marriage?		
Belonged to the husband		1
Belonged to the wife		2 ✓
Belonged to your parents		3
Neither both of you		4
3.5 What was your occupation at the time of divorce? Casual labourer and sewing		
3.6 What was your spouse's occupation at the time of divorce? He was a driver in the mine		
3.8 Did you have a profession? If yes. Indicate the profession: Sewing		

3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify: He was a driver		
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come From: He is a Pedi and I am a Swazi		
4.1. In –law difficulties happen nearly to every married couple, Which can further lead to divorce? Have you ever experience Such difficulty, please explain how? Yes, my mother in-law did not her son to marry me he had chosen a bride for him.		
4.2 After the wedding where did you stay?		
At your house (both of you)	1	
At the in-laws	2	
Other specify We hired a house	3	✓
4.3. Are you both citizen of South Africa?		
	✓	Yes
		No
If not please indicate		

Respondent number eleven

Please make a tick where applicable

1.1. Marital Status		
Married	1	✓
Widowed	2	
Divorced	3	
Remarried	4	
He chased me away		
1.2. Nature of Marriage		
Customary Union	1	
Civil Marriage	2	✓
Church Marriage	3	
1.3. If Customary Union, Number of Spouse	N/A	
	1	
	2	
	3	
	4	
1.4. Age		
25-34	1	
35-44	2	
45-54	48 YEARS	3
55-64		4
1.5 How long have you been Married?		

0-5		1	
6-10		2	
11-15		3	
16-25	25 years	4	✓
More than 25 years		5	
2. Educational Status			
Matric		1	✓
Diploma		2	
Degree		3	
Other		4	
Not Applicable		5	
3. Your Religious Affiliation			
3.1. Spiritual Status			
Born Again		1	✓
Church Attendance but not born again		2	
Not a Church member		3	
Other Religion (Indicate)		4	
3.2. Position in the Church			
Pastor		1	
Church Elder		2	
Ordinary Member		3	✓
Not a Member		4	
3.3. Where did you get Married			
Court		1	✓
Church		2	
Other (Specify)		3	
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of marriage?			
Belonged to the husband	N/A	1	
Belonged to the wife		2	
Belonged to your parents		3	
Neither both of you		4	
3.5 What was your occupation at the time of divorce? I was not working but just a house wife			
3.6 What was your spouse's occupation at the time of divorce? Prison warden			
3.8 Did you have a profession? If yes. Indicate the profession:			
No profession			
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify			
: Prison Warden			
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come from:			

We are both Tsonga		
4.1. In –law difficulties happen nearly to every married couple, which can further lead to divorce? Have you ever experience such difficulty, please explain how?		
There was no problem with my in-laws		
4.2. After the wedding where did you stay?		
At your house (both of you)	1	✓
At the in-laws	2	
Other specify	3	
4.3. Are you both citizen of South Africa?		
✓ Yes		No
If not please indicate		

Respondent number twelve

Please make a tick where applicable

1.1. Marital Status		
Married	1	
Widowed	2	
Divorced	3	✓
Remarried	4	
1.2. Nature of Marriage		
Customary Union	1	
Civil Marriage	2	✓
Church Marriage	3	
He also paid lobola		
1.3. If Customary Union, Number of Spouse	N/A	1
		2
		3
		4
1.4. Age		
25-34		1
35-44		2
45-54	49 years	3
55-64		4
1.5 How long have you been Married?		
0-5		1
6-10		2
11-15		3
16-25	23 years	4
More than 25 years		5
2. Educational Status		
Matric		1
Diploma		2
Degree		3
Other	We were both standard 5	4
		✓

Not Applicable	5	
3.your Religious Affiliation		
3.1. Spiritual Status		
Born Again	1	✓
Church Attendance but not born again	2	
Not a Church member	3	
Other Religion (Indicate)	4	
3.2. Position in the Church		
Pastor	1	
Church Elder MY husband was a pastor	2	✓
Ordinary Member	3	
Not a Member	4	
3.3. Where did you get Married		
Court	1	✓
Church	2	
Other (Specify)	3	
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of Marriage?	✓	
Yes the church belong to both of us		
Belonged to the husband	1	
Belonged to the wife	2	
Belonged to your parents	3	
Neither both of you	4	
3.5 What was your occupation at the time of divorce?		
Common labourer and sewing		
3.6 What was your spouse's occupation at the time of divorce?		
Pastoring		
3.8 Did you have a profession? If yes. Indicate the profession:		
sewing		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify:		
Pastoring		
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come From:		
We are both Tsonga		
4.1. In –law difficulties happen nearly to every married couple, which can further lead to divorce. Have you ever experience such difficulty, please explain how?		
His parents were witch-doctors(traditional healers)		
4.2. After the wedding where did you stay?		
At your house (both of you)	1	
At the in-laws	2	
Other specify We stayed at the church	3	✓
4.3. Are you both citizen of South Africa?	✓ Yes	No
If not please indicate		

Respondent number thirteen

Please make a tick where applicable

1.1. Marital Status		
Married	1	
Widowed	2	
Divorced	3	✓
Remarried	4	
1.2. Nature of Marriage		
Customary Union	1	
Civil Marriage	2	✓
Church Marriage	3	
He also paid lobola		
1.3. If Customary Union, Number of Spouse	1	
	2	
	3	
	4	
1.4. Age		
25-34	1	
35-44 44 years	2	✓
45-54	3	
55-64	4	
1.5 How long have you been Married?		
6-10	2	
11-15	3	
16-25 23 years	4	✓
More than 25 years	5	
2. Educational Status		
Matric	1	
Diploma	2	
Degree	3	✓
Other	4	
Not Applicable	5	
3. Your Religious Affiliation		
3.1. Spiritual Status		
Born Again	1	✓
Church Attendance but not born again	2	
Not a Church member	3	
Other Religion (Indicate)	4	
3.2. Position in the Church		
Pastor	1	
Church Elder	2	✓

Ordinary Member	3	
Not a Member	4	
3.3. Where did you get Married		
Court	1	✓
Church	2	
Other (Specify)	3	
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of Marriage?		
Belonged to the husband N/A	1	
Belonged to the wife	2	
Belonged to your parents	3	
Neither both of you	4	
3.5 What was your occupation at the time of divorce? Educator		
3.6 What was your spouse's occupation at the time of divorce? Mine labourer		
3.8 Did you have a profession? If yes. Indicate the profession: Teaching		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify: No		
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come From: No, I am a Zulu and he is a Tsonga		
4.1. In –law difficulties happen nearly to every married couple, which can further lead to divorce? Have you ever experience Such difficulty, please explain how? My mother in-law arranged for my husband to sleep with girlfriends under her roof.		
4.2. After the wedding where did you stay?		
At your house (both of you)	1	
At the in-laws	2	✓
Other specify	3	
4.3. Are you both citizen of South Africa? If not please indicate	✓ Yes	No

Respondent number fourteen
Please make a tick where applicable

1.1. Marital Status		
Married	1	
Widowed	2	
Divorced	3	✓
Remarried	4	

Neither both of you	4	
3.5 What was your occupation at the time of divorce? Not employed		
3.6 What was your spouse's occupation at the time of divorce? Teacher		
3.8 Did you have a profession? If yes. Indicate the profession: pre-school educator		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify: Teaching		
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come from: We are both Pedi		
4.1. In –law difficulties happen nearly to every married couple, Which can further lead to divorce. Have you ever experience such difficulty, please explain how?		
NO, the in-laws we very good to me.		
4.2. After the wedding where did you stay?		
At your house (both of you)	1	
At the in-laws	2	✓
Other specify	3	
4.3. Are you both citizen of South Africa?	✓ Yes	No

Respondent number fifteen
Please make a tick where applicable

1.1. Marital Status		
Married	1	
Widowed	2	
Divorced	3	✓
Remarried	4	
1.2. Nature of Marriage		
Customary Union	1	
Civil Marriage	2	✓
Church Marriage	3	
1.3. If Customary Union, Number of Spouse	N/A	
	1	
	2	
	3	
	4	
1.4. Age		
25-34	28 YEARS	1
35-44		2
45-54		3
55-64		4
1.5 How long have you been Married?		
0-5		1
6-10	10 years	2

11-15	3	
16-25	4	
More than 25 years	5	
2. Educational Status		
Matric	1	✓
Diploma	2	
Degree	3	
Other	4	
Not Applicable	5	
3. Your Religious Affiliation		
3.1. Spiritual Status		
Born Again	1	
Church Attendance but not born again	2	✓
Not a Church member	3	
Other Religion (Indicate)	4	
3.2. Position in the Church		
Pastor	1	
Church Elder	2	
Ordinary Member	3	✓
Not a Member	4	
3.3. Where did you get Married		
Court	1	✓
Church	2	
Other (Specify)	3	
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of Marriage?		
Belonged to the husband	1	
Belonged to the wife	2	
Belonged to your parents	3	
Neither both of you	4	
3.5 What was your occupation at the time of divorce? Selling clothes		
3.6 What was your spouse's occupation at the time of divorce? Mine driver		
3.8 Did you have a profession? If yes. Indicate the profession: Diploma one up		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify: Mine labourer		
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come From: NO I am a Pedi and he is a Tsonga		
4.1. In –law difficulties happen nearly to every married couple, which can further lead to divorce. Have you ever experience		

such difficulty, please explain how? No my in-laws loved me		
4.2. After the wedding where did you stay?		
At your house (both of you)	1	
At the in-laws	2	✓
Other specify	3	
4.3. Are you both citizen of South Africa?	✓ Yes	No
If not please indicate		

Respondent number sixteen
Please make a tick where applicable

1.1. Marital Status		
Married	1	
Widowed	2	
Divorced	3	✓
Remarried	4	
1.2. Nature of Marriage		
Customary Union	1	
Civil Marriage	2	
Church Marriage	3	✓
Paid lobola		
1.3. If Customary Union, Number of Spouse	N/A	
	1	
	2	
	3	
	4	
1.4. Age		
25-34	33 YEARS	1
35-44		2
45-54		3
55-64		4
1.5 How long have you been Married?		
0-5		1
6-10	8 years	2
11-15		3
16-25		4
More than 25 years		5
2. Educational Status		
Matric		1
Diploma		2
Degree		3
Other		4
Not Applicable		5
3. Your Religious Affiliation		
3.1. Spiritual Status		
Born Again		1
Church Attendance but not born again		2
Not a Church member		3
Other Religion (Indicate)		4

3.2. Position in the Church		
Pastor	1	
Church Elder	2	✓
Ordinary Member	3	
Not a Member	4	
3.3. Where did you get Married		
Court	1	
Church	2	
Other (Specify) We were married at my home	3	✓
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of Marriage? N/A		
Belonged to the husband	1	
Belonged to the wife	2	
Belonged to your parents	3	
Neither both of you	4	
3.5 What was your occupation at the time of divorce? Working for a funeral undertaker		
3.6 What was your spouse's occupation at the time of divorce? He was a pastor		
3.8 Did you have a profession? If yes. Indicate the profession: Dress-making		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify: Pastoring		
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come From: No, I am a Pedi and he is a Tsonga		
4.1. In-law difficulties happen nearly to every married couple, Which can further lead to divorce? Have you ever experience Such difficulty, please explain how? My sisters in-laws were controlling my husband		
4.2. After the wedding did you stay?		
At your house (both of you)	1	
At the in-laws	2	✓
Other specify	3	
4.3. Are you both citizen of South Africa?	✓ Yes	No
If not please indicate		

Respondent number seventeen

Please make a tick where applicable

1.1. Marital Status		
Married	1	
Widowed	2	

Divorced		3	✓
Remarried		4	
1.2. Nature of Marriage			
Customary Union		1	✓
Civil Marriage		2	
Church Marriage		3	
Paid lobola			
1.3. If Customary Union, Number of Spouse		1	✓
		2	
		3	
		4	
1.4. Age			
25-34		1	
35-44	35 years	2	✓
45-54		3	
55-64		4	
1.5 How long have you been Married?			
0-5		1	
6-10	10 years	2	✓
11-15		3	
16-25		4	
More than 25 years		5	
2. Educational Status			
Matric		1	
Diploma		2	
Degree		3	
Other telecom certificate (Technician)		4	✓
Not Applicable		5	
3. Your Religious Affiliation			
3.1. Spiritual Status			
Born Again		1	
Church Attendance but not born again		2	
Not a Church member		3	✓
Other Religion (Indicate)		4	
3.2. Position in the Church			
Pastor		1	
Church Elder		2	
Ordinary Member		3	
Not a Member		4	✓
3.3. Where did you get Married			
Court		1	
Church		2	
Other (Specify) At home through lobola		3	✓
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of			

Marriage?		
N/A		
Belonged to the husband	1	
Belonged to the wife	2	
Belonged to your parents	3	
Neither both of you	4	
3.5 What was your occupation at the time of divorce? Technician		
3.6 What was your spouse's occupation at the time of divorce? She was a final year university student		
3.7 Did you have a profession? If yes. Indicate the profession: No		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify:		
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come From: YES, both Pedi		
4.1. In –law difficulties happen nearly to every married couple, Which can further lead to divorce. Have you ever experience Such difficulty, please explain how? Yes, my wife took orders from her parents		
4.2. At the time of marriage where did you stay?		
At your house (both of you)	1	
At the in-laws	2	✓
Other specify	3	
4.3. Are you both citizen of South Africa?	✓ Yes	No

Respondent number eighteen

Please make a tick where applicable

1.1. Marital Status		
Married	1	
Widowed	2	
Divorced	3	✓
Remarried	4	
1.2. Nature of Marriage		
Customary Union	1	✓
Civil Marriage	2	
Church Marriage	3	
1.3. If Customary Union, Number of Spouse	N/A	
	1	
	2	
	3	
	4	

1.4. Age		
25-34	31 YEARS	1 ✓
35-44		2
45-54		3
55-64		4
1.5 How long have you been Married?		
0-5		1
6-10	10 years	2
11-15		3
16-25		4
More than 25 years		5
2. Educational Status		
Matric		1
Diploma		2
Degree		3 ✓
Other		4
Not Applicable		5
3. Your religious Affiliation		
3.1. Spiritual Status		
Born Again		1 ✓
Church Attendance but not born again		2
Not a Church member		3
Other Religion (Indicate)		4
3.2. Position in the Church		
Pastor		1
Church Elder		2
Ordinary Member		3 ✓
Not a Member		4
3.3. Where did you get Married		
Court		1
Church		2
Other (Specify) AT home by payment of lobola		3 ✓
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of Marriage?		
	N/A	
Belonged to the husband		1
Belonged to the wife		2
Belonged to your parents		3
Neither both of you		4
3.5 What was your occupation at the time of divorce? Unemployed		
3.6 What was your spouse's occupation at the time of divorce? Telecom technician		
3.8 Did you have a profession? If yes. Indicate the profession: Public Prosecutor		

Degree	3	✓
Other	4	
Not Applicable	5	
3. Your Religious Affiliation		
3.1. Spiritual Status		
Born Again	1	✓
Church Attendance but not born again	2	
Not a Church member	3	
Other Religion (Indicate)	4	
3.2. Position in the Church		
Pastor	1	
Church Elder	2	
Ordinary Member	3	✓
Not a Member	4	
3.3. Where did you get Married		
Court	1	
Church	2	
Other (Specify) AT home by payment of lobola	3	✓
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of Marriage?		
N/A		
Belonged to the husband	1	
Belonged to the wife	2	
Belonged to your parents	3	
Neither both of you	4	
3.5 What was your occupation at the time of divorce? Unemployed		
3.6 What was your spouse's occupation at the time of divorce? Telecom technician		
3.8 Did you have a profession? If yes. Indicate the profession Public Prosecutor		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify: Technician		
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come From: YES, we are Pedi both of us.		
4.1. In-law difficulties happen nearly to every married couple, Which can further lead to divorce? Have you ever experience Such difficulty, please explain how? No I never stayed with them		
4.2. After the wedding where did you stay?		
At your house (both of you)	1	
At the in-laws	2	
Other specify we stayed at home with my parents	3	✓
4.3. Are you both citizen of South Africa?	Yes	No
If not please indicate		

Respondent number twenty

Please make a tick where applicable

1.1. Marital Status		
Married	1	
Widowed	2	
Divorced	3	✓
Remarried	4	
1.2. Nature of Marriage		
Customary Union	1	
Civil Marriage	2	✓
Church Marriage	3	
1.3. If Customary Union, Number of Spouse	N/A	
	1	
	2	
	3	
	4	
1.4. Age		
25-34	1	
35-44	2	
45-54	3	
55-64	4	
1.5 How long have you been Married?		
0-5	1	
6-10	2	
11-15	3	
16-25	4	
More than 25 years	5	
2. Educational Status		
Matric	1	
Diploma	2	
Degree	3	✓
Other	4	
Not Applicable	5	
3. Your Religious Affiliation		
3.1. Spiritual Status		
Born Again	1	
Church Attendance but not born again	2	✓
Not a Church member	3	
Other Religion (Indicate)	4	
3.2. Position in the Church		
Pastor	1	
Church Elder	2	

Ordinary Member	3	✓
Not a Member	4	
3.3. Where did you get Married		
Court	1	✓
Church	2	
Other (Specify)	3	
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of Marriage? N/A		
Belonged to the husband	1	
Belonged to the wife	2	
Belonged to your parents	3	
Neither both of you	4	
3.5 What was your occupation at the time of divorce? Educator		
3.6 What was your spouse's occupation at the time of divorce? Educator		
3.8 Did you have a profession? If yes. Indicate the profession: Teaching		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify: Teaching		
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come From: Yes, we are both TSONGA		
4.1. In –law difficulties happen nearly to every married couple, Which can further lead to divorce. Have you ever experience Such difficulty, please explain how? No, there were no problems with the in-laws		
4.2. After the wedding where did you stay?		
At your house (both of you)	1	
At the in-laws	2	✓
Other specify	3	
4.3. Are you both citizen of South Africa? If not please indicate	✓ Yes	No

Respondent number twenty one

Please make a tick where applicable

1.1. Marital Status		
Married	1	
Widowed	2	
Divorced he chased me away	3	✓
Remarried	4	
1.2. Nature of Marriage		
Customary Union	1	✓

Civil Marriage		2	
Church Marriage		3	
We just stayed together			
1.3. If Customary Union, Number of Spouse	N/A	1	
		2	
		3	
		4	
1.4. Age			
25-34	28 YEARS	1	✓
35-44		2	
45-54		3	
54-64		4	
1.5 How long have you been Married?			
0-5	2 years	1	✓
6-10		2	
11-15		3	
16-25		4	
More than 25 years		5	
2. Educational Status			
Matric		1	✓
Diploma		2	
Degree		3	
Other		4	
Not Applicable		5	
3. Your Religious Affiliation			
3.1. Spiritual Status			
Born Again		1	✓
Church Attendance but not born again		2	
Not a Church member		3	
Other Religion (Indicate)		4	
3.2. Position in the Church			
Pastor		1	
Church Elder		2	
Ordinary Member		3	✓
Not a Member		4	
3.3. Where did you get Married			
	N/A		
Court		1	
Church		2	
Other (Specify)		3	
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of Marriage?			
	N/A		
Belonged to the husband		1	
Belonged to the wife		2	
Belonged to your parents		3	
Neither both of you		4	
3.5 What was your occupation at the time of divorce?			

Common labourer		
3.6 What was your spouse's occupation at the time of divorce? Ranger		
3.8 Did you have a profession? If yes. Indicate the profession: No profession		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify: Ranger in Kruger national park		
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come From: no, I am a Pedi and he is a Venda		
4.1. In –law difficulties happen nearly to every married couple, Which can further lead to divorce? Have you ever experience Such difficulty, please explain how? I never stayed with her parents		
4.2. After the wedding where did you stay?		
At your house (both of you)	1	
At the in-laws	2	
Other specify We stayed in his house at work	<input checked="" type="checkbox"/> 3	N O
4.3. Are you both citizen of South Africa? If not please indicate	<input checked="" type="checkbox"/> Y e s	

Respondent number twenty two

Please make a tick where applicable

1.1. Marital Status		
Married	1	
Widowed	2	
Divorced	3	<input checked="" type="checkbox"/>
Remarried	4	
1.2. Nature of Marriage		
Customary Union	1	
Civil Marriage	2	<input checked="" type="checkbox"/>
Church Marriage	3	
He paid lobola		
1.3. If Customary Union, Number of Spouse	N/A	
	1	
	2	
	3	
	4	
1.4. Age		
25-34	33 years	<input checked="" type="checkbox"/>
35-44		

45-54	3	
55-64	4	
1.5 How long have you been Married?		
0-5	1	
6-10	2	
11-15 9 years	3	✓
16-25	4	
More than 25 years	5	
2. Educational Status		
Matric	1	
Diploma	2	✓
Degree	3	
Other	4	
Not Applicable	5	
3. Your Religious Affiliation		
3.1. Spiritual Status		
Born Again	1	✓
Church Attendance but not born again	2	
Not a Church member	3	
Other Religion (Indicate)	4	
3.2. Position in the Church		
Pastor	1	
Church Elder	2	
Ordinary Member	3	✓
Not a Member	4	
3.3. Where did you get Married		
Court	1	
Church	2	✓
Other (Specify)	3	
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of Marriage?		
Belonged to the husband	1	
Belonged to the wife	2	✓
Belonged to your parents	3	
Neither both of you	4	
3.5 What was your occupation at the time of divorce? Waitress		
3.6 What was your spouse's occupation at the time of divorce? Tax driver		
3.8 Did you have a profession? If yes. Indicate the profession: Agriculture and poultry		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify: Just a driver		
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come From: Yes, we are both Swazi.		

4.1. In –law difficulties happen nearly to every married couple, which can further lead to divorce? Have you ever experience Such difficulty, please explain how?		
NO, they were very good to me		
4.2. After the wedding where did you stay?		
At your house (both of you)	1	
At the in-laws	2	✓
Other specify	3	
4.3. Are you both citizen of South Africa?	✓ Yes	No
If not please indicate		

Respondent number twenty three

Please make a tick where applicable

1.1. Marital Status		
Married	1	
Widowed	2	
Divorced	3	
Remarried	4	✓
1.2. Nature of Marriage		
Customary Union	1	
Civil Marriage	2	✓
Church Marriage	3	
1.3. If Customary Union, Number of Spouse	1	N/A
	2	
	3	
	4	
1.4. Age		
25-34	1	
35-44	2	✓
45-54	3	
55-64	4	
1.5 How long have you been Married?		
0-5	1	
6-10 10 years	2	✓
11-15	3	
16-25	4	
More than 25 years	5	
2. Educational Status		
Matric	1	
Diploma	2	✓
Degree	3	
Other	4	
Not Applicable	5	

3. Your Religious Affiliation			
3.1. Spiritual Status			
Born Again	1	✓	
Church Attendance but not born again	2		
Not a Church member	3		
Yes, they gave me problems especially her elder	4		3
brother was interfering			4
into our affairs as couple	1		
3.2. Where did you get Married	1	2	✓
4.2. Where in the wedding where did you stay	1	2	✓
Church	1	2	✓
At your house (both of you)	1	2	✓
Church	2		2
Other (Specify)	3	✓	3
3.4. If you were married by the church, was this particular			
4.3. Church belonging of both of you the time of marriage? No			
Belonged to the husband	s		1
Belonged to the wife			2
			✓
Belonged to your parents			3
Neither both of you			4
3.5 What was your occupation at the time of divorce? Clerk at the Hospital			
3.6 What was your spouse's occupation at the time of divorce? Abet school Teacher			
3.8 Did you have a profession? If yes. Indicate the profession: Public Administration			
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify. Teaching			
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come From: No, I am Pedi and she is Tsonga			
4.1. In-law difficulties happen nearly to every married couple, Which can further lead to divorce. Have you ever experience problems Such difficulty, please explain how?			

Respondent number twenty four

Please make a tick where applicable

1.1. Marital Status			
Married Particulars.	1		
Widowed	2		
Divorced	3	✓	
Remarried	4		

1.2. Nature of Marriage		
Customary Union	1	
Civil Marriage	2	✓

Church Marriage	3	
✓ Paid lobola		
1.3. If Customary Union, Number of Spouse N/A	1	
	2	
	3	
	4	
1.4. Age		
25-34	1	
35-44	2	
45-54 45 years	3	✓
55-64	4	
1.5 How long have you been Married?		
0-5	1	
6-10	2	
11-15	3	
16-25 22 years	4	✓
More than 25 years	5	
2. Educational Status		
Matric	1	
Diploma	2	
Degree	3	
Other We were both standard 3	4	✓
Not Applicable	5	
3. Your Religious Affiliation		
3.1. Spiritual Status		
Born Again	1	✓
Church Attendance but not born again	2	
Not a Church member	3	
Other Religion (Indicate)	4	
3.2. Position in the Church		
Pastor	1	✓
Church Elder	2	
Ordinary Member	3	
Not a Member	4	
3.3. Where did you get Married		
Court	1	
Church	2	✓
Other (Specify)	3	
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of marriage?	✓	
Yes, the church to both of us		

Belonged to the husband	1	
Belonged to the wife	2	✓
Belonged to your parents	3	
Neither both of you	4	
3.5 What was your occupation at the time of divorce? Pastor		
3.6 What was your spouse's occupation at the time of divorce? Sawing		
3.8 Did you have a profession? If yes. Indicate the profession: Folk-lifting		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify: Sawing		
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come From: no, I am Pedi and she is Swazi		
4.1. In –law difficulties happen nearly to every married couple, Which can further lead to divorce. Have you ever experience Such difficulty, please explain how? They did not have problems		
4.2. After the wedding where did you stay?		
At your house (both of you)	1	✓
At the in-laws	2	
Other specify	3	
4.3. Are you both citizen of South Africa?	✓ Yes	No
If not please indicate		

Respondent number twenty five

Please make a tick where applicable

1.1. Marital Status		
Married	1	
Widowed	2	
Divorced	3	
Remarried	4	✓
1.2. Nature of Marriage		
Customary Union	1	
Civil Marriage	2	✓
Church Marriage	3	
1.3. If Customary Union, Number of Spouse N/A		
	1	
	2	
	3	

	4	
1.4. Age		
25-34	1	
35-44	2	
45-54 50 years	3	✓
55-64	4	
1.5 How long have you been Married?		
0-5	1	
6-10	2	
11-15	3	
16-25 married for 18 years	4	✓
More than 25 years	5	
2. Educational Status		
Matric	1	
Diploma	2	✓
Degree	3	
Other	4	
Not Applicable	5	
3. Your Religious Affiliation		
3.1. Spiritual Status		
Born Again	1	✓
Church Attendance but not born again	2	
Not a Church member	3	
Other Religion (Indicate)	4	
3.2. Position in the Church		
Pastor	1	
Church Elder	2	✓
Ordinary Member	3	
Not a Member	4	
3.3. Where did you get Married		
Court	1	✓
Church	2	
Other (Specify) married by lobola	3	
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of marriage? The church belongs to both of us.	✓	
Belonged to the husband	1	
Belonged to the wife	2	
Belonged to your parents	3	
Neither both of you	4	
3.5 What was your occupation at the time of divorce? Fitter		
3.6 What was your spouse's occupation at the time of divorce? ✓ Teacher		
3.8 Did you have a profession? If yes. Indicate the profession: Fitter and Turner		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify:		

Teaching		
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come From:		
No. I am a Zulu and he is a Pedi		
4.1. In-law difficulties happen nearly to every married couple, Which can further lead to divorce. Have you ever experience such difficulty, please explain how?		
I had no problems except my wife hated my parents		
4.2. After the wedding where did you stay?		
At your house (both of you)	1	
At the in-laws	2	✓
Other specify	3	
4.3. Are you both citizen of South Africa?	✓	Yes
		No
If not please indicate		

Respondent number twenty six

Please make a tick where applicable

1.1. Marital Status		
Married Particulars.	1	
Widowed	2	
Divorced	3	✓
Remarried	4	
1.2. Nature of Marriage		
Customary Union	1	
Civil Marriage	2	✓
Church Marriage	3	
Lobola was paid		
1.3. If Customary Union, Number of Spouse N/A	1	
	2	
	3	
	4	
1.4. Age		
25-34	1	
35-44 42 years	2	✓
45-54	3	
55-64	4	
1.5 How long have you been Married?		
0-5	1	
6-10	2	
11-15	3	
16-25 18 years	4	✓
More than 25 years	5	
2. Educational Status		

Matric	1	
Diploma	2	✓
Degree	3	
Other	4	
Not Applicable	5	
3. Your Religious Affiliation		
3.1. Spiritual Status		
Born Again	1	✓
Church Attendance but not born again	2	
Not a Church member	3	
Other Religion (Indicate)	4	
3.2. Position in the Church		
Pastor	1	
Church Elder	2	
Ordinary Member	3	✓
Not a Member	4	
3.3. Where did you get Married		
Court	1	✓
Church	2	
Other (Specify)	3	
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of marriage? The church belong to both of us		
Belonged to the husband	1	
Belonged to the wife	2	
Belonged to your parents	3	
Neither both of you	4	
3.5 What was your occupation at the time of divorce? Teacher		
3.6 What was your spouse's occupation at the time of divorce? Gardner		
3.8 Did you have a profession? If yes. Indicate the profession: Teaching		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify: No profession		
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come From: No, I am a Pedi and he is Swazi		
4.1. In –law difficulties happen nearly to every married couple, Which can further lead to divorce. Have you ever experience Such difficulty, please explain how? No problems		
4.2. After the wedding where did you stay?		
At your house (both of you)	1	
At the in-laws	2	✓

Other specify	3	
4.3. Are you both citizen of South Africa?	✓	N o
If not please indicate		

Respondent number twenty seven

Please make a tick where applicable

1.1. Marital Status		
Married	1	
Widowed	2	
Divorced	3	
Remarried	4	✓
1.2. Nature of Marriage		
Customary Union	1	✓
Civil Marriage	2	
Church Marriage	3	
Lobola		
1.3. If Customary Union, Number of Spouse	1	
	2	✓
	3	
	4	
1.4. Age		
25-34	1	
35-44	2	
45-54 47 years	3	✓
55-64	4	
1.5 How long have you been Married?		
0-5	1	
6-10	2	
11-15	3	
16-25 20 years	4	✓
More than 25 years	5	
2. Educational Status		
Matric	1	
Diploma	2	
Degree	3	
Other standard 7	4	✓
Not Applicable	5	
3. Your Religious Affiliation		
3.1. Spiritual Status		
Born Again	1	✓
Church Attendance but not born again	2	
Not a Church member	3	

Other Religion (Indicate)	4	
3.2. Position in the Church		
Pastor	1	
Church Elder	2	
Ordinary Member	3	✓
Not a Member	4	
3.3. Where did you get Married		
Court	1	
Church	2	
Other (Specify) at home through lobola	3	✓
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of marriage? N/A		
Belonged to the husband	1	
Belonged to the wife	2	
Belonged to your parents	3	
Neither both of you	4	
3.5 What was your occupation at the time of divorce? Typist and Switch board operator		
3.6 What was your spouse's occupation at the time of divorce? Supervisor of meter reading		
3.8 Did you have a profession? If yes. Indicate the profession: Office administration		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify: No profession		
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come From: Yes, we both Tsonga		
4.1. In -law difficulties happen nearly to every married couple, Which can further lead to divorce. Have you ever experience Such difficulty, please explain how? No difficult		
4.2. After the wedding where did you stay?		
At your house (both of you)	1	✓
At the in-laws	2	
Other specify	3	
4.3. Are you both citizen of South Africa?	✓	Y e s
If not please indicate		No

Respondent number twenty eight

Please make a tick where applicable

1.1. Marital Status		
Married	1	
Widowed	2	
Divorced	3	✓
Remarried	4	✓
1.2. Nature of Marriage		
Customary Union	1	✓
Civil Marriage	2	
Church Marriage	3	
lobola		
1.3. If Customary Union, Number of Spouse	1	
	2	✓
	3	
	4	
1.4. Age		
25-34	1	
35-44	2	
45-54	3	✓
55-64	4	
1.5 How long have you been Married?		
0-5	1	
6-10	2	
11-15	3	
16-25	4	
21 years		
More than 25 years	5	
2. Educational Status		
Matric	1	
Diploma	2	
Degree	3	
Other	4	
standard six		
Not Applicable	5	
3. Your Religious Affiliation		
3.1. Spiritual Status		
Born Again	1	
Church Attendance but not born again	2	✓
Not a Church member	3	
Other Religion (Indicate)	4	
3.2. Position in the Church		
Pastor	1	
Church Elder	2	

Ordinary Member	3	✓
Not a Member	4	
3.3. Where did you get Married		
Court	1	
Church	2	
Other (Specify) I was married by lobola	3	✓
3.4. If you were married by the church, was this particular Church belonging to both of you at the time of marriage? N/A		
Belonged to the husband	1	
Belonged to the wife	2	
Belonged to your parents	3	
Neither both of you	4	
3.5 What was your occupation at the time of divorce? Self-employed		
3.6 What was your spouse's occupation at the time of divorce? Mining		
3.8 Did you have a profession? If yes. Indicate the profession: Sawing		
3.9 Did your spouse have a profession at the time of your Marriage? If yes, please specify: Truck driver		
4. Are you from the same cultural background with your spouse? If no. Please specify your ethnic group(s) you both come From: No we are different I am a Tsonga and he is Pedi		
4.1. In –law difficulties happen nearly to every married couple, Which can further lead to divorce. Have you ever experience Such difficulty, please explain how? There was no difficult with the in laws		
4.2. After the wedding where did you stay?		
At your house (both of you)	1	✓
At the in-laws	2	
Other specify	3	
4.3. Are you both citizen of South Africa?	✓	Yes No
If not please indicate		

APPENDIX 3
RESPONSES FROM THE INTERVIEWS
QUESTIONS FOR THOSE WHO ARE DIVORCED OR DIVORCING

1. At what age did you marry and for how long were you married?

RESPONSES

Respondent number 1:“I was 19 years old and my marriage took 19 years.”

Respondent number 2: “I got married at the age 33 and my marriage lasted for 16 years”

Respondent number 3: “I got married at age of 28 and my husband was 40 years old and our marriage took 12 years.”

Respondent number 4: “I was married at the age of 25 and my husband was also 25 years and our relationship lasted for 13 years.”

Respondent number 5:“I was married at the age 35 and my marriage took 15 years”

Respondent number 6:“I married at the age of 38 years and marriage lasted only 4 years.”

Respondent number 7: “I got married when I was 34 years and my partner was 28 and our marriage lasted 4 years.”

Respondent number 8: “When I got married I was 21 my wife was 19 and marriage remained for 19 years.”

Respondent number 9: “I was married at the age of 34 years and my husband was 39 years and we were married just 4 years.”

Respondent number 10:“I was 25 years old and my husband 28 and our marriage lasted for 9 years.”

Respondent number 11:“I was married at the age of 23 and my husband was 27 and we were married for 23 years.”

Respondent number 12: “I was 23 and my husband was 29 years old when we got married and our relationship lasted for 23 years.”

Respondent number 13:“I was 21 and my husband was 24years when we got married and our relationship lasted for 23 years.”

Respondent number 14: “I was 21 and my partner was 24 and our marriage took 7 years.”

Respondent number 15: “I was married at the age of 18 years and my partner was 25 and our relationship took 10 years.”

Respondent number 16: “I was 25 years and my husband was 28 years when we got married and our marriage took 10 years.”

Respondent number 17: “I was 25 years and my wife was21 years when we got married and our relationship took 10 years.”

Respondent number 18: “I was 21 and my husband was 25 years old when we got married and our relationship took 10 years.”

Respondent number 19: “I got married when I was 18 years old and my husband was 22 years and our marriage lasted for 23 years.”

Respondent number 20: “I was 25 and my husband was 26years and our marriage took 12 years to survive.”

Respondent number 21: “I was 26 years old and husband was 27 when we got married and our relationship took only 2 years.”

Respondent number 22: “I got married at the age of 24 and my husband was also 24 and our relationship lasted for 9 years.”

Respondent number 23: “I was 26 years and my wife was 21 years old and our marriage lasted for 10.”

Respondent number 24: “My wife and I were both 23 years old when we got married and our marriage took 22 years.”

Respondent number 25: “I was married at the age of 32 and my wife was 33 and our relationship lasted for 18 years.”

Respondent number 26: “I was 24 years old and my husband was not sure of his age and we were married for 18 years.”

Respondent number 27: “I was 27 years old and my husband was 33 years old and our relationship took 20 years to survive.”

Respondent number 28: “I was married at the age of 30 and I not sure about the years of my husband and our relationship took 21 years.”

2. Upon marriage, what was your basic understanding of marriage?

RESPONSES

Respondent number 1 “I had no understanding of marriage since my parents died while I was still young.”

Respondent number 2: “I did not know why I was married in the first place, because I had already having children with him.”

Respondent number 3: “I had no understanding of marriage since I was not even attending church at that time.”

Respondent number 4: “I had no understanding of marriage, because we fell in love while we were still at school. I needed a relationship, a home and children.”

Respondent number 5: “I was taught at home that marriage consists of respect for the husband and she was taught that women is a men’s helper, and must be under man’s authority. The duty of the wife is clear, cook and raise children.”

Respondent number 6: “To have a wife and children is all she was looking for in a relationship.”

Respondent number 7: “It was a natural thing to get married and have a family and children.”

Respondent number 8: “Marriage is that a man must be respected by his wife in everything. A Husband must feel like a king in his own house and a woman must be like a queen. Transparency and good communication will build their relationship.”

Respondent number 9: “Marriage to last must have peace, trust and harmony between husband and wife.”

Respondent number 10: “Marriage is building a home, have husband and children.”

Respondent number 11: “Marriage is a peaceful relationship with a caring husband and wonderful children.”

Respondent number 12: “The women in the church were taught that respect and honestly and humble and fear of your husband will always build your marriage.”

Respondent number 13: “I was raised in a loving family and I hoped my family will be the same.”

Respondent number 14: “I should be a wife and have a husband and children and unfortunately I could not find children in my marriage.”

Respondent number 15: “Marriage is to have a husband and have your own house. For me marriage did not include children as I was young myself.”

Respondent number 16: “Marriage is to have a husband of your own, have your own house and the two must have time to know each other before they are married.

Respondent number 17: “You must stay with a woman you love for the rest of your life, have a house, have children and things of your own.”

Respondent number 18: “I did not have knowledge of marriage at all.”

Respondent number 19: “When you feel you are grown up you must get married and have husband and children.”

Respondent number 20: “To have a husband and children and I expected him to love me and support me.”

Respondent number 21: “I was expecting to have my own husband and a home and have children with him.”

Respondent number 22: “I wanted to marry him because I had children with him. I thought he was a right man and I did not want children of different surnames.”

Respondent number 23: “I was looking for life partner in marriage. I was also looking to establish a relationship with someone, have children and develop in life with her.”

Respondent number 24: “My understanding was to have wife and have a home.”

Respondent number 25: “Marriage was to have a wife and children.”

Respondent number 26: “Marriage is to be a wife and to have a husband.”

Respondent number 27: “As it was my second marriage I was hoping to find a trust worthy man and have permanent home.”

Respondent number 28: “To have a husband and children.”

3. In your opinion what are the key factors that are needed to ensure stability in marriage ?

RESPONSES

Respondent number 1: “I think the best thing to ensure a life long relationship is to be a Christian. If you are a Christian you can read and understand a Bible and you can be in a better position to understand God’s expectation in marriage.”

Respondent number 2: “I got married without understanding of marriage.”

Respondent number 3: “Key factors to ensure and guarantee the stability of marriage are faithfulness from both partners. There must be transparency between husband and wife. They must be proper handling of funds in the family. Both must have knowledge about each personal income. It must not be one man’s show but

there must be a proper budget for the family and both must participate in the formation of the budget.”

Respondent number 4: “A woman has been told to be patient to her husband but I feel that a man who has other lovers must not forget his wife and the children in terms of support.”

Respondent number 5: “What makes marriage to be stable is respect and trust to each other. No one must go out and have sex with other people rather than his or her own spouse. If both partners are working then their income belongs to the family. It must be put on the table and after discussion money must be spent to the best interest of the family. There must be proper communication between husband and wife.”

Respondent number 6: “Have fidelity between husband and wife. They must have a good communication and mutual understanding between them. They should have a family budget if they are both working. They must have the truth between them. They must not live with hearsay information but must have the truth of the matter before they act. If there is love between the two then their family will be stable.”

Respondent number 7: “There must be communication for both partners in marriage from the start of their relationship to the end.”

Respondent number 8: “A woman must trust her husband. She must humble herself before him. The woman must not drink if her husband is not drinking. The woman must love the church of her husband. She must imitate Ruth what she did said that; “your God will be my God, your people will be my people and where you go I must go (Ruth1:16)”. Then together they will have happiness in their marriage.”

Respondent number 9: “For marriage to last they must be trust between husband and wife. Trust, love, submission and understanding must be part of their relationship. By trust I mean a husband or wife must believe the other person and what he or she does. There should be no hidden agenda for people who are married. No created stories should divide them. There should be no suspicion between them.”

Respondent number 10: “Have an agreement in every thing, proper handling of money. Marriage should be marriage between husband and wife and not his entire family.”

Respondent number 11: “There must be proper communication between husband and wife and a wife who listens when husband they talks. Do not ignore your wives

ideas. There must be trust between them. Men must be satisfied with their wives, if not a relationship will not last.”

Respondent number 12: “The two people must pray and listen to what God says to them concerning their relationship. Both must fear God. This will create unity within the family. But my husband when was mentally disturbed refused to pray. When I prayed he said I was making noise for him, and accused me that I was not a Christian.”

Respondent number 13: “If God is in the centre of marriage then marriage will last. In other words both partners must be born again and it will sustain their relationship.”

Respondent number 14: “Marriage must be built on trust. They should be no third person in between. There should be openness to each other. If the other partner makes a mistake and ask for forgives the other partner should be in a position to forgive the other. There should be everlasting love for both of them.”

Respondent number 15: “To reduce divorce a man and his wife should learn to love one another unselfishly and be patient with one another.”

Respondent number 16: “Have your own separate home away from parents. We need to have trust on each other. We do not need to suspect another person to be unfaithful; it kills your affection and trust.”

Respondent number 17: “Love is the key to a relationship. You need to respect one another and you need to be committed into that relationship.”

Respondent number 18: “The key to a relationship is a respect and happiness in the family.”

Respondent number 19: “You must love your husband and respect him and the husband must be honest to his wife and have no girl friends besides her.”

Respondent number 20: “The key is love, faithfulness and respect. The husband must not cheat on his wife.”

Respondent number 21: “A secret for a couple is to look after each other, care and respect should always be there.”

Respondent number 22: “The key is to stay together after marriage and solve any problems that come along. The other point is that there must be faithfulness for both partners and be honest with one another. Do not waste each other’s time.”

Respondent number 23: “The key to a lasting relationship is; trustworthy, transparency and effective communication.”

Respondent number 24: “The secret of marriage to last is to understand for each other, respect each other and love one another.”

Respondent number 25: “Between a husband and his wife there must be transparency in everything including sex.”

Respondent number 26: “To have a good understanding, knowing his good and bad sides, sometimes one will be harsh and forgiveness is expected.”

Respondent number 27: “For a relationship to last for partners there must be good communication. No one amongst them should hide his or her feelings.”

Respondent number 28: “For marriage to last God must be with the couple.”

4. Please give your opinion on the church’s role in preventing divorce.

RESPONSES

Respondent number 1:” I was not a church member when I got married.”

Respondent number 2: “The church played no role because I had not repented by than but a churchgoer.”

Respondent number 3: “I was not a church member and I did not know about the things of God. I realized the mistake I did after I was married more especially when I have become a Christian.”

Respondent number 4: “I became a Christian when I was already married. The time I got an advice from the pastor is when he had chased me away from his house. The pastor advised me to take him back in case he changes his mind.”

Respondent number 5: “I was not a born again Christian when I got married but a churchgoer.”

Respondent number 6: “My church did nothing but the pastor of my wife’s church gave us premarital counselling.”

Respondent number 7: “There is nothing that the church did for us because we did not inform them or the pastor about our relationship.”

Respondent number 8: “I feel that the church must teach women to respect the husbands and teach men to love their wives, which my church did.”

Respondent number 9: “My church played a big role in my marriage including premarital counselling which was conducted by my pastor.”

Respondent number 10: “The church taught us nothing as far as marriage is concern because I became a Christian when I was already married.”

Respondent number 11: “The church taught me to be patient with my husband. The church taught me that marriage is a difficult thing it needs endurance until death.

Respondent number 12: “The church women only taught me alone and not with him. They taught me to respect him and listen to him in everything.”

Respondent number 13: “I never inform the pastor when I began this relationship.”

Respondent number 14: “The church tried to pray and comfort me during the hard days in our marriage. When we divorced they promised to pray for my husband to change his mind.”

Respondent number 15: “The church was not involved. We were both churchgoers but later I got saved but my husband did not.”

Respondent number 16: “The only help was during our wedding preparations and our wedding was excellent.”

Respondent number 17: “Nothing was done by the church because I was not yet a Christian when I got married. I feel the church should teach couples the difficulties the couple might have and show them the basic things they need in that relationship.”

Respondent number 18: “The church played no role because I never involve them in my marriage.”

Respondent number 19: “Since our parents were pastors, they taught me to fear my husband and that marriage needs endurance.”

Respondent number 20: “The church did nothing because I never involve the church in my marriage.”

Respondent number 21: “Because I married a non-Christian man I did not even inform the pastor about it.”

Respondent number 22: “My pastor gave me counselling alone and my husband was not there.”

Respondent number 23: “The church played no role except that they encouraged me to get married so that they may enjoy the cake.”

Respondent number 24: “No help was received from the church except that we were warned not to be seen together until we were married.”

Respondent number 25: “Since I was a marriage counsellor myself I did not see the need of asking someone from the church to assist.”

Respondent number 26: “Women in the church came and counsel me and told me how a husband was to be treated.”

Respondent number 27: “No role was played by the church because in first marriage I was a Christian and in the second marriage I had backslidden and I got back to the church when I was already married to the second husband.”

Respondent number 28: “No part was played by my church even though I was a Christian.”

5. Can you identify anyone who was a source of strength during difficult times in your marriage?

RESPONSES

Respondent number 1: “No one helped me as I am an orphan; my brothers were still young to assist me.”

Respondent number 2: “My father was a source of encouragement. He urged me to be patient and give my husband a chance to change. I took his advice although I had a problem with my father because he had deserted my mother to stay with another woman.”

Respondent number 3: “My parents told me to be a Christian but I did not listen to them that is why I had a child before I was married.”

Respondent number 4: “My mother was a source of strength; she encouraged me during difficult times. Since I was not working when I was divorced she gave me her house to stay.”

Respondent number 5: “My sister was a source of strength although she was far away we communicated by phone. I also had a friend we prayed together and shared our sorrows and joys together. She gave me a cassette with encouraging song that says Lord Look at my side and listen to my prayer.”

Respondent number 6: “My mother helped me to be reconciled with my wife.”

Respondent number 7: “I used to talk with my sister, she would phone my wife and later phone me and we will carry on with our lives.”

Respondent number 8: “The two families met several times and try and resolve our problems but my wife refused to take their advice.”

Respondent number 9: “My family tried to give advice and encouraging words especially my sisters.”

Respondent number 10: “My mother encouraged me to be patient maybe my husband was going to change but unfortunately he did not change.”

Respondent number 11: “His uncle tried to give me a lecture to be patient but there was no further steps taken to resolve the problem. My mother told me to leave this marriage because it was going to kill me. She said this because even though I was married to him he never bought clothes or supported me in any way.”

Respondent number 12: “His parents blamed him for failing to conduct himself properly and failing to love his wife.”

Respondent number 13: “My aunt was a source of encouragement when I began to experienced problems in my marriage.”

Respondent number 14: “During difficult days in my marriage my mother in-law was a source of encouragement. She loved me but my husband had many lovers.”

Respondent number 15: “At first his elder brother comforted me. My mother in-law was a great encouragement before and after divorce.”

Respondent number 16: “My mother in-law was good too at first and I was telling her everything and she was taking care of my needs.”

Respondent number 17: “My father was the person I was looking up to or help. I approached him to help me to marry and when I had problems I approached him and he tried his best to help me. He sent a delegation to look for my wife who disappeared.”

Respondent number 18: “I depended upon myself.”

Respondent number 19: “When I had problems I ran to my aunt because my mother in-law was cruel.”

Respondent number 20: “My sister advised to be patient for my husband maybe he was going to change.”

Respondent number 21: “A friend advised me to be patient with my husband maybe things would change.”

Respondent number 22: “My in-laws did love and tried everything they could to help me but it was not to be.”

Respondent number 23: “I trusted my pastor more than my family since he was my spiritual father. I told him everything I was facing in my life. When I was tired and needed to rest I visit my sister but did not tell her my problems.”

Respondent number 24: “My elder brother helped me all the way.”

Respondent number 25: “We had family friends which were a source of encouragement; once they came things will be better in family.”

Respondent number 26: “We had family friends who came to advised us.”

Respondent number 27: “I had a prayer partner in the church whom we shared our burden together.”

Respondent number 28: “My husband’s aunt is the one I ran to, she tried her best but my husband continued with his lifestyle.”

6. What, in your opinion are the major causes of divorce?

RESPONSES

Respondent number 1: “I married a stranger. After marriage I discovered that my husband had a mental problem and he was talking the whole night and scattering things in the house. Sometimes he was telling me that he wanted to sleep with other women. I was born again and he was not. He took my business and everything because he had paid **lobola**. He took all my things and gave it to my mother in-law.”

Respondent number 2: “My husband was dishonest to me. He abused me by beating me all the time. I was left with no option it was either to stay with him and wait for my death or leave him and escaped death and I choose the latter.”

Respondent number 3: “My husband was unfaithful to me and he had extra lovers. Even though I was a second wife but he had extra lovers apart from his first wife. The main thing we did not have sex together for over six years. I overheard my father in-law advising my husband to punish me by refusing sex with me. He hoped I would make a mistake so that he can have a reason to divorce me. Later he accused me of refusing with sex.”

Respondent number 4: “Our marriage was not built on Christian principles. He started by having extra marital affairs. He kept me a hostage; I could not go anywhere like going to church or town and no one was allowed to visit me. The last thing he did was to chase me out of his house and took another woman to replace me.”

Respondent number 5: “Extra marital affairs and finance. He was giving money to his girl friends, were main causes of our divorce.”

Respondent number 6: “I heard a rumour that my wife was involved with the pastor but I never caught her.”

Respondent number 7: “She was consulting a witch doctor (**sangoma**) who told her that I was going to divorce her. After that things were not the same again. Since we did not stay together that gave me a chance to have an affair with another lady.

When he found out and wanted to know if it is true I never admitted. Later my wife did like wise and she became pregnant with somebody else. This happened so fast that in no time we were divorced.”

Respondent number 8: “She refused to join my church and accused my church that we were worshiping another person. She was drinking excessively that he had no respect for her husband. In other times she even refused to come back home and when I go for her home she will insult me. She accused me of stealing our children to my church. I bought clothes for Christmas for the children without her concern and when she found out she hide the clothes in a toilet and I chased her away and thus we divorced. I married another woman.”

Respondent number 9: “My husband had an inferiority complex. I was working he was not. I was more educated than him. When I was studying he used to hide my books so that I will not continue with my studies. He did not appreciate any thing I was doing. He suspected me to be having an affair with a pastor of our church. This was a huge blow to me and it coasted us our marriage.”

Respondent number 10: “He was not supporting the family with food and money. He was spending his income to witch doctors (traditional healers). I did not enjoy life with him because he was coming with some robes on his head and tell everybody that he must not be touched. The family choose a wife for him before I married him. He had extra marital affairs with other women this was the main cause of our divorce.”

Respondent number 11: “He refused me to work or train as a professional. I tried to work as an adult teacher and without my knowledge he wrote a letter to the department of education declining my job. I was admitted in a nursing college and he complained that the child was still young. He brought another woman to sleep with her in my bed. He made me a slave in his house. I was not supposed to eat, or send my children anywhere, or to go to church. One day he came with another woman and demanded me to cook for her and I did in pain. I felt like a slave in his house. The last thing he did was to chase me away from his house.

Respondent number 12: “My husband kept on blaming me for everything and I was crying all the time. The main cause for his behaviour was a mental illness. When he was young he had this problem but when we got married he hide this information to me. One day after were married he had an accident with a motorbike when he killed a pedestrian and subsequently his mental illness was revived. He was stopped from

pastoring a church due to this problem. I was asked to pastor the church and I did. He started accusing me that I had an affair with pastors. When I was expecting our last born child he chased me away with an allegation that the child to be born was not his. After giving birth I came back to show him his son and refused and said it was not his son. I tried to stay but he became too violent. He asked me to sign for divorce papers and refused to sign them but he continued with the divorce. ”

Respondent number 13: “My husband did not have time with the children yet to reprimand children need both parents. If I go out my husband will bring girl friends in my bed. If he was off from work he will just disappear. At one stage he was serious with one of his girl friends so that he went to build a house at Makhushane in a village nearby. This girl friend registered my children in her undertaker. In that time my only boy died mysteriously. That is when I discovered he had another wife and we had a fight and I called the marriage off.”

Respondent number 14: “My husband left home to work as usual and never came back. He married me traditional with **lobola** but later he married another woman through civil rite in court without my concern. My husband had his own children which I was raising for him. He deserted me with his own children and stayed with another woman who came with her own children.”

Respondent number 15: “My husband had love affairs with neighbours’ wives that in no time no female around were talking to me because of him. He was giving money to these women instead of supporting his family. Later he began to fight me and beat me. One day he wanted to stab me with a knife and I began to fight back. Out of anger and frustration I had an affair with a man who gave me money to feed my children and started a business. My husband found me in bed with this man and he divorced me.”

Respondent number 16: “He left his job in the mine to start his own ministry. When he was working life was good. We had no money in this church because it was new and we had to depend to his mother’s grant. This made the mother in-law to control our lives. I had no children because I had miscarriages all the time I tried to have a child. This gave my mother in-law and my sisters’ in-laws to force me to raised children for my husband from other women. I refused that because I took it as punishment for having no children. I found a job and later we quarrel with my husband and he went back to my parents and promised to come back when he had cool down. Later, I heard that he is married to somebody else.”

Respondent number 17: “My wife went to university after finishing her studies she disappeared. We searched for her but she was no where to be found.”

Respondent number 18: “My husband did not marry me officially but we just staying so can not say we divorce because I was not married in the first place.”

Respondent number 19: “After my husband had given me 8 children I became useless to him. He started by having girlfriends while still pastoring a church. He was disciplined in the church for extra marital affairs and that they had a child with one of girlfriends. He rejected the church and became hostile to his family. He started consulting a witch doctor (**sangoma**) that started telling him that if he was not married to me she would be rich by then. He was afraid to chase me away, so he took all his possession and left, leaving us without a house or food. He hoped when the children began to suffer will join him and his new wife. I was able to raise the children with help of God and church members who assisted me until all my children finished college. They are all professionals and are working.”

Respondent number 20: “My husband was abusing alcohol and later began to beat me. One time he beat me in such away that I had to spend 5 days in hospital. My husband had extra marital affairs with other women. These women included older women and married women. I refused to have sex with him for safety and I applied a divorce because he refused to protect me and I was scared.”

Respondent number 21: “My husband was not honest to me; it looked like he was hiding something from me. He refused to take me to his parents in Venda. I got pregnant and he denied the pregnancy. He began to suspect the child saying a friend of him told him that I was cheating him. After the birth of this child he denied the child that it was his. I asked him to do a blood test and he preferred to support the child through social workers and he complied.”

Respondent number 22: “We never stayed together after marriage. He deserted me and my children to stay with another woman. I tried to go and visited him and he chased me away and spent that night in his brother’s house. I found a letter from that woman. I applied for divorce seeing my marriage was a ghost marriage.”

Respondent number 23: “I took my wife to train as a teacher. May be she was still young, maybe she realized I was no longer suitable for her. She was no longer coming back from school. She began to lie that when I could not find her 3 times that she was visiting her parents. She was not honest with me. She fell pregnant while we have agreed not to have children. I refused the pregnancy because when I

calculated she fell pregnant while she was at school because for several months she was not coming home. My suspicion was that the child was not mine. When completed she failed 3 major subjects she registered again to repeat those subjects. At that time she was studying with my relatives. One day I received a call from one of my relatives that somebody was sick and I must come to help them immediately. I came. Those boys took me to a direction where I found my wife with a lecturer having an affair. This is the reason why we divorced.”

Respondent number 24: “The first problem was that I had an affair with another girl and my wife left me to stay with her parents. Later I repented from my sin and my wife forgave me and came back. The second reason is that I was staying away from my wife because I was working in Giyane and my wife he had to stay in Namakgale. The problem was if my wife was around the church contributed a lot of money and if she was not there, there was no support. I lost the job as a pastor, and that created a situation that led to divorce because I was no longer supporting the family as I did when I was still working. My wife refused to have sex with me. I requested certain pastors to come and helped me and she refused to co-operate. One day when I came back I found my wife was gone. I tried to call her but she dropped my phone. She influenced my children to turn against me. They cooked food and they will not give me. They will insult me and tell me that I cannot discipline them because they had rights. I decided to go back to my parents. I decided to apply for divorce since I had no wife anymore.”

Respondent number 25: “My wife made it a tendency to refuse with sex for 18 years of our marriage.

She complained of being tired and at last when I touched her she hit me back and told me I will not have sex. She said this because we were visited by family friends, who used to visit us and help us in our problems. She put me out of line that I started looking out side for life. We did not have children and when she refused I return to a girl who had my child.”

Respondent number 26: “His parents wanted me to have children through evil spirits and I refused to compromise my gospel. He started to have other relationship out side. This is the reason why we divorced because when he started having extra marital affairs I refused to have sex with him for safety. He applied for divorce because I refused to be a second wife.”

Respondent number 27: “The first thing we were not one with my husband, I was a born again Christian and my husband was not even attending church. He was unfaithful to me. He did not have sex with me for a period of 6 months. He had an affair with another woman who later insulted me in a phone. When I asked my husband about it, he chased me away from the house.”

Respondent number 28: “He was not coming back home because he was in love with another woman.”

7. What is the influence of culture and traditions on marriage?

Respondent number 1: “I was worshiping God and he was worshiping ancestors. He also married another woman while I was left at home.”

Respondent number 2: “I do not know from culture what can make a marriage strong, but my husband had marital affairs with other women, which was culturally accepted.”

Respondent number 3: “Yes, our culture praises a man when he loves more women. It does not blame man for doing that. But it condemns women for doing it.”

Respondent number 4: “If man pays **lobolo** he thinks he has a right to take another wife. He did not satisfy me sexually because I became useless to him since he was a teacher and I was unprofessional because he refused me to go to training.”

Respondent number 5: “My husband was influenced by culture he used to say “I am a man, I cannot take advices from a woman” and further Says”**wanuna wanaba**” meaning a man spreads like a bean”. This proverb my husband lived it and it has destroyed our relationship.”

Respondent number 6: “Our parents came together to try resolve our problem so that my wife could come back home.”

Respondent number 7: “Tradition did not affect us but what troubled our marriage was her back ground. Her family no one was married: her mother was single, her aunt was single. It looked like in her family she was the first one to be married. She grew up without a father; even her grandmother had no husband. I am not trying to justify my adultery that it is correct but the fact is even after divorce she did not stay with the man she married to, they were broken and she returned back to her mother.”

Respondent number 8: “Culture teaches tolerance between husband and wife. Man must head the family and a woman must cook, wash and take care of the children.”

Respondent number 9: “My husband grew up with the tradition that trousers are for man only; if a woman wear trousers she is a prostitute.”

Respondent number 10: “My mother in-law was running the home because his father was a polygamous. She chooses a girl for him. The mother could not allow him to marry me because she wanted her son to give her money all the time.”

Respondent number 11: “He was influenced by culture, because culture allows a man to have concubines while married. The fact that she refused his wife to have a job or work shows that he was influenced by tradition that a woman must look after the children and cook not to go out and work.”

Respondent number 12: “Culturally, a man is allowed to have more women so was my husband in spite of being a pastor. He was mental sick but cultural things were ideal to him, like bringing another woman and asked me to cook for her.”

Respondent number 13: “My husband was brought up in a tradition that says “**wanuna inwembe wanaba**” it means a man spreads a bean plant. This encourages man to have concubines while married but a woman if she can do that she is called a prostitute.’

Respondent number 14: “I know traditionally that a man is allowed to have extra lovers while married but I was expecting him to support his children and myself. The issue of man working far away and staying alone created big problems for his wife. The issue of not joining your husband at a working place is cultural correct but biblically is wrong. Hence my husband married another woman and stayed with her at the working place until I remain looking for the home with his children without support.”

Respondent number 15: “Before we divorce he rapped my younger sister and people say it was cultural acceptable but I say it was a crime. My husband was a womaniser because was involved also with married women.”

Respondent number 16: “According to my husband is traditional I was supposed to raise children that he got with other women before I married him? I wanted to have a child of my own with him, but I could not. But to raise another woman’s child was like a punishment to me. I was conceiving but I had miscarriages all the time.

Respondent number 17: “Culture or tradition did not influence my wife’s action because her parents were married and they are still married even now. The only reason I could think of was that when she finished university she felt more educated than I was. She felt she could do it without me.”

Respondent number 18: “My husband never complied with the traditional requirement of payment of **lobola**. The point that after I finished university I disappeared is not true. After I left him he did not bother looking for me.”

Respondent number 19: “He felt a call of his ancestors and he deserted me with the children to stay with another woman.”

Respondent number 20: “My husband was following his culture by having extra marital affairs. Culturally, it is proper for man to love young girls but not older women and married ones.”

Respondent number 21: “I do not now culturally we were affected but what motivated my husband to deny his child he was not honest with me.”

Respondent number 22: “My husband was not influenced by culture and tradition but was not honest. He married me while he was having another wife at his working place and did want me to know about it.”

Respondent number 23: “I think culture had an impact to her. Her mother did not bless our union, she cried through out the wedding celebration. She did this as sign to show that her daughter was lost to Pedi people because their daughter was a Tsonga.”

Respondent number 24: “Her parents wanted me to build our home next to them so that they could be near their daughter.”

Respondent number 25: “There is no tradition or cultural norms that affected our relationship except that we did not have children.”

Respondent number 26: “He was affected by culture although he was a church elder latter a pastor. When I could find children he took a girl and gave her a child. He did that while were still married and is main cause of our divorce.”

Respondent number 27: “Yes, my husband was traditional and following his culture hence I was a second wife. But to chase me away because he was in love with another woman was not cultural.”

Respondent number 28: “In a sense he was affected by culture because I was a second wife to him. A polygamous does not forget his wives because he has married another one. He stopped supporting us as soon as he had another love.”

8. What do you believe are the answers to reducing the high rate of divorce amongst church members in Namakgale Township?

RESPONSES

Respondent number 1: "Becoming a true Christian can reduce the high rate of divorce."

Respondent number 2: "If the husband and wife can be born again then the high rate of divorce can be reduced."

Respondent number 3: "Faithfulness of husband and wife can reduce the rate of divorce."

Respondent number 4: "Men must love their wives and regard them as people too. Women must be allowed to work. There should be honest between husband and wife."

Respondent number 5: "It is difficult to come out with a solution as married people are all not Christians. What is surprising is that even men in the church behave like those outside the church or worse. Some church members are pretending to be Christians yet they are not."

Respondent number 6: "Trained pastors should be consulted first before a couple take a stand to seek divorce."

Respondent number 7: "You cannot have a third person in your marriage and things remained the same. Fidelity is the key in a relationship. The family must work like a team. A husband should visit certain places with his wife. My wife's friends should be my friends and visa versa. We must enjoy each other's company. No one must say go alone it is your friend party or funeral."

Respondent number 8: "If a women respect her husband then the husband knows what is right for his wife and children."

Respondent number 9: "People should marry for love not because they feel they are old. If a man had a wife before and has feelings for must not rush to marry another woman.. My husband got married to me while his heart was still to his former wife. Do not marry a person for what they have like money or cars. They should marry for love. I think I contributed by fighting back."

Respondent number 10: "My husband had bad friends. His parents could not let him grow and have a wife and be married to the he loved."

Respondent number 11: “If Christian can marry true Christians than this problem of divorce can be avoided.”

Respondent number 12: “Do not have friends because friends will take you out of God’s will and it will take the love of your partner.”

Respondent number 13: “The solution would be if both partners were Christians. Extra marital affairs should stop. It causes a lot of problems today since there is HIV and Aids.”

Respondent number 14: “I think a woman should be allowed to stay with her husband where the husband is working to avoid concubines.”

Respondent number 15: “To reduce divorce is to be honest, to each other and marry a Christian if you are a Christian.”

Respondent number 16: “The couple should be faithful to each other and secret lovers should not exist between them.”

Respondent number 17: “In a religious, point of view, I think a couple must learn to accept things as they are, accept situation which are beyond their control like continue being married without children.”

Respondent number 18: “The church must intervene in issues of marriage. I think God is the only answer.”

Respondent number 19: “The important thing in marriage is a good understanding between husband and wife. Both parties must be patient with another and forgiving each to each other, as no one is perfect.”

Respondent number 20: “A man and his wife must love each other and be faithful.”

Respondent number 21: “Divorce can be reduced by faithfulness, trust and honesty. Couples should be transparent and discuss all their wishes and fears together.”

Respondent number 22: “The key to a relationship is trust, truth and honesty.”

Respondent number 23: “Married partners must be reliable to each other. They must respect each other and be faithful to each other. Once a couple is married, they must stay in the same place as a family.”

Respondent number 24: “In marriage faithfulness to both parties is expected to sustain their relationship.”

Respondent number 25: “A woman must not refuse with sex because she drives the husband out. There should be nothing that they cannot discuss as family together.”

Respondent number 26: “God must be there in the lives of the couple in order for marriage to last. Forgiveness must be practiced for a relationship to continue.

Respondent number 27: “Married people must consider each other and husband must learn ask for forgiveness if they have done something wrong.”

Respondent number 28: “If a couple see that they have a problem they are not able to solve it, they must go to the pastor to receive help before they divorce.”

9. What other problems placed pressure upon your marriage?

RESPONSES

Respondent number 1: “Most of problems came from money and friends. I was making a lot of money. He took all money and promised me to buy a car, we signed a check, yet he wanted to transfer all my money to his account. The reason for doing that was that he sent me to training therefore all the money I was making belong to him. His parents were controlling him and he was influenced to control his wife to show power and authority.”

Respondent number 2: “Money and sex. My husband was working as a clerk because he had completed standard 10. He earns a decent salary but gave it to other women and forgets to support his family.”

Respondent number 3: “Problems came from love. He lost love and he refused to have sex with me. He was advised by his father to do this as a punishment to force me to commit adultery so that he can divorce me. In handling of money at first he was good but as soon as he started having extra marital affairs he stopped supporting his family.”

Respondent number 4: “He never gives me money or allows me to buy anything on my own. He made me a slave. His parents also contributed by pretending to listen to me while they encourage him to have secreted lovers. I was not allowed to have friends or leave the house.”

Respondent number 5: “Much of the problem came from money and my in-laws. Money which was supposed to be used in the family was given to his girl friends. He built two houses for his girlfriends’ one in Mandela village and the other in Matikoxikaya. He bought furniture for his girlfriends. My in-laws supported their son. If we asked them to come when there is a problem they would make it easier as if there was no problem at all.”

Respondent number 6: “Faith is affected if we do not have a common understanding of things. To give an example other churches forbid the wearing of trousers for women whereas other churches do not. This causes a couple to start fighting if they are coming from different denominations. Sex was one of the areas of contention between us. Always when I wanted sex my wife complained to be tired. My wife was having a higher salary than me and that causes us to fight. Her friends advised her it was not good for her to be married to an uneducated man. Her parents also made things to be worsened by taking sides instead of being objective.”

Respondent number 7: “Sex means nothing without love. One day my wife came back and told me that the other man was better than I in bed but that relationship did not last for ever. Whether I divorce her away because of failing in bed I don’t know. Our focused was not in the faith once at that time we were not born again Christians but churchgoers. Parents contributed by supporting my wife when she had a new lover. My mother in-law never visited us after learning about our problem but she visited the mother of the man who was involved with my wife. My own mother was far from all that; I thought I did not want to cause tress with our problem I only told her when we were divorcing.”

Respondent number 8: “I sent my wife to train as a dressmaker and hairdresser but after that I became useless to her. She misused that privilege by giving her sisters money and goods.”

Respondent number 9: “He was talking with her mother instead of talking to me as his wife. He was demanding sex a lot and I was tired since I was from work. He did not have a stable church he was changing churches now and again. The last church we attended together he ended up accusing me of having an affair with the pastor. He said he was born again and called to preach but he was still attending **sangoma** (witchdoctors).when he requested me to help him start a new church I refused because I felt he still needed repent before he could be a preacher.”

Respondent number 10: “He supported his mother and sisters more than his wife and children. He was having sex outside his family. When I reported him to the social workers for maintenance he said to me “you can have my money but you will not have my body”, he meant sex. He began to assault me and I felt this is not the man I fell in love with so we divorced.”

Respondent number 11: “My husband did not have love for me any more. He did not allow me to work yet he did not provide anything. I was not supposed to send my

children anything because I am a woman. I was supposed to do everything by myself. He forced me to work even when I was sick.”

Respondent number 12: “He had bad friends who took his heart from his wife and children. He was not supporting his family. His own children feared him, when came back home they will run away. We received food from the missionaries.”

Respondent number 13: “Money was a problem; he was giving a small amount to his family so that the big share will go to his girlfriends. The other problem it was sex, at first he was good romantic but later he began to rape me. He had no love any more for wife.”

Respondent number 14: “When I married him he did not support me nor love me. I needed him to make love to me but he was not there for me. He was gone to another woman.”

Respondent number 15: “When it came to sex he was no longer satisfying me yet in the beginning he was. He was not supporting with food or money.”

Respondent number 16: “The main problem was money since he stopped working. My mother in-law and his sisters were controlling us since were living on the mother in-law’s income.”

Respondent number 17: “I was satisfied with my wife until he finished university. She used to complain about insufficient funds while he was still attending the university. I did explain to her that I did not have enough money as I was also taking care of our 3 children. She was comparing me with her parents who had a business.”

Respondent number 18: “He did pay **lobola** to my parents and he was not supporting with money since I was not working.”

Respondent number 19: “At first he was good and loved his family well. We had one bank account. After having girlfriends he changed. He became selfish and cruel and life became hard and unbearable.”

Respondent number 20: “There was no team work with my husband when it came to money. I was paying the bills and buying food yet he was also working. I do not know what he was doing with his money, maybe he was paying women.”

Respondent number 21: “My husband was misled by his friend who told him that I was cheating him.”

Respondent number 22: “He was not there for me. I needed a man who will support me, love and help me with children but he was not there for me. I felt like a widow while my husband was still alive.”

Respondent number 23: “Whether the money I gave my wife when she went to college I do not know because she never complained. Her mother had a great influence since she did not approve her to marry a Pedi.”

Respondent number 24: “My wife influenced my children to rise against me, it stressed me. They did not give me the food they were cooking since the money to buy it came from their mother.”

Respondent number 25: “My wife did not love my mother, if I wanted to buy something for her she will demand the same to buy for her mother yet her mother was working while my mother was not.”

Respondent number 26: “I refused with sex when he started another relationship outside.”

Respondent number 27: “At the end of the month there was no money or food for the family. Couples must have a budget for the family. Polygamous must make a budget for all their wives.”

Respondent number 28: “He was not buying food nor giving money to his family.”

10. Please discuss what type of premarital preparations you had for your marriage?

RESPONSES

Respondent number 1: “I was stranded to get married and to get a home.”

Respondent number 2: “The thing that I learned from those who were older is that marriage is a hard thing, it needs patience and endurance, and “**Bukati bukandziwayimpilu**” which means ignore what your husband is doing.”

Respondent number 3: “I got good advises from my mother. She encouraged me to be patient and pray for my husband, but since 1996 my husband could not have sex with me, I felt punished until we divorced in 2003. But my father in law hated me because I am a teacher and felt I had no respect.”

Respondent number 4: “There was no preparation because we finished school and we got married. He got a job in the and everything will be fine.”

Respondent number 5: “There were no preparation that we went through, it was just to get married.”

Respondent number 6: “My pastor’s wife taught us pre-marital counselling.”

Respondent number 7: “We did not have a counselling at all.”

Respondent number 8: “We never received counselling from the church.”

Respondent number 9: “I think I was prepared for marriage. Before I married him I had a child with some one else who did not marry me. After this disappointed I waited for 12 years without a person. When I got him I had pre-marital counselling.”

Respondent number 10: “There were no marriage preparations.”

Respondent number 11: “There were no preparations done.”

Respondent number 12: “We did not have pre-marital counselling, as the women in the church called me alone and worn me about marriage obligation from the women perspective.”

Respondent number 13: “My parents counselled me to love him and his people with the hope that he will change.”

Respondent number 14: “We never had preparation for marriage hence we were still young to know.”

Respondent number 15: “No preparations done. Only my parents taught me to know that got married I am married to the whole family. That is to say a woman must work for the whole family: My mother in law, my husband and his relatives.”

Respondent number 16: “We never had marriage preparation except for the wedding preparation.”

Respondent number 17: “I never had preparation as far as marriage is concern. I only thought I was grown up and I had money to start looking for the bride.”

Respondent number 18: “No preparation.”

Respondent number 19: “There were no preparations.”

Respondent number 20: “There were no preparations at all.”

Respondent number 21: “We got married on our own without involving parents. That is why when I got problems I never return home to bother them about my problems. I decided to find my own place and raise my child there.”

Respondent number 22: “I had preparations alone.”

Respondent number 23: “There were no preparations at all.”

Respondent number 24: “We needed counselling but the church was only interested in telling us not to be together until we were married.”

Respondent number 25: “On my own I was fully prepared as already I was helping other couples with counselling before I got married.”

Respondent number 26: “No counselling.”

Respondent number 27: “I had counselling in the church but I was alone and it did not bear fruits.”

Respondent number 28: “I was taught by my parents to take care of my husband and his family. No matter what happens in my laws I must never return back home.”

11. What role did your pastor play before you were married, during your marriage or during the process of divorce?

RESPONSES

Respondent number 1: “My pastor tried but my husband did not give him a chance to talk to him. He was running away from the pastor.”

Respondent number 2: “Pastor played no roll as I was saved after I was already married.”

Respondent number 3: “Pastors did their work. Pastors have encouraged me to talk with my husband. He refused to listen to any one else except his parents.”

Respondent number 4: “Pastors played no roll because I was not a Christian; I became a Christian later when I was already married.”

Respondent number 5: “During the process of divorce I explained my problems to my pastor, he only prayed for me and promised to put me on his prayer list he never came to discuss problems until I divorce.”

Respondent number 6: “When we first had a problem our pastor came and helped us and we were able to solve our problem. That gave our pastor knowledge of our problem and later had an affair with my wife. The reason for this was that our pastor was aware that my wife was refusing to have sex with me; Instead of helping he took advantage of this.”

Respondent number 7: “We did not tell our pastor about our engagement and our marriage. The church did not participate in our marriage because we married in court without our pastor and our parents.”

Respondent number 8: “Pastor gave no counselling.”

Respondent number 9: “My pastor did his part of counselling although this marriage did not last.”

Respondent number 10: “The pastor did not do his job well. When he began to beat me I went to see the pastor but he could not assist me.”

Respondent number 11: “Before we got married pastors were involved but later when we had problems he said he does no need a third person to resolve any issues regarding his family.”

Respondent number 12: “Pastors especially those that he trained with at the Bible College came and talk to him and he could not listen. Eventually, he was stopped from pastoring as he was chasing all young people from the church by being rude to them.”

Respondent number 13: “When I was at the college a pastor told us about marriage in such a way that every one wanted to marry and receive such a treatment from a husband. When I was married I did not received such a treatment from my husband; when I went to pastor the pastor was reluctant saying that since my husband does not attend church it would be difficult to talk to him because he was be difficult to talk to him because he was afraid he might fight with him.”

Respondent number 14: “I inform the pastor but my partner was no where to be found. Even if he was available it was going to be difficult to counsel him since he was not a Christian.”

Respondent number 15: “Pastors were not involved; we just went to court on our own we got married.”

Respondent number 16: “It was impossible to get an advice from a pastor because my husband moved out of the church and started his own ministry. He was a boss for himself.”

Respondent number 17: “Prior to the wedding I was a church goer but after the wedding I never go to church until we divorced.”

Respondent number 18: “My pastor knows nothing about my marriage to him; we were just a boy friend and a girl friend.”

Respondent number 19: “Although our parents were both pastors they did not teach us about marriage. They taught us to respect ourselves and the church by not practising sex before marriage.”

Respondent number 20: “We did not involved pastors when we got married. When we encountered problems we had a new pastor in the church, I did not want to bother him with our problems.”

Respondent number 21: “No counselling was made.”

Respondent number 22: “My pastor died before I had a serious problem. His pastor was his uncle so it was difficult for me to tell him our problems.”

Respondent number 23: “The pastor did nothing to assist in the marriage except for the wedding preparations. The pastor lacked listening skills.”

Respondent number 24: “Pastors tried to help us but my wife turned down every opportunity to fix our marriage.”

Respondent number 25: “Pastors who were family friends assisted us but at the end my wife refused to change her mind concerning sex and it blow everything.”

Respondent number 26: “Pastors tried and he promised them to change but never changed.”

Respondent number 27: “My pastor refused to talk to my husband because he was not a Christian and was not attending church.”

Respondent number 28: “Pastor was not involved because when we divorced they were no pastor in the church.”

12. How has the bill of rights affected your marriage?

RESPONSES

Respondent number 1: “He troubled me and life became sour and unbearable until we were divorced. I never applied my rights.”

Respondent number 2: “The changes of 1994 with the bill of rights did not affect our marriage. I respected my husband. I hospitalized him after he was involved in an accident with another woman. This lady pushed him to fall under a bus that was already leaving. He was crushed on one leg that was cut later. I visited my husband in hospital. Since he had no house after being released from hospital I accepted him in my house. I bought him another leg. After everything he went back to his old life of having girl friends. This time I decided to leave him for good.”

Respondent number 3: “The bill of rights did not affect me but my husband forsaken me for years and did not support the children. I was sick and stressed up. I felt it is better to end this relationship than to end up in a stroke or worse.”

Respondent number 4: “The bill of rights even though I could hear in television and radio did not affect me. I could not attend women’s workshops or meetings as I was not allowed to leave the house.”

Respondent number 5: “Nothing under the bill of rights ever influences me to divorce.”

Respondent number 6: “If affected us especially the children. She came with the protection order and we ended up sleeping in different rooms. At that time she began to wear trousers a thing she did not do before, what was worrying me is that this trousers were espousing her body.”

Respondent number 7: “Women of today are different from our mothers. Women today behave in their rights and they want to do as they want. They have the attitude of depended that they are working and they have everything they need and they do not need to berg anything from men.”

Respondent number 8: “Yes, today women are talking about freedom from men. They advocate equality with men. At times they want to take authority given by God to men.”

Respondent number 9: “He did not have a problem with the right of women but he had a mental problem.”

Respondent number 10: “I did not know anything about the bill of rights.”

Respondent number 11: “I was not allowed to meet other people, so it was not possible to be influenced by rights of women hence my husband divorce me.”

Respondent number 12: “I sent him once to a social worker because of his excessive violence. He was warned but he did not stop. At a certain stage I wanted work but he refused.”

Respondent number 13: “The equal rights help me to report’ him in social welfare because he was beating me. But he did not stop abusing me, one day he punched me and removes my teeth I divorced him and now I am happy and I have no stress any more.”

Respondent number 14: “When I stayed at home with the children without his support, I sent him to a social worker for maintenance.”

Respondent number 15: “My husband never talked to me and reason with me. He made me a servant just to wash, cook and do manual work.”

Respondent number 16: “The changes did not affect me because he stopped working I agreed to stay with him without money or food. Later when I got a job problem started because I was now having an income and he was not.”

Respondent number 17: “The changes did not affect our marriage; we were long married hence she deserted me in 1995.”

Respondent number 18: “The bill of rights never affected our relationship.”

Respondent number 19: “What I know is that I should fear my husband, the issue of rights I did not know.”

Respondent number 20: “I never push the issue of rights. I should have opened a case of assault as he was beating me all the time. I should have sent him to a social

worker for support but I did not. When I felt that my life was in danger because of HIV and Aids I decided to apply for divorce.”

Respondent number 21: “I knew my rights that are why I sent him to the social worker to compel him to support his child.”

Respondent number 22: “I never knew the bill of rights that’s why I never exercise them.”

Respondent number 23: “She never use her rights when she received divorced papers, she wanted to kill herself.”

Respondent number 24: “My wife taught my children about their rights so that I had no word against my children. The children could not respect me as their father. After divorce it is when my daughter came back and apologizes to me for all the insults and vulgar language she was using.”

Respondent number 25: “The changes did not affect us we were married long before 1994.”

Respondent number 26: “Nothing influences me even though he was staying with another woman I did not want to divorce him. He took the initiative to apply for divorce himself.”

Respondent number 27: “I was not influenced by the bill of rights hence he divorced me.”

Respondent number 28: “Rights did not influence me because even to the social worker he was sent by his aunt not by me.”

13. Please explain whether your marriage was affected by the role of your parents?

RESPONSES

Respondent number 1: “I was not having parents while he had parents. They did not accept me as their daughter. They hated me and when he showed signs of mental disturbance I was suspected to have bewitched him.”

Respondent number 2: “The parents ask us not to fight and they advice him to stop having extra-marital affairs. He agreed for a while but later he continued with his life style.”

Respondent number 3: “My mother was a source of encouragement but my father in-law hated me and wanted his son to divorce me because I was a teacher.”

Respondent number 4: “My parents really tried to save our marriage but my husband could not change. We ended up separated. My uncle when he had that I

had marital problems he came and took me to his place. Later I return on my own to him and later we quarrel and we divorced. ”

Respondent number 5: “During our problems my husband’s parents never showed any interest in helping to solve our problems.”

Respondent number 6: “Our parents destroyed our relationship especially my mother in law and my sister in-law when they ended up by chasing me away.”

Respondent number 7: “My mother in-law never accepted me as her child. She remained neutral in all issues. My own mother was not for or against our marriage.”

Respondent number 8: “Our parents supported us from both families. Her parents came several times to talk to us concerning our children. My wife never listened to her own parents.”

Respondent number 9: “His family did not contribute much they were passive. They will talk amongst themselves and failed to talk to me or my parents.”

Respondent number 10: “My father in-law loved me because I was not staying with him. My mother in-law hated me because she had selected another woman to marry her son.”

Respondent number 11: “Parents only helped me by word of advice but they could not solve the problems because they were not allowed to intervene, my parents or his parents.”

Respondent number 12: “Parents called him several times but he insulted them. He alleged his brother has taken me as his second wife because he was defending me. His parents were good and supportive. The only time I disagreed with my in-laws it’s when they advised me to consults evil spirit (**Sangoma**) I refused because a child of God can not consult evil spirit.”

Respondent number 13: “My mother in-law never loved me. She organized girlfriends to sleep with my husband to her house. She called me a white person because I was working while her daughters were not working. She refused my children to visit her. My parents were not involved because I was not telling them. But when he had removed my teeth with a punch I told them and they warned him very strong not to do it again.”

Respondent number 14: “His parents tried to call him and talk with him but they failed.”

Respondent number 15: “His mother was good to me all the way even after divorce. She wanted me to come back to his son. My parents were all dead.”

Respondent number 16: “His mother advised me that they want children. I told her I was trying but I had miscarriage all the time. I was informed in such a case I must agree to raise children of my husband from other women. I refused because I felt this was a punishment.”

Respondent number 17: “At the beginning her parents treated me with respect. My parents also love my wife; I had her complaining about them. Towards the end of our relationship her parents changed. I went to talk to them concerning a disagreement between us; the mother took sides and blamed me without listening to my side of the story. When my parents tried to intervene but they were given instruction by my father in-law not to interfere and I was very disappointed.”

Respondent number 18: “I don’t think there is much I can say about his parents I never stayed with them. I only saw them on weekends.”

Respondent number 19: “His father asked my father if his son could marry me. This happened because we were staying in the mission where my father was district superintendent and his father was just an ordinary pastor. My father did not force me to marry him, but asked me if I was willing to marry him and I said yes because I knew him.”

Respondent number 20: “My mother tried to encourage me to be faithful to my husband. I did respect him and I was faithful to him but he abused me. He had a lot of lovers and I was traumatizing staying with him.”

Respondent number 21: “My parents were not happy with my decision to stay with him without a formal marriage.”

Respondent number 22: “My parents and his parents collectively played their roll well but my husband never listen to both of them.”

Respondent number 23: “My father in-law had no problem with me but my mother in-law did. She organized that I must buy a house next to them, a thing that is forbidden in Pedi traditions.”

Respondent number 24: “As a pastor it was difficult to involve our parents in our issues. I only let them know when I applied for divorce.”

Respondent number 25: “Her parents were good to me we had no problems except my wife did not love my mother.”

Respondent number 26: “My in-laws wanted me to attend witchdoctors (**sangoma**) in order to find a child and I refused.”

Respondent number 27: “My parents agreed to discuss this issue but my in-laws said let them tried to find the problem first and later they will give parents a report.”

Respondent number 28: “His aunt tried to save our marriage but my husband did not listen to her and I left him.”

14. Please discuss how the dating relationship contributed either to the rise or fall of your marriage?

RESPONSES

Respondent number 1: “I married a stranger; I did not know him before I married him. We met on our way to town for the first time. He began to propose at the same time. I did not agree the same time but in a week’s time I had agreed and we were staying together in no time. I did this because I did not have a place to stay or food to eat. I saw this as an answer to my situation.”

Respondent number 2: “The truth is we never had a date but we met in Johannesburg where he greeted me in Sotho and I responded in Tsonga and he began to propose because he was also a Tsonga. After a week I agree to marry him.”

Respondent number 3: “Dating is not a good idea, because people have a tendency of hiding their true colours and later when you are married reveal their true colours.”

Respondent number 4: “We were attending the same school but we huddle knew each other. We fell in love and when we had finish school he got a job in the mine and we thought we could be a happy family.”

Respondent number 5: “Dating never affected us because when we got married we were old enough.”

Respondent number 6: “We met in her house but I knew her as a Christian for some time.”

Respondent number 7: “I dated her at the college where she was a student and I was a lecture but she was never in my class. “

Respondent number 8: “I was attracted to her the first time I met her. That same time I proposed and in a week she agreed to marry me.”

Respondent number 9: “There was no dating because the church did not allow their young people to seen together before they are married. I think the church should open and allow young people to know each other before marriage.”

Respondent number 10: “His brother was renting a room in our home and he used to come to his brother and we met.”

Respondent number 11: “When I met him he was a good person and I was convinced he was a Christian. After marriage he changed into a monster.”

Respondent number 12: “The church procedure was if a young man wanted a girl must first see a pastor. A pastor will call a suitable girl. The young man will talk to the girl if they have agreed they will tell the pastor. The pastor will tell them not to see each other until they are married. If there was something to be discussed it was supposed to be discussed in the pastor’s house.”

Respondent number 13: “We met in a stadium where there were games. He sent a friend of his to talk to me and I agreed to be his wife. I was still at school but he was already working.”

Respondent number 14: “He came to our area to study and he was doing his final year and I was doing standard 10.”

Respondent number 15: “We met at a stadium where he was playing soccer and I was I was playing netball.”

Respondent number 16: “I saw him in a church conference because we belonged to the same denomination but different branches.”

Respondent number 17: “She was my neighbour when I saw her and I thought we could spend the rest of our life together.”

Respondent number 18: “I did not know him he had just arrived in our area to stay next to our home. He sent my younger sister to talk to me. Eventually I ended up staying with him and we got 3 children.”

Respondent number 19: “Our parents supervised our dating to make sure we do not make mistakes. I knew him because we stayed in the same mission, we grow up together. When his father asks my father that his son wanted to marry me I did not have a problem to say yes.”

Respondent number 20: “While we were still dating he wanted to have sex with me and because I refused he got a child with another girl. The reason why I refused sex is because I was afraid to be pregnant before marriage.”

Respondent number 21: “Our dating took only 3 months and we started staying together.”

Respondent number 22: “We knew each other for a long time. We saw each at school and he asked a hand in marriage. I asked him to give me a chance to go and train and he did. I thought he was really serious with me and he was in love with me.”

Respondent number 23: “We did not know each other before we got married. We met at a youth conference. We were both youth leaders in our respective churches.”

Respondent number 24: “We were working in the same shop and attending the same church. As soon as we have engaged we were told not to see each other until we were married. If we needed to talk it was only to use the pastor’s house.”

Respondent number 25: “I saw her in a church conference. Later, I return to her pastor to ask her a hand in marriage. She agreed to marry me.”

Respondent number 26: “I met him in a pastor’s house where he had come to request me to marry him. At first I was reluctant because it was my first time to see him later I agreed to marry him.”

Respondent number 27: “We were working together and that is where she saw her. He asked me where I was staying and I told him. He told me he had another wife after we fell in love. I also told him I was married and we agreed to divorce our former spouses in order to get married. We took 3 months and I agreed to marry him.”

Respondent number 28: “I did not know him well. He came to our place for work and he saw I and we fell in love and later we were married.”

15. Quite often sex is confused with love: what is your opinion about this statement?

RESPONSES

Respondent number 1: “We started by having sex which is not a good start for a relationship.”

Respondent number 2: “It took some time to have sex but we had sex before we were married. We had children before marriage. I can not say that sex before marriage is good. Sex should be for married people. I had sex before marriage because I was not saved and I got saved when I was already married.”

Respondent number 3: “Sex before marriage is wrong. It is hard to marry someone else with a child from another relationship.”

Respondent number 4: “Sex before marriage is wrong but that is how we started our relationship with my husband.”

Respondent number 5: “In our culture sex and love is taken as one thing yet it is differently. Sex does necessarily mean love, for an example, a man can have sex with a girl and not marry that girl but marry another one. Some people want to prove love with sex. Love can be proved with fruits of love and not by sex.”

Respondent number 6: “We did not have sex before marriage. Love is not sex; love is done by married to consolidate their love. “

Respondent number 7: “Men show love by sex, sex and love need to be separated. Sex is not supposed to be practiced before marriage.”

Respondent number 8: “We had sex before were married. Later, I went to see my in-laws and paid **lobola**.”

Respondent number 9: “Sex before marriage is sin. Men must stop demanding sex from women before marriage. Love is not sex, love is only about sharing your body but is not about sharing your thoughts, feelings, your social needs and many things.”

Respondent number 10: “To have sex before marriage was forbidden in the church.”

Respondent number 11: “Sex before marriage is wrong because you can be tasted by men who would not even marry you. There must be a difference between love and lust. Men use women and dump them especially when they have children.”

Respondent number 12: “We were told to correspond with letters avoid sex before marriage. We conducted ourselves well and our marriage was pure.”

Respondent number 13: “Sex and love is not the same thing. Love is continuous while sex can be just for connivance. Men have got a tendency of having sex with women and dump them.”

Respondent number 14: “Love and sex are two different things. If you love a person you will be patient and respect her until you are married. There are those who think love is sex yet others after having sex they do not t marry each other.”

Respondent number 15: “Love and sex is different and it is not good to have sex before you are married. Those who confuse love with sex end up having children without fathers.”

Respondent number 16: “Sex and love is different and it must be practiced by unmarried people. If it is practiced by married people both must enjoy it.”

Respondent number 17: “Sex and love is not the same. When making love you express the love you have for each other but if you just have sex alone you have it and it mean nothing.”

Respondent number 18: “Sex is part of marriage.”

Respondent number 19: “If you are a Christian man you will wait for your fiancée until you are married to have sex. Sex before marriage is wrong but after marriage it a source of joy for both of them.”

Respondent number 20: “I cannot say that sex before marriage is wrong but pregnancy is wrong before marriage.”

Respondent number 21: “Sex and love are two different words. If you love a person you will not have sex until you are married. A girl and a boy can have sex without love.”

Respondent number 22: “After paying **lobola** I thought he was trustworthy man and I trusted him with my body. We had a child before we got married. This does not justify that sex before marriage is right but traditionally after **lobola** is okay to have sex.”

Respondent number 23: “If you love a girl you must respect her body until you are married to her and thereafter, you may share everything including sex.”

Respondent number 24: “Sex is for married people only. Love can be expressed in other ways than sex. Married people must enjoy sex together.”

Respondent number 25: “Love is more than sex. True love thinks of other person’s needs more self. Sex is what the two people must enjoy.”

Respondent number 26: “You can love a person without having sex. On the other hand sex and love go hand in hand.”

Respondent number 27: “Love is more than sex; if you love a person you can love the character of that person or love her physical appearance without reference to sex.”

Respondent number 28: “Love and sex is not the same. If you have sex you can have children before marriage.”

16. What do think of a marriage between Christians and non-Christians?

RESPONSES

Respondent number 1: “I think the marriage of Christians and non-Christians is fine and it gives the non-Christians an opportunity to know God through the Christian.”

Respondent number 2: “Marriage of Christian and non-Christian is not good but is happening. If Christian’s brothers in the church are not proposing her and non-Christians does she end up marrying non-Christians?”

Respondent number 3: “Christian and non-Christian marriage is not good. My advice to Christian would be “do not marry a non-Christian.” It happened to me because I was not a Christians when I got married.”

Respondent number 4: “Christian marriage and non-Christians is not good. When you want to pray to God he wants to pray to ancestors. If I want to go to hospital he wants to see a Witchdoctor (**sangoma**). It is hard to live together with a non-Christian.”

Respondent number 5: “I cannot discourage marriage between Christians and non-Christians because the divorce rate between Christian and none Christians is the same. Both marriages have got potentials to last long. The reason I say this is that in the church today there are many pretenders who act like Christians yet they are not. There are many churchgoers who act like Christians and it is difficult to identify true Christians in the church.”

Respondent number 6: “Christians and non-Christians are not living the same life style. Christians are living with laws of God whereas non-Christians do not. Therefore, these two groups cannot be mix.”

Respondent number 7: “Marriage between Christians and non-Christians is not good. If it happens it is gambling. If the Christian is strong he will win but in most cases it is the non-Christian that wins.”

Respondent number 8: “There is a very good chance that if a non-Christian marries a Christians might change into a righteous person.”

Respondent number 9: “It is difficult for women to find true saved men because men are good pretenders and liars. It is not good for Christians and non-Christians to be married. Men today pretend to be born again Christians to get Christians women after marriage they show their true colours.”

Respondent number 10: “It is not good when a child of God marries a non-Christians but men when they want a women they will come to church and pretend to be a Christians.”

Respondent number 11: “Marriage of Christian and non Christian is not right. This does not mean that marriage of Christians does not have problems but since they live with same principles they are able to solve their problems. Non-Christians do

not accept a counsellor to assist them in times of crises. If I want to go to church he creates other activities to make sure I do not go to church. We prayed for husband to change but he became worse all the time.”

Respondent number 12: “Only born again Christians should be allowed to marry each other. Both will have God in their lives and this will build their relationship. A non-Christian will leave his wife and go to other women.”

Respondent number 13: “My opinion is that it is not good practice for Christians to marry non-Christians. Those who are married to non-Christians and they are living a good life are likely.”

Respondent number 14: “Christians are blessed people because God is with them but non-Christians are not. For Christians to marry non-Christians is not good but men are capable of going to church and robe girls in the church by pretending to be Christians when they are not.”

Respondent number 15: “It is hard to live with a non-believer. Christians should only marry Christians (born again).”

Respondent number 16: “Marriage of Christians and non-Christians should be discouraged because the Bible says there is no relationship between darkness and light. The two people speak two different languages and they can not have an agreement on things.”

Respondent number 17: “It is not right for them to marry because their beliefs are not the same. Advices and counselling will not be the same. But if they are both Christians, they will have the same beliefs and they will seek the same solution.”

Respondent number 18: “It is fine for a non-Christian to marry a Christian; the only thing is to have an agreement.”

Respondent number 19: “It was forbidden in church to marry a non-Christian especially if you are a girl. If a Christian boy married a non-Christian girl it was not a big problem. The reason was that to a girl it was easy to convert to Christianity than a man who is not a Christian.”

Respondent number 20: “I don’t see a problem of marriage between a Christian and a non-Christian as long as they love each other. They will understand and sort out their differences along the way.”

Respondent number 21: “There is a huge difference, if you are a Christian you fear God and a non-Christian do not. There is always a conflict between Christians and non-Christians beliefs.”

Respondent number 22: “It is not good for Christians and non-Christians to marry. It is hard to give a non-Christian counselling. According to me, there is a difference between a Christian and a Non-Christian.”

Respondent number 23: “To mix Christian and non-Christian in marriage is to create a big problem. The Christians live their lives with God’s principles.”

Respondent number 24: “Marriage between Christian and non-Christians should not be accepted by the church hence there is no fellowship between light and darkness (2 Corinthians 6:14).”

Respondent number 25: “Biblically, it is not accepted at all for Christians and non-Christians to marry each other and I concur with the bible.”

Respondent number 26: “What matters is love, sometimes even people who are not Christian’s live together in love until death.”

Respondent number 27: “If the head of the family is not a Christian you loose a lot of things because you are not one. It is very difficult to lead a way if you are not a Christian.”

Respondent number 28: “Christian must marry only Christians.”

17. What is your opinion regarding marriage between different clans?

RESPONSES

Respondent number 1: “Inter cultural marriage is okay as long as the families come together. But in case you marry a Ndebele girl you must be prepared to pay **lobolato** the family and to the ancestors then you can stay together, other wise your marriage will collapse.”

Respondent number 2: “The practice of certain ethnic group of marrying within the clan and forbid outsiders is not a good practice. Love has got no boundaries. Tsonga should be free to marry Pedi or other groups as long as there is love between the two.”

Respondent number 3: “Marriage outside your clan is not good. Culturally they think to marry a Tsonga while you are a Pedi is selling your clan to a Tsonga clan for your children will speak Tsonga. The issue is that children do not learn their father’s tongue but their mother’s tongue.”

Respondent number 4: “It must be love that rules and establish a relationship not the church no ethic group.”

Respondent number 5: “I cannot support marriage within clans, because marriage comes from God. The Bible only talk’s about a woman as a man’s helper but it does not talk about clans. The main thing in a relationship is love.”

Respondent number 6: “Cross-cultural marriage has no problem. If Christians are still practicing this old apartheid thing are lost. Love has nothing to do with clans but has all to do with the two. This is a free country you can marry who you want.”

Respondent number 7: “Marrying from different clans there are no harm. The practices of apartheid are no more, so people are free to marry any person they want as long as they are both Christians.”

Respondent number 8: “Love does not have boundaries; if you marry outside your clan you are actually building a relationship between the clans. This is what was happening in the olden days when boys from the other clan will marry girls from the other village to stop enmity between clans.”

Respondent number 9: “South Africa is a free county a person must marry any person he or she wants. I can even marry a white person as long as both are Christians.”

Respondent number 10: “Love has got no boundaries it does not know clans.”

Respondent number 11: “I do not see the problem in intermarriages between clans as long as the couple is in love.”

Respondent number 12: “The clan issue must not interfere with love, love does not have boundaries. The crucial issue is that the two partners should be born – again Christians. My two children are married to other clans yet they are happily married.”

Respondent number 13: “People marry their own clans because they are familiar with their culture.”

Respondent number 14: “It is a good thing to mix the clans in marriage so that one can respect and appreciate other clans.”

Respondent number 15: “If people marry from the same clan is good because they have got the same understanding of their culture and tradition.”

Respondent number 16: “People of the same clans are better when they are married because they will not have many surprises.”

Respondent number 17: “Since people with the same religious background can do better in a relationship so will the people from the same clan.”

Respondent number 18: “Intermarriages are not a problem although their cultures differ.”

Respondent number 19: “Intermarriages were not forbidden, but during the wedding your fellow clan will just laugh at you that you marrying outside your clan and the joke will end there.”

Respondent number 20: “There is no problem of intermarriages between the clans as long as the two love each other.”

Respondent number 21: “If there is love there is no problem where you come from. However, being a Pedi trying to marry a Venda it was a different story. He could not even let me see his parents. I felt this man was hiding something from me. Now, I know that it is not right to marry a different clan than yours.”

Respondent number 23: “I do not accept the intermarriages between the clans because before you stay together one must study the culture of another. A person one way or the other tends to reflect his or her background. In other cultures if your wife gives birth to twins they must kill the other, for example.”

Respondent number 24: “Between clans there is no problem for marriage, as long as the two people to be married are both Christians.”

Respondent number 25: “This is not good it causes problems between the clans. My elder brother cried when he heard that I was marrying a Pedi. I am not advocating that a Pedi person is not good but for my brother it did not work.”

Respondent number 26: “No problems with clans as long as they understand each other.”

Respondent number 27: “There are no problems between the clans because man is the head of the home. The Bible talks about the two that they are one flesh and there is no mention of a problem of clans.”

Respondent number 28: “There are no problems for clans to intermarry as long as they love each other.”

18. Please explain your view of marriage across religious faiths.

RESPONSES

Respondent number 1: “There are churches which I disagree with their beliefs, so it is difficult to intermarry with them.”

Respondent number 2: “Those churches that believe their youth should marry within the church; they are not practicing the Biblical message. We are worshiping one God therefore; churches must not be a barrier.”

Respondent number 3: “I think forbidding of intermarriage within the churches there is a self-ambition from pastors. If the girl is working the pastor does not want to loose her. He will encourage her to find young within the church. This I see as a selfish gain.”

Respondent number 4: “There are no problems between the denominations as long as the two partners are in love and are both born-again Christians.”

Respondent number 5: “I still do not support the issue of marrying inside your denomination as marriage is God’s will and the man’s rib can be with the woman outside his denomination or non-Christians, if we reject non- Christians who will bring them to God. Jesus came to earth for sinners.

Respondent number 6: “Intermarriages between denominations should not be a problem, except their traditions within their denomination because they differ from church to church.”

Respondent number 7: “Those churches that refuse denomination intermarriages do that out of selfish gain and out of uniformed minds.”

Respondent number 8: “Marrying a church member from another denomination should not be a problem at all.”

Respondent number 9: “It is good for denomination to intermarry because it promotes the spirit of unity as long as those denominations preach repentance and forgiveness of sin.”

Respondent number 10: “In order to avoid grown up girls in the church then intermarriage between denominations is a solution.”

Respondent number 11: “Churches should not discourage from their fellow denomination because there is no problem at all. I feel that if church members marry within the same church is like marriage of brothers and sisters. Young people should be encouraged to marry outside as long as they are both born-again Christians.”

Respondent number 12: “The church of Christ is one so churches must not divide the church through marriage. The church must make sure to lead their church members to salvation before they get married.”

Respondent number 13: “The church must avoid those churches, which does not worship God but other people to intermarry. But those churches, which believe in salvation, must be allowed to exchange marriage.”

Respondent number 14: “A person must be allowed to marry any person from any denomination as long as they are born-again Christians.”

Respondent number 15: “There is no problem between denominations except they should sort their differences before they are married.”

Respondent number 16: “Marriages of the same church are like marriage of brothers and sisters. I think it is good for denominations to intermarry.”

Respondent number 17: “Inter changing marriages with denominations are good hence it encourages growth in the church especially the receiving church.”

Respondent number 18: “Churches do not have problems but people in those denominations have problems. We learn something from each other.”

Respondent number 19: “Marriages between denominations were encouraged to build relationship between churches.”

Respondent number 20: “The denomination who thinks it is wrong they are mistaken because we are worshiping the same God.”

Respondent number 21: “There are no problems between denominations but the bottom line is both partners should be born-again.”

Respondent number 22: “There should be no problems for marriage between the denominations as long as they are all believed in salvation.”

Respondent number 23: “There are problems in denominations, the issue of doctrines and practices are crucial. Even the style of life is not the same.”

Respondent number 24: “If a couple comes from two different denomination can marry as long as they reconcile their doctrines and practices.”

Respondent number 25: “Marriage between different denominations is not a problem except that they should be helped to resolve their doctrines.”

Respondent number 26: “You are free to love who you want.”

Respondent number 27: “It is up to the two people who are in love to decide and not the denominations.”

Respondent number 28: In denomination there is no problem as long as the two are both saved.”

19. How do you think of lack of children in marriage? Please share your *thoughts* on childless marriages?

RESPONSES

Respondent number 1: “Children must not cause the family to split. Some times man leaves a woman with children to stay with childless woman.”

Respondent number 2: “Two people who loved one another should be allowed to stay together with or without children, if children come is a bonus. Marriage is not for propagating children only but for enjoyment for the two.”

Respondent number 3: “Children are a blessing but should not be used to determine the continuation and the downfall of the marriage. After all married man leaves a woman with children to go and stay with a woman without children.”

Respondent number 4: “A man marries a woman without children. He does not know they would have children or not because children are a gift from God. Marriage must be based on love and not on children.”

Respondent number 5: “Yes, a woman must bear children. If a woman does not have children she must not be divorced. Her husband must continue to love her and not replaced her with another. Abraham and his were together for a long time without children until God blessed them with a child.”

Respondent number 6: “If you have a wife without children a husband should continue to stay with her and love her. Children come from God. We marry without children therefore; children should not be the cause of divorce.”

Respondent number 7: “Marriage without children is difficult for the couple. It must not cause them to divorce. Abraham was without children yet he stayed with his wife.”

Respondent number 8: “A marriage should have children but men should not divorce their wives because there are no children in their marriage because children are a gift from God.”

Respondent number 9: “Children are a blessing from God. If a couple do not have children should say God did not bless our marriage with children. No one must be divorce because of children. Even if a couple has girls only they should be grateful of what God has given them.”

Respondent number 10: “We do not marry to find children we marry for love. Children come as a blessing to the family.”

Respondent number 11: “Marriage should continue even if there are no children. Children only come from God.”

Respondent number 12: “Children come from God and he gives in due time. Couples must learn to wait for God’s will. I remember one time praying for a lady

who cried for a child; after a while she got a child. We must always ask God in our needs including children.”

Respondent number 13: “Children should not be the bases for divorce hence children come from God. If you do not have the gift you don’t divorce but continue to love one another. If is hard to stay without children consider adoption.”

Respondent number 14: “A man should learn to love his wife whether there are children or not. Children come to the couple from God. Today couples without children can adopt them.”

Respondent number 15: “The issue of children must have nothing to do with divorce. Couples should understand that children come from God.”

Respondent number 16: “It is hard in marriage not finding children but I do not accept that a woman must be dismissed for that. If God did not bless your family with children then only God knows why.”

Respondent number 17: “Couples should know that no couple has ever created a child. All children come from God. I know in Africa a woman is expected to bear children but they must not suspect a woman is one not bearing children without a scientific proof that she is the cause.”

Respondent number 18: “The issue of children is God’s plan.”

Respondent number 19: “Marriage and children are two different things. It is expected that a woman should bear children and at the same time it must be understood that children comes from the Lord.”

Respondent number 21: “The need to have a child can only create tension one partner wants a child and the other do not want a child as it was in my case.”

Respondent number 22: “Marriage is for the partners and not for children. I know it is painful for a couple not to have children. It must always be remembered that children are a gift from God. Couples can adopt children if they do not have them.”

Respondent number 23: “The issue of children must not cause problems for couples to divorce because children come from God. Couples should consider adoption if they need children.”

Respondent number 24: “To have children or not to have children depends upon God. Both ways must be accepted with gratitude. There were other people in Bible who accepted such situations. The priest Zachariah accepted these condition when God accepted his prayer, He blessed with a child was grateful.”

Respondent number 25: “Marriage is not based on children but it is painful not to have a child. My divorce was not based on children but when it has happened I went back to a girl I had a child with.”

Respondent number 26: “My husband was a marriage counsellor he should have known that children comes from God.”

Respondent number 27: “Children come from God and there is no other firm on earth that produces children. Lack of children should not in any way cause a couple to divorce.”

Respondent number 28: “Couples should know that they can not make children. Children come from God. One woman was deceived that if she marries a cousin then she will find children.”

20. Please discuss the issue of divorce among church members?

RESPONSES

Respondent number 1: “Divorce is bad and it not is accepted in the church. If a divorced person comes to the church must be accepted by the church. There is nothing that the church can do with a person who does not come.”

Respondent number 2: “Divorce is wrong the church must not accept it. However, they should accept the victims of divorce in the church. The church should not segregate divorce people from other members. The church should try to find the causes of divorce and try to assist them and not destroy them. If the divorce person is still young must be encouraged to marry again because if not that person might destroy other people’s marriages.”

Respondent number 3: “Even though I divorced but divorce is not good in the church. The church should try to teach those that preparing to marry that divorce are not good. Those that are divorced are still young, the pastor my seek ways and means that they can marry again.”

Respondent number 4: “The church must provide premarital counselling. The church must teach about marriage and divorce.”

Respondent number 5: “Pastors can preach to couples to receive Jesus Christ as their personal Saviour but if they refuse there is nothing that the pastor can do. Without Christ there is nothing that can be right and easier because Jesus is the way, right bridge, truth, light and life.”

Respondent number 6: “The church should have couple’s meetings. Pastors should teach the church about marriage and divorce. Pastors must train others within the church to be marriage counsellors to assist in this problem of divorce. The couples should not divorce without the knowledge of their pastors. A divorced person should not be in a hurry to remarry; must wait for a while before getting married again.”

Respondent number 7: “Couples must be faithful to each other. Churches must come with a clear program to address couples in the church about marriage and divorce. The church must not wait for divorce to take place and start discussing about it. Marriages must be good and healthy in order for church to be good and healthy as well.”

Respondent number 8: “The Bible teaches against divorce. The church should teach strongly against divorce. Husband and wife must be taught how to love each other for the rest of their lives. “

Respondent number 9: “Divorce is sin; as a Christians I feel guilty of divorce. I think the church should discuss divorce in such a way that even those who are divorced know their stand in the church. Personally I do not want to participate in church activities because other church members are condemning me.”

Respondent number 10: “Marry a Christian if you if you are a Christian.”

Respondent number 11: “The church must teach its members how to avoid divorce in their marriages. The church must allow dating before marriage. There must be transparency between the couples. When you are old and your husband divorces you it is not easy to have a new relationship again with someone else. The church must take care of divorced people and not neglect them. God does not reject his children even if they are divorced.”

Respondent number 12: “Divorce in the church is not good. Couples having problems in the church should pray and wait for some time before they divorce. Young people getting married should be taught premarital counselling. Both partners must respect each other and give what is due to each other. They must pray for love in order to stay together for the rest their lives.”

Respondent number 13: “Divorced should be discouraged in the church. The church must have couple sessions at least quarterly. Pastors should conduct premarital counselling for unmarried people seeking marriage. Pastors should be encouraged to train as counsellors and marriage officers. Therefore, church members will not go to the courts to get married.”

Respondent number 14: “Divorce people must be accepted in the church. They must not be avoided and must be accommodated into the church program.”

Respondent number 15: “Divorce should not be accepted in the church. The church is the light of the world therefore, if it has been forbidden it in the Bible even in the church must not be accepted. If divorce takes place in the church it confuses people outside the church.”

Respondent number 16: “Divorce should be discouraged in the church. If it happens it destroys the image of the church. For a pastor it is even worse.”

Respondent number 17: “Divorce is not good whether is done by a Christian or non-Christians. If a couple divorces they loose all that they were enjoying together that include children, parents and friends and the extended family. Divorce destroys the hope from other people who were looking at them as their role model. Couples before they get married they must have premarital counselling. Newly weeds must be told that marriage is a journey, storms will come but they must make sure that they strive out together for better for worse. Divorce needs to be discouraged at all costs.”

Respondent number 18: “Divorce is not good but you can avoid it. If there is no love between the two there is nothing that the other person can do. The only problem remaining is the children who are going to suffer not even knowing what went wrong with their parents.”

Respondent number 19: “Divorce is not good therefore; the church should not encourage it. God is not happy with divorce. Divorce makes the children to suffer. Fellow church members helped my children to finish school and universities. If there were no good people in the church my children would be unprofessional and not working.”

Respondent number 20: “Be involved with couples to give them advice. The members should marry in the church so that they can get premarital counselling. The church should have a continuous marital counselling before there are mental problems.”

Respondent number 21: “The church should teach their young people about marriage, divorce and give premarital counselling to those that are getting married.”

Respondent number 22: “Divorce is not good at all. God does not accept it, so even God’s church should accept his standards. The church should have seminars for couples to service their relationship.”

Respondent number 23: “The church is a solution to the statistic of divorce. The church should not be silent but stand up and do something. There should be couples meeting to address the problems. Pastors should have listening skills to listen to both parties when cases are brought to them and they must exercise their God given judgement.”

Respondent number 24: “The church must teach about divorce. Through divorce I lost my children. My children hate me for divorcing their mother.”

Respondent number 25: “Divorce is not good and must not be encouraged in the church. The church must teach and design programs that will assist couples.”

Respondent number 26: “Divorce should not exist within the church because it is painful. If you have children it is worse. Children must learn to choose their parents.”

Respondent number 27: “Divorce is bad to occur in the church. The church is the light of the world. The church must have life for the community. Divorce also takes place in God’s house as well as the community. There must be a difference between the church and the world.”

Respondent number 28: “The church members must know that they must be exemplary throughout their lives. They are not to confuse the world in the issue of divorce.”

Questions for lawyers, Magistrates, Social workers and councillors.

1. In your experience, what do you think are the major factors which cause divorce?
2. What do you think should be the solution to reduce divorce?
2. What role do you think the church should play in strengthening marriages?
4. What were your experiences when dealing with church members and divorce

RESPONSES

FROM SOCIAL WORKER

1. "The main cause of divorce is extra marital affairs. Extra marital affairs cause financial problems. Extra marital affairs also causes communication breakdown which creates the situation whereby Social workers to be involved especially in maintenance. People should not go to church and pretend to be Christians in order to find partners"
2. "People should be honest with each other and they must learn to communicate."
3. "The church should not divide its members in the issue of divorce. Everybody must be free to come any time in church services."
4. "From social point of view, social workers are not surprised or shocked about Christians who divorce and are referred to us for maintenance. We were trained to work with everybody who comes to us without discriminating but we do expect something better from the church."

RESPONSES FROM A LAWYER

1. "There are many reasons why people are divorcing which cannot be exhausted."
 - 1.1 "The first reason why people are divorcing is that they are married. People cannot divorce unless they are married."
 - 1.2 "The other reason for divorce is incompatibility, which is a difference in personality like a Pedi who marries a Venda. This is not realized much but it is happening. It is more evident when a black person marries a white person. These kinds of marriages do not last."
 - 1.3 "Marital infidelity. This is the case when one spouse is involved in extra marital affairs."
 - 1.4 "Communication breakdown. If there is no proper communication a couple can end up divorcing. The husband and a wife must talk."
 - 1.5 "Malicious desertion. This happens when there is a quarrel between them and one spouse gets angry and leaves the house every time there is a fight."
 - 1.6 "Less interest in maintaining the relationship. This happens when one spouse is devoted to alcohol. After work he does not come home. Sometimes a spouse is involved in criminal activity and is given a long sentence, say about 15 years or above."
2. "The main solution is the word of God. Christians must be born again. If they are born again they will have self control, patience and all the fruits of the Spirit.

3. The church must teach the word of God on it says about marriage and divorce. The church must have couple's sessions."
4. "Happy couples are those that are willing to be open to each other. They must work together; and must participate in the church activities. They must understand that their marriage is a symbol of the marriage of Christ and the church (her pride)."

Questions for church leaders and pastors

1. From your experience, what do you think are the factors that cause divorce?
2. What do you think is the solution to reduce divorce?
3. What role do you think the church should play?
4. What role do you think the church should play?
5. What else do want to say about divorce in the church?

Responses from the pastor

- 1.1 "The wife is the one who cause the problems of divorce because she fails to be humble before her husband. This happens when both partners are working and are both educated and the wife feels we are equal."
- 1.2 "Extra marital affairs."
- 1.3 "Lack of satisfaction sexually."
- 1.4 "Busy with other things at the expense of the other spouse."
2. "Pastors should provide premarital counselling for those preparing to get married. They should also provide counselling for those who are married when they have problems."
3. "Divorce is not a solution but a beginning of a new problem."
4. "The role of the church is to teach its members what is the will of God concerning marriage and divorce. The church should come with a clear program to assist couples in their marriages."
5. "Divorce is not God's will; it destroys the image of the church. Therefore, the church must teach against divorce. Some ministers who have divorced feel that divorce must be accepted that it is part of the church. The church should teach everything that the Bible teaches.

RESPONSES FROM A CHURCH ELDER

1. "The problem is respect for both partners more especially to women. She must understand that man is head of the family. The second thing is that extra marital affair is encouraged by lack of respect in the couple. Married people should mind their friends who destroy other people's marriages."
2. "Pastors should teach married people about marriage. Pastors should visit their members often to be able to assist them in any problems that can occur."
3. "The solution is teaching in the church; from children to youth, adults must be taught marriage."
4. "The church must teach their couples as much as they can because families are the backbone of the church."
5. "Divorce is a bad thing to happen especially its consequences. Children suffer as they are meant to choose between their parents. If the woman was not working she might become alcoholic or turned into a prostitute to earn a living. That is why pastors must teach couples and show them the negative consequences of divorce."

APPENDIX 4

THE TEACHING OF THE GOSPELS AND THE TEACHING OF PAUL

2.5 The teaching of the other gospels on divorce

It is not only the Gospel of Matthew that teaches about Marriage and divorce. The Gospel of Mark which was written first and is believed to be the source of Matthew and Luke also teaches about marriage and divorce.

2.5.1 Divorce in the gospel of Mark

Mark in the issue of divorce he writes Mark 10:1-12:

“ ... Some Pharisees came and tested him by asking, “is it lawful for a man to divorce his wife?” what did Moses command you? He replied. They said, “Moses permitted a man to write a certificate and send her away.” It was because your hearts were hard that Moses wrote you this law,” Jesus replied. But at the beginning of creation God’ made them male and female. For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh. So they are no longer two, but one. Therefore what God has joined together, let man not separate...”

Barclay (1975:337) state Jesus was on his way to Jerusalem to face the cross. The Pharisees from the beginning were looking for ways and means to nail him down. They tried to ask him a controversial question to put him in danger. They hope his answer would be wrong r and get him into trouble with Herod as it has happened with John the baptised, or contradict himself so that the people will not believe him. Sanner (1979:354) comments on the same danger that the question of the Pharisees aim and says “They now hoped to embroil him either with Antipas, a divorcee, or with the Sanhedrin, through a conflict with the law”. So the question was a serious threat to Him. On the same note, Stott (1992:173) says:

If a general crowd is the audience, then what is more natural than to try out this new teacher on a thorny topic like marriage and divorce? If there were Pharisees present, then such a question might provide more evidence in the dossier against him, since the words tested him (2) mean ‘to try out the

defences' or 'to catch unguarded'. The aim of the Pharisees was catch Jesus to say something that was contrary to accepted norms of the time.

These scholars suggests that Pharisees if they wanted to catch someone to accuse they use marriage and divorce. Marriage was created by God holy and beautifully to be enjoyed by a couple. But during the days of Christ it was ruined and made to grieve women and used it to trap others.

According to Freeman, Verhey and Bromley (1988:77) "What is unique in the Gospel is the "positive law" versus the "natural law". Jesus rejects the positive law in favour of the natural law. Freeman and his counterparts explain "positive law" of Moses and the traditions of the scribes for the sake of true religion and reasonable morality. The original and ideal law of creation stands against the freedom of divorce in Roman law as well as in Jewish law, and Marks inclusion of women as men among the initiators of divorce action may well have the Roman law in view". Jesus did not accept their interpretation of the law. He was not against what Moses said but how they interpreted what He said. They say that the reason for mark to prefer the natural law is not known but it is suggested probably the easy accessible of divorce or the hardening of hearts or the legislation of concession. Jesus in Mark still maintained the permanence of marriage and its sacredness.

English (1992:173) supports Freeman and friends when he says that:

as often, Jesus cuts through the discussion of details or the points of legal declarations, and points to the heart of the matter, God's will and purpose...for the answer to that he goes to Genesis 1:27 and 2:24. God's original purpose was lifelong faithfulness of a man and

Sanner (1979:354) agrees that according to the Pharisees the centre of debate was Deut 24:1-4 while Jesus centred his argument in Gen1:27 and 2:24. The bill of divorce seemed to be lenient to women so that they will be free to remarry. This command he says "was merciful provision in a woman in Marriage

a day when womanhood had no rights. Barclay (1979:238) adds that the laws of Judaism despise the women in every respect. A woman had no right whatsoever and in everything he was at the mercy of man. This made women doubtful of marriage. Since there was no security in marriage women were not willing to be committed in

marriage because they were used by men for their selfish gain. Jesus' teaching must have been applauded by women than men.

Barclay (1979:239) continues and says that the teaching of Moses was the best thing that Moses could do at that time. Jesus called it the hardening of the hearts by Jewish men. Moses laid this regulation to cool down the situation. Jesus did point out that the regulation of Moses was not permanent but temporary as compared the creation of story of marriage which is permanent and must be continued.

The Jews seemed to hold marriage in a high esteem. Unfaithfulness was regarded as the highest sin according to them it was unpardonable. Barclay (1975:238) says "we find that God is long- suffering to every sin except the sin of unchastity. "Unchastity causes the Glory of God to depart". "Every Jew must surrender his life rather than commit idolatry, murder or adultery". The ideal was there but practice fell very far short." The very altar sheds tears when a man divorces the wife of his youth". As much as the issue of divorce is a crucial one but we cannot afford to start grading sin as small and unpardonable. The Bible does not teach small and greater sins. "Sin is any failure to do the perfect will of God to sin to chose to disobey what one knows to be the will of God" Lyons and Truesdale (1986:277).

Sanner (1979:355) holds that scholars are divided over the words of Mark 10:11-12. Sanner argues that some hold the view that Jesus was giving a new legislation. Probably he was giving a new concession and replacing that of Moses. Sanner continues and says that those who hold this view say "Christ's view of divorce... was to forbid it absolutely. According to Him marriage was indissoluble save by death, and remarriage was therefore impermissible within the lifetime of both partners" (1979:355). Other scholars say Jesus was not legislating but setting principles or guidelines for marriage. Sanner says "Jesus was not attempting to legislate on divorce but was setting forth principles which would raise the entire question to the spiritual level of God's will" (1979:355). Everything that Jesus said was in line with what God said in Genesis. He did depart from the will of God about marriage as its permanency and its sacredness.

English (1992:174) says what is wrong in marriage is not what Moses said in Deuteronomy or what God said in Genesis but sin in Mankind that refuses to obey the purposes of God that he commanded in Genesis “ that which God has joined let men not separate”. Mankind because of sin continues to refuse the purposes of God. Where sin rules there is failure to please God. Barclay (1975: 240) argues that:

It was his view that in the very nature of things marriage was a permanency which indissolubly united two people in such a way that the bond could never be broken any human laws and regulations. It was his belief that in the very constitution of the universe marriage is meant to be an absolute permanency and unity, and no Mosaic regulation dealing with a temporary situation could alter that (1975:240).

On the same argument Freeman, Verhy and Bromley (1988:977) say “it must be quickly said, of course, that the principal is not honoured by words alone. It is honoured by the readiness not to divorce even when the “positive law” would allow it. So Mark preserves, in a different idiom, the meaning of the sayings of Jesus”. All these scholars agree that divorce is not desired in the Kingdom of God when it happens it is happening against the will of God.

Divorce, therefore, is not God’s ideal but because it continues to threaten t his children humanity must continue to resist it. Sanner (1979: 355) says “ To dissolve the marriage union brings one under judgement, but “it may nevertheless be proper for the states and also the church to make provisions for situations in which because of human sinfulness divorce may be the lesser evil. Neither the hardness of man’s heart nor the mercy of God, as reflected in Deut. 24:1-2, has changed” (1979:355-356).

English (1992: 174) further his discussion by saying:

Yet any who have experience of pastoral care for married people will know that, sadly and tragically, people do choose badly, make mistakes, change drastically, fall out of love. To one happily married, or to one not married at all, these may seem to be inconceivable developments yet the fact is that

marriages do lose their inner core of meaning. People do feel trapped. Deteriorating relationships do destroy the participants. Society's pressures, increasing mobility, non-Christian standards and life styles all militate against stable marriage. In such a situation the Christian church must find a way to up, teach, prepare people for and sustain couples in, the original divine purpose of one man, one woman for life. Yet at the same time it has to find ways of showing the deep compassionate sympathy and understanding of Jesus towards those for whom life has not turned out according to the highest ideals.

According to Stott the church must show understanding and acceptance than condemning divorcee. Divorce and remarriage is not condoned by Mark.

2.5.2 *Divorce in the Gospel of Luke (Luke 16:18)*

The different translation of Luke 16:18 are as follows:

NIV: "Anyone who divorces his wife and marries another woman commits adultery and the man who marries divorced woman commit adultery" (Holman1991)

NAS: "Everyone who divorces his wife and marries commits adultery, and he who marries one who is divorced from a husband commits adultery" (Holman 1960-1985).

NRSV: "Anyone who divorces his wife and marries commits adultery, and whoever marries a woman divorced from her husband commits adultery"(1989).

NKJV: "Whoever divorces his wife and marries commits adultery; and whoever marries her who is divorced from her husband commits adultery" (ABS 1989).

The New King James Version (1985:1032) states that Luke is not an eyewitness but a researcher. All things he wrote about were listening and investigating from eyewitnesses and written sources like the Gospel of Mark. He carefully investigated and arranged his research in order and presented to the honourable Theophilus who is assumed to have published the Gospel and Acts to reach his fellow Gentiles.

Carson and others (1994: 1006-1007) Jesus is said to have abandoned the teaching of the Old Testament but Jesus denied this assumption. The Old Testament still expressed the will of God. It is true that the coming of Jesus showed the end of the era of the Law and the Prophets marked the new era of the new age of the Kingdom of God. The coming of the kingdom did not nullify the law. A good example is the issue of divorce. The Jews thought of adultery as sin that is committed by women against men or a man against another man. Jesus thought that man can commit adultery against a woman. Childers (1971:565) say that in Luke there are no exceptions on divorce but divorce as well as remarriage is not accepted. This shows that Luke although writing for Gentiles but he made a good research to indicate that divorce for children of God evil and is not Condon or accepted.

2.5.3 *The Harmony of the Gospels in the issue of divorce*

DU Plessis (2006:17) describes the concept “synoptic” that it means “seeing the whole together, taking a comprehensive view”. The issue of divorce in Gospels (Matthew, Mark and Luke) are differences here and there but in essential issue there is harmony. For an example Matt 5:32; 19:9; Mark 10:11 and Luke 16:18 reads as follows:

1. Matt 5:32 “ But I tell you that anyone who divorces his wife, except for marital unfaithfulness, causes her to become an adulteress, and anyone who marries the divorced woman commits adultery”(NIV).
2. Matt 19:9 “I tell you that anyone who divorces his wife, except for marital unfaithfulness, and marries another woman commits adultery” (NIV).
3. Mark 10:11 “He answered; anyone who divorces his wife and marries another woman commits adultery against her” (NIV).
4. Luke 16:18 “Anyone who divorces his wife and marries another woman commits adultery, and the man who marries a divorced woman commits adultery” (NIV).

Matt 5:32, 19:9 uses exceptions while Mark and Luke do not use the exceptions but implies them. They are all unanimous over divorce and remarriage that it is not accepted; while Matthew suggest only one condition is divorce may be accepted that of sexual immorality.

Hagner (1995:546) advocates that Matthew used Mark as his major sources. Matthew added the Phrase “For any cause” in Matt19:3 (Mark 10:2). These words in Matthew are cited to show the debate of the Pharisees between Hillel and Shammai. This shows that Matthew used Mark as a source but wrote his unique Gospel with the Jewish audience in mind.

Freeman, Verhy and Bromley (1988:976) say in Matthew Jesus did not brush aside the Pharisees debate of the interpretation of the law in Deuteronomy 24:1-4 and did not avoid the text itself. The only difference in Matthew is that the order in Mark Matthew reversed it. In Matthew the Pharisees asked him the question that is why he took them to the Genesis account. The way Matthew has presented his arguments in the sayings has made a number of scholars to think that Matthew is much closer to the very words of Jesus. Mark has used Jesus saying through his own way through the idioms he used.

Freeman, Verhy and Bromley (1988:977) continue to cite that God’s ideal in Mark disallows the acceptance of divorce in Roman tradition and culture. This is seen by the use of both men and women as both the initiators of divorce. This shows that Mark when writing his Gospel had the Roman law in mind. Matthew is said to have presented his saying narrative in a Haggadic commentary while Mark used his natural law to give his narrative. Nolland (2005:770) adds that in Mark 10:3, Jesus at this point asks a question that brings Deut 24:1-4 into the discussion; Matthew prefers to go straight to Genesis material which was in the heart of Jesus, he made the Pharisees to bring Deuteronomy themselves without Jesus helping them to do so. The point of departure is influenced by the cultural background of Matthew and mark’s audience.

Barclay (1975:240) in the Gospel of Mark Jesus prohibits divorce and remarriage completely; but in Matthew 19: 3-9 Jesus also closed the door to divorce and remarriage but opens a small door of divorce in the of case unfaithfulness of one in interested in Jewish law and tradition which had nothing to do with Mark’s audience. Although they seem not to agree they speak with one voice that unfaithfulness destroys the marriage covenant Friedrich 1968:591) sees Mark chapter 10 as dealing with divorce in general whereas Matthew deals with divorce and particularly

the debate of Hillel and Shammai. Friedrich argues that “According to the version in Mark and Luke Jesus states in clear-cut fashion that the indissolubility of marriage is unconditional will of God... Mk10:9; Mt 19:6”.

Some believe that Jesus through the exceptions has also sanctioned remarriage. They say this because it was the practices in the first century that once you have allowed divorce you have allowed remarriage. Heth (1995: 64) denies this allegation by saying that Jesus did not sanctioned remarriage by sanctioning the exceptions. He says there are times and situations where divorce is allowed and situations where divorce is advisable. It must be said however, that Jesus laid the “one flesh” concept found in Gen 2:24, which lay the foundation of the permanency of marriage.

Again, Matt 19:6; Mark 10:8b agrees that Gen 2:24 husband and wife become one flesh. According to the Old Testament the words leave and cleave are covenantal words that were used as metaphor for kingship relationship. In such cases the covenant made is not easily broken, Heth (1995:83). This still confirms the fact marriage is a covenant relation that needs not to be destroyed. That which God has made must not be separated by mankind.

Adeyemo (2006: 1150) says the exceptions in chapter 19:9 are also found in Matt 5:32 but are not found in Mark 10:11-12 and Luke 16:18. The difference is that Matthew was writing for Jews who were held by their traditions and regulations whereas the audience of mark and Luke divorce and remarriage was forbidden without exceptions. Nolland (2005:774) suggest that the reason that the exception does not appear in Mark and Luke but the fact is divorce is wrong. Although divorce is wrong God is always gracious and merciful and forgiving (1John 1:9). He says God forgives, Christians must forgive too because divorce is not unpardonable sin.

Barclay (1975:240) believes the teaching in these gospels is that the loose sexual morality of his day must be mended. Those who seek only for pleasure must be reminded that marriage is a responsibility that husband and wife must be committed to it. Marriage is not only for satisfying our physical appetites but also spiritual. Jesus was laying a hatch around the home.

Mark, Matthew and Luke agree that divorce and remarriage is wrong as it is not part of the ideals of God. They also agree that the one flesh concept is Gods ideal about the permanency of marriage. However, they differ because Matthew included the exceptions which seemed to be allowing divorce in the case of adultery. Morris (1992:484) says that the sayings were not cited in Mark and Luke because it was well accepted truth that in the Roman world adultery was considered a valid reason for dissolving marriage, so there no need to be stated in Mark and Luke since there audience was Gentiles. Again, the difference of these Gospels came because of the backgrounds: Matthew is writing his Gospel to Jesus who had a problem with their regulations and traditions; Mark and Luke also are writing for Gentiles who were influence by Romans laws and traditions. Therefore, there is no contradiction in the Gospel but harmony as far as divorce and marriage is concerned.

2.6 THE TEACHING OF PAUL ON DIVORCE 1 COR 7:15

The teaching of Paul was a response from a correspondence from the Christians in Corinth. Some of them were neglecting their family responsibilities in anticipating of the life in the eschatology Spieth (1992:74) says

The Christians at Corinth had asked Paul whether they should continue in their marriage relationship or begin leading ascetic lives of celibacy. Paul and these first century Christians expected the immediate return of Christ and the dissolution of all societal structures in the world. They wanted to know if it was right to have sexual relations or if they should do away with physical things. To this question, Paul begins the chapter by stating that “each man should have his own wife and each woman her own husband. In other words, they are not to give up their spouses. They are not to go the other extreme and share spouses or visit prostitutes either (for some believed that the body was separate from the spirit altogether and they could do whatever they wanted). But they can share intimacy with their own spouse... (1992:74).

Spieth feels that pastors are abusing the teaching of Paul. She says pastors counsel ladies to be patient in an abusing situation and advice them not to divorce. They keep on telling them that Paul said it is non-Christians who must take the initiative to

divorce. She argues that Paul did not say that the body of a woman is for the husband to abuse it.

Adeyemo (2006:1150) warns Christians not to take 1 Cor 7:15 as a door that they should use to apply divorce and thus break the covenant of Marriage. Jesus reduced the many reasons for divorce and left only one reason on which divorce may happen. Christians, says Adeyemo, must keep their vows of marriage for life. But he does acknowledge that there are situations where divorce can be considered an option in case of physical abuse of a woman by physical beatings and through financial neglect and absence. If counselling has been exhausted, and the wife who felt threatened can consider her case as a special one where divorced may be looked as a possibility. Adeyemo makes an example of women and says "A wife, too may be the sinning partner, particularly when she leaves home and chooses to live in a city in a way that denies that she is accountable to her husband in a way" (2006:1150). again, consider a woman as the other partner that is at fault, when he deserts her husband by going to city and forgets about the conjugal rights of her husband. For both partners the pastor and the church when all attempts to rescue their marriages had been adhered to they can be recognized as a special case and options such as separations, divorce and remarriage may be allowed.

According to Kistemaker (1993:226) the following concerns are based on 1 Cor 7:15:

1. "But if unbeliever departs, let him leave" he says the unbelieving husband refuses to support the faith of his wife and finds it impossible to live in a Christian atmosphere, let him go. Then he no longer be considered sanctified through his believing wife...Paul's advice is "do not stand in his way if he leaves the house".
2. "A (Christian) brother or sister is not bound in such matters." The unbelieving is the one who breaks the Marriage bond, which God had meant to be for life. Now the believer is no longer bound to that union, for his or her unbelieving spouse "has made a breach with God rather than with his or her partner". In this verse Paul neither advocates nor forbids remarriage for the forsaken spouse and it leaves this matter hanging.
3. "God has called us to peace". "Now he recommends peace in marriage by forbidding divorce and remarriage and promoting reconciliation. Paul says that

the believer who endures divorce must show not hostility but conciliation toward his or her unbelieving spouse. Paul forbids Christians husbands and wives to seek divorce. But, he says, if a Christian's wife initiates divorce, she has to remain unmarried or be reconciled to her unchristian spouse (vv.10-11). With regard unbelieving partner, a Christian spouse must give him or her, an opportunity to return and restore the marriage. There were those in Corinth who wanted to live a celibacy life while they were married. Paul's is not that it is not yet time for them to live as Angels yet. Married people cannot pretend not to have feelings while they are still in the body.

Freeman, Verhy and Bromley (1988:978) they call the Pauline reason for divorce a "**Pauline privilege**". They say:

The problem is not simply one of desertion but much more narrowly whether marriage to an unbelieving may be dissolved. Paul's answer is that the Christian is not to seek it (and certainly not the basis of pretensions about being already "angelic), but if the initiative comes from the unbelieving partner, then divorce is allowable.

Paul advises Christians not to be in hurry to initiate divorce because there is a chance for the unbelieving spouse to come back and the believer must have room for reconciliation. Thiselton (2000:535) quotes Byron who sees Paul words as "not from the Lord but from me as distancing from the sayings of Jesus. He says, Luther deduced teaching of Paul that a Christian is given a chance for remarriage. The arguments from different scholars show that is not the best thing to happen to a child of God.

Richards (1991:236) says some in Corinth misinterpreted Paul's teaching that he has summoned Christians to divorce their unchristian partners. But Paul has said the Christians must not initiate divorce but the unchristian can. Those who are divorced must remain unmarried or to reconciled to their partners. Richards suggest again that "it seems that that the controlling circumstances is abandonment of the covenant relationship by one of the partners in the marriage.

Elwell (2001: 348) when talking about the permanent of marriage says “these two principles are expressed in different ways in the OT and in the synoptic Gospels. They are also to be found in Paul. In Romans 7:1-3 and 1 Corinthians 7:10 the Apostles gives the divine rule; marriage is permanent. But these is a small parenthetical concession acknowledging and there seems to be a permission for divorce in the case a Christian deserted by unbelieving partner in 1Corinthians 7:15(“the brother or sister is not bound”)” (2001:348). Brown (1975 argues that “only after the death of a person’s partner is he or she allowed remarrying (Rom7:1-3). He repeats the command of Jesus that husband and wife should not separate from each other; if however; if they do they should not remarry (1Cor 7:10 f). If one partner has repented must not assume that he or she has ground to divorce the other partner because he or she feels guilty of marrying a nonbeliever (1 Cor 6:150. if a unbeliever seeks a way out let the Christians brother or a sister let him or her go. It is however not clear if the deserted partner has a right to remarriage or not. The argument in Paul is very clear that he allows divorce in desertion but it is not certain that remarriage is granted by Paul it must stated that during the writings of Paul remarriage was practiced.

Tenny (1976:150) says “the teaching of Paul in 1Cor 7:12-15 and qualification for bishops (1Tim 3: 1-7) should also be mentioned. The first is sometimes interpreted to mean a Christian can divorce an unbelieving spouse without sinning. The latter is interpreted as disqualifying divorced men from ministry and deaconate. Both interpretations are questionable”. This still shows that divorce is not acceptable for its consequences are regrettable.

Heth (1995:96-97) made four valid points concerning the teaching of Matthew, Mark Luke and Paul and I agree with his findings. They are as follows:

1. Matthew rejected the appeal of Pharisees to Deut 24:1 as their base to divorce and also remarry. Jesus replaced it with Gen 2:24 which teach that husband and wife are one flesh.
4. Divorce does not dissolve marriage. In Matthew 19:9 Jesus added a qualifying statement which finalize his teaching on divorce: “and whoever marries a divorce woman commits adultery (Matt 5:32b; 19:9 Luke 16:18b). Paul’s accepts this by adding “let them remain un married or else be reconciled

(1Cor 7:10-11).” He said this because Christians would think that divorce is a legal and final annulment of marriage.

5. Adultery is not committed when the divorce action and the remarriage takes place in the case of the genuine exception.
4. The meaning and function of Matt 19:10-11 suggests that, even though the exception clause may have permitted divorce for immorality, it was not intended to sanction remarriage. This is exactly what Paul taught “let them remain unmarried” (1Cor 7:11a).
5. Paul’s “not under bondage” exception may well have the same function that the exception clause does in Matt 19:9: it relieves the innocent party of having to bear the guilt for the breakup of the marriage, for violating Christ’s command not to divorce. In Matthew, the woman who commits adultery is held responsible, and in Paul the guilty party is the unbeliever who deserts. Nothing is said one way or the other about the possibility of remarriage for believer. Heth summary shows that the Bible does allow divorce in the exceptions but does not sanction remarriage.